

THE EPISTLE OF JUDE

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ABBREVIATIONS

acc. – accusative case (Greek)

adj. – adjective

adv. – adverb

cf. – compare

def. – definition

e.g. – for example

et. al. – and others

ff. – and following

gen. – genitive case (Greek)

i.e. – that is

impl. – implication

impv. – imperative (mood)

lit. – literally

metaph. - metaphorically

n. – noun

nom. – nominative case (Greek)

part. – participle

pass. - passive

ref. – reference

tr. - translated

v. – verse (or verb)

vv. – verses

w. – with

AS – *A Manual Greek Lexicon of the New Testament* (Abbott-Smith)

BDB – *The Brown-Driver-Briggs Hebrew and English Lexicon* (Brown)

ISBE – *The International Standard Bible Encyclopedia* (Bromiley)

TDNT – *Theological Dictionary of the New Testament* (Kittel)

EDT – *Evangelical Dictionary of Theology* (Elwell)

SEC – *Strong's Exhaustive Concordance* (Strong)

TWOT – *Theological Wordbook of the Old Testament* (Harris)

ZPEB – *Zondervan Pictorial Encyclopedia of the Bible* (Tenney)

INTRODUCTION TO THE EPISTLE OF JUDE

I. BACKGROUND

A. AUHTORSHIP

1. Jude (v. 1: *Jude, the servant of Jesus Christ, and brother of James*)
 - a. Jude = Ιουδᾶς – translated *Judah, Judas, or Jude* in the New Testament
 - b. servant of Jesus Christ
 - c. brother of James

James, an English form of the Hebrew name Jacob was a popular name among the Jews in NT times because of its patriarchal connection. Likewise popular was Judah, the name of Jacob's fourth son, founder of the tribe of Judah. Jude is an English form of Judas, the Greek form of Judah. The name gained added luster from Judas Maccabaeus, a national hero of the Jews, who led the revolt against Antiochus Epiphanes in the second century B.C. But the perfidy of Judas Iscariot may perhaps have led practically all major English versions (except the RV) to use the form Jude rather than Judas in translating this letter (Blum, 381).

2. Judes in the New Testament

- a. Judah – one of the twelve sons of Jacob (Matt. 1:2)
- b. Judas Iscariot – the disciple of Christ who betrayed him and committed suicide (Matt. 10:4)
- c. Judas – the half-brother of Jesus (Matt. 13:55)
- d. Judas of James – one of the twelve disciples (Luke 6:16; John 14:22; Acts 1:13)
- e. Judas of Galilee – a Jewish rebel leader (Acts 5:37)
- f. Judas – a man in Damascus who kept Paul immediately after his conversion (Acts 9:11)
- g. Judas surnamed Barsabas – sent with Paul and Barnabas to Antioch to deliver the verdict of the council at Jerusalem (Acts 15:22)

3. Which Jude?

- a. Three are reasonably within the realm of possibility:
 - (c) – Judas, the half brother of Jesus (Matt. 13:55)
 - (d) – Judas of James, one of the twelve disciples (Luke 6:16; John 14:22)
 - (g) – Judas surnamed Barsabas (Acts 15:22)
- b. Reasons why it is generally agreed that Judas, the half brother of Jesus is the author
 - The author does not identify himself as an apostle (v. 1; cf. the epistles of Paul and Peter; e.g. Romans 1:1; 1 Peter 1:1)
 - The author seems to distinguish himself from the apostles (v. 17-18)

- The author identifies himself as the *brother* of James while the apostle Judas was probably the *son* of James (Luke 6:16 – lit. *Judas of James*)
- Judas, the half-brother of Jesus, had a brother named James, who was the leader of the church in Jerusalem (cf. Matt. 13:55; Acts 12:17; 15:1; 21:18; Gal. 1:19; 2:9) and the author of the epistle of James (see also references to *the brothers of the Lord*: Jn. 7:5; Acts 1:14; 1 Cor. 9:5)

Extrabiblical tradition adds nothing to our limited knowledge of Jude (Wilkinson, 501; also see Blum, 382).

B. RECIPIENTS

1. Not Specifically Identified

The non-Pauline epistles (James, 1&2 Peter, 1,2&3 John, and Jude) are sometimes called *general* or *catholic* (universal) *epistles* because they are not addressed to specific churches or individuals (see Wilkinson, 449).

2. Believers

- a. *To them that are sanctified by God the Father, and preserved in Jesus Christ, and called* (v. 1)
- b. *Beloved* (v. 3,17,20) – i.e. beloved of God

3. Possibly a Predominately Jewish Group – some have argued that Jude’s extensive references to Old Testament people, events, ideas, and language suggest his audience was primarily Jewish (e.g. Pentecost, 918; MacArthur, *2 Peter and Jude*, 144)

C. CIRCUMSTANCES

1. Circumstances of the Author – nothing is specifically mentioned regarding Jude’s circumstances
2. Circumstances of the Recipients – nothing is specifically mentioned regarding the circumstances of the recipients, though it is implied that they were in spiritual danger due to false believers in their midst (v. 3,4,12, etc)

D. THE NATURE OF THE FALSE TEACHERS (see Guthrie, 909-912; Pentecost, 918)

The most prominent characteristic of the apostates in Jude is licentiousness (v. 4). Many have therefore associated the false teachers of Jude with an early form of Gnosticism.

Gnosticism declared that the spirit was good and the material was evil. Therefore the spiritual was to be cultivated and fed, with freedom to pursue its good inclinations. In addition Gnostics felt free to give vent to the desires of the flesh (Pentecost, 918).

Here, in an undeveloped form, are all the main characteristics which went to make up later Gnosticism – emphasis on knowledge which was emancipated from the claims of morality; arrogance toward ‘unenlightened’ church leaders; interest in angelology; divisiveness; lasciviousness (Michael Green, quoted in Pentecost, 918).

E. TIME OF WRITING

1. A.D. 60-80 - It is impossible to ascertain the exact time of the writing of the epistle of Jude, though most scholars place it somewhere between A.D. 60-80
 - a. Blum: 60-65 (p. 383)
 - b. Pentecost: 67-80 (p. 918)
 - c. MacArthur: 68-70 (*2 Peter and Jude*, 144)
 - d. Guthrie: 65-80 (p. 908)

2. Evidence Taken into Account in Dating the Epistle
 - a. The probable lifespan of Jude, the half-brother of Jesus
 - b. The seemingly developed state of the canon of Scripture (cf. v. 3,17,18)
 - c. The progress and nature of the error that entered the church
 - d. The relationship between Jude and 2 Peter
 - e. No mention of the fall of Jerusalem in A.D. 70

F. CANONICITY

1. 1st and Early 2nd Centuries - There are possible allusions to Jude in the Apostolic Fathers

There are traces of Jude in the letter of Clement of Rome, the Shepherd of Hermas, Polycarp, Barnabas, and perhaps the Didache, although it is impossible to say whether the slight allusions found in these writings are due to literary acquaintance (Guthrie, 901).

2. Late 2nd and Early 3rd Centuries - Clear evidence of the acceptance of Jude as authentic and part of the canon of Scripture dates to the late 2nd century.
 - a. Included in the Muratorian Canon (c. A.D. 170)
 - b. Quoted and acknowledged as Scripture by early church fathers
 - Tertullian (c. 160 - c. 215)
 - Clement of Alexandria (c. 155 - c. 220)
 - Origen (c. 185 - c. 254)

3. Eusebius of Caesarea (c. 265 – c. 339) – “Father of Church History” - included Jude among the *antilegomenon* (books ‘spoken against’), but not among the spurious books

4. 4th Century – generally received as canonical by the 4th century

The book was commonly accepted by the fourth-century church – as evidenced by the testimonies of Athanasius, the Council of Laodicea, Cyril of Jerusalem, Gregory of Nazianzus, Epiphanius, and Jerome (each of whom regarded Jude as canonical) (MacArthur, 2 Peter and Jude, 141).

5. Reasons Some Questioned the Canonicity of Jude

- a. Supposed use of non-canonical writings (cf. v. 9,14-15)
- b. Limited number of citations in the literature of the early church

It is true that some recent critics have attempted to make it out to be a product of the post-apostolic age, and that several scholars of considerable authority have regarded it as a protest against the Gnosticism of the second century. But its direct and unaffected style, the witness which it bears to the life of the church, the type of doctrine which it exhibits, and, above all, the improbability that any forger would have selected a name comparatively so obscure as that of Jude under which to shelter himself, or indeed, would have thought of constructing an epistle of this kind at all, have won for it general acceptance as genuine (Baxter, 313-314).

G. USE OF APOCRYPHAL BOOKS

1. 1 Enoch

Jude 14: *And Enoch also, the seventh from Adam, prophesied of these, saying . . .*

When in verse 14 Jude refers to ‘Enoch, the seventh from Adam,’ as prophesying and then cites words which are preserved in 1 Enoch 1:9 almost verbatim, there can be very little doubt that he was making a direct citation from the apocryphal book, which he assumes his readers will be not only familiar with, but will also highly respect (Guthrie, 914).

2. Assumption of Moses

Jude 9: *Yet Michael the archangel, when contending with the devil he disputed about the body of Moses*

It is unfortunate that in this case the original text [of the Assumption of Moses] has been lost and there is no means of verifying the extent of Jude’s indebtedness. But since Clement, Origen and Didymus all assume that Jude used such a book, it is quite possible that he quoted it (Guthrie, 916).

3. Significance of These Citations

But the mere fact that Jude cited those works does not imply that he endorsed everything in them. Paul quoted Greek poets (Acts 17:28; 1 Cor. 15:33; Titus 1:12) and alluded to extrabiblical Jewish tradition (1 Cor. 10:4; 2 Tim. 3:8). Yet he obviously did not endorse everything in those works; neither did he consider them to be inspired Scripture. Jude, like Paul, cited the familiar apocryphal works by way of illustration. There is no indication that he regarded them as divinely inspired (MacArthur, 143).

H. RELATIONSHIP TO 2 PETER

1. The Issue - who wrote first, Jude or Peter?

- a. Jude and 2 Peter are very similar in content
- b. 19 of Jude's 25 verses find parallels in 2 Peter

2. The Solution – it would seem Peter wrote first for two main reasons:

- a. In 2 Peter the coming of the false prophets is future (2:1,2; 3:3), while in Jude they have already come (v. 4,12, etc.).
- b. Jude, in verses 17-18, is apparently quoting 2 Peter 3:3. This is confirmed by the fact that the word translated *mockers* (εμπαικτης - empaiktes) is used in the NT only in 2 Peter 3:3 and Jude 18.

II. THEMES

A. KEY WORDS

1. Keep

- a. τηρεω (tereo) – preserved (v. 1); kept (v. 6); reserved (v. 6, 13); keep (v. 21)
- b. φυλαξαι (fulaxai) – keep (v. 24)

2. Beloved - αγαπητοι (agapetoi) (v. 3,17,20)

3. Contend

- a. επαγωνιζομαι (epagonizomai) – earnestly contend (v. 3)
- b. διακρινω (diakrino) – contending (v. 9)

4. Ungodly (v. 4,15,18) – 6x

- a. ασεβεια (asebeia) – n. – ungodliness (v. 15,18)
- b. ασεβω (asebeo) – v. – to be ungodly (v. 15) – *have ungodly committed*
- c. ασεβης (asebes) – adj. – ungodly (v. 15 – 2x)

5. Remembrance, Remember (v. 5, 17)

- a. υπομιμνησκω (upomimnesko) – *put in remembrance* (v. 5)
- b. μιμνησκω (mimnesko) – remember (v. 17)

6. Judgment

- a. κριμα (krima) – condemnation (v. 4)
- b. κρισις (krisis) – judgment (v. 6,15); accusation (v. 9)

B. KEY THEMES

1. Sovereignty of God

- a. *sanctified by God the father, preserved in Jesus Christ, and called* (v. 1)
- b. *before of old ordained to this condemnation* (v. 4)
- c. *the Lord, having saved . . . destroyed* (v. 5)
- d. *He hath reserved . . .* (v. 6)
- e. *Behold, the Lord comes . . . to execute judgment . . .* (v. 14-15)
- f. *prophecy* (v. 14, 17-18)
- g. *power to keep the saints* (v. 24-25)

2. Nature of the Apostates

- a. *crept in unawares* (v. 4)
- b. *ungodly* (v. 4, 15, 18) – 6x
- c. *defile the flesh, despise dominion, speak evil of dignities* (v. 8)
- d. *murmurers, complainers, walking after their own lusts* (v. 16)
- e. *mockers . . . walk after their own ungodly lusts* (v. 18)
- f. *separate themselves, sensual, having not the Spirit* (v. 19)

3. Judgment of the Apostates

- a. *destroyed* (v. 5)
- b. *everlasting chains under darkness, unto the judgment of the great day* (v. 6)
- c. *judgment* (v. 6, 15)
- d. *suffering the vengeance of eternal fire* (v. 7)
- e. *perished* (v. 11)
- f. *to whom is reserved the blackness of darkness forever* (v. 13)

4. Response of the Saints

- a. *building up yourselves on your most holy faith* (v. 20)
- b. *praying in the Holy Ghost* (v. 20)
- c. *keep yourselves in the love of God* (v. 21)
- d. *looking for the mercy of our Lord Jesus Christ unto eternal life* (v. 21)
- e. *of some have compassion* (v. 22)
- f. *others save with fear, hating the garment spotted by the flesh* (v. 23)

C. MAIN THEME & KEY VERSE

1. Main Theme: Contending for the faith against ungodly apostates

2. Key Verses: 3,4 - *Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.* ⁴ *For there are certain men crept in unawares, who were before of old ordained*

to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.

3. Quotes

One thought characterizes this epistle: *beware of the apostates* (Pentecost, 918).

The beginning of the age of the church is described in the Acts of the Apostles. The end of the church age is set forth in the epistle of Jude, which might well be called the Acts of the Apostates . . . Jude is the only book in all God's Word entirely devoted to the great apostasy which is to come upon Christendom before the Lord Jesus Christ returns. This brief message of twenty-five verses is the vestibule to the Revelation, introducing the student to the apocalyptic judgments unfolded therein . . . Jude brings the teaching of the entire Bible about apostasy to a tremendous climax (Coder, 3-4).

Its central idea is that of contending for the faith, in accord with verse 3, which gives the key. The first sixteen verses tell us why to contend, i.e. because of apostate teachers. The remaining verses tell how to contend, showing our true resources (Baxter, 6:314).

III. STRUCTURE

A. OPTION #1

INTRODUCTION -Salutation (1-2)

- A. Identification of the Author (1a)
- B. Identification of the Recipients (1b)
- C. Greeting (2)

I. THE NEED TO CONTEND FOR THE FAITH (3-16)

(Note: *Beloved* - v. 3; *But, beloved* - v. 17; *remembrance* - v. 5; *remember* - v. 17)

A. URGENT STATEMENT OF THE PROBLEM: APOSTATES WITHIN (3-4)

- 1. Call to Contend for the Faith (3)
 - a. Original intention of the author (3a)
 - b. Revised intention of the author (3b)
- 2. Reason for the Call to Contend for the Faith - Apostates (4)
 - a. Who they are (4a)
 - b. What they do (4b)

B. THE NATURE AND FUTURE JUDGMENT OF THE APOSTATES (5-16)

1. Three Examples of Apostates and the Judgment of God on Them (5-7)
 - a. Israel in the Wilderness (5)
 - b. Rebellious Angels (6)
 - c. Sodom and Gomorrha (7)
2. The Nature of the Apostates (8-13)
 - a. A Trio of Apostate Traits (8-10) (Sensual, Rebellious, Slanderous)
 - b. A Trio of Exemplary Apostates (11) (Cain, Balaam, Korah)
 - c. Five Metaphors for Apostates (12-13)
 - i. Hidden reefs in your love feasts (12a)
 - ii. Clouds without water (12b)
 - iii. Dead trees (12c)
 - iv. Raging waves (13a)
 - v. Wandering stars (13b)
3. The Ancient Prophecy of the Future Judgment of the Apostates (14-15)
 - a. The Background of the Prophecy (14a)
 - b. The Coming of the Judge (14b)
 - c. The Purpose of the Coming of the Judge (15)
4. The Character of the Apostates Manifested in Their Words (16)

II. THE WAY TO CONTENT FOR THE FAITH (17-23)

- A. REMEMBER THE WORD OF GOD (17-19)
 1. The Apostles Prophesied of the Apostates (17-18)
 2. The Apostates Promote Themselves as Spiritual, Though They Are Unregenerate (19)
- B. KEEP YOURSELVES IN THE LOVE OF GOD (20-21)
 1. The Command (21a)
 2. The Means of Keeping (20)
 - i. By **Building** Yourselves Up in the Faith (20a)
 - ii. By **Praying** in the Holy Spirit (20b)
 3. The Hope of Those Kept: **Looking** for the Return of the Lord (21b)
- C. RESCUE THE PERISHING (22-23)
 1. Rescuing with Compassion (22)
 2. Rescuing with Fear (23)

CONCLUSION – Doxology (24-25)

B. OPTION #2 (chiastic structure):

- A. God's sovereignty in salvation (1-2)
- B. Contending for the faith (3)
- C. Unregenerate state of apostates (4)
- D. Judgment of apostates (5-7)
- E. Description of apostates (8-10)
- F. Trio of apostates (11)
- E'. Description of apostates (12-13)
- D'. Judgment of apostates (14-16)
- C'. Unregenerate state of apostates (17-19)
- B'. Contending for the faith (20-23)
- A'. God's sovereignty in salvation (24-25)

IV. STYLE OF WRITING

A. LITERARY DEVICES – Jude abounds in rich metaphors and figures of speech (e.g. *brute beasts* (v. 10), *clouds without water* (v. 12), *wandering stars* (v. 13))

B. OLD TESTAMENT ALLUSIONS

1. Old Testament history (e.g. the Exodus (v. 5), Sodom and Gomorrha (v. 7), Moses (v. 9), Cain, Balaam, and Korah (v. 11), Enoch and Adam (v. 14))
2. Old Testament concepts and language (e.g. judgment, prophecy)

C. TRIADS – Jude often writes in triads (groups of three) (see Pentecost, 917)

- Three attributes of the saints (v. 1)
- Three blessings upon the saints (v. 2)
- Three addresses to the beloved (v. 3, 17, 20)
- Three examples of judgment (v. 5-7)
- Three traits of the apostates (v. 8)
- Three examples of apostate individuals (v. 11)
- Three traits of apostates (v. 19)
- Three means of keeping oneself in the love of God (v. 20-21)

EXPOSITION OF THE EPISTLE OF JUDE

INTRODUCTION – Salutation (1-2)

A. IDENTIFICATION OF THE AUTHOR (1a)

1. The Name of the Author: *Jude*

a. Ιουδᾶς (Ioudas- G2455) – translated *Judas, Judah, Jude*

- Greek form of the Hebrew יהודה (Judah)
- Meaning: *praised* (cf. Genesis 29:35)

b. Generally agreed to be the half-brother of Jesus (see Introduction, I. A. “Authorship”)

On the very threshold of a book written about apostasy appears a name which brings to mind a traitor who stands forever as the worst apostate the world has ever known. Judas, a name common enough in the days of our Lord, has been anathema for nearly two thousand years. Men call their sons Paul or Peter, they call their dogs Nero or Caesar, but the name Judas has been blotted out of our language except as a synonym of apostasy and treachery . . . In the providence of God the one word ‘Judas’ has been written in large letters over this inspired description of what it means when men turn away from the truth of the Word of God (Coder, 7).

2. The Spiritual Calling of the Author: *The Servant of Jesus Christ*

a. δούλος (doulos – G1401) – slave

All the words in this group [doulos and its derivatives] serve either to describe the status of a slave or an attitude corresponding to that of a slave . . . The meaning is so unequivocal and self-contained that it is superfluous to give examples of the individual terms or to trace the history of the group (TDNT)

- Definition of slavery: *The ownership of one man by another man so that the former was viewed in most respects as property rather than as a person. It was a deeply rooted part of the economy and social structure of the ancient Near East and of the Graeco-Roman world (“Slave, Slavery” in ZPEB)*
- Acquisition of Slaves – war, pirates, purchase, insolvency, gift, inheritance, birth

b. *Slave of Jesus Christ*

- Purchased by Christ (cf. John 8:34-36; Mark 10:45; Colossians 1:14; 1 Peter 1:18-19)
- Under the absolute authority of Christ (Luke 6:46) – He is our Lord (Lord Jesus Christ)
- Cf. Galatians 1:10; Ephesians 6:6
- Humility of Jude – could have called himself *the brother of Jesus* (cf. 1 Cor. 9:5)

The underlying thought is that, having been rescued by Christ from slavery to sin and death, Christians now belong wholly to Him as His slaves. As a self-designation, however, the title has a specialized significance: it connotes one who is charged to labor in Christ's service, i.e. His authorized minister and representative . . . So here the implication is, not simply that Jude is a Christian, but that he is a recognized leader with a claim to speak and be listened to (Kelly, 242; cf. Romans 1:1).

- c. Other Apostles used the same designation (Rom. 1:1; James 1:1; 2 Peter 1:1; Revelation 1:1)
- d. Yet God calls us *children* (Rom. 8:16-17) and Jesus calls us *friends* (John 15:14-15) and *brethren* (Hebrews 2:10-12)

3. The Family Identification of the Author: *Brother of James*

- a. James was the eldest of Jesus's younger half-brothers (cf. Matt. 13:55)
- b. Leader of the church in Jerusalem (Acts 12:17; 15:1; 21:18; Gal. 1:19; 2:9)
- c. Author of the epistle of James (James 1:1)
- d. Not to be confused with James, the son of Zebedee, brother of John, who was the first of the twelve Apostles to be martyred (Acts 12:2)

To mention a man's father is natural enough, but why his brother? As the NT parallels make plain, and the expression only makes sense if James is a prominent person whose identity will be immediately recognized. This fits in with his being the James who was the eldest of the Lord's brothers (Mk. 6:3), whom Paul acknowledged as one of 'the pillars' (Gal. 2:9), and who was leader of the Jerusalem church for many years (Acts 12:17) (Kelly, 242).

B. IDENTIFICATION OF THE RECIPIENTS (1b)

1. No Specific Geographical Location, Local Church or Personal Names Mentioned

2. Addressed to True Believers

- a. **Called** (τοις . . . κλητοις)

[Called] is the main word in the sentence, with two perfect passive participles (describing believers) in apposition to it . . . the word conveys the idea of being personally chosen or selected (MacArthur, 150).

- κλητος (kletos) – adj. – called, invited
 - Called out of darkness into light (1 Peter 2:9)
 - Called out of the world and into God's kingdom (1 Thess. 2:12)
 - Called effectually (Romans 8:29-30)
 - Called by the Gospel (2 Thess. 2:13-14; 2 Tim. 1:9-10)
- b. **Sanctified by God the Father** (εν θεω πατρι ηγιασμενοις)
 - **Sanctified** – perfect passive participle of αγιαζω (hagiozo) – to make holy, consecrate, sanctify; (1) Dedicate, separate, set apart for God; (2) Purify

- Accomplished by God – reflection of His power, goodness, and holiness
- Set apart from the world, to God (Lev. 20:26; 2 Cor. 6:14-7:1; 2 Tim. 2:19-21; 1 Pet. 1:14-17)

c. **Preserved in Jesus Christ** (Ἰησοῦ Χριστῷ τετηρημένοις)

- **Preserved** – perfect passive of τηρεω (tereo) – watch over, guard, keep, preserve
- **In or by or for Jesus Christ** – the only way we can be kept (John 6:39-40; 10:27-30)
- Kept from evil, sin, Satan, perdition (John 17:15; 1 Thess. 5:23)

d. **Called, Sanctified, Preserved**

- 1 Thessalonians 5:23-24
- God's sovereignty in our salvation
- Our separation from the world
- Our dedication to God
- Our obligation to purity

Lest we might fear that the apostasy and false teaching of the last days may sweep us away, God assures our hearts that He has called us, that He loves us, and that He is keeping us for His Son, no matter what happens around us (Coker, 9).

e. **Contrast to the apostates** (v. 4, 8, 12-13, 18-19)

C. GREETING (2)

1. **Be Multiplied** (πληθυνθειν)

- a. aorist passive optative of πληθυνω (plethuno) – multiply, increase
- b. the optative mood in Greek expresses a wish or prayer
- c. **Mercy** (ελεος) – pity, compassion (cf. Ps. 103:10-14)
- d. **Peace** (ειρηνη) – concord, agreement, a state of security and safety (Phil. 4:6-7)
- e. **Love** (αγαπη) – God's favor, goodwill, esteem (1 John 4:16-21)

2. Our Daily Need as Christians (cf. Hebrews 4:16)

3. Contrast the Apostates

- a. They receive judgment instead of mercy (v. 14-15)
- b. They have discontent and shame instead of peace (v. 13,16)
- c. They increase in lust instead of love (v. 7,8,10,16)

I. THE NEED TO CONTEND FOR THE FAITH (3-16)

A. URGENT STATEMENT OF THE PROBLEM: APOSTATES WITHIN (3-4)

1. Call to Contend for the Faith (3)

- a. **Beloved** – i.e. *beloved of God* - Jude addresses them as true believers (cf. use in verses 17,20)

By his use of the term beloved, Jude displayed his sincere pastoral concern for his readers (MacArthur, 155).

b. **Original intention of the author** (3a)

- i. The zeal of his original intention: *when I gave all diligence* (πασαν σπουδην ποιουμενος)
- ii. The object of his original intention: *to write of the common salvation*
- **Common salvation** (κοινης σωτηριας) – only place in the NT this phrase is used
 - κοινος (koinos – G2839) – common, ordinary; unclean (cf. Rom. 14:14; Heb. 10:29)
 - cf. Titus 1:4 – *the common faith*; 2 Peter 1:1 – *like precious faith*
 - Equivalent to: *the faith which was once delivered unto the saints* (v. 3b)
 - *The salvation which all we Christians share in common* (Kelly, 246)

- iii. The summary of his original intention: Jude apparently originally intended to write a doctrinal letter expounding the basic doctrines of the Christian faith

c. **Revised intention of the author** (3b) (see Kelly, 245-6, for discussion on whether or not the author had a change of plans)

- i. The reason for the change: *it was necessary for me to write . . .*
- Literally: *I had necessity* (αναγκη εν εσχον) – the main clause of v. 3
 - The necessity is explained in v. 4 – *For there are certain men crept in unawares . . .*
- ii. The revised subject of the letter: *exhort you that ye should earnestly contend for the faith*
- Changed from an explanation of the faith to an exhortation to contend for the faith
 - **exhort** - παρακαλεω (parakaleo - G3870) - call, entreat, beseech, exhort (Rom 12:1; 2 Tim 4:2)
 - **earnestly contend** – επαγωνιζεσθαι (epagonizesthai) - pres/mid/inf of επαγωνιζομαι

(1) Present tense suggests an on-going action – **continually earnestly contend**

- (2) επαγωνιζομαι (epagonizomai – G1864) – to struggle or contend for – 1x in the NT
- (3) Compound word: επι (epi – G1909): on, upon + αγωνιζομαι (agonizomai – G75): to contend for a prize; to fight, struggle, strive (transliterated into: *agonize*); επι intensifies the verb (see Robertson, 6:186)
- (4) Uses of αγωνιζομαι (agonizomai – G75) in the NT: Luke 13:24; John 18:36; 1 Cor. 9:25; Col. 1:29; 4:12; 1 Timothy 6:12; 2 Timothy 4:7
- (5) Implications of the command to *earnestly contend*: opposition, effort, endurance, danger, cost

He reminds them that in order to persevere in the faith, various contests must be encountered and continual warfare maintained (Calvin, 22:432).

iii. The object for which they were to contend: *the faith which was once delivered to the saints*

(τη απαξ παραδοθειση τοις αγιοις πιστει)

- *The . . . faith* (cf. v. 1b: *the . . . called*); *the once delivered unto the saints faith*

- *The faith*

(1) *Here not in the original sense of trust, but rather of the thing believed (Robertson, 6:186)*

(2) The body of teaching the saints believe; cf. v. 20; Gal. 1:23; Phil 1:27; 1 Tim. 4:1

- *Delivered* - παραδοθειση (aor/pass/part)

(1) Aorist tense implies once and done (not on-going)

(2) παραδιδομι (paradidomi – G3860) – give over, commit, hand down, entrust

(3) NT usage: Acts 6:14; 16:4; Rom. 6:17; 1 Cor. 11:2,23; 15:3; 2 Peter 2:21

(4) Noun form (παραδοσις – G3862) – that which is handed down, tradition

(cf. Matt. 15:2; Mark 7:9; 1 Cor. 11:2; Col. 2:8; 2 Thess. 2:15; 3:6)

(5) Also cf. Jude 17; Acts 2:42; Rom. 16:17; 1 Tim. 1:3; 6:20; 2 Tim. 1:13-14; 2:2

- *Once* – απαξ (hapax – G530) – once (cf. Heb. 9:28; 1 Pet. 3:18)

- *Unto the saints* – the true church, believers (cf. Acts 9:32; Rom. 8:27; also v. 1b)

It will be seen at once how this simple expression shuts out all the pretentious claims of new prophets, seers, and revelators. Impious are the claims of latter-day enthusiasts who make bold to declare themselves sent of God to add unto His words (Ironsides, 12).

2. Reason for the Call to Contend for the Faith – Apostates in the Church (4)

a. **Who they are** (4a)

i. Certain men (who)

- Plural – not just one man, but several or maybe even many
- Particular men, perhaps not identifiable to us; but identifiable from God’s perspective
- Not identified as teachers, though some of them were likely teachers and/or elders

ii. Crept in unawares (their action)

- The main verb of the sentence describing the fundamental action of the *certain men*
- παρεισεδυσαν (pareisedusan) – aor/act/ind - παρεισδυω (pareisduo – G3921)
- Compound word: παρα (para) – beside, along side + εις (eis) – into + δυω (duo) - to enter, sink into; of the sun: set
- Def. - *to settle in alongside; i.e. lodge stealthily* (Strong); *to slip in secretly, steal in* (Abbott-Smith); *to slip in secretly as if by a side door* (Robertson)
- *Certain persons have smuggled themselves in* (Kelly, 248)
- These men gained acceptance within the church as true believers
(cf. *false brethren* - 2 Cor. 11:26; Gal. 2:4; also Matthew 13:24-30,36-43)
- These men intentionally deceived the church (cf. Lk. 20:20; 2 Cor. 11:13-15; Gal. 2:4; 2 Peter 2:1)

The intrusion of the libertines refers to outsiders who would poison the church and who should be rejected. These apostates were not followers of Christ who had erred, but intruders who did not belong and who sought to wreck the believers’ faith (Pentecost, 920).

iii. Who were before of old ordained to this condemnation (their certain end)

(οι παλαι προγεγραμμενοι εις τουτο το κριμα)

- **Who were before ordained**
 - (1) οι . . . προγεγραμμενοι - *the ones having been written about before*
 - (2) προγεγραμμενοι – perf/pass/part – προγραφω (prografo – G4270) – 4x in NT
 - (3) Def. - *to write before or previously* (cf. Rom. 15:4; Eph. 3:3)
 - (4) Referring to prophetic writings (cf. v. 17-18)
 - (5) **Ordained** is perhaps too strong a word; Henry suggests the translation of *old fore-written of* as opposed to *of old ordained* (Henry, 6:1110)
 - (6) Participle with the article used as a substantive; in apposition to *certain men* (*certain men, the ones of old fore-written of*)
- **Of old** (παλαι - palai – G3819) – adverb – *long ago, of old, in time past* (Abbott-Smith)
 - (1) Tells us when these men were written about – a long time ago
 - (2) Suggests more than just the writings of the Apostles
 - (3) cf. v. 14 – prophesied by Enoch, the seventh from Adam

- **To this condemnation** (εις τουτο το κριμα) – *unto this judgment*
 - (1) That which was written about beforehand – their certain judgment
 - (2) cf. v. 14-15 - . . . *Behold the Lord comes with ten thousands of his saints to execute judgment . . .* (ref. to the Second Coming)

iv. **Ungodly men** (their fundamental character)

- ασεβης (asebes – G765) – α: negative particle + σεβω (sebo – G4576): revere;
- Lit. – irreverent; Def. - *irreverent, ungodly, impious*
- 9x in NT (v. 15; Rom. 4:5; 5:6; 1 Tim. 1:9; 1 Pet. 4:18; 2 Pet. 2:5; 3:7)

b. **What they do** (4b) - two participial phrases describing their actions

i. **Turning the grace of our God into lasciviousness**

(την του θεου ημων χαριν μετατιθεντες εις ασελγειαν)

- **Turning** – μετατιθεντες – pres/act/part - μετατιθημι (metatithemi – G3346)
 - (1) Compound word: μετα (meta) - exchange, transference + τιθημι (tithemi) – to put or place
 - (2) Def. - *To transfer to another place; to change; to make one thing a pretext for another; to pervert*
 - (3) 6x in NT (Acts 7:16; Gal. 1:6; Heb. 7:12; 11:5)
 - (4) They were perverting the grace of God, changing it into a license to sin

- **The grace of our God**
 - (1) **Grace** - χαρις (karis – G5485) – *grace, kindness, goodwill, favor*
 - (2) *Undeserved blessing freely bestowed on humans by God* (EDT, “Grace”)
 - (3) Mediated through the Lord Jesus Christ (John 1:17)
 - (4) Bestowed upon the humble (James 4:6; 1 Pet. 5:5)
 - (5) Means by which we are justified (Rom. 3:24; Eph. 1:7; Titus 3:7)
 - (6) Received through the prayer of faith (Eph. 2:8; Heb. 4:16)
 - (7) Results in righteousness (Rom. 6:14-18; Titus 2:11-14; Heb. 12:28)

- **Into lasciviousness**
 - (1) **Lasciviousness** – ασελγειαν (aselgeian – G766)
 - (a) Def. – *licentiousness, wantonness, excess, profligacy, prodigality*
 - (b) *Stands for sensuality or debauchery . . . sometimes more specifically for sexual indulgence* (Kelly, 251)
 - (c) 9x in NT (Mark 7:22; Rom. 13:13; 2 Cor. 12:21; Gal. 5:19; Eph. 4:19; 1 Pet. 4:3; 2 Pet. 2:7, 18)
 - (d) A basic characteristic of the lost, those who have not experienced the grace of God in a saving way

(2) Into lasciviousness

- (a) They were perverting God's grace into an excuse to indulge the flesh
- (b) Grace became the pretext for irreverence and immorality
- (c) cf. Romans 6:1, 15; 1 Peter 2:16

Some may ask, In what way do men turn the grace of God into lasciviousness? The answer undoubtedly is by going on in their own ways, gratifying the lusts of the flesh, while professing to believe in true grace that does not impute sin to the justified soul. This is what has been well-named Antinomianism (Ironsides, 17-18).

ii. Denying the only Lord God, and our Lord Jesus Christ

(και τον μονον δεσποτην θεου και Κυριον ημων Ιησουν Χριστον αρνουμενοι)

- **Denying** – αρνουμενοι – pres/mid/part - αρνεομαι (arneomai – G720)
 - (1) Def. – to deny, refuse to acknowledge, disown – 30x in NT
 - (2) Of Peter's denial (John 18:27, et. al.)
- **The only Lord God and our Lord Jesus Christ** - the one whom they deny

(1) Consequences of denial of Christ (Matt. 10:33; 2 Tim. 2:12; but cf. Peter)

(2) Kinds of denial

- (a) Denial of the doctrine of Christ (1 John 2:22-23)
- (b) Denial by works (1 Tim. 5:8; Titus 1:16; cf. Titus 2:12)
- (c) Did these people deny Christ by their works only or were they also guilty of doctrinal heresy? (see Kelly, 253 for discussion)

(3) Characteristic of false teachers (2 Peter 2:1, 18-22)

(4) Contrasting ideas – the opposite of denying Christ

- (a) Rev. 2:13 – **thou holdest fast my name, and hast not denied my faith**
- (b) Rev. 3:8 – **hast kept my word, and hast not denied my name**
- (c) cf. 2 Timothy 1:13-15; Heb. 3:14; 6:11-12

There seems to be a definite downward progress in verse 4: first, the absence of any real reverence for God and His Word; then a twisting of the blessed doctrine of grace into an excuse for sin; at last an open denial of the Son of God as Savior and Lord (Coder, 25).

B. THE NATURE AND FUTURE JUDGMENT OF THE APOSTATES (5-16)

1. Three Examples of the Judgment of Apostates (5-7)

- a. Jude reminds them of what they already know (5a)**

i. Stated intention: *I will therefore put you in remembrance*

- The main clause in v. 5; it governs verses 5-7
- He reminds them of three examples of apostates whom God judged in the OT
 - (1) **Israelites in the wilderness** (Jews) – they believed not
 - (2) **Fallen angels** - they rebelled
 - (3) **Sodom and Gomorrah** (Gentiles) – they gave themselves over to lust
- All three abused God's goodness, rejected God's commands, walked after their lusts
- Three actions of God in regard to these three groups
 - (1) The Lord **destroyed** those who believed not
 - (2) The Lord **kept** (reserved) unto judgment those who rebelled
 - (3) The Lord **set forth as an example** of judgment those who lusted
- cf. v. 17, where Jude reminds them of the words of the Apostles

Tradition, with the associated concepts of remembering and reminding, is an essential element in OT and NT religion, grounded as it is in God's saving acts in history . . . (Kelly, 254).

ii. In spite of previous knowledge: *though ye once knew this*

- Prominent examples anyone familiar with the OT would have known
- As Christians, we must often be reminded of things we already know (cf. 2 Pet. 1:12-15)

He selects three classic illustrations of the way God has treated those who, having enjoyed His favor, prove rebellious and abandon themselves to wantonness (Kelly, 254).

b. **First Example: Israel in the wilderness** (5b)

i. God's initial work of redemption: *The Lord, having saved the people out of the land of Egypt*

- They were children of Abraham under the Abrahamic Covenant (Exodus 3:6-10)
- They escaped judgment through God's provision of the Passover lamb (Ex. 12:12-13)
- They were delivered from the Egyptian army at the Red Sea (Exodus 14)
- God miraculously provided for all their needs (Exodus 16)
- They were led by God through the wilderness to Mount Sinai (Exodus 15-19)
- They heard God speak from Mount Sinai (Exodus 20)
- God gave them the Law (Exodus 20-40)

ii. God's ultimate judgment on the unbelieving: *. . . afterward destroyed them that believed not*

- **Afterward** – lit. *the second time* (το δευτερον) – in contrast to his initial work of salvation
- **Destroyed** - απολλυμι (apollumi – G622) – to destroy utterly, kill
 - (1) 91x in NT - Matt. 10:28; 12:14; 1 Cor. 10:9-10; Jam. 4:12; Jude 11 (*perished*)
 - (2) Marks a strong contrast with the participle σωσας (*having saved*):
... having saved ... He destroyed ...
- **Them that believed not**
 - (1) Numbers 14:1-37 (cf. Numbers 16:28-35, 41-50; 17:12-13; 21:4-9; 25:1-9)
 - (2) Numbers 26:63-65
 - (3) Psalm 95:8-11 (cf. Hebrews 3:7-4:2; 10:26-31; 12:14-29)
 - (4) 1 Corinthians 10:1-13
 - (5) cf. Hebrews 11:6
 - (6) Faith is not just belief in God’s existence, but includes trust and obedience

By calling them ‘unbelieving,’ he denotes the fountain of all evils; for all their sins mentioned by Moses were owing to this, because they refused to be ruled by God’s word. For where there is the subjection of faith, there obedience towards God necessarily appears in all the duties of life (Calvin, 22:434).

The first example is that of Israel, who experienced the great display of God’s grace in the Exodus, saw and heard his revelation at Sinai, and received his care in the wilderness; yet a number of them disbelieved and rebelled. Obviously this is not an instance of people being saved and then losing their salvation. Jude describes the rebels as ‘those who did not believe.’ The Israelites were physically delivered from bondage, not by their faith as a nation, but by God’s covenant love and mercy. The warning in this judgment is against unbelief and rebellion (Blum, 389).

c. **Second Example: Rebellious angels (6)**

i. Angelic rebellion (6a): *angels which kept not their first estate, but left their own habitation . . .*

- **Angels which kept not their first estate**
 - (1) **Angels** – αγγελος – messenger, angel
 - (a) Fallen angels, demons, i.e. angels or messengers of Satan (Matt. 25:41; Rev. 12:9)
 - (b) Angels that sinned (2 Pet. 2:4; cf. *elect angels* - 1 Tim. 5:21; *holy a.* – Matt. 25:31)
 - (c) Angels that joined in Satan’s rebellion (Rev. 12:4,9; cf. *stars* - 1:20)
 - (d) See also Rom. 8:38; 1 Cor. 6:3; 2 Cor. 11:14; Gal. 1:8
 - (2) **Which kept not** (τους μη τηρεσαντας) – “the ones who did not keep”
 - (a) Parallel phrase ending v. 5 – τους μη πιστευσαντας - “the ones who did not believe”
 - (b) **Kept** – τηρεσαντας – aor/act/part acc/m/pl – τηρεω (tereo - G5083)
 - (i) To watch over, guard, keep, preserve (AS)
 - (ii) Key word – 5x – vv. 1, 6(2x), 13, 21 – tr. *preserved, kept, reserved, keep*

- (3) **Their first estate** (την εαυτων αρχην) – “their own **beginning**” or “their own **domain**”
- Estate** - αρχη - (arche - G746)
 - AS – (1) beginning, origin; (2) an extremity; (3) sovereignty, principality, rule
 - 57x in NT – 40x tr. *beginning* in KJV
 - Jude 6 – *first estate* (KJV); *domain* (NASB); *position of authority* (ESV)
 - Examples of 3rd def. - Lk. 12:11; Rom. 8:38; Eph. 6:12; Col. 1:16; 2:10; Titus 3:1
 - Referring to the same thing as **habitation** in the next phrase (see Kistemaker, 378)

- **But left their own habitation** (αλλα απολιποντας το ιδιον οικητηριον)

(1) **Left** (απολιποντας) - aor/act/part acc/m/pl – απολειπω (apoleipo – G620)

- AS – (1) to leave, leave behind; pass. – remain; (2) to desert, abandon
- 6x in NT (2 Tim. 4:13,20; Heb. 4:6,9; 10:26)

(2) **Habitation** (οικητηριον) (oiketerion – G3613) – a dwelling place - 2x in NT (2 Cor. 5:2)

ii. God’s judgment (6b): **he hath reserved in everlasting chains under darkness . . .**

- **God has incarcerated these fallen angels: *he hath reserved in everlasting chains***

- Reserved** (τετηρηκεν) perf/act 3s – τηρω (tereo – G5083) – same word tr. *kept* in v. 6a
- Chains** associated with arrest and imprisonment (Acts 12:6-7; 21:33; 28:20; 2 Tim. 1:16)
- Here not literal chains, but a metaphor for complete restraint (cf. Rev. 20:1-3)
- Everlasting chains** - eternal, never ending bondage

- **Where God has incarcerated these fallen angels: *under darkness*** (υπο ζοφον)

- ζοφος (zophos – G2217) – darkness, deep gloom (AS) – 4x in NT (v. 13; 2 Pet. 2:4,17)
- The state under which they are held in bondage – one of doom, despair, gloom
- cf. 2 Peter 2:4 – *cast them down to hell*

- **Until when God is incarcerating these fallen angels: *unto the judgment of the great day***

- These angels are being reserved for the final judgment (Zeph. 1:14; Mal. 4:5)
- The final destination of these angels is the lake of fire (Matt. 25:41; Rev. 20:10)

Thus, bad as it is, imprisonment in the underworld is only a prelude to the still worse ultimate fate of these beings (Davids, 51).

iii. Interpretive Issue: **What event is being referred to in this verse?**

VIEW 1: These angels are the angels that rebelled against God and followed Satan some time after creation, but before the fall of man

A. The Event

- Occurred between Genesis 2 and 3 (cf. Gen. 1:31; 3:1ff.; 2 Cor. 11:3; Rev. 12:9)
- Isaiah 14:10-17; Ezekiel 28:11-19 (cf. Revelation 12:3-9)

B. Pros

- This event seems to most clearly illustrate Jude's point – these angels were in a place of privilege, being created as messengers of God, but they left their 'first estate' and fell from their former glory. God has now consigned them to darkness.

C. Cons

- The sin of the first angels that fell was not *leaving their own habitation*.
- A large number of fallen angels are presently not restrained under darkness (cf. Job 1-2; Matt. 8:29; Eph. 2:2; 1 Pet. 5:8; Rev. 20:1-3, but cf. Kistemaker's explanation, p. 379)

D. Proponents - Augustine, Calvin, Henry, Kistemaker

VIEW 2: These angels were the *sons of God* in Genesis 6 who married *daughters of men*

The point Jude makes is that these angels abandoned their own home . . . in descending to earth and taking human wives. Thus their apostasy (not in a doctrinal sense, but in the sense of transgressing their proper boundaries) is noted both negatively ('did not keep') and positively ('abandoned'). This, of course, is parallel to the apostasy of the interlopers in the congregation, who abandoned their place in the community by their own immorality (Davids, 50).

A. The Event (Genesis 6:1-4)

- **Identification of the *sons of God* (v. 2,4)**
 - (1) OT - angels (Job 1:6; 2:1; 38:7; cf. Ps. 29:1 - see NASB; 89:6; Dan. 3:25)
 - (2) NT – born again saints (e.g. Jn. 1:12; Rom. 8:14)
 - (3) Angels are the preferable identification for several reasons
 - (a) This passage is in the OT
 - (b) There is a contrast between the *sons of God* with the *daughters of men*
 - (c) There was something unique about the offspring of these unions

The only obvious and natural meaning . . . is that these beings were sons of God, rather than of men, because they had been created, not born. Such a description, of course, would apply only to Adam (Luke 3:38) and to the angels, whom God had directly created (Morris, 165).

- **Sons of God [angels] married the daughters of men (v. 2)**

It is useless to speculate on the nature of this union. Whether it was brought about by something akin to demon possession, or whether angels have power permanently to assume the form of men is not revealed. We actually know very little about the nature of angels. They have walked the earth in what appeared to be human form, so that believers and unbelievers both referred to them as men (Gen. 19:5,10,16). They spoke as men, took men by the hand, and even ate men's food (Gen. 18:8; 19:3,16). Who then can assert that angels could not leave their proper habitation and dwell on the earth ? (Coder, 40; see also Morris, 166 ff.)

▪ **The offspring of the sons of God and the daughters of men were fierce, rebellious tyrants**

(1) Giants - נפלים (nephelim – H5303) – giants (BDB) – only other ref. – Nu. 13:33 (2x)

- (a) Not necessarily large in size, could mean *heroes* or *fierce warriors* (TWOT)
- (b) Possibly from the root נפל meaning *to fall* – i.e. lit. *fallen ones*

(2) Mighty men - גברים (giborim / gibbor - H1368)

- (a) From גבר (gabar - H1396) – to be strong, to prevail, to act insolently
- (b) Intensive; powerful; by impl. warrior, tyrant (SEC); strong, mighty (BDB)
- (c) 160x in OT – Gen. 10:8-9; Deut. 10:17; Josh. 1:14; 2 Sam. 23:8

(3) Men of renown - אנשי השם – lit. *the men of a name*

- (a) Only place this exact phrase is used in the OT
- (b) Num. 16:2 (same phrase but without the article); cf. Gen. 11:4

Mythology contains accounts of 'gods' who came down to earth from Heaven and produced a race of heroes or men of renown (Coder, 41).

- **These offspring were apparently a major part of the violence and corruption of the human race before the flood (Genesis 6:5-13)**

B. Pros

- This would better explain the phrase in Jude 6 – *left their own habitation* - in other words, these angels, in rebellion, left the angelic world and took on human flesh (cf. Gen. 19:1-5)
- This would better explain God's judgment on these angels in Jude 6b – *reserved in everlasting chains . . .* – in other words, God has restrained these particular angels until the final judgment, while the other fallen angels still have relative freedom (cf. Matt. 8:29; Dan. 10:13)
- The phrase in v. 7, *in like manner* (τὸν ὅμοιον τούτοις τρόπον), is a reference to the angels of v. 6 (τούτοις being masc. cannot refer to Sodom). In other words, just as the angels gave themselves to fornication and went after strange flesh, so did these cities.
- The parallel passage in 2 Peter 2:4 is associated with the judgment of the flood (v. 5)

- 1 Peter 3:19-20 seems to be referring to the same event
- This was apparently the unanimous view of the early church

The early church understood that Jude 6 refers to Genesis 6. In fact, it was not until the latter part of the fourth century of the Christian era that any other view was suggested (Coder, 38).

- cf. pseudepigraphical book of 1 Enoch, the book he apparently refers to in vv. 14-15 (see Kistemaker, 379-80; also Davids, Kelly for detailed descriptions and quotes from 1 Enoch)

C. Cons

- The idea of angels co-habiting with women seems unlikely, even impossible (cf. Matt. 22:30)

As spiritual beings, angels have not physical bodies and therefore are incapable of procreation (Kistemaker, 378).

D. Proponents - Blum, Coder, Davids, Kelly, MacArthur, Mayor, Morris, Rienecker

SOLUTION: The exegetical weight seems to fall on the side of view 2. The reference in Jude 6 is to the events of Genesis 6:1-4. Coder's (who also takes this view) comments are appropriate:

Accepting this view does not mean that we fully understand it, nor that we would be dogmatic about it. Still, an examination of all the evidence in its favor, plus the lack of any other satisfactory explanation of Jude's words, seems to compel a choice between holding the ancient view or none at all (Coder, 36).

d. **Third Example: Sodom and Gomorrha (7)**

i. The subjects: *Sodom and Gomorrha and the cities about them*

- *Sodom and Gomorrha* – two cities mentioned in the book of Genesis in the time of Abraham
 - (1) Gen. 10:19 – first reference in the Bible – cities of the Canaanites
 - (2) Gen. 13:10-13 – Lot separated from Abraham and settled near Sodom
 - (a) Part of the plain of the Jordan River
 - (b) Well-watered, as the Garden of the Lord
 - (c) *The men of Sodom were wicked and sinners before the Lord exceedingly*
 - (3) Gen. 14 – Abraham delivered them from Chedorlaomer, king of Elam
 - Abraham and Melchizedek testify before the king of Sodom (v. 17-24)
 - (4) Gen. 18:16-33 – Abraham intercedes on behalf of Sodom
 - There were not even 10 righteous people in Sodom (cf. 32)
 - (5) Gen. 19:1-29 – Destruction of Sodom and Gomorrah
 - (a) They were sexually perverted, young and old (v. 4-5)
 - (b) They were violent and irrational (v. 9)

- **The cities about them**
 - (1) Admah and Zeboim (Gen. 10:19; 14:2,8; Deut. 29:23)
 - (2) Zoar was spared due to Lot's request (Gen. 19:20-22)
- Location: *The most probable location of the five cities of the plain, including Sodom, is beneath the waters of the South end of the Dead Sea (ZPEB, 'Sodom' – see article for reasons).*

The men of Sodom lived in a land of great fertility, they had received some knowledge of God through the presence and teaching of Lot, they had been lately rescued from captivity by Abraham, yet they followed the sinful example of the angels . . . (Mayor, 258).

ii. Their error: *in like manner giving themselves over to fornication . . .*

- **In like manner** (τον ομοιον τουτοις τροπον) – lit. *the like unto these manner*
 - (1) Comparing the sin of these cities with the sin of the angels in v. 6 – τουτοις must refer to αγγελους because it is masc./pl.
 - (2) Just as the angels gave themselves over to sexual perversion, so did these cities
- **Giving themselves over to fornication** (εκπορνεύσασαι)
 - (1) εκπορνεύσασαι – aor/act/part nom/f/pl – εκπορνευω (ekporneuo – G1608) – 1x in NT
 - (a) Intensive form of πορνευω (porneuo – G4203 – commit fornication)
 - (b) Implying excessive indulgence, to give oneself over to fornication (AS)
 - (2) Fornication – all sexual sin and perversion; sexual relations outside of marriage
- **Going after strange flesh** (ἀπελθοῦσαι ὀπίσω σαρκὸς ἐτέρας)
 - (1) **Going** – ἀπελθοῦσαι – aor/part – ἀπερχομαι (apercomai – G565) - go away, depart
 - (2) Depart **after** – their pursuit was a falling away, a departing, a perversion
 - (3) **Strange flesh** (σαρκὸς ἐτερας) – this phrase used only here in the Bible
 - (a) **Strange** (ετερας – heteras – G2087) – other, different - lit. *other flesh*
 - (b) Apparently a ref. to homosexuality (Gen. 19:4-11), though some suggest it is referring to the fact that they sought relations with angels (Kelly, 258).
 - (c) Prohibitions of homosexuality: Lev. 18:22; 20:13; Rom. 1:26-27; 1 Cor. 6:9; 1 Tim. 1:9-10

iii. Their punishment: *suffering the vengeance of eternal fire* (πυρος αιωνιου δικην υπεχουσαι)

- **Suffering** (υπεχουσαι) – pres/act/part - υπεχω (hupeco – G5254)
 - (1) To hold or put under; metaph. to undergo, suffer – 1x in NT
 - (2) Present tense – they are still suffering this vengeance of eternal fire

- **The vengeance** (δικην) – n. acc. – (dike- G1349)
 - (1) A judicial hearing; the execution of a sentence, punishment
 - (2) 4x in NT (Acts 25:15; 28:4; 2 Thess. 1:9)
 - (3) This was their just reward

- **Of eternal fire** (πυρος αιωνιου) – never ending torment
 - (1) This refers to more than just the overthrow of the cities (cf. Gen. 19:24-25)
 - (2) cf. Matt. 13:42; 2 Thess. 1:8-9; Rev. 14:10

According to tradition, they were situated at the southern end of the Dead Sea, and the desolate aspect of this region, with bituminous exhalations, hot springs and deposits of sulphur, seemed to testify to the everlasting fire which had consumed them and which 'still continues to burn' (Kelly, 259).

iv. The lesson: **are set forth for an example** (προκεινται δελγμα)

- **Set forth** (προκεινται) – pres/pass/ind – προκειμαι (prokeimai – G4295)
 - (1) To be set forth; 5x in NT (2 Cor. 8:12; Heb. 6:18; 12:1-2)
 - (2) Present tense – they are being set forth even today – four thousand years later

- **An example** (δελγμα) – (1) a thing shown, a specimen; (2) an example – 1x in NT

- **Sodom and Gomorrah** in Scripture
 - (1) *Sodom* referred to 18x in OT after Gen. 19; 10x in NT
 - (2) *Gomorrah* referred to 10x in OT after Gen. 19; 5x in NT
 - (3) OT: Deut. 29:23; 32:32; Is. 1:9-10; 3:9; 13:19; Jer. 23:14; 49:18; 50:40; Lam. 4:6; Ez. 16:46-56; Amos 4:11; Zeph. 2:9
 - (4) NT: Matt. 10:15; 11:23-24; Mk. 6:11; Lk. 10:12; 17:29; Rom. 9:29; 2 Pet. 2:6; Jude 7; Rev. 11:8
 - (5) The sin of Sodom (Is. 3:9; Jer. 23:14; Ez. 16:49-50)
 - (6) The sudden and complete destruction of Sodom (Jer. 49:18; 50:40; Lk. 17:28-30; 2 Peter 2:6; cf. 1 Thess. 5:2-3)

Then God at that time exhibited a remarkable example, in order to keep men in fear till the end of the world. Hence it is that it is so often mentioned in Scripture; nay, whenever the prophets wished to designate some memorable and dreadful judgment of God, they painted it under the figure of sulphurous fire, and alluded to the destruction of Sodom and Gomorrah. It is not, therefore, without reason that Jude strikes all ages with terror, by exhibiting the same view (Calvin, 22:436).

Thus the severest eternal suffering will belong to those who know and reject the truth (MacArthur, 167).

2. The Nature of the Apostates (8-13)

a. **A Trio of Apostate Actions (8-10)**

i. The Apostates (8a) - *Likewise also these filthy dreamers* (ομοίως μεντοι και ουτοι ενυπνιαζομενοι)

- *Likewise also* (ομοίως μεντοι και)
 - (1) ομοίως (homios) – adv. – likewise, in like manner - **like these three groups** (in v. 5-7)
 - (2) μεντοι (mentoi) – yet, however - **in spite of these three groups**
Notwithstanding these warnings the libertines go on in similar courses (Mayor, 261).
In spite of the dreadful fate of the three groups just mentioned (Kelly, 260).
 - (3) και (kai) – and, also – **in addition to these three groups**

- *These* (ουτοι) – the subject of the sentence (cf. *certain men* of v. 4; *these* in v. 10)

- *Filthy dreamers* (ενυπνιαζομενοι)
 - (1) ενυπνιαζομενοι – pres/m/part nom/pl – ενυπνιαζω (enupniazo – G1797)
 - (2) To dream – 2x in NT (Acts 2:17)
 - (3) The word *filthy* (KJV) is not in the Greek (notice it is in italics)
 - (4) This participle is connected to the following three clauses, not just *defile the flesh*

- A literal rendering of this opening phrase: ***Likewise yet also, these, dreaming, defile the flesh . . . or . . . Likewise yet also, these dreamers defile the flesh . . .***

- Why does Jude refer to them as *dreaming* or *dreamers*?
 - (1) Possibly a ref. to immoral fantasies connected to *defile the flesh* (hence the KJV addition of the word *filthy*)

This term [dreamers] means either that they were mystics who claimed to have access to supernatural revelation or that as a result of their sexual immorality these men spent their time dreaming erotic fantasies (Kistemaker, 383).

- (2) Possibly a ref. to their foolish darkened mind, as if they think they shall avoid the judgment somehow (cf. Deut. 29:18-19; Jer. 23:24; Prov. 21:30; 1 Thess. 5:4-7)

This word may also stress the fact that they are asleep to God's judgment and entertained by the temporal allusive and imaginary character of the pleasures of their lusts (Rienecker, 805).

- (3) Possibly a ref. to false dreams or visions, which are the basis of their actions
 - (a) *as a result of their dreamings* (Kelly, 260)
 - (b) cf. NASB: *by dreaming*; ESV: *relying on their dreams*
 - (c) cf. Deut. 13:1-5; Jer. 23:16,25-27

The false teachers are therefore dreamers, not in the sense that they indulge in wishful thinking, but because they have ecstatic visionary experiences, or claim to have them, and seek to justify their doctrines and practices on the strength of these (Kelly, 261).

[T]hese individuals were claiming divine revelation as the basis of their practices (Davids, 55).

One erroneous principle, than which scarce any has proved more mischievous to the present glorious work of God, is a notion that it is God's manner in these days, to guide his saints, at least some that are more eminent, by inspiration, or immediate revelation. They suppose he makes known to them what shall come to pass hereafter, or what it is his will that they should do, by impressions made upon their minds, either with or without texts of Scripture; whereby something is made known to them that is not taught in the Scripture. By such a notion the devil has a great door opened for him; and if once this opinion should come to be fully yielded to, and established in the church of God, Satan would have opportunity thereby to set up himself as the guide and oracle of God's people, and to have his word regarded as their infallible rule, and so to lead them where he would, and to introduce what he pleased, and soon to bring the Bible into neglect and contempt. Late experience, in some instances, has shown that the tendency of this notion is to cause persons to esteem the Bible as in a great measure useless. The error will defend and support errors. As long as a person has a notion that he is guided by immediate direction from heaven, it makes him incorrigible and impregnable in all his misconduct. For what signifies it, for poor blind worms of the dust, to go to argue with a man and endeavor to convince him and correct him, that is guided by the immediate counsels and commands of the great Jehovah? (Edwards, 'Thoughts on Revival,' vol. 1, sect. II, p. 404)

ii. The Actions of the Apostates Listed (8b) (see parallel in 2 Peter 2:10)

Notice that the three evils which Jude lists correspond (in reverse order) with the sins named in the preceding three verses (Kistemaker, 383).

Notice the chiasmic structure:

verse 5	the Hebrews in the wilderness
verse 6	the rebellious angels
verse 7	Sodom and Gomorrah
verse 8	<i>defile the flesh</i> (like Sodom and Gomorrah)
	<i>despise dominion</i> (like the rebellious angels)
	<i>speak evil of dignities</i> (like the Hebrews in the wilderness)

▪ **Action #1: *defile the flesh*** (σάρκα μὲν μιαινοῦσι) - **sensual like the Sodomites**

(1) Defile - μιαινοῦσι – pres/act/ind 3p – μιαινω (miaino – G3392)

(a) AS – (1) To die or stain; (2) to stain, defile, soil (a) in a physical sense; (b) in a moral sense; or (c) in a ritual sense

(b) 5x in NT (Jn. 18:28; Titus 1:15 (2x); Heb 12:15)

(2) The flesh – that which they defile; they are unclean (cf. Prov. 30:12)

(3) They walk after the flesh (perhaps especially an allusion to sexual sin)

(4) cf. other phrases used in this epistle:

what they know naturally as brute beasts in those things they corrupt themselves (v. 10)

hidden reefs in your feasts of charity, feeding themselves without fear (v. 12)

foaming out their own shame (v. 13)

walking after their own lusts (v. 16)

walk after their own ungodly lusts (v. 18)

sensual, having not the Spirit (v. 19)

hating even the garment spotted by the flesh (v. 23)

(5) SUMMARY: they live like unbelievers, indulging their lusts (cf. Eph. 2:3; Titus 3:3)

▪ **Action #2: *despise dominion*** (κυριοτητα δε αθετουσι) – **rebellious like the angels**

(1) *Despise* - αθετουσι – pres/act/ind 3p – αθετεω (atheteo – G114)

(a) From τιθημι (tithemi – G5087)- to put or place, lay down

(b) AS - lit. to do away with what has been laid down; (1) to set aside, disregard; (2) to nullify, make void; (3) to reject

(c) 16x in NT (e.g. Mk 7:9; Lk 7:30; Jn 12:48; Heb 10:28)

(2) *Dominion* - κυριοτητα - n. – acc/s – κυριότης (kuriotes – G2963)

(a) From κυριος (kurios – G2962) – lord, master

(b) Lordship, dominion - 4x in NT (Eph. 1:21; Col. 1:16; 2 Pet. 2:10)

(c) That which they despise or reject: the dominion or lordship of Christ

(d) Although this word refers to angels 2x in the NT, the singular here seems to negate the possibility that he is speaking of angelic beings (cf. plurals in Eph 1:21; Col. 1:16)

(e) cf. v. 4 – *denying the only Lord God, and our Lord Jesus Christ*

(3) SUMMARY: They reject Christ's authority over them – they are spiritual anarchists

The words 'reject authority' mean that these men scorn God's authority over them . . . They want to rule their own lives and want to be free from the lordship of Jesus Christ (Kistemaker, 384).

▪ **Action #3: *speak evil of dignities*** (δοξας δε βλασφημουσιν) – **slandorous like the Hebrews**

(1) *Speak evil* - βλασφημουσιν – pres/act/ind 3p – βλασφημεω (blasphemeo – G987)

(a) AS – (1) to speak lightly or profanely of sacred things; esp. to speak impiously of God, to blaspheme; (2) to revile, rail at, slander

(b) 35x in NT; used also in v. 10 of Jude

- (2) *Of dignities* – δόξαις – n. – acc/pl – δόξα (doxa – G1391)
- (a) AS – (1) expectation, judgment; (2) opinion, estimation in which one is held; reputation, praise, honor, glory; (3) visible brightness, splendor, glory
 - (b) 168x in NT; 3x in Jude (v. 24, 25)
 - (c) cf. NASB: *angelic majesties*; ESV: *glorious ones*; NIV: *celestial beings*
 - (d) Is this limited to angelic beings? Or does it include human authority?
 - (e) Is this limited to good angels or does it include evil angels? (cf. v. 9)

(3) Lit. slander the glorious ones (Davids, 56).

(4) SUMMARY: They revile beings they do not even understand (cf. v. 10a)

Perhaps a parallel could also be made between these three actions and Psalm 1:1:

Jude 8

Psalm 1:1

defile the flesh

walketh not in the counsel of the ungodly (walks after the flesh)

despise dominion

nor stands in the way of sinners (takes a stand against authority)

speak evil of dignities

nor sits in the seat of the scornful (scorns the authority of God)

iii. The Actions Contrasted to Michael the Archangel (9)

The apostates' slandering of celestial beings (v. 8) stands in arrogant contrast to the chief angelic being, Michael, who would not dare slander Satan, chief of the fallen angels (Pentecost, 921).

▪ **The identity of Michael the archangel** - *Yet Michael the archangel . . .*

(1) *Michael* - fr. the Hebrew – מִיכָאֵל (mikael) – *Who is like God?*

(a) 5x in the Bible (Dan. 10:13,21; 12:1; Rev. 12:7)

- *One of the chief princes* (Dan. 10:13)
- *The great prince which stands for the children of thy people* (Dan. 12:1)
- *Michael and his angels fought against the dragon* (Rev. 12:7)

(b) The only other good angel named in the Bible is **Gabriel**

(2) *The archangel* - αρχαγγελος (archaggelos – G743) – a chief angel

(a) 2x in NT – only in the singular

(b) **1 Thess. 4:16**: *For the Lord himself shall descend from heaven with a shout, with the voice of the archangel . . .*

Note: (i) Context: the rapture of the church

(ii) No mention of Michael's name

(iii) The article – *the archangel* - suggesting there is only one (but cf. Dan. 10:13 – *one of the chief princes*)

(c) cf. Matt. 12:24 – where Satan is referred to as *the prince of the devils*

Apocryphal literature teaches that there are seven archangels. This information corresponds with John's description of 'the seven angels who stand before God' (Rev. 8:2). Four of these have names; they are Michael, Gabriel, Raphael, and Uriel (Kistemaker, 386).

(3) Summary

- (a) Michael is among the greatest angels, if not the chief angel
- (b) Michael seems to be the counterpart of Satan in angelic warfare
- (c) Michael is especially associated with the protection of the Jewish people

▪ **Michael's dispute with the devil** – *when contending w. the devil he disputed about the body of M.*

(1) When contending with the devil (ὅτε τῷ διαβόλῳ διακρινόμενος)

(a) **Contending** – διακρινόμενος – pres/mid/part – διακρινω (diakrino – G1252)

(i) AS – (1) separate, hence distinguish, discriminate, discern; (2) settle, judge;

Mid. And pass – get a decision, contend, dispute

(ii) 19x in NT; used also in v. 22 of Jude (*making a difference*)

(b) **With the devil** (cf. Dan. 10:13; Rev. 12:7)

(2) He disputed about the body of Moses (διελέγετο περὶ τοῦ Μωσέως σώματος)

(a) The **nature** of the dispute – verbal

(i) **Disputed** – διελέγετο – impfct/mid - διαλεγομαι (dialegomai – G1256)

(ii) AS – to converse with, discourse, discuss, argue

(iii) 13x in NT; 10x in Acts

(iv) Generally tr. *dispute* or *reason* (eg. Acts 17:2,17; 18:4,19; 19:8)

(b) The **subject matter** of the dispute – the body of Moses

(i) **What is the source of this information?**

- Not referred to in the OT
- cf. Deut. 34 (esp. vv. 5-6) – the death and burial of Moses
- *The Assumption of Moses* (pseudepigrapha)

According to Clement of Alexandria, . . . Origen, . . . and Didymus of Alexandria, . . . Jude is quoting from the apocryphal Assumption of Moses, only small portions of which have survived (Blum, 391).

The archangel Michael was sent to bury Moses' body, but according to Jewish tradition (the pseudepigraphical book, The Assumption of Moses), the devil argued with the angel about the body, apparently claiming the right to dispose of it (Pentecost, 921).

(ii) **What is the reason for the dispute?**

- Not revealed and not the point of the passage
- Moses's murder of the Egyptian? (cf. Ex. 2:12; Zech. 3:1-4 and *The Testament of Moses*; see Davids, p. 60)
- Moses's involvement in Egyptian religion? cf. Acts 7:21-22
- Moses's secret burial location? cf. Deut. 34:5-6

It is beyond controversy that Moses was buried by the Lord, that is, that his grave was concealed according to the known purpose of God. And the reason for concealing his grave is evident to all, that is, that the Jews might not bring forth his body to promote superstition. What wonder then is it, when the body of the prophet was hidden by God, Satan should attempt to make it known; and that angels, who are ever ready to serve God, should on the other hand resist him? (Calvin, 439).

- **Michael's response** - *durst not bring ag. him a railing accusation, but said, The Lord rebuke thee*

(1) What he didn't do: *durst not bring against him a railing accusation*

(οὐκ ἐτόλμησε κρίσιν ἐπενεγκεῖν βλασφημίας)

(a) *Durst* (dare) - ἐτολμησε – aor/act/ind – τολμαω (tolmao – G5111)

(i) AS – to have courage, to venture, dare, be bold

(ii) 16x in NT (Matt. 22:46; Lk. 20:40; Rom. 5:7; 1 Cor. 6:1)

(b) *Bring against* – ἐπενεγκεῖν – aor/inf – ἐπιφέρω (epiphero – G2018)

(i) AS – (1) **to bring upon or against**; (2) to impose, inflict

(ii) 5x in NT (Acts 19:12; 25:18; Rom. 3:5; Phil. 1:16)

(c) *Accusation* – κρίσιν – acc/s – κρίσις (krisis – G2920)

(i) AS – (1) a separating, selection; (2) **a decision, judgment**

(ii) 49x in NT – 3x in Jude (6, 15 – *judgment*)

(iii) Accusative case (direct object) - object of *bring against*

(d) *Railing* – βλασφημίας – gen/s – βλασφημία (blasphemia – G988)

(i) AS – (a) **railing, slander**; (b) spec. impious speech against God

(ii) cf. the verb (βλασφημεω) in vv. 8, 10 – *speak evil*

(iii) Genitive case – modifies κρίσιν (*accusation*): **accusation of slander**

(e) **SUMMARY:** Michael, knowing his place, refused to speak evil of the devil

Out of respect for Satan's status and power as the highest created being, Michael did not dare pronounce against him (Satan) a railing judgment as if he possessed sovereign dominion over him . . . False teachers exercise no such restraint but pretend to have personal power over Satan and angelic beings (MacArthur, 174-175).

(2) What he did do: *but said, The Lord rebuke thee* (ἀλλ' εἶπεν Ἐπιτιμήσαι σοι Κύριος)

(a) *Rebuke* – επιτιμῆσαι – aor/act/opt – επιτιμαῶ (epitimaō – G2008)

(i) AS – (1) to honor; (2) to raise in price; (3) to mete out due measure; (a) to award; (b) **to censure, rebuke, admonish**

(ii) 29x in NT (27x in the synoptic Gospels) – generally tr. *rebuke*

(iii) Rebuke implies authority (e.g. Matt. 8:28; Mk. 8:30; Lk. 19:39)

(b) cf. Zech. 3:2; Matt. 17:18; Mk. 1:25; Lk. 4:41

iv. The Actions of the Apostates Explained (10)

It will be noticed that verse 10 presents the three marks of apostasy in reverse order from the way they were set forth in verse 8 (Coder, 65).

Notice the chiasmic structure: **verse 8** *defile the flesh*

despise dominion

speaking evil of dignities

verse 10

speaking evil of those things which they know not

but what they know naturally (i.e. despised God's Word)

in those things they corrupt themselves

Their actions are (1) out of ignorance; and (2) irrational:

- **Out of ignorance** (10a) – *But these speak evil of those things which they know not* (οὗτοι δὲ ὅσα μὲν οὐκ οἶδασιν βλασφημοῦσιν)

Most likely they justified their behavior on the basis of some type of 'higher' knowledge of the structure of the spiritual world . . . Far from displaying higher knowledge, Jude argues, they slander angels in their ignorance (Davids, 63).

(1) *But these speak evil* (οὗτοι δὲ . . . βλασφημοῦσιν)

(a) *But* – contrast to Michael the archangel (v.9) who refused to revile Satan

(b) *These* - οὗτοι – the *certain men* of v. 4 (cf. *these* in v. 8,12,14,16,19)

(c) *Speak evil* – βλασφημοῦσιν – same word and form as in v. 8

(2) *Of those things which they know not* (ὅσα μὲν οὐκ οἶδασιν)

(a) μὲν (men) – untranslated – forms a contrast with δε (de) in the next clause

(i) μὲν (on the one hand) . . . δε (on the other hand) . . .

(ii) Contrast between the two halves of the verse

- contrast: οὐκ οἶδασι (*know not*) with ἐπιστάνται (*know*)
- contrast: angels they revile with the beasts they imitate

(iii) In the form of a chiasm:

They speak evil

of those things which they know not (i.e. angels)

but what they know naturally, as brute beasts

In those things they corrupt themselves

(b) *Know not* (οὐκ οἶδασι) – οἶδασι – perf/act/ind – οἶδα (oida – G1492)

(i) AS – perf. with pres. meaning – to have seen or perceived, hence, to know, have knowledge of

(ii) 320x in NT

(3) SUMMARY: They revile celestial beings which they know nothing about

- **Irrational** (10b) – *but what they know naturally, as brute beasts, in those things they corrupt themselves*

(1) *But what they know naturally, as brute beasts*

(ὅσα δὲ φυσικῶς ὡς τὰ ἄλογα ζῶα ἐπίστανται)

(a) *Know* – ἐπίστανται – pres/mid/ind – ἐπιστάμαι (epistamai – G1987) – 14x in NT

(i) AS – to know, know of, understand

(ii) Word from which we get *epistemology* – nature and origin of knowledge

(b) *Naturally* – φυσικῶς (phusikos – G5447) – adv. – by nature – 1x in NT

(i) BibleWorks: *in a natural manner, by nature, under the guidance of nature, by the aid of the bodily senses*

(ii) Adv. - modifies *know*, explaining how they know: by the senses, empirically

(iii) Pointing to their sensuality

The adverb 'naturally' is set in opposition to reason and judgment, for the instinct of nature alone rules in brute animals; but reason ought to govern men and to bridle their appetites (Calvin, 440).

(c) *As brute beasts* (ὡς τὰ ἄλογα ζῶα) – lit. *as the unreasoning animals*

(i) *Brute* - ἀλογα – adj. – nom/pl - ἀλογος (alogos – G249)

- AS - without reason, irrational

- 3x in NT (Acts 25:27; 2 Pet. 2:12)

(ii) Accenting the **irrational** nature of their knowledge – they are like animals who act on **instinct** rather than reason

(2) *In those things they corrupt themselves* (ἐν τούτοις φθείρονται)

(a) *Those things* (τούτοις) = the things *they know naturally* – their irrational lusts

(b) *They corrupt themselves* - φθείρονται -pres/mid – φθειρω (phtheiro – G5351)

(i) AS – to destroy, corrupt, spoil

(ii) 8x in NT (1 Cor. 3:17; 15:33; 2 Cor. 11:3; Eph. 4:22)

(c) Translation differences:

KJV: *in those things they corrupt themselves*

NASB: *by these things they are destroyed* (cf. ESV, NIV)

(i) *Corrupt* (defilement) v. *destroy* (ruination and ultimate judgment)

it would seem *corrupt* is preferable because that is how this word is used in all 7 of the other usages in the NT

(ii) Middle (*corrupt themselves*) v. passive (*destroyed* or *corrupted*)

(iii) Locative (*in*) v. instrumental (*by*)

(3) SUMMARY: They corrupt themselves because they follow their irrational lusts

Rather than comprehending what was above them (the angels), they really understood only what was below them (the animals). Jude thus demolished their Gnostic claim to superior knowledge (Pentecost, 921).

Romans 1:22 – *Professing themselves to be wise, they became fools.*

b. **A Trio of Exemplary Apostates** (11) (Cain, Balaam, Korah)

(note the place of this verse in the chiasmic structure of option #2 in the introduction under *III. Structure*)

i. The Cursed Way: *Woe unto them!* (οὐαὶ αὐτοῖς)

▪ **The curse**: *Woe!* - οὐαὶ (ouai – G3759) – interjection of grief or **denunciation** – *alas! woe!*

(1) 47x in NT; 31x in Synoptic Gospels; 14x in Revelation

(2) Matt 11:21; 18:7; 24:19; 26:24; Lk 6:24-26; 1 Cor. 9:16; Rev 8:13; 12:12; 18:10,16,19

(3) Matt 23:13-29 Jesus - 7x: *Woe unto you scribes and Pharisees, hypocrites!*

▪ **The reason for the curse**: *for . . .*

(1) They are cursed because they are following in the footsteps of three premier rebels

(2) Cain, Balaam and Korah are three of the most famous rebels in the OT

(3) Notice the parallel clauses:

<i>have gone</i>	<i>in the way</i>	<i>of Cain</i>
<i>ran greedily (for reward)</i>	<i>after the error</i>	<i>of Balaam</i>
<i>perished</i>	<i>in the gainsaying</i>	<i>of Core</i>

Notice that once again Jude's penchant for grouping items in triads is evident. Moreover, in the triad of Cain, Balaam, and Korah, Jude achieves a gradual crescendo by mentioning the nouns 'way,' 'error,' and 'rebellion' (Kistemaker, 388-389).

Notice also the remarkable progress of thought in our text. Apostates first enter upon a wrong path; they run riotously down that path; finally they perish at its end. Apostasy moves at an ever-accelerating pace on a road which runs downhill (Coder, 68).

[Jude 11] is an inspired commentary on the peril of turning away from the truth of John 14:6. Christ is the Way, the Truth, the Life. An apostate is one who will not have the Son of man to reign over him. He **knowingly** chooses the way of Cain for the way of Christ, the error of Balaam for the truth of Christ, the perishing of Korah for the life of Christ (Coder, 68-69).

Cain and Korah are said to have been objects of special reverence with a section of the Ophite heresy, which appears to have been a development of the Nicolaitans . . . They held that the Creator was evil, that the serpent represented the divine Wisdom, that Cain and his successors were champions of right, and boast themselves to be a kin of Cain, and of the Sodomites, and of Esau, and of Korah (Mayor, 265).

▪ **The emphasis of each clause:**

- (1) **Cain** – their fundamental rejection of God (Gen. 4:16)
- (2) **Balaam** – their method and motive – they oppose God's people for profit
- (3) **Korah** – their final and awesome destruction

ii. The Way of Cain: *for they have gone in the way of Cain* (τῆ ὁδῷ τοῦ Κάϊν ἐπορεύθησαν)

▪ *They have gone* (ἐπορεύθησαν)

- (1) Aor/mid – πορευομαι (poreuomai – G4198) – go, proceed, go on one's way
- (2) 154 in NT; 3x in Jude – v. 16, 18: translated *walk*

▪ *In the way* (τῆ ὁδῷ)

- (1) ὁδῶ - dat/s – ὁδός (hodos – G3598) – way, path, road – 102x in NT; cf. דרך in OT
- (2) Often used metaph. for a way of life - *the way of sinners* v. *the way of the righteous*
- (3) cf. Proverbs 2:8, 12-15; 4:11-19; 14:12; Matt. 7:13-14
- (4) cf. 1 Kings 15:26,34; 16:2,19,26; 2 Kings 8:18,27; 16:3, et. al. (see Davids, 65).

- **Of Cain**

- (1) **Who Is Cain?**

- (a) Firstborn of Adam and Eve (Gen. 4:1)
 - (b) קַיִן – probably fr. קָנָה meaning *acquire* – cf. Gen. 4:1;
(possibly fr. קָיָה – metal-worker – cf. Gen. 4:22)
 - (c) First willful unbeliever

- (2) **What Is the Way of Cain?**

- (a) He invented his own worship (v. 3-5)
 - (b) He became angry and depressed (v. 5-6)
 - (c) He murdered his brother (v. 8)
 - (d) He was sarcastic with God (v. 9)
 - (e) He lied to God (v. 9)
 - (f) He complained about his punishment (v. 13-14)
 - (g) He went out from the presence of the Lord (v. 16)
 - (h) He was the first to build a city (v. 17)

- (3) **Other References in Scripture:** Hebrews 11:4; 1 John 3:12

- **Summary** – these ungodly men are arrogantly and stubbornly rebellious against God

Cain is depicted as the first murderer and the first willful unbeliever . . . Hardened by unbelief, he deliberately cast his lot with the devil (Kistemaker, 389).

Cain's way was the religion of his own works without faith and led to the hatred and murder of his brother. Like Cain, these men belong to the evil one, manufacture religion, and kill the souls of men by error (Blum, 392).

It is surely plain, then, that the way of Cain is a most comprehensive title, embracing every form of religious teaching, ceremony, or cult that ignores the need of the vicarious atonement of our Lord Jesus Christ (Ironsides, 33).

- iii. The Error of Balaam: *ran greedily after the error of Balaam for reward*

(τῆς πλάνης τοῦ Βαλαὰμ μισθοῦ ἐξεχύθησαν)

- *Ran greedily . . . for reward* (μισθοῦ ἐξεχύθησαν)

- (1) *Ran greedily* – ἐξεχύθησαν – aor/pass – ἐκχεω (ekcheo – G1632) - 28x in NT

- (a) AS – *to pour out* - vials of wrath (Rev. 16 - 9x); money (John 2:15); blood (Matt. 23:35); passive of blood (Matt. 26:28); wine (Matt. 9:17); bowels (Acts 1:18); metaph. of the Spirit (Acts 2:17-18,33; 10:45; Titus 3:6); love (Rom. 5:5); **passive of persons, to give oneself up to (RV, ran riotously in)**

- (b) Translations of this verb in Jude 11
 - NASB – *they have rushed headlong*
 - ESV – *abandoned themselves*
 - Tyndale (1534) – *are utterly given to*
 - Geneva (1599) – *are cast away*

- (c) **Expresses the overwhelming eagerness and passion with which they pursue their foolish course**

They have been poured forth, like a torrent without a bank (Bengel, 166).

- (2) **For Reward** - μισθου – gen/s – μισθος (misthos – G3408) – 29x in NT
 - (a) AS – (1) **wages, hire**; (2) reward
 - (b) Genitive – classified by Wallace as gen. of price or value or quantity (Wallace, 122; see also Turner, 234) – note the absence of a preposition in the Greek
 - (c) **Expresses the motive for their passionate pursuit**

- **After the error** (τῆ πλάνη)

- (1) **Error** – πλάνη – dat/s – πλανη (plane – G4106) – 10x in NT
 - (a) AS – a wandering; metaph., a going astray, an error (in NT always with respect to morals or religion)
 - (b) Matt. 27:64; Rom. 1:27; Eph. 4:14; 1 Thess. 2:3; 2 Thess. 2:11; James 5:20; 2 Peter 2:18; 3:17; 1 John 4:6
 - (c) Dative – dative of sphere (Wallace, 153-5), note again the absence of a preposition
- (2) **Expresses the object of their passionate pursuit** – what it was they gave themselves to in order to gain a reward

- **Of Balaam**

- (1) **Background**

- (a) Numbers 22-24
- (b) Setting – Israel on the Plains of Moab, just before entering the Promised Land (22:1)
- (c) Israel had just conquered Sihon and Og (22:2; cf. 21:21-35)
- (d) The Moabites and Midianites were fearful (22:2-4)

- (2) **Who Is Balaam?**

- (a) בלעם - SEC (H1109): fr. בל + ע + ם – *not of the people, i.e. foreigner*
ZPEB: possibly *devourer*; fr. בלע – swallow, engulf
- (b) He was the son of Beor - בעור – BDB: *a burning* - fr. בער – burn, consume
- (c) He lived in Pethor (Num. 22:5) – in Mesopotamia (Deut. 23:4); Aram (Num. 23:7)

(i) Located on the Euphrates in present day Syria NE of Aleppo

A city of N. Mesopotamia, located on the W. banks of the Upper Euphrates at the point where it is joined by the river Sagura, a few miles S. of Carchemish (ZPEB – ‘Pethor’; see also ISBE).

(ii) cf. Haran – home of Abraham’s relatives (Gen. 11:31-32; 27:43; 28:10)

(d) Apparently had a reputation for occult powers (Num. 22:6-7)

(i) *He whom thou blessest is blessed, and he whom thou cursest is cursed* (v. 6; cf. Gen. 12:3)

(ii) *Rewards of divination* (v. 7) - **מכשף** – witchcraft (cf. 23:23; Josh. 13:22; also Deut. 18:10; 1 Sam. 15:23; 2 Kings 17:17)

(e) Balak, king of the Moabites asked him to curse Israel

(f) He consulted the Lord (v. 8)

(i) used His personal Name: **Yahweh** (LORD)

(ii) *I cannot go beyond the word of the LORD my God . . .* (v. 18; 24:13)

(g) He followed Balak in disobedience to the Lord, and was rebuked by his donkey

(h) He gave four oracles of blessing

(i) At the high places of Baal (22:41; 23:7-10)

(ii) At the top of Mount Pisgah (23:14, 18-24)

(iii) At the top of Mount Peor – 2x (23:28; 24:3-9, 15-24)

(i) Numbers 25 – Adultery and Idolatry of the Israelites

(3) Other Scripture References

(a) Nu. 31:8; Josh. 13:22 – killed by the Israelites when they defeated the Midianites

(b) Nu. 31:16; Rev. 2:14 – responsible for the idolatry of Numbers 25

Deprived of the rewards promised him by Balak, king of Moab, Balaam’s covetous heart conceived an evil thought. If he could counsel the women of Midian and Moab to tempt the Israelites and cause them to sin, God would have to punish His people, Balak’s purpose would be served, and Balaam would be rich (Coker, 71).

(c) Deut. 23:4-5; Josh. 24:9-10; Neh. 13:2; Micah 6:5 – wanted to curse Israel, but God did not let him

(d) 2 Pet. 2:15-16; Jude 11; Rev. 2:14 – forerunner of false teachers in the church

(4) What Is the Error of Balaam?

- (a) He sacrificed eternal reward for temporal gain (cf. Heb. 11:24-26; 2 Tim. 4:10)
- (b) He cursed the people God blessed in order to gain a reward (cf. 2 Pet. 2:15-16)
- (c) He purposely put a stumblingblock before Israel in order to cause them to be cursed (cf. Rev. 2:14)

- **Summary** – these purposely cause the church to stumble in order that they may obtain a reward

*As Balaam sought the destruction of Israel, so the godless men desire the downfall of God's people. We should not understand the term 'error' in a passive sense, that is, as if Balaam was led astray and thus erred. Rather, this term has an active meaning – Balaam deceived the Israelites by leading them into sin. **Similarly, the objective of Jude's opponents is to deceive the Christian community and to make a profit** (Kistemaker, 390).*

iv. The Gainsaying of Korah: *perished in the gainsaying of Core* (τῆ ἀντιλογίᾳ τοῦ Κορὲ ἀπώλοντο)

- *Perished* (ἀπώλοντο)

(1) ἀπώλοντο – aor/mid/ind – ἀπολλυμι (apollumi – G622)

- (a) 92x in NT, including Jude 5 - *destroyed*
- (b) AS – active: (1) destroy utterly, kill; (2) lose utterly; mid.: (1) **to perish**; (2) to be lost
- (c) Aorist tense (completed action) – *have been destroyed* – expresses certainty

That destruction was so certain that Jude stated in the past tense that 'they have been destroyed' (Pentecost, 921).

(2) Expresses the certain end of these apostates

- *In the gainsaying* (τῆ ἀντιλογίᾳ)

(1) ἀντιλογία – n. – dat/s – ἀντιλογια (antilogia – G485) – 4x in NT (Heb. 6:16; 7:7; 12:3)

- (a) AS – gainsaying, strife
- (b) From the v. ἀντιλεγω (antilego) – contradict, oppose resist (lit. *speak against*)
(Luke 2:34; 20:27; John 19:12; Acts 13:45; 28:19,22; Rom. 10:21; Titus 1:9; 2:9)
- (c) cf. *despise dominion and speak evil of dignities* (v. 8)
- (d) cf. 3 John 9-10; 1 Tim. 6:3-5

(2) Expresses the reason for their destruction

- *Of Core*

(1) *Core* - Greek: Κορε = Hebrew: קֹרַח = Korah – meaning: bald, baldness

(2) Background

- (a) Numbers 16
- (b) Setting – in the wilderness during the 40 years of wandering

(3) Who Is Korah?

- (a) Levite who led a rebellion against Moses (v. 1; cf. Ex. 6:18-24)
- (b) Co-conspirators: Dathan, Abiram, On (Reubenites) and 250 princes (v. 1-2)
- (c) Accused Moses of lording it over God's people (v. 3,13)
- (d) He was not content with his role as a Levite (cf. Numbers 3-4), but desired the priesthood (v. 9-11)
- (e) The earth swallowed up Korah, Dathan, Abiram and their families (v. 30-33)
- (f) The 250 princes were consumed by fire as they offered incense to the Lord (v. 35)

(4) Other Scripture References

- (a) Reference to the incident - Numbers 27:3 (cf. also Deut. 11:6; Ps. 106:16-18)
- (b) Genealogy of Korah - Exodus 6:16-27; 1 Chronicles 6:22-28
- (c) Descendants of Korah - Numbers 26:9-11; 1 Chronicles 9:19
- (d) *Sons of Korah* in the titles of the Psalms (42,44-49,84,85,87,88)

- **Summary** – these shall most assuredly be destroyed quickly and completely by the Lord

... Korah was destroyed, and this is prophetically applied to the false teachers by asserting that they 'have been destroyed' ... in Korah's dispute. In order to emphasize this, Korah is moved from his chronological position in the list of three (chronologically he should come before Balaam) to last in the series, and the Greek word for 'have been destroyed' is placed at the end of the verse. Cain was exiled and Balaam died in the context of a battle, but Korah's fate was public and dramatic. He went down into the ground, and so these teachers will go down, for Jude is implying that they will end up in hell (Davids, 68).

c. Five Metaphors for Apostates (12-13)

- **These are** (Οὗτοι εἶσιν) – referring back to v. 4 – *certain men* (cf. *these* in v. 8,10; *them* in v. 11)
- Five metaphors from nature are used to describe these men:
 - (1) **Hidden reefs in your love feasts** - hidden, dangerous, and self-serving
 - (2) **Clouds without water** - disappointing and unstable
 - (3) **Dead trees** – without fruit and utterly without life
 - (4) **Raging waves** – ultimately expressing the corruption of their true nature
 - (5) **Wandering stars** – unreliable, without hope and destined for eternal judgment

i. Hidden reefs in your love feasts (12a) - hidden, dangerous, and self-serving

[hidden reefs] in your feasts of charity, when they feast with you, feeding themselves without fear
(ἐν ταῖς ἀγάπαις ὑμῶν σπιλάδες, συνευωχούμενοι ὑμῖν, ἀφόβως ἑαυτοὺς ποιμαίνοντες)

▪ *Spots* (KJV) or *hidden reefs* (NASB)?

- (1) σπιλάδες - n. – nom/pl – σπιλάς (spilas – G4694) – 1x in NT
- (2) AS – (1) in classics, a rock or reef over which the sea dashes, metaph. of men whose conduct causes danger to others; (2) in late writers = σπιλος - a spot, stain (cf. σπιλος in Eph. 5:27; 2 Pet. 2:13)
- (3) Commentators:
 - (a) *Spots* (Pentecost, Kistemaker)
 - (b) *Hidden reefs* (Kelly, Davids, Robertson, Mayor, MacArthur, Coder)
- (4) While both meanings fit the context, it would seem that *hidden reefs* is the better translation (see esp. Kelly and Mayor) for several reasons:
 - (a) The normal meaning of the word is *hidden rocks along the shore*
 - (b) The meaning *spot* or *stain* for this word is *very rare* (Mayor, 267)
 - (c) This fits in with the other four metaphors from nature (Kelly, 270)

The noun used . . . is common in Greek of all periods from Homer . . . to denote rocks in the sea close to the shore and covered with water, and so dangerous to vessels (Kelly, 270).

▪ *Hidden reefs* – hidden and dangerous

- (1) AS - *a rock or reef over which the sea dashes*
- (2) They are hidden (cf. v. 4 – *crept in unawares*) – no one suspects their true nature
- (3) They are dangerous – they cause others to stumble (cf. v. 23)

Clearly marked charted rocks are not of great danger, as a rule, to the mariner. It is those that are hidden, over whose jagged edges roll the deceitfully peaceful waters, that are most to be dreaded. Were these false guides to proclaim themselves publicly as opposed to what the godly hold sacred, their influence would be speedily nullified, save with a few whose senses have never been exercised to discern between good and evil. But, posing as advocates of the truth, soft-spoken and affable, with their good words and fair speeches they deceive the hearts of the simple (Ironsides, 40).

▪ *In your feasts of charity, when they feast with you* (ἐν ταῖς ἀγάπαις ὑμῶν . . . συνευωχούμενοι ὑμῖν)

- (1) Love feasts – cf. Acts 2:46; 1 Cor. 11:17-34
- (2) *Feast with you* - συνευωχούμενοι – pr/pass/part – συνευωχεω (suneuocheo - G4910)
 - (a) 2x in NT (2 Pet. 2:13)
 - (b) AS – entertain together; pass. - fare sumptuously or feast together with
- (3) Speaks of Christian fellowship – cf. 1 Cor. 5:11

- **Feeding themselves without fear** (ἀφόβως ἑαυτοὺς ποιμαίνοντες)
 - (1) ποιμαίνοντες - pres/act/part – ποιμαίνω (poimaino – G4165)
 - (a) 11x in NT (Matt. 2:6; Luke 17:7; John 21:16; Acts 20:28; 1 Pet. 5:2)
 - (b) AS – to act as shepherd, tend flocks; metaph. – to tend, shepherd, govern
 - (c) Perhaps implies that these men were leaders in the church - they were supposed to be feeding the flock, but instead were feeding themselves (cf. Ez. 34:1-6)
 - (2) ἀφοβως - adv. (aphobos – G870) – without fear – they had no fear of God in their self-indulgence
 - (3) They were feeding themselves without any thought of the needs of others or any fear of God (cf. Phil. 3:18-19)

- **Summary** – Like hidden reefs that cause shipwrecks, these are hidden in the sense that they have been accepted into the fellowship of the saints; and they are dangerous because they cause others to fall into sin (cf. 1 Tim. 1:19; 2 Pet. 2:18-19)

ii. Clouds without water (12b) – disappointing and unstable

clouds they are without water, carried about of winds

(νεφέλαι ἄνυδροί ὑπὸ ἀνέμων περιφερόμεναι)

- **Clouds they are without water** (νεφέλαι ἄνυδροί)
 - (1) They create false expectation – with clouds you expect rain (cf. Luke 12:54)
 - (2) cf. Prov. 25:14; Hos. 6:4; 2 Pet. 2:17
 - (3) Misleading, deceptive, disappointing
 - (4) Perhaps suggesting these were teachers (cf. Deut. 32:2; Is. 55:10-11; 2 Pet. 1:21)

- **Carried about by winds** (ὑπὸ ἀνέμων περιφερόμεναι)
 - (1) περιφερομεναι – pres/pass/part - περιφέρω (periphero – G4064) – 5x in NT
AS – carry about (Eph. 4:14; Heb. 13:9)
 - (2) Like clouds, they are unstable and easily moved about by winds of doctrine
 - (3) Perhaps suggesting the influence of wicked spirits (see Coder, 77-78)

- **Summary** – they seemed to be promising, but proved to be empty and worthless

An anxious farmer looks expectantly at approaching clouds. He hopes to receive abundant rain for his parched fields. But much to his dismay, he sees these clouds drift past, blown by the wind. They fail to give him a single drop of rain. He knows that he has been deceived by the appearance of these waterless clouds. Similarly, the heretics are verbose in speech but fail to present anything that is substantive and refreshing (Kistemaker, 392).

Big with promise, pretentious and impressive, all knowledge and all mysteries seem to be in their keeping; but their utterances are a disappointment to any who know the mind of God as revealed in His word. In place of refreshing showers of spiritual blessing accompanying their ministry, there are but empty vaporings and idle threatenings (Ironsides, 42).

iii. Dead trees (12c) – without fruit and utterly without life

trees whose fruit withereth, without fruit, twice dead, plucked up by the roots

(δένδρα φθινοπωρινά, ἄκαρπα, δις ἀποθανόντα, ἐκριζωθέντα)

- *Trees whose fruit withereth, without fruit* (δένδρα φθινοπωρινά ἄκαρπα)
 - (1) φθινοπωρινά - adj. – nom/pl – φθινοπωρινός (phthinoporinos – G5352) – 1x in NT
 - (2) AS – autumnal
 - (3) Autumn trees: without fruit at a time when fruit is expected
 - (4) Similar to clouds without rain – there is expectation, but nothing is produced
 - (5) cf. Matt. 21:18-20; John 15:2,6; contrast 2 Pet. 1:8-11; Ps. 1:1-3
- *Twice dead* (δις ἀποθανόντα)
 - (1) They have no fruit because they have no life in them
 - (2) Because they are apostates they are twice dead (cf. Heb. 6:4-8; 2 Pet. 2:20-22)
- *Plucked up by the roots* (ἐκριζωθέντα)
 - (1) ἐκριζωθέντα – aor/pass/part – ἐκριζοω (ekrizoo – G1610)
 - (a) 4x in NT (Matt. 13:29; 15:13; Luke 17:6)
 - (b) AS – to root out, pluck up by the roots (LXX – Jer. 1:10; Zeph. 2:4)
 - (2) Statement of their judgment – they were not planted by the Lord and therefore shall be uprooted (Matt. 15:13; cf. Matt. 3:8-10; 7:19)
- **Summary** – they have no fruit (righteousness) because they are not abiding in Christ and therefore they shall be destroyed

iv. Raging waves (13a) – they ultimately express the corruption of their true nature

raging waves of the sea, foaming out their own shame

(κύματα ἄγρια θαλάσσης, ἐπαφρίζοντα τὰς ἑαυτῶν αἰσχύναις)

- *Raging waves of the sea* (κύματα ἄγρια θαλάσσης)
 - (1) *Raging* - ἀγριος (agrios – G66) – 3x in NT
 - AS – fr. ἀγρος (field) – (1) living in fields, wild; (2) savage, fierce

The adjective 'wild' may be intended to glance at their lack of self-control (Kelly, 274).

(2) Restless, rebellious (cf. Is. 57:20-21; Ps. 65:7; 93:3-4; Jer. 5:22-23)

(3) Unstable (James 1:6)

- **Foaming out their own shame** (ἐπαφρίζοντα τὰς ἑαυτῶν αἰσχύνας)

(1) **Foaming out** - ἐπαφρίζοντα – pres/part – ἐπαφρίζω (epaphrizo – G1890) – 1x in NT

(a) AS – to foam up

(b) Wild seas produce foam, dirt and mire (Is. 57:20) – the waves cast up to the surface what has always been present in the water, but previously hidden

(2) **Their own shame** (ἑαυτῶν αἰσχύνας) – that which is cast up

(a) Eventually the true nature of their hearts comes to the surface and is revealed for all to see (cf. Phil. 3:18-19; James 3:14-16; Jude 16)

(b) Contrast Paul's ministry described in 1 Thess. 2:1-12

- **Summary** – their inward rebellion inevitably is displayed for all to see

v. Wandering stars (13b) – unreliable, without hope and destined for eternal judgment

wandering stars, to whom is reserved the blackness of darkness forever

(ἀστέρες πλανῆται, οἷς ὁ ζόφος τοῦ σκότους εἰς τὸν αἰῶνα τετήρηται)

- **Wandering stars** (ἀστέρες πλανῆται)

(1) **Wandering** – πλανῆται – n. – nom/pl – πλανητης (planetes – G4107) – 1x in NT

(2) AS – a wanderer

(3) No fixed place or constant orbit

(4) A shooting star – brilliant for a moment then gone forever ; cf. Lucifer – Is. 14:12

The ancients called the planets 'wandering stars' because of their movements. The reference here could be to meteors, shooting stars, comets, or planets; but planets is the most likely meaning. An unpredictable star would provide no guidance for navigation; so false teachers are useless and untrustworthy (Blum, 393).

Wandering stars (i.e. shooting stars) move accros the sky, shining briefly, and then vanish without producing light or giving direction. Fixed stars help guide navigators, but wandering stars are useless to them (Pentecost, 922).

- **To whom is reserved the blackness of darkness forever**

(οἷς ὁ ζόφος τοῦ σκότους εἰς τὸν αἰῶνα τετήρηται)

(1) **Reserved** – τετήρηται – perf/pass – τηρεῶ (tereo – G5083) – see notes on v. 6a

(2) **Blackness** – ζοφος (zophos – G2217) – deep gloom - see notes on v. 6b

(3) **Darkness** – σκοτος (skotos – G4655) – common word in the NT for darkness

(4) Speaks of their eternal damnation

- **Summary** – after a moment of glory, they are utterly lost for all eternity

vi. Observe the progression of these metaphors

- (1) Their beginning – part of the love feasts, hidden in regard to their true nature
- (2) Their appearance – like clouds they produce expectation
- (3) Their fruitlessness – like dead trees, they never bring forth what is expected
- (4) Their true character – like wild waves, they ultimately foam out what is in their heart
- (5) Their end – like shooting stars, they are lost forever in darkness

3. The Ancient Prophecy of the Future Judgment of the Apostates (14-15)

a. **The Background of the Prophecy (14a)**

i. And . . . also . . . (προεφήτευσεν **δὲ καὶ** τούτοις ἑβδομος ἀπὸ Ἀδάμ Ἐνώχ)

▪ **Are these conjunctions connected to *Enoch*?**

- (1) KJV: *And Enoch also . . .*
- (2) Kelly: *It was with reference to these that Enoch, too . . . prophesied . . .* (Kelly, 275).
- (3) See Kelly's explanation (Kelly, 276)
- (4) The idea here is that Enoch prophesied of these apostates as well as Jude and others

▪ **Or are these conjunctions connected to *these*** (δὲ καὶ τούτοις)

- (1) *and unto (or about) these also*
- (2) NASB: *It was also about these men . . .*
- (3) cf. Robertson, 6:192; Bengel, 5:167-168
- (4) The idea here is that Enoch was not only prophesying unto or about the ungodly of the antediluvian world but also unto the apostates of the last days

▪ **The first option seems more straightforward and therefore preferable**

ii. The name of the prophet: *Enoch*

▪ **Old Testament reference to Enoch** (Genesis 5:18-24)

- (1) Lived before the flood (was born around year 622 after creation)
- (2) Son of Jared (Gen. 5:19); father of Methuselah (5:22); great grandfather of Noah
- (3) He was godly: *Enoch walked with God* (Gen. 5:22) . . . *Enoch walked with God* (5:24)
- (4) He was translated: . . . *and he was not; for God took him* (Gen. 5:24)

▪ **New Testament references to Enoch** (Luke 3:37; Hebrews 11:5)

iii. The time of the prophet: *The seventh from Adam*

- Adam . . . Seth . . . Enos . . . Cainan . . . Mahalaleel . . . Jared . . . Enoch (Gen. 5:3-19)
- Confirms the accuracy of the Genesis genealogy

- Emphasizes how far back in the past God revealed the coming judgment
 - (1) Enoch revealed the Second Coming of Christ before the flood
 - (2) cf. v. 4 – *who were before of old ordained [written of] to this condemnation*
(οἱ πάλαι προγεγραμμένοι εἰς τοῦτο τὸ κρίμα)
 - (3) Isaiah 46:10

The antiquity of the prophecy is shown, v. 4; for it appears to have been the earliest respecting the coming of the Judge (Bengel, 5:168).

iv. The message of the prophet: *Prophesied of these, saying . . .*

- There is no record of this prophecy in the Old Testament (or even that Enoch was a prophet)
- Enoch’s naming of his son Methuselah may have been prophetic (see Coder, 85-89)
- There are many prophecies in the OT regarding the ultimate judgment of the wicked (e.g. Deut. 32:41-42; 1 Sam. 2:10; Ps. 2:9; Joel 3:11-16; etc.)
- What is Jude’s source for this prophecy?

[S]cholars have puzzled over the absence of any reference in the Old Testament to this prophecy attributed to Enoch. Since Jude’s statement is similar to a passage in the apocryphal Book of Enoch (1:9) – written prior to 110 B.C. and thus probably known by the early Christians – many assume that Jude is quoting from that book. Others suggest that the difference between Jude’s words and the Book of Enoch indicate that Jude received the information about Enoch directly from God, or that under divine inspiration he recorded an oral tradition. None of these views affects the doctrine of inspiration adversely. If Jude quoted the apocryphal book, he was affirming only the truth of that prophecy and not endorsing the book in its entirety (Pentecost, 922; see also Coder, 84-85).

b. **The Coming of the Judge (14b)**

i. The identity and presence of the judge – *Behold, the Lord comes*

- The Lord Himself shall judge – He does not delegate this task to another
- The Lord = Christ, i.e. the Son (cf. John 3:17; 5:21-29)
- He shall come visibly (cf. Matt. 24:30; Acts 1:11)
- Past tense – lit.: *the Lord came* (ἦλθε) – expresses the certainty of this event

. . . a prophetic preterite . . . intended to underline the certainty of God’s action by dramatically envisaging it as already accomplished (Kelly, 276).

ii. Those who accompany the judge – *with ten thousands of his saints* (ἐν μυριάσιν ἁγίαις αὐτοῦ)

- μυριασιν (urias – G3461) – plural – *ten thousands*
- ἁγίαις (hagios – G40) – *holy ones (saints and/or angels)* – in contrast to the ungodly
- cf. Zech. 14:5; Matt. 13:41-42; 16:27; Rev. 19:14

. . . by saints he means the faithful as well as angels; for both will adorn the tribunal of Christ, when he shall descend to judge the world (Calvin, 22:443; see also Ironside, 45).

c. The Purpose of the Coming of the Judge (15)

i. General observations regarding v. 15

- His purpose in coming is expressed by two infinitives that govern the whole verse
 - (1) *To execute judgment* (ποιῆσαι κρίσιν)
 - (2) *To convince* (ἐξελέγξει)
- Notice the use of the word *all* - 4x – speaks of the **thoroughness** of God’s judgment
 - (1) The judgment will be upon *all* the ungodly
 - (2) He will convict *all* of them of *all* of their ungodly deeds and speeches
 - (3) cf. use of *all* in 1 Chron. 28:9; and *every* in Eccl. 12:14
- Notice the use of the word *ungodly* – 4x – the fundamental characteristic of these apostates

ii. To execute judgment upon all (15a) (ποιῆσαι κρίσιν κατὰ πάντων)

- *To execute* - ποιῆσαι – aor/inf – ποιέω (poieo – G4160) – common word - 576x in NT
AS – (1) to make, produce, create, cause; (2) **to do, perform, carry out, execute**
- *Judgment* - κρίσιν – acc/s – κρίσις (krisis – G2920) – 49x in NT; 3x in Jude (v. 6,9,15)
 - (1) AS – (1) a separating, selection; (2) **a decision, judgment** - esp. of Divine judgment
 - (2) Christ will execute Divine retribution upon the wicked; cf. Deut. 7:10
- *Upon all* (κατὰ πάντων) – *against all*
 - (1) *All* = *all that are ungodly among them* – the same group he *convince*s
 - (2) No ungodly person living on the earth is left out (cf. the flood, Sodom)

iii. To convince all that are ungodly among them . . . (15b) (ἐξελέγξει πάντας τοὺς ἀσεβεῖς αὐτῶν . . .)

NOTE: the parallel structure in the Greek:

. . . πάντας τοὺς ἀσεβεῖς αὐτῶν (all the ungodly of them)

. . . πάντων τῶν ἔργων ἀσεβείας αὐτῶν (all the works of ungodliness of them)

. . . πάντων τῶν σκληρῶν (all the hard things)

- *To convince* - ἐξελέγξει - aor/inf – ἐξελέγχω (exelegcho – G1827) – 1x in NT – convict
 - (1) From ἐλέγχω – convict, rebuke (John 8:46; Eph. 5:11; 1 Tim. 5:20; Titus 1:9,13, etc.)
 - (2) Their crimes shall be revealed, exposed, and condemned
- **Who He will convince** – *all that are ungodly among them*
 - (1) The same *all* that received His judgment in the previous phrase

- (2) **Ungodly** - ἀσεβεῖς – adj. – acc/p – ασεβης (asebes – G765) – 9x in NT
- (a) AS – ungodly, impious
 - (b) α: negative particle + σεβω (sebo – G4576): revere: lit: *irreverent*
 - (c) These have no fear of God
 - (d) Used with the article and therefore substantively (as a noun) – *the ungodly*
- (3) **Ungodly** in v. 15
- (a) The adj. ασεβης is used again at the end of the verse (**ungodly sinners**)
 - (b) The noun ασεβεια (*ungodliness*) is also used in this verse (**ungodly deeds** – lit. *deeds of ungodliness*)
 - (c) The verb ασεβω (*to be ungodly*) is also used (**ungodly committed**)
- (3) Use of **ungodly** in the NT (17x; 6x in Jude)
- (a) adj. – ασεβης – 9x - Rom. 4:5; 5:6; 1 Tim. 1:9; 1 Pet. 4:18; 2 Pet. 2:5; 3:7; Jude 4, 15
 - (b) n. – ασεβεια – 6x - Rom. 1:18; 11:26; 2 Tim. 2:16; Titus 2:12; Jude 15, 18
 - (c) v. - ασεβω - 2x - 2 Pet. 2:6; Jude 15

▪ **What He will convince them of**

- (1) Expressed in two phrases, each beginning with the preposition **περι** (concerning)
- (a) Concerning ungodly works
 - (b) Concerning ungodly words
- (2) **Concerning works:** *of all their ungodly deeds which they have ungodly committed*
(**περι** πάντων τῶν ἔργων ἀσεβείας αὐτῶν ὧν ἠσέβησαν)
- (a) τῶν ἔργων ἀσεβείας – *works of ungodliness*
 - (b) The true character of all their deeds will be revealed
 - (c) cf. Titus 1:15-16; Matt. 7:22-23; Eccl. 12:14; Rom. 3:12
- (3) **Concerning words:** *of all their hard speeches which ungodly sinners have spoken against him*
(**περι** πάντων τῶν σκληρῶν ὧν ἐλάλησαν κατ’ αὐτοῦ ἁμαρτωλοὶ ἀσεβεῖς)
- (a) Lit.: *concerning all the harsh things ungodly sinners have spoken against him*
 - (b) **Hard speeches** - σκληρῶν – adj. – gen/plural – σκληρος (skleros – G4642)
 - (i) 6x in NT (Matt. 25:24; John 6:60; Acts 9:5; 26:14; James 3:4)
 - (ii) AS – hard to the touch, rough, harsh; metaph. in various uses; (a) of men: hard, stern, severe; (b) of things: hard, rough, violent
 - (iii) Used substantively (as a noun) – *the hard things*
 - (iv) **Speeches** – supplied, based on the verb *spoken* (λαλεω)

(c) cf. Psalm 73:8-9

And their words were hard, on account of the refractory audacity, by which, being elated, they acted insolently (Calvin, 22:443).

4. The Character of the Apostates Manifested in Their Words (16)

a. **General Observations Regarding v. 16**

i. Two independent clauses joined by *kai* (and)

- *These are murmurers* (οὗτοί εἰσι γογγυσταί . . .)
- *Their mouth speaks great swelling words* (τὸ στόμα αὐτῶν λαλεῖ ὑπέρογκα . . .)

ii. Both clauses refer to speech

- **First Clause:** their words addressed to God (murmur) – they are **complainers**
- **Second Clause:** their words addressed to men (great swelling words) – they are **boasters**

b. **They Are Complainers against God** (*These are murmurers, complainers, walking after their own lusts*)

Dissatisfied with their lot, they complain bitterly against Providence, and so doing reveal their lack of faith (Kelly, 278).

i. Murmurers – γογγυσταί - n. – nom/pl – γογγυστης (goggustes – G1113) – 1x in NT

- AS – (< γογγυζω) – a murmurer
- γογγυζω (gogguzo – G1111) – the verb fr. which the n. comes – 8x in NT (6x in Gospels)
 - (1) AS – to mutter, murmur
 - (2) Mat. 20:11; Luke 5:30; John 6:41,43,61; 7:32; 1 Cor. 10:10 (2x)

γογγυζω is . . . generally used of smouldering discontent which people are afraid to speak out, as in 1 Cor. 10:10, of the murmurings of the Israelites in the wilderness; Matt. 20:11 of the grumbling of the laborers who saw others receiving a day's pay for an hour's labor; John 6:41-43 of the Jews who took offence at the preaching of the Bread of Life (Mayor, 271).

- **SUMMARY:** **This describes their fundamental discontent with their circumstances**

ii. Complainers – μεμψίμοιροι – adj. – nom/pl – μεμψιμοιρος (mempsimoiros – G3202) – 1x in NT

- AS – (< μεμφομαι, blame, find fault + μοιρα, fate, lot), complaining of one's fate, querulous
- Bauer – fault-finding, complaining
- **SUMMARY:** **This describes the verbal expression of their discontent**

Persons who are faultfinders are 'finding fault with their lot.' They bemoan the place God has given them in life and thus they direct their criticism toward God. They consider God responsible for their adversities, losses, and disappointments. They are the ungodly sinners who speak harsh words against God (Kistemaker, 399).

iii. Walking after their own lusts (κατὰ τὰς ἐπιθυμίας αὐτῶν πορευόμενοι)

- **Walking** - πορευόμενοι – v. – pres/mid/part – πορευομαι (poreuomai – G4198) – 154x in NT
 - (1) AS – (< πορος, a ford, passage) – mid. – to go, proceed, go on one's way
 - (2) Present tense implies continuing action – this is their way of life, the direction of their whole being, they are going after their ungodly desires
- **Lusts** - ἐπιθυμίας – n. – acc/pl – ἐπιθυμια (epithumia – G1939) – 38x in NT
 - (1) AS – (< ἐπιθυμew) desire, longing, esp. with ref. to forbidden things
 - (2) Rom. 1:24; 6:12; Gal. 5:16; Eph. 2:3; 4:22; 1 Pet. 2:11; **Jude 18**
- **SUMMARY: This describes the root of their discontent**
- **Complaining is always an expression of a heart governed by lust**

They who indulge their depraved lusts, are hard to please, and morose, so that they are never satisfied. Hence it is, that they always murmur and complain, however kindly good men may treat them (Calvin, 22:444).

iv. The example of the Israelites in the wilderness

- **Exodus 15:22-24** - thirsty - three days after the Red Sea crossing – God healed the waters
- **Ex. 16:1-15** – hungry – one month after the Exodus – God provided quail and manna
- **Ex. 17:1-7** – thirsty – 4-6 weeks after the Exodus – God provided water from the rock
- **Numbers 11:1-3** – complained – after leaving Sinai – God consumed some with fire
- **Nu. 11:4-35** – weary of manna - after leaving Sinai – God sent a plague among them
- **Nu. 14:1-4, 27-36** – refusal to enter the land - Kadesh – God condemned them to wandering
- **Nu. 16:11** – Korah's rebellion – the wilderness wandering – God destroyed them
- **Nu. 16:41** – the destruction of the rebels – the wilderness wandering – God sent a plague
- **Nu. 21:4-9** – hungry, thirsty, weary of manna – the end of the 40 yrs – God sent serpents
- See also Ex. 32:1; Nu. 12:1-2; 17:5; Deut. 1:27
- Psalm 95:8-11; 106

c. **They Are Boasters before, and Flatterers of, Men**

KJV: *their mouth speaketh great swelling words, having men's persons in admiration because of advantage*

NASB: *they speak arrogantly, flattering people for the sake of gaining an advantage*

ESV: *they are loud-mouthed boasters, showing favoritism to gain advantage*

i. *Their mouth speaks great swelling words* (τὸ στόμα αὐτῶν λαλεῖ ὑπέρογκα)

- Lit.: *their mouth speaks haughty words* (Kistemaker, 399)
- ***Great swelling words*** – ὑπέρογκα – adj.- acc/pl – ὑπερογκος (hyperogkos – G5246) – 2x in NT
 - (1) AS – of excessive weight or size; metaph. – excessive, immoderate
 - (2) Bauer – of excessive size, puffed up, swollen, also haughty, bombastic
 - (3) 2 Pet. 2:18 - parallel verse
 - (4) ***Words*** – supplied, based on the verb *speaks* (λαλεω)
 - (5) Robertson: *big words*
- cf. Ps. 10:3-7; 12:2-4; 73:8-9; Dan. 7:8,20,25; 11:36; Rev. 13:5-6
- **SUMMARY** – This describes the **arrogant nature of their speech**

ii. *Having men's persons in admiration* (θαυμάζοντες πρόσωπα)

- Lit.: *they admire, or do honor to, faces* (Kelly, 279)
- **θαυμάζοντες** – v. – pres/part nom/pl – θαυμαζω (thaumazo – G2296)
 - (1) 46x in NT; 33x in Gospels
 - (2) AS – to marvel, wonder, wonder at
- **πρόσωπα** – n. – acc/pl – προσωπον (prosopon – G4383) – face, countenance
- **The main idea in this phrase is favortism, partiality and flattery**
 - (1) Lev. 19:15 (LXX) - θαυμάσεις πρόσωπον δυνάστου (***honor the person of the mighty***)
 - (2) Deut. 10:17 (LXX) - οὐ θαυμάζει πρόσωπον (***regards not persons***)
 - (3) cf. James 2:1-9; also John 5:44

The Greek has the expression 'to admire faces;' it is best translated 'flatter.' This expression is actually a Hebrew idiom translated into Greek; it conveys the meaning 'to show partiality for the sake of material benefits' (Kistemaker, 399).

- **SUMMARY** – This describes the **intended effect of the arrogant speech: flattery**

iii. *Because of advantage* (ὠφελείας χάριν)

- Lit.: *for the sake of profit*
- ***Because of*** – χάριν (charin – G5484) - a preposition w. the gen. – because of, for the sake of
- ***Advantage*** – ὠφελείας – n. – gen/s – ὠφελεια (opheleia – G5622) – 2x in NT – profit, benefit
- **SUMMARY** – This describes the **motive of the arrogant speech: profit**

... Jude is accusing them of distorting the teaching of God (i.e. Christian ethics) to gain the financial support of members of the community who are listening to them. Thus what this final charge underlines is that in Jude's eyes one of the reasons for some of their teaching is financial gain, an affliction that is not uncommon in the church today (Davids, 84).

d. Summary of Apostate Characteristics in v. 16

- i. They are discontent
- ii. They are complainers
- iii. They are self-indulgent
- iv. They are arrogant boasters
- v. They are flatterers
- vi. They are pragmatists

Vocally discontented, sinfully self-centered, extravagantly egotistical, and deceptively flattering – such are apostates, then and today (Pentecost, 922).

He condemns their proud language, because they haughtily made a boast of themselves; but at the same time he shows that they were mean in their disposition, for they were servilely submissive for the sake of gain. And, commonly, this sort of inconsistency is seen in unprincipled men of this kind. When there is no one to check their insolence, or when there is nothing that stands in their way, their pride is intolerable, so that they imperiously arrogate everything to themselves; but they meanly flatter those whom they fear, and from whom they expect some advantage (Calvin, 22:444).

II. THE WAY TO CONTEND FOR THE FAITH (17-23)

OVERVIEW of the 2nd Major Section of the Epistle

- Main Theme of Jude (vv. 3-4): ... *that ye should earnestly contend for the faith . . . for there are certain men crept in unawares . . .*
- Two Major Divisions: *Beloved* (v. 3) . . . *But beloved . . .* (v. 17)
- First Major Section (vv. 3-16): Jude explains the **need** to contend for the faith (a description of the character and certain judgment of the ungodly men who have crept into the church)
- Second Major Section (vv. 17-23): Jude explains **how** we are to contend for the faith (what our response should be to these circumstances)

- The second section is governed by four main verbs in the imperative mood; These commands summarize how we are to contend for the faith:

- (1) Remember (vv. 17-19) – our response in regard to **these ungodly men**
- (2) Keep (vv. 20-21) – our response in regard to **ourselves**
- (3) Have Compassion } (v. 22-23) – our response in regard to **those around us**
- (4) Save } **under the influence** of these ungodly men

- **Glaring Omissions** of the call to contend (based on comparison with other NT epistles)

- (1) No call to identify and discipline the ungodly individuals (cf. 1 Corinthians)
- (2) No call to separation (cf. 2 Thess. 3)
- (3) No call to doctrinal corrections (cf. Galatians)
- (4) These omissions seem to suggest several things:
 - (a) The nature of the apostasy makes it virtually impossible to separate the true from the false believer (cf. the wheat and the tares - Matt. 13:28-30)
 - (b) The apostasy is not essentially the denial of a particular Biblical truth, rather it is a general worldliness (James 4:1-4; Rev. 3:17-18)
 - (c) The apostasy fundamentally includes the leadership of the churches
 - (d) The apostasy leads to an almost desperate situation (cf. 2 Tim. 3:1; Rev. 2:25; 3:11)

A. REMEMBER THE WORD OF GOD (17-19)

1. The Apostles Prophesied of the Apostates (17-18)

a. **The Recipients** – *beloved* (ἀγαπητοί) - also in vv. 3,20

- i. He is writing to those who are beloved of God (i.e. chosen by God; cf. 2 Thess. 2:13)
- ii. In contrast to the ungodly men who have crept into the church
- iii. cf. v. 1 – *sanctified . . . preserved . . . called*

b. **The Command** - *remember* (μνήσθητε)

- i. This is the first verb in the epistle in the imperative mood (i.e. the first command) – virtually all the verbs up to this point have been in the indicative mood (descriptive)

- ii. **Remember** - μνήσθητε – v. – aor/pass/impv 2p – μιμησθω (mimnesko – G3403) – 23x in NT
 - AS – to remind; mid. and pass. – **reflexive, to remind oneself of, hence to remember**;
 - cf. v. 5 - υπομνήσαι - aor/inf – υπομιμησθω (upomimnesko – G5279) – remind – 7x in NT

c. **What We Are to Remember:** the words of the Apostles

- i. **The words** (v. 17a) *... remember ye the words ...* (μνήσθητε τῶν ῥημάτων)
 - Specific things written or spoken
 - Statements that the readers would have been familiar with (implied in the word *remember*)
- ii. **When the words were spoken** (v. 17b) *... which were spoken before ...* (τῶν προειρημένων)
 - Lit: *the words, the ones which have been spoken before* (τῶν ῥημάτων τῶν προειρημένων)
 - **Spoken before** - προειρημένων – perf/pass/part gen/pl – προλεγω (prolego – G4302)
 - (1) The form: προειρημένων < προερεω < προειπον (ειπον used as the aor. of λεγω)
 - (2) AS – to tell or say beforehand
 - (3) 15x in NT (Matt. 24:25; Acts 1:16; Rom. 9:29; 1 Thess. 3:4; 2 Pet. 3:2) – always in ref. to either the words of Jesus, the Apostles or Scripture
 - (4) A theme in the epistle:
 - (a) v. 4 - οἱ πάλαι προγεγραμμένοι - *the ones of old written about before*
 - (b) v. 14 – *Enoch . . . prophesied . . .*
 - (c) Prophesied both by the prophets of old and by the recent Apostles
- iii. **By whom the words were spoken** (v. 17c) *... of the apostles of our Lord Jesus Christ*
 - Words of the Apostles = the Word of God (2 Tim. 1:13; 3:16-17)
 - Words of the Apostles = words of Christ (John 16:13-15)
 - Words of the Apostles = words of the Holy Spirit (1 Cor. 2:6-16; note esp. *words* in v. 13)
 - Words of the Apostles = authoritative words (2 Thess. 3:14)
 - cf. also Hebrews 2:1-3; 2 Pet. 1:20-21; 3:16
- iv. **The content of the words** (v. 18) *... How that they told you there should be ...*
 - **How that they told you** (ὅτι ἔλεγον ὑμῖν) – introduces the content of the words
 - (1) **They told** - ἔλεγον – impfct 3p – λεγω (lego – G3004) – say, speak
 - (a) More than one instance of warning – **imperfect tense** implies an on-going warning (*they were telling you*)
 - (b) More than one Apostle being referred to (*they were telling you*)
 - (c) Not just written Scripture, but maybe included words spoken in their hearing (*they were saying to you*) (but cf. contra in Kelly, 282)

(2) A prominent theme in the words of the Apostles

The words . . . imply that the warning was spoken, not written, and that it was often repeated (Mayor, 272).

- **Who will come:** *there should be mockers* (ἔσονται ἐμπαῖκται)
 - (1) **Mockers** - ἐμπαῖκται – n. pl. – ἐμπαικτης (empaiktes – G1703) – 2x in NT (2 Pet. 3:3)
 - (a) AS – (<εμπαιζω – to mock at) - a mocker
 - (b) εμπαιζω (verb) – 13x in NT (all in the Synoptics); 11x Christ the one mocked
 - (c) cf. Gen. 21:9; 2 Chron. 36:16; Ps. 1:1; Prov. 3:34; 14:9; Acts 2:13
 - (2) The object of their mocking: the coming judgment (2 Pet. 3:3-4)

- **When they will come:** *in the last time* (ἐν ἐσχάτῳ χρόνῳ)
 - (1) Only place in the NT this exact phrase appears

 - (2) Similar phrases:
 - John 6:39,40,44,54; 7:37; 11:24; 12:48 – ἐν τῇ ἐσχάτῃ ἡμέρᾳ (*in the last day*)
 - Acts 2:17 – ἐν ταῖς ἐσχάταις ἡμέραις (*in the last days*)
 - 1 Timothy 4:1 – ἐν ὑστέροις καιροῖς (*in [the] latter times*)
 - 2 Timothy 3:1 – ἐν ἐσχάταις ἡμέραις (*in [the] last days*)
 - Hebrews 1:2 – ἐπ’ ἐσχάτων τῶν ἡμερῶν τούτων (*in [upon] these last days*)
 - James 5:3 – ἐν ἐσχάταις ἡμέραις (*in [the] last days*)
 - 1 Peter 1:5 – ἐν καιρῷ ἐσχάτῳ (*in [the] last time*)
 - 1 Peter 1:20 – ἐπ’ ἐσχάτων τῶν χρόνων (*in [upon] the last times*)
 - 2 Peter 3:3 – ἐπ’ ἐσχάτου τῶν ἡμερῶν (*in [upon] the last days*)
 - 1 John 2:18 (2x) – ἐσχάτη ὥρα (*[the] last hour*)

 - (3) Categorization of these phrases:
 - (a) The last days were initiated at the **first coming** of Messiah
 - (i) As opposed to the pre-Messianic age (the Old Testament)
 - (ii) Heb. 1:2; 1 Pet. 1:20; 1 Jn. 2:18

 - (b) The last day(s) will be accomplished at the **second coming** of the Messiah
 - (i) Resurrection and judgment day
 - (ii) All ref. in John [except 7:37]; Acts 2:17; James 5:3; 1 Pet. 1:5

- (c) The last days of the church age, just before the second coming
 - (i) Describe conditions that are present throughout the church age, but apparently increase at the end of the age
 - (ii) 1 Tim. 4:1; 2 Tim. 3:1; 2 Pet. 3:3; Jude 18

(4) These mockers will greatly increase at the end of the church age

- (a) They were present in the church in Jude's day
- (b) They will increase dramatically at the end of the age

For believers the impiety of these godless people is a sign that the end of the world is near (Kistemaker, 402).

- **How they shall live:** *who should walk after their own ungodly lusts*

(κατὰ τὰς ἑαυτῶν ἐπιθυμίας πορευόμενοι τῶν ἀσεβειῶν)

- (1) Almost exact phrase as in v. 16 (κατὰ τὰς ἐπιθυμίας αὐτῶν πορευόμενοι)
- (2) With the addition of *ungodly* (see notes on vv. 15-16)
- (3) This is arguably the most central trait of these men spoken of in Jude

v. The specific reference

- 2 Peter 3:1-18 (esp. v. 3-4)
- cf. also Matt. 24:10-13; 2 Timothy 3:1-9; 4:3-4; Rev. 3:14-22; Prov. 30:12-14

2. The Apostates Promote Themselves As Spiritual, While They Are in Fact Unregenerate (19)

a. **They Separate Themselves** – *these be they who separate themselves*

(οὗτοί εἰσιν οἱ ἀποδιορίζοντες [ἑαυτούς])

i. *These* (οὗτοί) – the *certain men* of v. 4 (cf. *these* in v. 8,10,12,14,16)

ii. Separate - ἀποδιορίζοντες - pres/pass/part nom/pl – ἀποδιορίζω (apodiorizo – G592)

- AS – to mark off, hence metaph. to make separations
- Bauer – divide, separate
- Etymology: ἀπο (away from) + δια (through) + ορος (limit) (see Kistemaker, 404)
- 1x in NT
- Robertson: *they who make separations*; Kistemaker: *the ones who cause a division*
- cf. ἀφορίζω (aphorizo – G873) – to mark off by boundaries from, separate from (Matt. 13:49; 25:32; Lk. 6:22; Acts 13:2; 19:9; Rom. 1:1; 2 Cor. 6:17; Gal. 1:15; 2:12)

... rare word, in Aristotle, for making **logical distinctions** ... (Robertson, 6:194).

iii. Themselves (ἑαυτούς)

- In the Textus Receptus, but not in the Majority Text or UBS
- Manuscripts: C, 11 miniscules, et. al.

ἐαυτούς is understood, though this also is added by some (Bengel, 5:169).

iv. Summary

- They cause divisions in the body of Christ (cf. 1 Cor. 11:18-19; also Rev. 2:24; 3:4)
- For possible connections to the Gnostics see Kistemaker and Blum

They do the opposite of those who are building each other up in respect to the Christian faith (Kistemaker, 403).

*The verb [apodiorizo] is extremely rare, almost the only example apart from the present verse occurring in Aristotle . . . where it is used with the sense of **defining with a view to classifying** . . . According to many, it is intended to convey here that the false teachers have a divisive effect on the community, splitting it into rival cliques or factions. So far as it goes, this is an acceptable exegesis; it prepares the way for the next verse, where the faithful are urged to 'build themselves up', i.e. consolidate rather than disrupt their corporate unity . . . We may doubt, however, whether such a general statement explains the choice of such an unusual verb or does full justice to the idea of definition or classification inherent in it. This difficulty is amply met if we recognize that the words which follow almost certainly throw light on the very special nature of the divisions the errorists set up. **They create schism in the community by classifying its ordinary members, i.e. the faithful to whom Jude writes, as 'worldly-minded' (psuchikoi), and themselves as 'spiritual' (pneumatikoi).** His immediate retort is that this is just the reverse of the truth: it is the errorists themselves who are worldly-minded and who, so far from being spiritual, are in fact devoid of the Spirit (Kelly, 284).*

For it should be noted that the apostle evidently traces for us the growth of the apostasy. He begins with evil workers privily creeping in, under cover of a Christian profession. Ere he closes they are pictured as having cast off all fear, as though their very strength made the necessity for it to have ceased. In place of caution and covered tracks, we have superciliousness and hauteur of the superlative degree, even to the forming among themselves of a select separated coterie, who arrogate to themselves all spiritual light and privilege, as well as human learning and scholarship (Ironsides, 51).

b. **They Are Sensual** - *sensual* (ψυχικοί)

i. *Sensual* - ψυχικοί - adj. – nom/pl – ψυχικός (psuchikos – G5591)

- AS - of the ψυχή (as the lower part of the immaterial in man), natural, opp. to πνευματικός [spiritual], sensual, natural or animal . . . of the mind
- Bauer – pertaining to the soul or life . . . denoting the life of the natural world and whatever belongs to it, in contrast to the supernatural world, which is characterized by πνεύμα [spirit]
- Etymology: < ψυχή - the soul, as the seat of the will, desires, and affections
- 6x in NT (1 Cor. 2:14; 15:44,46; James 3:15)

1Cor. 2:14 *But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.*

James 3:14-16 *But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth.* ¹⁵ *This wisdom descendeth not from above, but is earthly, sensual, devilish.* ¹⁶ *For where envying and strife is, there is confusion and every evil work.*

The church today is plagued by false teachers claiming superior knowledge and experience; yet their lives are often worse than those of the average pagan (Blum, 394).

ii. They are unregenerate

- They do not have spiritual understanding (1 Cor. 2:14)
- Their religion is sensual because that is all they are capable of
- Perhaps pointing to the mysticism that characterizes the church of the last days

c. **They Do Not Have the Holy Spirit** – *having not the Spirit* (Πνεῦμα μὴ ἔχοντες)

- i. Explanatory of ψυχικοί: *they are sensual, i.e. they do not have the Spirit*
- ii. cf. v. 20 – *praying in the Holy Spirit*
- iii. All true believers have the Holy Spirit within (Romans 8:5-8; 1 Cor. 12:13; 1 John 3:24; 4:13)
- iv. cf. 2 Timothy 3:1-9

3. Summary of vv. 17-19: **the first step in contending for the faith is to remember the Word of God**

His plea is that there is no cause for dejection, since the apostles themselves have given an unambiguous forecast of precisely these alarming developments. Good Christians should rather regard these dangers as a challenge to stand fast by the apostolic witness and give compassionate help, in whatever ways are appropriate, to their unsettled brothers (Kelly, 281).

But let him remember that all that is so solemn in the on-rushing tide of evil has been foreknown and foretold long ago by Him who knows the end from the beginning, and he at once begins to take heart. He realizes that he is not to expect anything else. Therefore what he sees but the more firmly establishes him in the truth of Scripture. And, more than that, it is in the time of the end all this iniquity is to come to its height, before being forever overthrown by the personal appearing of the Living Word as King of kings and Lord of lords. Therefore he finds encouragement in the very darkness of the scene to expect soon to behold the shining-forth of the Morning Star, and later the rising in glory of the Sun of Righteousness (Ironsides, 50).

Isa 46:10 *Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure.*

B. KEEP YOURSELVES IN THE LOVE OF GOD (20-21)

1. The Grammar of vv. 20-21

➤ **vv. 20-21 Are Comprised of One Sentence**

➤ **The Main Sentence** (independent clause): *keep yourselves in the love of God*

(You)	<i>keep</i>	<i>yourselves</i>	<i>in the love of God</i>
implied subject	main verb	direct object	prepositional phrase

- (1) This is the main clause around which the rest of the sentence is built
- (2) The main verb is in the imperative mood (i.e. a command)

➤ **Three Phrases Are Built Around the Main Sentence:**

- (1) Each phrase begins with a participle (*building up, praying, looking for*)
- (2) All three participles are in the present tense, implying continued action
- (4) Two phrases **precede** the main clause, stating the **means** of obeying the command

Building up yourselves on your most holy faith
Praying in the Holy Spirit

- (5) One phrase **follows** the main clause, describing the **result** of obeying the command

Looking for the mercy of our Lord Jesus Christ unto eternal life

2. The True Saints Contrasted to the Apostates in vv. 20-21

- a. *But* (δέ) – contrasts the true saints with the mockers, walking after their lusts (18-19)
- b. **In Relation to God:** *ye beloved* (ὁμεῖς ἀγαπητοί), referring to the recipients of this letter who are the objects of God's love (1-2) in contrast to *these* (19) who are objects of God's wrath (15)
- c. **In Relation to the People of God:** *building up yourselves* in contrast to *they who separate themselves* (19)
- d. **In Relation to the Word of God:** *in your most holy faith* in contrast to *ungodly men* (4) . . . *despise dominion* (8) . . . *walking after their own lusts* (16, 18)

e. **In Relation to the Spirit of God:** *praying in the Holy Spirit* in contrast to *having not the Spirit* (19)

f. **In Relation to the Return of Christ:** *looking for the mercy of our Lord Jesus Christ unto eternal life* in contrast to *Behold the Lord comes . . . to execute judgment . . .* (14-15)

3. The Trinity in vv. 20-21

- a. *Praying in the Holy Spirit* (20)
- b. *Keep yourselves in the love of God* (21)
- c. *Looking for the mercy of our Lord Jesus Christ* (21)
- d. cf. Matt. 28:19; 2 Cor. 13:14; Eph. 2:18; 1 Pet. 1:2; et. al.

4. The Command: *Keep yourselves in the love of God* (21a) (ἐαυτοὺς ἐν ἀγάπῃ Θεοῦ τηρήσατε)

- a. *Keep* (τηρήσατε) – the action; what we are to do
 - i. aor/act/impv 2p – τηρεω (tereo - G5083) - 75x in NT; 5x in Jude (vv. 1, 6(2x), 13, 21)
 - ii. AS – to watch over, guard, keep, preserve
- b. *Yourselves* (ἐαυτοὺς) – the object of the keeping: ourselves
 - i. Implies personal responsibility for own spiritual condition (Phil 2:12-13; James 1:27; 1 Jn 5:21)
 - ii. Implies responsibility for our brothers and sisters in Christ (e.g. Gal. 6:1-2)
- c. *In the Love of God* (ἐν ἀγάπῃ Θεοῦ) – the place of the keeping; where we are to keep ourselves
 - i. *Love* (ἀγάπη) – dat/s – ἀγαπη (agape -G26)
 - 64x in NT; 2x in Jude (v. 2)
 - AS – love, goodwill, esteem
 - ii. *Love of God* – cf. Luke 11:42; Jn. 3:16-17; 5:42; Rom. 5:5,8; 8:37-39; 2 Cor. 13:14; Eph. 1:4-5; 2:4-5; 2 Thess. 2:13-17; 3:5; Titus 3:4-7; 1 Jn. 2:5; 3:16,17; 4:9; 5:3
 - God’s love was manifested in Christ’s death on the cross (Jn. 3:16-17; 1 Jn. 3:16; 4:9)
 - God’s love for us results in forgiveness of our sins and eternal life (Jn. 3:16-17)
 - God’s love results in regeneration (Titus 3:4-5)
 - Not everyone is in God’s love (Jn. 5:42)
 - God’s love is known through the work of the Holy Spirit (Rom. 5:5; Titus 3:4-5)
 - God’s love is undeserved (Rom. 5:8; Eph. 2:4-5; Titus 3:4-5)
 - God’s love is sovereign and all-powerful (Rom. 8:37-39; Eph. 1:4-5; 2 Thess. 2:13)
 - Keeping God’s commandments is evidence of being the object of God’s love (1 Jn. 2:5; 3:17; 5:1-3)

d. **The Significance of This Command**

- i. There is only one safe place from this apostasy: God’s love
- ii. Outside of God’s love, we are under God’s wrath (John 3:36; Eph. 2:3)

- iii. We are responsible for remaining or abiding in God's love
(2 Thess. 2:15; 2 Pet. 1:3-11; 3:14-18; 1 Jn. 2:28)
- iv. We abide in God's love as we abide in His Word and keep His commandments (Jn. 15:10)
- v. Compare v. 24 – *Now unto him that is able to **keep** you from falling . . .*

5. The Means of Keeping Yourselves in the Love of God

a. **The First Means:** By Building Yourselves Up in the Faith (20a)

building up yourselves on your most holy faith (τῆ ἀγιωτάτῃ ὑμῶν πίστει ἐποικοδομοῦντες ἑαυτοῦς)

i. Building up yourselves (ἐποικοδομοῦντες ἑαυτοῦς) – what we are to do

- ἐποικοδομοῦντες - pres/act/part nom/pl - ἐποικοδομεῶ (epoikodomeo – G2026)
 - (1) AS – in NT always metaph. of the spiritual life regarded as a building (1) to build upon; (2) to build up
 - (2) Etymology: ἐπι (upon) + οἰκοδομεῶ (build a house, build)
 - (3) 8x in NT (Acts 20:32; 1 Cor. 3:10-14; Eph. 2:20; Col. 2:7)
 - (4) Present tense implies continuous action
- We are being built into a holy temple in the Lord (Eph. 2:20-22; 1 Pet. 2:3-5)

ii. On your most holy faith (τῆ ἀγιωτάτῃ ὑμῶν πίστει) – the foundation of our building

- *Your* – implies possession – this holy faith belongs to true believers
- *Most holy* (ἀγιωτάτη) – adj. – dat/s – **superlative** – ἅγιος (hagios – G40)
 - (1) AS – primarily, dedicated to the gods, sacred, hence, holy, characteristic of God, separated to God, worthy of veneration. (1) Its highest application is to God himself, in his purity, majesty, and glory; (2) Applied to persons as separated to God's service; (3) In the moral sense of sharing God's purity . . .
 - (2) 240x in NT; 4x in Jude (2x as a substantive)
 - (a) v. 3 - . . . *once delivered unto the saints* (ἅγιοις)
 - (b) v. 14 - . . . *the Lord comes with ten thousands of his saints* (ἁγίαις)
 - (c) v. 20 - . . . *praying in the Holy (Ἀγίῳ) Spirit*
 - (3) Superlative form = most holy
- *Faith* (πίστει) - n. – dat/s – πίστις (pistis – G4102)
 - (1) cf. v. 3 – *the faith, which was once delivered unto the saints* (see notes on v. 3)
 - (2) That which we believe = the object of our faith = Apostolic doctrine = Scripture

- (3) Our foundation is Christ, revealed through the Apostolic doctrine (Eph. 2:20)
- (4) Our *faith* is *most holy* in the sense that . . .
 - (a) It is God's doctrine – set apart, pure, separate from man's thoughts
 - (b) It produces holiness in the believer (Eph. 4: 17ff.; 1 Thess. 1; 2:13; Titus 2)

The faith is here called 'most holy' because it comes to us from God, and reveals God to us, and because it is by its means that man is made righteous, and enabled to overcome the world (Mayor, 274).

iv. What Does It Mean to Build Up Ourselves on Our Most Holy Faith?

- To be established in the truth of God's Word (Col. 2:6-7; Eph. 4:11-16; 6:10-17; 2 Thess 2:15)
- To be increasingly obedient to God's Word
- To confirm our election through the fruit of the Spirit (2 Peter 1:3-11)
- To be unified through God's Word (Eph. 4:1-16)

b. **The Second Means:** By Praying in the Holy Spirit (20b) (ἐν Πνεύματι Ἁγίῳ προσευχόμενοι)

i. Praying (προσευχόμενοι) – pres/part - προσευχομαι (proseuchomai – G4336) – 87x in NT; 1x in Jude

ii. In the Holy Spirit (ἐν Πνεύματι Ἁγίῳ) – Rom. 8:9; Gal. 5:16,25; Eph. 6:18

iii. What Does It Mean to Pray in the Holy Spirit?

- To pray as a born again Christian (Rom. 8:9; cf. Prov. 15:8,29)
- To draw near to God through faith in Christ (Eph. 2:18; cf. Heb. 10:19-22)
- To pray with a sincere heart in humility (Heb. 10:22; James 4:1-10)
- To pray in faith (Heb. 10:22; James 1:5-8; cf. Heb. 4:16)
- To pray according to God's will (John 15:7; cf. Col. 1:9)
- To pray in submission to God's will (James 4:1-10; Prov. 28:9)
- The prayer of one who is filled with the Spirit (Eph. 5:18)
- Prayer that is the work of the Holy Spirit (Rom. 8:26-27)

And as we commonly pray in a formal manner, he adds, 'in the Spirit'; as though he had said, that such is our sloth, and that such is the coldness of our flesh, that no one can pray aright except through the teaching of the same Spirit; for from him is solicitude, from him is ardour and vehemence, from him is alacrity, from him is confidence in obtaining what we ask; in short, from him are those unutterable groanings mentioned by Paul (Rom. 8:26). It is not, then, without reason, that Jude teaches us, that no one can pray as he ought without having the Spirit as his guide (Calvin, 22:447).

When we pray in the Holy Spirit we submit ourselves to Him, rest on His wisdom, seek His will, and trust in His power (MacArthur, 200-01).

Prayer is the nurse of faith . . . Our prayers are then most likely to prevail when we pray in the Holy Ghost, that is, under his guidance and influence, according to the rule of his word, with faith, fervency, and constant persevering importunity; this is praying in the Holy Ghost . . . (Henry, 6:1116).

6. The Hope of Those Who Are in the Love of God: **Looking** for the Return of the Lord (21b)

looking for the mercy of our Lord Jesus Christ unto eternal life

(προσδεχόμενοι τὸ ἔλεος τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ εἰς ζωὴν αἰώνιον)

- a. **Looking** (προσδεχόμενοι) – pres/part – προσδεχομαι (prosdechomai – G4327)
- AS – (1) receive to oneself, receive favorably, admit . . . (2) **to expect, look for, wait for**
 - 14x in NT; 1x in Jude (Mk. 15:43; Lk. 2:25,38; 12:36; 23:51; Acts 23:21; Titus 2:13)
 - Those who were **looking for** Christ's first appearing (Lk. 2:25,38; 23:51; Mk. 15:43)
 - We are **looking for** Christ's second appearing (Lk. 12:36; Titus 2:13)
- b. *For the mercy of our Lord Jesus Christ* (τὸ ἔλεος τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ)
- **Mercy** (ἔλεος) – pity, compassion; cf. v. 2
 - That which we will receive from Christ when He returns
 - Contrasted to the wrath which is the expectation of the apostates (14-15)
 - cf. Matt. 5:7; 2 Tim. 1:18; Prov. 11:7; 12:7,19,21,28
- c. *Unto eternal life* (εἰς ζωὴν αἰώνιον)
- We have eternal life now (John 5:24; 1 John 5:13)
 - Our expectation (hope) will be fulfilled (Rom. 8:23-25; Eph. 1:13-14)
 - Resurrection, glorification, perfection (Rom. 8:29-30; 1 John 3:2)

But it ought to be noticed, that he would not have us to hope for eternal life, except through the mercy of Christ: for he will in such a manner be our judge, as to have no other rule in judging us than that gratuitous benefit of redemption obtained by himself (Calvin, 22:447-48).

d. **We are looking for the Return of Christ**

- 1 Cor. 1:7; Phil. 3:20; 1 Thess. 1:10; 2 Tim. 4:8; Heb. 9:28
- In contrast to the apostates who mock it (2 Pet. 3:3-4)
- This is the result of keeping ourselves in the love of God: our hope is in Christ (Col 3:1-4)

We are to be living in an atmosphere of eager anticipation of the coming of our Lord. When He comes, there will be judgment on the adversaries, but mercy for us. While we wait and look, we know that we have eternal life, but we know there is more to come, in the redemption of our bodies and the experience of the fullness of the meaning of that wonderful reality, eternal life. Mercy is multiplied unto us now (Jude 2), but it will not have its consummation until He comes again 'the second time without sin unto salvation' (Coder, 111-12).

C. RESCUE THE PERISHING (22-23)

The last message of Jude before his closing benediction is a revelation of the sacred duty of believers toward those who have not yet been born again. This ought not to surprise us, because God is compassionate, no matter how terrible His judgments, or how dreadful the doom He has decreed for those who deny our only Master and Lord Jesus Christ (Coder, 113).

We ought to do all we can to rescue others out of the snare of the devil, that they may be saved from . . . dangerous errors, or pernicious practices. We are not only (under God) our own keepers, but every man ought to be, as much as in him lies, his brother's keeper; none but a wicked Cain will contradict this. We must watch over one another, must faithfully, yet prudently, reprove each other, and set a good example to all about us (Henry, 6:1117).

1. The Greek Text of vv. 22-23

UBS - 4th ed. ²² Καὶ οὖς μὲν ἐλεᾶτε διακρινομένους,
²³ οὖς δὲ σώζετε ἐκ πυρὸς ἀρπάζοντες, οὖς δὲ ἐλεᾶτε ἐν φόβῳ μισοῦντες καὶ τὸν ἀπὸ τῆς σαρκὸς ἐσπιλωμένον χιτῶνα.

Byz (TR) ²² Καὶ οὖς μὲν ἐλεεῖτε διακρινόμενοι·
²³ οὖς δὲ ἐν φόβῳ σώζετε, ἐκ (τοῦ) πυρὸς ἀρπάζοντες, μισοῦντες καὶ τὸν ἀπὸ τῆς σαρκὸς ἐσπιλωμένον χιτῶνα.

Notes: (1) ἐλεᾶτε v. ἐλεεῖτε

(a) This is a purely orthographical (spelling) difference (ελεαω v. ελεεω)

(b) Both verbs are pres/act/impv 2p (command: *have mercy* or *have compassion*)

(2) διακρινομένους v. διακρινόμενοι

(a) **Accusative** – modifying the object: referring to the ones receiving compassion

(b) or **Nominative** – modifying the subject: referring to the ones extending compassion

(c) See discussion below

(3) 3 or 2 categories of people?

NASB ²² *And have mercy on some, who are doubting;*
²³ *save others, snatching them out of the fire; and on some have mercy with fear, hating even the garment polluted by the flesh.*

KJV ²² *And of some have compassion, making a difference:*
²³ *And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh.*

2. The Grammar of vv. 22-23

➤ **vv. 22-23 Are Comprised of One Compound Sentence**

➤ **Two Independent Clauses** (following the Byz and TR)

(1) *And of some have compassion, making a difference*

(καὶ οὖς μὲν ἐλεεῖτε διακρινόμενοι)

(2) *And others **save with fear**, pulling them out of the fire, hating even the garment spotted by the flesh*

(οὐς δὲ ἐν φόβῳ **σώζετε**, ἐκ τοῦ πυρὸς ἀρπάζοντες, μισοῦντες καὶ τὸν ἀπὸ τῆς σαρκὸς ἐσπιλωμένον χιτῶνα)

➤ **The Two Clauses Are Joined by . . . μὲν . . . δὲ . . .**

(1) Possible translations of these particles used in conjunction (see AS and Bauer):

- *to be sure . . . but . . .*
- *indeed . . . but . . .*
- *on the one hand . . . on the other hand . . .*

(2) This structure suggests two (contrasting?) scenarios that require distinction

3. Rescuing with Compassion (22)

a. **The Command:** *have compassion* (ἐλεεῖτε)

ἐλεεῖτε – pres/act/impv 2p – ἐλεεω (eleeo - G1653)

- 31x in NT; 1x in Jude (noun is used 2x – vv. 2,21)
- AS – to have pity or mercy on, to show mercy
- God’s mercy toward sinners (Rom. 9:15; 2 Cor. 4:1; Phil. 2:27; 1 Pet. 2:10)
- Our mercy toward others (Matt. 18:33; Rom. 12:8; Eph. 4:32; Col. 3:13)
- We show mercy because we have received mercy (v. 2,21; Matt. 5:7; **2 Tim. 1:15-18**)

They are to be treated with mercy and gentleness, who can be led back into the way by fear alone, and a kind of pointing out of the danger (Bengel, 5:170).

Of some we must have compassion, treat them with all tenderness, restore them in the spirit of meekness, not be needlessly harsh and severe in our censures of them and their actions . . . (Henry, 6:1117).

b. **The Qualification:** *of [on] some . . . making a difference*

i. Of [on] some (οὓς)

- Suggests a distinction needs to be made
- Some especially need to be dealt with in compassion

ii. Making a difference (διακρινόμενοι)

- διακρινόμενοι - pres/mid/part nom/pl – διακρινω (diakrino – G1252)
- AS – (1) to separate, hence, to distinguish, discriminate, discern; (2) to settle, decide, judge, arbitrate; Mid. and pass: (1) to get a decision, contend, dispute; (2) to be divided in one’s mind, to hesitate, doubt
- Usage
 - (1) 19x in NT
 - (2) 11x in the middle / passive form
 - (a) 7x – translated **doubt**: Matt. 21:21; Mk. 11:23; Acts 10:20; 11:12; Rom. 4:20; 14:23; James 1:6
 - (b) 2x – translated **contend**: Acts 11:2; **Jude 9**
 - (c) 1x – translated **be partial** (make distinctions): James 2:4
- Greek Text in Jude 22
 - (1) **UBS** (Ⓝ A B C, et. al.) - διακρινομένων (acc) – modifying ους (**some**)
NASB: *have mercy on some, who are doubting*
Possible: *have mercy on some, who are disputing [contending]*
 - (2) **Majority** (Byz) - διακρινόμενοι (nom) – modifying the subject (implied **you**)
KJV: *of some have compassion, making a difference* (James 2:4 usage – active)
Possible: *of some have compassion, disrupting [contending]*

The participle διακρινομενοι, I know not why this is rendered in a passive sense by Erasmus. It may, indeed be rendered either way, but its active meaning [judge, discern, make distinctions] is more suitable to the context. The meaning then is, that if we wish to consult the wellbeing of such as go astray, we must consider the character and disposition of every one; so that they who are meek and tractable may in a kind manner be restored to the right way, as being objects of pity; but if any be perverse, he is to be corrected with more severity (Calvin, 22:448).

- This participle (διακρινόμενοι) is referring to our need of **making distinctions** when helping people under the influence of these ungodly men.

We must distinguish between the weak and the wilful (Henry, 6:1117).

- c. **Summary:** We are commanded to have compassion on those who show humility, tractability, and teachability, dealing with them in a gentle way

4. Rescuing with Fear (23)

a. **The Command:** *Save* (σώζετε)

- i. σώζετε – pres/impv 2p – σωζω – (sozo - G4982) – save - 110x in NT; 2x in Jude (v. 5)
 - AS – to save from peril, injury or suffering . . . in NT esp. of salvation from spiritual disease and death in which sense it is spoken of in Scripture as either (1) past, (2) present, or (3) future, according as redemption, grace, or glory is the point in view.
- ii. We are commanded to save them, not in the sense of accomplishing their salvation, something only God can do by the power of the Holy Spirit; but rather in the sense of proclaiming the true gospel to them, warning them, and praying for them. We are the instruments that God uses to rescue them.
- iii. Observe the use of the word *save* (σωζω) in **1 Tim. 4:16** and **James 5:19-20**
- iv. Col. 1:28-29; 4:12; Phil. 1:9-10; 2 Tim. 2:24-26

The word 'to save' is transferred to men, not that they are the authors, but the ministers of salvation (Calvin, 22:449).

b. **The Qualification:** *with fear* (ἐν φόβῳ)

- i. This qualification refers to our attitude as we seek to save the lost
- ii. Reference to the fear of God (the only kind of fear we are ever commanded to have)
 - In view of the eternal consequences involved for the one in error (v. 14-15)
 - In view of our responsibility before God (2 Cor. 5:11; 1 Pet. 3:15)
 - In view of the danger to ourselves (2 Cor. 7:1; Phil. 2:12; 1 Pet. 1:17)

Fear stems from an awareness that getting too close to corrupt, apostate error could result in somehow being tainted by those lies (MacArthur, 203).

- Prov. 1:7; Matt. 10:28; Contrast 1 John 2:28; 4:16-18; Jude 24
- iii. Note: some refer this fear to the **means** we are to use to bring them back into the truth, rather than to the **attitude** of the one rescuing (e.g. Henry: *urging upon them the terrors of the Lord: endeavor to frighten them out of their sins . . .*)

c. The Reason for the Qualification

i. Danger to the one being rescued: *pulling them out of the fire* (ἐκ τοῦ πυρὸς ἀρπάζοντες)

- **Pulling** - ἀρπάζοντες – pres/part nom/pl – αρπαζω (harparzo – G726)
 - (1) 13x in NT (Matt. 11:12; 13:19; Jn. 6:15; 10:12,28; Acts 8:39; 23:10; Rev. 12:5)
 - (2) Same word used of the rapture – *caught up* (1 Thess. 4:17; cf. 2 Cor. 12:2,4)
 - (3) AS – to seize, catch up, snatch away, carry off by force
 - (4) There is a great urgency, even violence, expressed by this verb

- **Out of the fire** - eternal fire (Rev. 20:11-15)
 - (1) cf. Israel (v. 5; Lev. 10:2; Nu. 11:1); Sodom (v. 7); Korah (v. 11; Nu. 16:35)
 - (2) Amos 4:11; Zech. 3:1-4
 - (3) Eternal damnation awaits the one caught up in this ungodliness (v. 14-15)

Moreover, he employs a striking metaphor. When there is a danger of fire, we hesitate not to snatch away violently whom we desire to save; for it would not be enough to beckon with the finger, or kindly to stretch forth the hand. So also the salvation of some ought to be cared for, because they will not come to God except when rudely drawn (Calvin, 22:448).

ii. Danger to the one rescuing: *hating even the garment spotted by the flesh* (μισοῦντες καὶ τὸν ἀπὸ τῆς σαρκὸς ἐσπιλωμένον χιτῶνα)

- **Hating** - μισοῦντες – pres/part - μισεω (miseo – G3404) – 42x in NT – to hate
 - (1) Christians are known by what they love and what they hate
 - (2) Ps. 101:3; 119:104; Prov. 2:10-14; Matt. 6:24; John 3:20-21; 12:25; 2 Thess. 2:10-12

- **Even** (καὶ) – emphasizing the need to abhor anything that is in the least tainted

- **The garment spotted by the flesh** (τὸν ἀπὸ τῆς σαρκὸς ἐσπιλωμένον χιτῶνα)
 - (1) **Garment** - χιτῶνα – acc/s – χιτων (chiton – G5509)
 - (a) 11x in NT; 9x in Gospels; 1x in Acts
 - (b) AS – the garment worn next to the skin, a tunic; distinguished from ἱματιον (himation), an outer garment, a mantle, cloak
 - (c) Used metaphorically
 - (d) Gen. 3:21; Zech. 3:1-4; Matt. 22:11-14; Eph. 4:22-24; Rev. 3:4-5,17-18

 - (2) **Spotted** - ἐσπιλωμένον – perf/pass/part – σπιλωω (spiloo – G4695)
 - (a) 2x in NT – James 3:6
 - (b) AS – to stain, spot, defile (cf. the noun, σπιλας, in v. 12)

(3) *By the flesh* (ἀπὸ τῆς σαρκὸς) – σαρκος – gen/s – σαρξ (sarx – G4561)

(a) 151x in NT

(b) This word gen. refers to the literal, physical, material matter that makes up animal or man. Often the word is used with no moral connotation. But sometimes it refers to the desires of the body that are ethically evil. (See AS for the whole range of meaning).

(c) 2 Cor. 7:1; Gal. 5:16-24; Eph. 2:3; 1 Pet. 4:2; 2 Pet. 2:10,18; 1 Jn. 2:16

While it is the duty of the Christian to pity and pray for the sinner, he must view with loathing all that bears traces of the sin (Mayor, 276).

. . . keeping yourselves at the utmost distance from what is or appears evil, and designing and endeavoring that others may do so too. Avoid all that leads to or that looks like sin (Henry, 6:1117).

▪ **Summary**

(1) The danger is that we ourselves, in seeking to rescue some, would become defiled by partaking of their sin (cf. 2 Pet. 2:18; Rev. 3:11)

(2) For our own protection we must hate anything and everything that is evil

(3) Prov. 28:4 . . . Prov. 4:14-27

CONCLUSION – Doxology (24-25)

The epistle begins and ends with the sovereignty of God

In this final paragraph Jude exploded with a most elevated doxology, answering the unexpressed question, ‘But who will deliver us from the apostates and the apostasy into which they lead the unsuspecting?’ (Pentecost, 924).

In contrast to his warnings regarding apostasy, Jude’s doxology brings comfort and encouragement, reminding believers of the faithfulness and power of God (MacArthur, 207).

It is for the Christian to pillow his head upon these blessed and soul-inspiring truths and thus rise above all discouragement, and so go on in holy confidence to more than conquer! (Ironsides, 58)

A. WHAT IS A DOXOLOGY?

1. Definition – an ascribing to God of glory or praise; an expression or hymn of praise to God

2. Etymology - from the Greek

a. δόξα (doxa) - glory, praise

b. λόγος (logos) - word, declaration, discourse

3. Examples in Scripture

- a. They often appear at the end of a prayer or near the close of an epistle
- b. Close of the Lord's prayer (Matt. 6:13b) – *For thine is the kingdom, and the power, and the glory, for ever. Amen.*
- c. Rom. 16:27; Gal. 1:5; Eph. 3:20-21; Phil. 4:20; 1 Tim. 1:17; 1 Pet. 4:11; 5:11; Rev. 1:6; 4:11; 5:9-14

[T]he point of a doxology is not to offer God anything which He does not already possess, but to acknowledge adoringly the blessedness which is His by right (Kelly, 293).

B. THE GOD TO WHOM GLORY IS ASCRIBED (24-25a)

1. The Omnipotent God (24) – *Now unto him that is able . . .*

a. **God's Power** – *him that is able* (Τῷ δὲ δυναμένῳ)

- i. Able - δυναμένῳ - pres/part – δυναμαι (dunamai – G1410)
 - 210x in NT; 144x in Gospels and Acts; 1x in Jude
 - AS – to be able, to have power
 - The noun, δυναμις means power, might, strength (origin of the English word *dynamite*)
 - The dative participle is here used with an article: *Unto the one who is able*
- ii. God is omnipotent, all-powerful, almighty (Gen. 17:1; 2 Chron. 25:8; Dan. 4:35; Eph. 1:11)
 - God has the power to bring about all His purposes (Is. 46:10)
 - God has the power save the righteous and punish the wicked (Deut. 7:9-10; Ps. 145:20)
 - The emphasis throughout the epistle of Jude has been God's ability to judge the wicked
 - vv. 4,5,6,7,11,13,14,15

b. **What God Is Able to Do**

- i. To keep you from falling (φυλάξαι ὑμᾶς ἀπταιίστους)
 - **To keep** (φυλάξαι) – aor/inf – φυλασσω (phulasso – G5442)
 - (1) 30x in NT; 1x in Jude
 - (2) AS – (a) to guard or watch; (b) to guard or protect
 - (3) Luke 2:8; John 12:25; 17:12; Acts 12:4; 2 Thess. 3:3; 2 Tim. 1:12; 2 Pet. 2:5
 - **You** (ὑμᾶς) - plural – we are the object of his keeping (John 17:12; 2 Thess. 3:3)

- **From Falling** (ἀπταίστους) – adj. – acc/pl – ἀπταίστος (aptaistos – G679) - 1x in NT
 - (1) AS – (< πταίω – to stumble) without stumbling, sure-footed; metaph.
 - (2) cf. use of πταίω (stumble) – Rom. 11:11; James 2:10; 3:2; 2 Pet. 1:10
 - (3) What we are kept from: falling into sin; falling away from Christ

- **Summary**
 - (1) God **keeps** us from falling into the error of these ungodly men
 - (2) cf. v. 21 – *keep yourselves* – Prov. 3:21-26; Heb. 6:4-12; 2 Pet. 1:3-13

- ii. **To present you faultless before the presence of his glory with exceeding joy**
(στήσαι κατενώπιον τῆς δόξης αὐτοῦ ἀμώμους ἐν ἀγαλλιάσει)
 - **Moral Perfection: *To present you faultless*** (στήσαι . . . ἀμώμους)
 - (1) **To present** (στήσαι) – aor/inf – ἵστημι (histemi – G2476)
 - (a) 155x in NT; 111x in Gospels / Acts; 1x in Jude
 - (b) AS – to make to stand, to place, set, set up, establish, appoint
 - (c) Lit.: *to make you stand*

 - (2) **Faultless** (ἀμώμους) – adj. – gen/s – ἀμωμος (amomos – G299)
 - (a) 7x in NT (Eph. 1:4; 5:27; Col. 1:22; Heb. 9:14; 1 Pet. 1:19; Rev. 14:5)
 - (b) AS – of sacrificial victims, without blemish . . . ethically, unblemished, faultless
 - (c) cf. ἀμεμπτος (amemptos – G273) – blameless, free from fault (Luke 1:6; Phil. 2:15; 3:6; 1 Thess. 3:13)

 - (3) Contrast previous phrase: *keep you from **falling** . . . make you **stand faultless***

 - **Perfect Fellowship with God: *Before the presence of his glory***
(κατενώπιον τῆς δόξης αὐτοῦ)
 - (1) Lit. *before his glory*
 - (2) **Where** God will make us stand without blemish
 - (3) **Glory** (δόξης) – gen/s – δοξα (doxa – G1391)
 - (a) AS – (1) expectation, judgment; (2) opinion, estimation in which one is held; reputation, praise, honor, glory; (3) visible brightness, splendor, glory
 - (b) 168x in NT; 3x in Jude (v. 24, 25)
 - (4) God’s glory is the sum of all His attributes (Ex. 33:18; 34:5-7)
 - (5) Entering God’s presence is like approaching the sun (Is. 33:14; 1 Tim. 6:16)
 - (6) Gen. 3:8,23-24; Ex. 33:18-34:9; Nu. 16:42; Deut. 4:24; 5:4-5; Is. 6:1-5; 1 Jn. 3:2; Rev. 1:9-17; 4-5; 22:1-5

▪ **Perfect Blessedness:** *With exceeding joy* (ἐν ἀγαλλιάσει)

(1) *Exceeding joy* (ἀγαλλιάσει) - n. – dat/s – ἀγαλλιασις (agalliasis – G20)

(a) 5x in NT (Lk. 1:14,44; Acts 2:46; Heb. 1:9)

(b) AS – exultation, exuberant joy

(c) cf. verb (ἀγαλλιαω) – exult, rejoice greatly (Matt. 5:12; Jn. 8:56; 1 Pet. 1:6,8; 4:13; Rev. 19:7)

(2) Numbers 6:24-26; Psalm 16:11; 1 John 2:28

▪ **Summary**

(1) God shall **make us stand** in his presence – sinners always fall before God’s glory

(2) God shall make us **faultless** – sinners always feel their sin before God’s glory

(3) God shall give us **exceeding joy** – sinners always fear before God’s glory

Count Nikolaus Ludwig von Zinzendorf (1700-1760):

*Jesus Thy blood and righteousness My beauty are, my glorious dress
‘Midst flaming worlds in these arrayed, With joy shall I lift up my head*

*Bold shall I stand in Thy great day For who aught to my charge shall lay?
Fully absolved by these I am, from sin and fear from guilt and shame.*

c. **Summary** – Our salvation is certain because it is the work of the Almighty God
(John 10:28-30; Romans 8:28-39; Phil. 1:6; 1 Thess. 5:23-24)

2. The Wise God (25a) – *To the only wise God . . .* (μόνῳ σοφῷ Θεῷ)

a. *Wise* (σοφῷ) – adj. - dative – σοφος (sophos - G4680) – 22x in NT; 1x in Jude

▪ AS – skilled, clever, wise

▪ cf. σοφία - n. (sophia) – skill, intelligence, wisdom – 51x in NT

▪ See esp. 1 Corinthians 1-2 (God’s wisdom v. man’s wisdom)

b. *Only Wise God*

▪ Rom. 16:27; 1 Tim. 1:17 (KJV)

▪ God alone is wise - He is the source of all wisdom (Job 28; Prov. 2:6; 21:30)

▪ All wisdom is in Christ (Col. 2:3; cf. Prov. 8)

c. **God’s Ends and Means Are Perfect**

▪ Deut. 32:4; Psalm 18:30; 104:24; Rom. 11:33-36; Eph. 1:8; 3:10

▪ God’s purposes and plans are good, inscrutable, all-encompassing, unchangeable

3. The Gracious God (25a) – ... *our Savior* (σωτήρι ἡμῶν)

- a. σωτήρι – dat/s – σωτηρ (soter – G4990) – 24x in NT – savior, deliverer, preserver
- b. God Himself is our Savior (1 Tim. 1:1; 2:3; 4:10; Titus 1:3; 2:10,13; 3:4,6; cf. Romans 8:31-33)
- c. Our salvation is the work of the all-powerful, all-wise, all-good God

C. THE GLORY THAT IS ASCRIBED TO GOD (25b)

1. Glory (δόξα)

- a. See notes on δόξα in v. 24
- b. All praise, honor, and exaltation, belongs to God and God alone (Is. 48:11)
- c. Rom. 11:36 – *For of him, and through him, and to him are all things: to whom be glory for ever. Amen.*

[G]lory is almost universally predicated of God in NT doxologies, and denotes the effulgent [brilliant] radiance which, according to conceptions going far back in OT theology, belong to God's very being (Kelly, 293).

2. Majesty (μεγαλωσύνη) - **Greatness**

- a. μεγαλωσύνη (megalosune – G3172) – 3x in NT (Heb. 1:3; 8:1)
- b. AS – (<μεγας – great) – greatness, majesty
- c. In LXX for הגדולה (geduwlah – H1420) – *greatness* - Deut. 32:2; 1 Chron. 29:11; Ps. 145:3,6

[M]ajesty, a word used only of God in the Bible, describes His awful transcendence (Kelly, 293).

3. Dominion (κράτος) - **Power**

- a. κράτος (kratos – G2904) – 12x in NT (Lk. 1:51; Eph. 6:10; Col. 1:11; 1 Pet. 4:11; 5:11; Rev. 1:6)
- b. AS – (1) strength, esp. in Homer, of bodily strength; (2) power, might

4. Power (ἐξουσία) – **Authority**

- a. ἐξουσία (exousia – G1849) – 103x in NT; 44x in Gospels; 21x in Rev.
- b. AS – (<εξεστι – it is permitted, lawful)
 - (1) prop., liberty or power to act, freedom to exercise the inward force or faculty expressed by δυναμις [power]
 - (2) Later of the power of right, authority; of Messianic authority; of apostolic authority; of the authority of government; esp. of judicial authority
 - (3) Metonymy [change of noun] (a) jurisdiction (Lk. 23:7); (b) a ruler or magistrate (Rom. 13:1-3); (c) of supramundane powers (Eph. 1:21; Col. 2:10)
- c. Bauer
 - (1) Freedom of choice, right to act, decide or dispose of one's property as one wishes
 - (2) Ability to do something, capability, might, power

- (3) Authority, absolute power, warrant
- (4) The power exercised by rulers or others in high position by virtue of their office

D. THE DURATION OF THE GLORY ASCRIBED TO GOD (25c)

- 1. Now (νῦν)
- 2. And Ever (καὶ εἰς πάντας τοὺς αἰῶνας) – lit. *unto all the ages*

As complete a statement of eternity as can be made in human language (Robertson, 6:196).

E. AMEN (ἀμήν)

- 1. 151x in NT
- 2. From Hebrew אָמֵן (amen) – v. - confirm, support; n. – faithfulness; adv. – verily, truly
- 3. AS – (1) As adj. – Rev. 3:14; (2) As adv. (a) in solemn assent to the statements or prayers of another; (b) similarly, at the end of one's own prayer or ascription of praise; (c) in the Gospels, exclusively, introducing solemn statements of our Lord, *truly, verily*

'Amen' is the Hebrew affirmation, meaning 'So be it', which regularly concludes prayers and doxologies (Kelly, 294).

APPENDIX 1: TEXT OF JUDE

Authorized Version (KJV)

Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, *and* called:

² Mercy unto you, and peace, and love, be multiplied.

³ Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort *you* that ye should earnestly contend for the faith which was once delivered unto the saints.

⁴ For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.

⁵ I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not.

⁶ And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.

⁷ Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

⁸ Likewise also these *filthy* dreamers defile the flesh, despise dominion, and speak evil of dignities.

⁹ Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.

¹⁰ But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves.

¹¹ Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core.

¹² These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds *they are* without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots;

¹³ Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever.

¹⁴ And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints,

¹⁵ To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard *speeches* which ungodly sinners have spoken against him.

¹⁶ These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling *words*, having men's persons in admiration because of advantage.

¹⁷ But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ;

¹⁸ How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts.

¹⁹ These be they who separate themselves, sensual, having not the Spirit.

²⁰ But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost,

²¹ Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

²² And of some have compassion, making a difference:

²³ And others save with fear, pulling *them* out of the fire; hating even the garment spotted by the flesh.

²⁴ Now unto him that is able to keep you from falling, and to present *you* faultless before the presence of his glory with exceeding joy,

²⁵ To the only wise God our Saviour, *be* glory and majesty, dominion and power, both now and ever.

Amen.

New American Standard Bible (NASB)

Jude, a bond-servant of Jesus Christ, and brother of James, To those who are the called, beloved in God the Father, and kept for Jesus Christ:

² May mercy and peace and love be multiplied to you.

³ Beloved, while I was making every effort to write you about our common salvation, I felt the necessity to write to you appealing that you contend earnestly for the faith which was once for all handed down to the saints.

⁴ For certain persons have crept in unnoticed, those who were long beforehand marked out for this condemnation, ungodly persons who turn the grace of our God into licentiousness and deny our only Master and Lord, Jesus Christ.

⁵ Now I desire to remind you, though you know all things once for all, that the Lord, after saving a people out of the land of Egypt, subsequently destroyed those who did not believe.

⁶ And angels who did not keep their own domain, but abandoned their proper abode, He has kept in eternal bonds under darkness for the judgment of the great day,

⁷ just as Sodom and Gomorrah and the cities around them, since they in the same way as these indulged in gross immorality and went after strange flesh, are exhibited as an example in undergoing the punishment of eternal fire.

⁸ Yet in the same way these men, also by dreaming, defile the flesh, and reject authority, and revile angelic majesties.

⁹ But Michael the archangel, when he disputed with the devil and argued about the body of Moses, did not dare pronounce against him a railing judgment, but said, "The Lord rebuke you!"

¹⁰ But these men revile the things which they do not understand; and the things which they know by instinct, like unreasoning animals, by these things they are destroyed.

¹¹ Woe to them! For they have gone the way of Cain, and for pay they have rushed headlong into the error of Balaam, and perished in the rebellion of Korah.

¹² These are the men who are hidden reefs in your love feasts when they feast with you without fear, caring for themselves; clouds without water, carried along by winds; autumn trees without fruit, doubly dead, uprooted;

¹³ wild waves of the sea, casting up their own shame like foam; wandering stars, for whom the black darkness has been reserved forever.

¹⁴ *It was* also about these men *that* Enoch, *in* the seventh *generation* from Adam, prophesied, saying, "Behold, the Lord came with many thousands of His holy ones,

¹⁵ to execute judgment upon all, and to convict all the ungodly of all their ungodly deeds which they have done in an ungodly way, and of all the harsh things which ungodly sinners have spoken against Him."

¹⁶ These are grumblers, finding fault, following after their *own* lusts; they speak arrogantly, flattering people for the sake of *gaining an* advantage.

¹⁷ But you, beloved, ought to remember the words that were spoken beforehand by the apostles of our Lord Jesus Christ,

¹⁸ that they were saying to you, "In the last time there will be mockers, following after their own ungodly lusts."

¹⁹ These are the ones who cause divisions, worldly-minded, devoid of the Spirit.

²⁰ But you, beloved, building yourselves up on your most holy faith, praying in the Holy Spirit,

²¹ keep yourselves in the love of God, waiting anxiously for the mercy of our Lord Jesus Christ to eternal life.

²² And have mercy on some, who are doubting;

²³ save others, snatching them out of the fire; and on some have mercy with fear, hating even the garment polluted by the flesh.

²⁴ Now to Him who is able to keep you from stumbling, and to make you stand in the presence of His glory blameless with great joy,

²⁵ to the only God our Savior, through Jesus Christ our Lord, *be* glory, majesty, dominion and authority, before all time and now and forever. Amen.

Textus Receptus (TR)

Ἰούδας Ἰησοῦ Χριστοῦ δοῦλος, ἀδελφὸς δὲ Ἰακώβου, τοῖς ἐν Θεῷ πατρὶ ἡγιασμένοις, καὶ Ἰησοῦ Χριστῷ τετηρημένοις, κλητοῖς·

² ἔλεος ὑμῖν καὶ εἰρήνη καὶ ἀγάπη πληθυνθείη.

³ Ἀγαπητοί, πᾶσαν σπουδὴν ποιούμενος γράφειν ὑμῖν περὶ τῆς κοινῆς σωτηρίας, ἀνάγκην ἔσχον γράψαι ὑμῖν, παρακαλῶν ἐπαγωνίζεσθαι τῇ ἅπαξ παραδοθείσῃ τοῖς ἁγίοις πίστει.

⁴ παρεισέδυσαν γάρ τινες ἄνθρωποι, οἱ πάλαι προγεγραμμένοι εἰς τοῦτο τὸ κρίμα, ἀσεβεῖς, τὴν τοῦ Θεοῦ ἡμῶν χάριν μετατιθέντες εἰς ἀσέλγειαν, καὶ τὸν μόνον δεσπότην Θεόν, καὶ Κύριον ἡμῶν Ἰησοῦν Χριστὸν ἀρνούμενοι.

⁵ Ὑπομνήσαι δὲ ὑμᾶς βούλομαι, εἰδόμενος ὑμᾶς ἅπαξ τοῦτο, ὅτι ὁ Κύριος, λαὸν ἐκ γῆς Αἰγύπτου σώσας, τὸ δευτέρον τοὺς μὴ πιστεύσαντας ἀπώλεσεν.

⁶ ἀγγέλους τε τοὺς μὴ τηρήσαντας τὴν ἑαυτῶν ἀρχήν, ἀλλὰ ἀπολιπόντας τὸ ἴδιον οἰκητήριον, εἰς κρίσιν μεγάλης ἡμέρας δεσμοῖς αἰδίοις ὑπὸ ζόφον τετήρηκεν.

⁷ ὡς Σόδομα καὶ Γόμορρα, καὶ αἱ περὶ αὐτὰς πόλεις, τὸν ὅμοιον τούτοις τρόπον ἐκπορνεύσασαι, καὶ ἀπελθοῦσαι ὀπίσω σαρκὸς ἐτέρας, πρόκεινται δεῖγμα, πυρὸς αἰωνίου δίκην ὑπέχουσαι.

⁸ ὁμοίως μέντοι καὶ οὗτοι ἐνυπνιαζόμενοι σάρκα μὲν μαιίνουσι, κυριότητα δὲ ἀθετοῦσι, δόξας δὲ βλασφημοῦσιν.

⁹ ὁ δὲ Μιχαὴλ ὁ ἀρχάγγελος, ὅτε τῷ διαβόλῳ διακρινόμενος διελέγετο περὶ τοῦ Μωσέως σώματος, οὐκ ἐτόλμησε κρίσιν ἐπενεγκεῖν βλασφημίας, ἀλλ' εἶπεν, Ἐπιτιμήσαι σοι Κύριος.

¹⁰ οὗτοι δὲ ὅσα μὲν οὐκ οἶδασι βλασφημοῦσιν· ὅσα δὲ φυσικῶς, ὡς τὰ ἄλογα ζῶα, ἐπίστανται, ἐν τούτοις φθείρονται.

¹¹ οὐαὶ αὐτοῖς· ὅτι τῇ ὁδοῦ τοῦ Κάϊν ἐπορεύθησαν, καὶ τῇ πλάνῃ τοῦ Βαλαάμ μισθοῦ ἐξεχύθησαν, καὶ τῇ ἀντιλογίᾳ τοῦ Κορὲ ἀπώλοντο.

¹² οὗτοί εἰσιν ἐν ταῖς ἀγάπαις ὑμῶν σπιλάδες, συνευωχούμενοι ὑμῖν, ἀφόβως ἑαυτοὺς ποιμαίνοντες· νεφέλαι ἄνυδροι, ὑπὸ ἀνέμων περιφερόμεναι· δένδρα φθινοπωρινά, ἄκαρπα, δις ἀποθανόντα, ἐκριζωθέντα·

¹³ κύματα ἄγρια θαλάσσης, ἐπαφρίζοντα τὰς ἑαυτῶν αἰσχύνας· ἀστέρες πλανῆται, οἷς ὁ ζόφος τοῦ σκότους εἰς τὸν αἰῶνα τετήρηται.

¹⁴ προεφῆτευσεν δὲ καὶ τούτοις ἕβδομος ἀπὸ Ἀδάμ Ἐνώχ, λέγων, Ἰδοῦ, ἦλθε Κύριος ἐν μυριάσιν ἀγίαις αὐτοῦ,

¹⁵ ποιῆσαι κρίσιν κατὰ πάντων, καὶ ἐξελέγξει πάντας τοὺς ἀσεβεῖς αὐτῶν περὶ πάντων τῶν ἔργων ἀσεβείας αὐτῶν ὧν ἠσέβησαν, καὶ περὶ πάντων τῶν σκληρῶν ὧν ἐλάλησαν κατ' αὐτοῦ ἁμαρτωλοὶ ἀσεβεῖς.

¹⁶ οὗτοί εἰσι γογγυσταί, μεμφίμοιροι, κατὰ τὰς ἐπιθυμίας αὐτῶν πορευόμενοι, καὶ τὸ στόμα αὐτῶν λαλεῖ ὑπέρογκα, θαυμάζοντες πρόσωπα ὠφελείας χάριν.

¹⁷ Ὑμεῖς δέ, ἀγαπητοί, μνήσθητε τῶν ῥημάτων τῶν προειρημένων ὑπὸ τῶν ἀποστόλων τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ·

¹⁸ ὅτι ἔλεγον ὑμῖν, ὅτι ἐν ἐσχάτῳ χρόνῳ ἔσονται ἐμπαῖκται, κατὰ τὰς ἑαυτῶν ἐπιθυμίας πορευόμενοι τῶν ἀσεβειῶν.

¹⁹ οὗτοί εἰσιν οἱ ἀποδιορίζοντες ἑαυτοὺς, ψυχικοί, Πνεῦμα μὴ ἔχοντες.

²⁰ Ὑμεῖς δέ, ἀγαπητοί, τῇ ἀγιωτάτῃ ὑμῶν πίστει ἐποικοδομοῦντες ἑαυτοὺς, ἐν Πνεύματι Ἁγίῳ προσευχόμενοι,

²¹ ἑαυτοὺς ἐν ἀγάπῃ Θεοῦ τηρήσατε, προσδεχόμενοι τὸ ἔλεος τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ εἰς ζωὴν αἰώνιον.

²² καὶ οὓς μὲν ἐλεεῖτε διακρινόμενοι·

²³ οὓς δὲ ἐν φόβῳ σώζετε, ἐκ τοῦ πυρὸς ἀρπάζοντες, μισοῦντες καὶ τὸν ἀπὸ τῆς σαρκὸς ἐσπιλωμένον χιτῶνα.

²⁴ Τῷ δὲ δυναμένῳ φυλάξαι ὑμᾶς ἀπταιστούς, καὶ στηῆσαι κατενώπιον τῆς δόξης αὐτοῦ ἀμώμους ἐν ἀγαλλιάσει,

²⁵ μόνῳ σοφῷ Θεῷ σωτῆρι ἡμῶν, δόξα καὶ μεγαλωσύνη, κράτος καὶ ἐξουσία, καὶ νῦν καὶ εἰς πάντας τοὺς αἰῶνας. ἀμήν.

United Bible Society (UBS) 4th edition

Ἰούδας Ἰησοῦ Χριστοῦ δοῦλος, ἀδελφὸς δὲ Ἰακώβου, τοῖς ἐν θεῷ πατρὶ ἠγαπημένοις καὶ Ἰησοῦ Χριστῷ τετηρημένοις κλητοῖς·

² ἔλεος ὑμῖν καὶ εἰρήνη καὶ ἀγάπη πληθυνθείη.

³ Ἀγαπητοί, πᾶσαν σπουδὴν ποιούμενος γράφειν ὑμῖν περὶ τῆς κοινῆς ἡμῶν σωτηρίας ἀνάγκην ἔσχον γράψαι ὑμῖν παρακαλῶν ἐπαγωνίζεσθαι τῇ ἅπαξ παραδοθείσῃ τοῖς ἁγίοις πίστει.

⁴ παρεισέδυσαν γάρ τινες ἄνθρωποι, οἱ πάλαι προγεγραμμένοι εἰς τοῦτο τὸ κρίμα, ἀσεβεῖς, τὴν τοῦ θεοῦ ἡμῶν χάριτα μετατιθέντες εἰς ἀσέλγειαν καὶ τὸν μόνον δεσπότην καὶ κύριον ἡμῶν Ἰησοῦν Χριστὸν ἀρνούμενοι.

⁵ Ὑπομνήσαι δὲ ὑμᾶς βούλομαι, εἰδόμενος [ὑμᾶς] πάντα ὅτι [ὁ] κύριος ἅπαξ λαὸν ἐκ γῆς Αἰγύπτου σώσας τὸ δεύτερον τοὺς μὴ πιστεύσαντας ἀπώλεσεν,

⁶ ἀγγέλους τε τοὺς μὴ τηρήσαντας τὴν ἑαυτῶν ἀρχὴν ἀλλὰ ἀπολιπόντας τὸ ἴδιον οἰκητήριον εἰς κρίσιν μεγάλης ἡμέρας δεσμοῖς αἰδίοις ὑπὸ ζόφον τετήρηκεν,

⁷ ὡς Σόδομα καὶ Γόμορρα καὶ αἱ περὶ αὐτὰς πόλεις τὸν ὅμοιον τρόπον τούτοις ἐκπορνεύσασαι καὶ ἀπελθοῦσαι ὀπίσω σαρκὸς ἐτέρας, πρόκεινται δεῖγμα πυρὸς αἰωνίου δίκην ὑπέχουσαι.

⁸ Ὅμοίως μέντοι καὶ οὗτοι ἐνυπνιαζόμενοι σάρκα μὲν μιαίνουσιν κυριότητα δὲ ἀθετοῦσιν δόξας δὲ βλασφημοῦσιν.

⁹ ὁ δὲ Μιχαὴλ ὁ ἀρχάγγελος, ὅτε τῷ διαβόλῳ διακρινόμενος διελέγετο περὶ τοῦ Μωϋσέως σώματος, οὐκ ἐτόλμησεν κρίσιν ἐπενεγκεῖν βλασφημίας ἀλλὰ εἶπεν, Ἐπιτιμήσαι σοι κύριος.

¹⁰ οὗτοι δὲ ὅσα μὲν οὐκ οἶδασιν βλασφημοῦσιν, ὅσα δὲ φυσικῶς ὡς τὰ ἄλογα ζῶα ἐπίστανται, ἐν τούτοις φθείρονται.

¹¹ οὐαὶ αὐτοῖς, ὅτι τῇ ὁδοῦ τοῦ Κάϊν ἐπορεύθησαν καὶ τῇ πλάνῃ τοῦ Βαλαὰμ μισθοῦ ἐξεχύθησαν καὶ τῇ ἀντιλογίᾳ τοῦ Κόρε ἀπώλοντο.

¹² οὗτοι εἰσιν οἱ ἐν ταῖς ἀγάπαις ὑμῶν σπιάδες συνευωχούμενοι ἀφόβως, ἑαυτοὺς ποιμαίνοντες, νεφέλαι ἄνυδροι ὑπὸ ἀνέμων παραφερόμεναι, δένδρα φθινοπωρινὰ ἄκαρπα δις ἀποθανόντα ἐκριζωθέντα,

¹³ κύματα ἄγρια θαλάσσης ἐπαφρίζοντα τὰς ἑαυτῶν αἰσχύνας, ἀστέρες πλανῆται οἷς ὁ ζόφος τοῦ σκότους εἰς αἰῶνα τετήρηται.

¹⁴ Προεφήτευσεν δὲ καὶ τούτοις ἔβδομος ἀπὸ Ἀδάμ Ἐνὼχ λέγων, Ἴδου ἦλθεν κύριος ἐν ἀγίαις μυριάσιν αὐτοῦ

¹⁵ ποιῆσαι κρίσιν κατὰ πάντων καὶ ἐλέγξει πᾶσαν ψυχὴν περὶ πάντων τῶν ἔργων ἀσεβείας αὐτῶν ὧν ἠσέβησαν καὶ περὶ πάντων τῶν σκληρῶν ὧν ἐλάλησαν κατ' αὐτοῦ ἁμαρτωλοὶ ἀσεβεῖς.

¹⁶ Οὗτοί εἰσιν γογγυσταὶ μεμψίμοιροι κατὰ τὰς ἐπιθυμίας ἑαυτῶν πορευόμενοι, καὶ τὸ στόμα αὐτῶν λαλεῖ ὑπέρογκα, θαυμάζοντες πρόσωπα ὠφελείας χάριν.

¹⁷ Ὑμεῖς δέ, ἀγαπητοί, μνήσθητε τῶν ῥημάτων τῶν προειρημένων ὑπὸ τῶν ἀποστόλων τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ

¹⁸ ὅτι ἔλεγον ὑμῖν [ὅτι] Ἐπ' ἐσχάτου [τοῦ] χρόνου ἔσσονται ἐμπαῖκται κατὰ τὰς ἑαυτῶν ἐπιθυμίας πορευόμενοι τῶν ἀσεβειῶν.

¹⁹ Οὗτοί εἰσιν οἱ ἀποδιορίζοντες, ψυχικοὶ, πνεῦμα μὴ ἔχοντες.

²⁰ Ὑμεῖς δέ, ἀγαπητοί, ἐποικοδομοῦντες ἑαυτοὺς τῇ ἀγιωτάτῃ ὑμῶν πίστει, ἐν πνεύματι ἀγίῳ προσευχόμενοι,

²¹ ἑαυτοὺς ἐν ἀγάπῃ θεοῦ τηρήσατε προσδεχόμενοι τὸ ἔλεος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ εἰς ζωὴν αἰώνιον.

²² καὶ οὓς μὲν ἐλεᾶτε διακρινομένους,

²³ οὓς δὲ σῶζετε ἐκ πυρὸς ἀρπάζοντες, οὓς δὲ ἐλεᾶτε ἐν φόβῳ μισοῦντες καὶ τὸν ἀπὸ τῆς σαρκὸς ἐσπιλωμένον χιτῶνα.

²⁴ Τῷ δὲ δυναμένῳ φυλάξαι ὑμᾶς ἀπταιστούς καὶ στήσαι κατενώπιον τῆς δόξης αὐτοῦ ἀμώμους ἐν ἀγαλλιάσει,

²⁵ μόνῳ θεῷ σωτῆρι ἡμῶν διὰ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν δόξα μεγαλωσύνη κράτος καὶ ἐξουσία πρὸ παντὸς τοῦ αἰῶνος καὶ νῦν καὶ εἰς πάντας τοὺς αἰῶνας, ἀμήν.

APPENDIX 2: GREEK LEXICAL ANALYSIS (Textus Receptus)

Red = finite verb; Green = participle; Blue = infinitive

1:1

Ἰούδας - Jude

Ἰησοῦ - gen/s - Jesus

Χριστοῦ - gen/s - Christ

δοῦλος - n. - nom/s - δουλος, ο - servant

ἀδελφός - n. - nom/s - ἀδελφος, ο - brother

δὲ - and

Ἰακώβου - gen/s - James

τοῖς - art - dat/m/p - the

ἐν - prep - w. dat - in

θεῷ - n. - dat/s - θεος, ο - God

πατρὶ - n. - dat/s - πατηρ, ο - father

ἡγιασμένοις - v. - perfct/pass/part dat/m/p - αγιαζω - to sanctify

καὶ - conj - and

Ἰησοῦ - gen/s - Jesus

Χριστῷ - dat/s - Christ

τηρημένοις - v. - perfct/pass/part dat/m/p - τηρω - to preserve

κλητοῖς - adj - dat/m/p - κλητος - called

1:2

ἔλεος - n. - nom/s - ελεος, ο - mercy

ὑμῖν - pers pron - 2nd pers - dat/p - you (unto you)

καὶ - conj - and

εἰρήνη - n. - nom/s - ειρηνη, η - peace

καὶ - conj - and

ἀγάπη - n - nom/s - αγαπη, η - love

πληθυνθείη - v - aor/pass/optv 3s - πληθυνω - increase, multiply

1:3

Ἀγαπητοί - adj - nom/m/p - αγαπητος - beloved

πάσαν - adj - acc/f/s - πας - all

σπουδῆν - n. - acc/s - σπουδη, η - diligence

ποιούμενος - v. - pres/mid/part nom/m/s - ποιεω - make, produce

γράψειν - v. - pres/act/inf - γραφω - write

ὑμῖν - pers pron - 2nd pers - dat/p - you

περὶ - prep - w. gen - concerning

τῆς - art - gen/f/s - the

κοινῆς – adj – gen/f/s – κοινος - common
σωτηρίας – n. – gen/s – σωτηρια, η - salvation
ἀνάγκην – n. – acc/s – αναγκη, η - necessity
ἔσχον – v. – aor/act/ind 1s – εχω – have
γράψαι – v. – aor/act/inf – γραφω - write
ὑμῖν – pers pron – 2nd pers – dat/p – you
παρακαλῶν – v. – pres/act/part nom/m/s – παρακαλεω - exhort
ἐπαγωνίζεσθαι – v. – pres/mid/inf – επαγωνιζομαι – to contend for
τῇ – art – dat/f/s - the
ἅπαξ – adv. – once, once for all
παραδοθείση – v. – aor/pass/part dat/f/s – παραδιδομι – to give or deliver
τοῖς – art – dat/m/p - the
ἁγίοις – adj (n) – dat/m/p – αγιος – holy (saints)
πίστει – n. – dat/s – πιστις, η - faith

1:4

παρεισέδυσαν – v. – aor/act/ind 3p – παρεισδυω – to slip in secretly
γάρ – coord. conj - for
τινες – adj – nom/m/p – τισ – certain ones
ἄνθρωποι – n. – nom/m/p – ανθρωπος, ο - man
οἱ – art – nom/m/p - the
πάλαι – adv – long ago, of old
προγεγραμμένοι – v. – perf/pass/part nom/m/p – προγραφω – to write before
εἰς – prep – w. acc - into
τοῦτο – adj – acc/n/s – ουτος - this
τὸ – art – acc/n/s - the
κρίμα – n. – acc/s – κριμα, το - judgment
ἀσεβεῖς – adj – nom/m/p – ασεβης - ungodly
τὴν – art – acc/f/s - the
τοῦ – art – gen/m/s - the
θεοῦ – n. – gen/s – θεος, ο - God
ἡμῶν – pers pron – 1st pers – gen/p – εγω – of us
χάριν – n. – acc/s – χαρις, η - grace
μετατιθέντες – v. – pres/act/part nom/m/p – μετατιθημι – to change
εἰς – prep – w. acc - into
ἀσέλγειαν – n. – acc/s – ασελγεια, η - licentiousnes
καὶ – conj - and
τὸν – art – acc/m/s - the
μόνον – adj – acc/m/s – μονος - only
δεσπότην – n. – acc/s – δεσποτης, ο – lord, master
Θεόν – n. – acc/s – θεος, ο - God
καὶ – conj - and
κύριον – n. – acc/s – κυριος, ο - Lord

ἡμῶν – pers pron – 1st pers – gen/p – εγω - our
Ἰησοῦν – acc - Jesus
Χριστὸν – acc - Christ
ἀρνούμενοι – v. – pres/mid/part nom/m/p – αρνεομαι - deny

1:5

Ἐπιμνησάτω – v. – aor/act/inf – υπομνησκω – remind
δὲ – conj. – and, but
ὑμᾶς – pers pron – 2nd pers – acc/p – συ - you
βούλομαι – v. – pres/mid/ind 1s – βουλομαι – will, wish
εἰδότας – v. – perf/act/part acc/m/p – οἶδα - know
ὑμᾶς – pers pron – 2nd pers – acc/p – συ - you
ἅπαξ – adv – once
τοῦτο – adj – acc/n/s – οὗτος - this
ὅτι – sub conj - that
ὁ – art – nom/m/s - the
κύριος – n. – nom/s – κυριος, ο - lord
λαὸν – n. – acc/s – λαος, ο - people
ἐκ – prep – w. gen – from out of, from
γῆς – n. – gen/s – γη, η – land
Αἰγύπτου – prop n. – gen/s – Αιγυπτος, η - Egypt
σώσας – v. – aor/act/part nom/m/s – σωζω - save
τὸ – art – acc/n/s - the
δεύτερον – adj – acc/n/s – δευτερος - second
τοὺς – art – acc/m/p - the
μὴ – neg part – no, not
πιστεύσαντας – v. – aor/act/part acc/m/p - πιστευω - believe
ἀπόλωσεν – v. – aor/act/ind 3s – απολλυω - destroy

1:6

ἀγγέλους – n. – acc/p – αγγελος, ο - angel
τε – conj – and
τοὺς – art – acc/m/p - the
μὴ – neg part – no, not
τηρήσαντας – v. – aor/act/part acc/m/p – τηρεω - keep
τὴν – art – acc/f/s - the
ἑαυτῶν – reflex. pron – 3rd pers – gen/p – of themselves
ἀρχὴν – n. – acc/s – αρχη, η – sovereignty, rule
ἀλλὰ – conj - but
ἀπολιπόντας – v. – aor/act/part acc/m/p – απολειπω - abandon
τὸ – art – acc/n/s - the
ἴδιον – adj – acc/s – ιδιος – one's own

οίκητήριον – n. – acc/s – οικητηριον, το – habitation
εἰς – prep – w. acc - into
κρίσιν – n. – acc/s – κρισις, ο - judgment
μεγάλης – adj – gen/f/s – μεγας - great
ἡμέρας – n. – gen/s – ημερα, η - day
δεσμοῖς – n. – dat/p – δεσμος, ο - bond
ἄιδίους – adj – dat/m/p – αιδιος - everlasting
ὑπὸ – prep – w. acc - under
ζόφον – n – acc/s – ζοφος, ο – darkness, deep gloom
τετήρηκεν – v – perf/act/ind 3s – τηρεω - keep

1:7

ὥς – adv - as
Σόδομα – prop n. – nom - Sodom
καὶ – conj - and
Γόμορρα – prop n – nom - Gomorrah
καὶ – conj - and
αἱ – art – nom/f/p - the
περὶ – prep w. acc - around
αὐτὰς – pers pron – 3rd pers – acc/f/p - them
πόλεις – n – nom/p – πολις, η - city
τὸν – art – acc/m/s - the
ὅμοιον – adj – acc/m/s – ομοιος - like
τούτοις – demonstr pron – dat/m/p – ουτος - this
τρόπον – n. – acc/s – τροπος, ο – a way, manner, fashion
ἐκπορνέυσασαι – v. – aor/act/part nom/f/p - εκπορνεω – give oneself up to fornication
καὶ – conj - and
ἀπελθοῦσαι – v. – aor/act/part nom/f/p – απερχομαι – go away, depart
ὀπίσω – adv – back, behind, after
σαρκὸς – n. – gen/s – σαρξ, η - flesh
ἑτέρας – adj – gen/f/s – ετερος, different
πρόκεινται – v. – pres/pass/ind 3p – προκειμαι – to be set forth
δειγμα – n – acc/s – δειγμα, το – an example
πυρὸς – n. – gen/s – πυρ, το - fire
αἰωνίου – adj – gen/n/s – αιωνιος - eternal
δίκην – n. – acc/s – δικη, η - punishment
ὑπέχουσαι – v. – pres/act/part nom/f/p - υπεχω – to undergo, suffer

1:8

Ὅμοίως – adv - likewise
μέντοι – part – yet, however
καὶ – conj - and

οὗτοι – demonstr pron – nom/m/p – ουτος – this (these)
ἐνυπνιαζόμενοι – v. – pres/mid/part nom/m/p – ενυπνιαζω - dream
σάρκα – n – acc/s – σαρξ, η - flesh
μὲν – coord conj – on the one hand
μιαίνουσιν – pres/act/ind 3p – μαινω – stain, defile
κυριότητα – n. – acc/s – κυριοτης, η – lordship, dominion
δὲ – conj - and
ἀθετοῦσιν – v. – pres/act/ind 3p – αθετεω – set aside, disregard, reject
δόξας – n. – acc/p – δοξα, η - glory
δὲ – conj - and
βλασφημοῦσιν – v. – pres/act/ind 3p – βλασφημεω - blaspheme

1:9

ὁ – art – nom/m/s - the
δὲ – conj - and
Μιχαήλ – prop n. (indecl.) - Michael
ὁ – art – nom/m/s - the
ἀρχάγγελος – n. – nom/s – αρχαγγελος, ο - archangel
ὅτε – sub. conj. - when
τῷ – art – dat/m/s - the
διαβόλῳ – n. – dat/s – διαβολος, ο – slanderer, false accuser (devil)
διακρινόμενος – v. – pres/mid/part nom/m/s – διακρινω – contend, dispute
διελέγετο – v. – impf/mid/ind 3s – διαλεγομαι – discuss, argue
περὶ – prep – w. gen. - concerning
τοῦ – art – gen/n/s - the
Μωσέως – prop. n. – gen - Moses
σώματος – n. – gen/s – σωμα, το
οὐκ – no, not
ἐτόλμησεν – v. – aor/act/ind 3s – τολμαω – to have courage, dare, be bold
κρίσιν – n. – acc/s – κρισις, η – a descision, judgment
ἐπενεγκέιν – v. – aor/act/inf - επιφερω – to bring upon or against
βλασφημίας – n. – gen/s – βλασφημια, η – railing, slander
ἀλλ’ – but
εἶπεν – v. – aor/act/ind 3s - λεγω - say
Ἐπιτιμήσαι – aor/act/opt 3s - επιτιμαω – rebuke
σοι – pers pron – 2nd pers – dat/s - you
κύριος – n. – nom/s – κυριος, ο - Lord

1:10

οὗτοι – demonst pron – nom/m/p – ουτος – this (these)
δὲ – conj - and
ὅσα – rel pron. – acc/n/p – οσος – how much, how many, how great, as much as

μέν - coord conj - on the one hand
οὐκ - neg part - no, not
οἶδασιν - v. - perf (pres)/act/ind 3p - οἶδα - to know
βλασφημοῦσιν - v. - pres/act/ind 3p - βλασφημεω - blaspheme
ὅσα - rel pron. - acc/n/p - οσος - how much, how many, how great, as much as
δὲ - conj - and
φυσικῶς - adv - naturally
ὥς - conj - as
τὰ - art - nom/n/p - the
ἄλογα - adj. - nom/n/p - αλογος - without reason, irrational
ζῶα - n. - nom/p - ζωον, το - living creature, animal
ἐπίστανται - v. - pres/mid/ind 3p - ἐπισταμαι - to know, understand
ἐν - prep. - w. dat. - in
τούτοις - dem. pron. - dat/m/p - ουτος - this (these)
φθείρονται - v. - pres/mid (pass?) /ind 3p - φθειρω - to destroy, corrupt

1:11

οὐαὶ - interjection - alas, woe
αὐτοῖς - pers pron - 3rd pers - dat/m/p - αυτος - he (unto them)
ὅτι - sub conj - because, that
τῇ - art - dat/f/s - the
ὁδῶ - n. - dat/s - οδος, η - way, road
τοῦ - art - gen/m/s - the
Κάϊν - prop n. - Cain
ἐπορεύθησαν - v. - aor/mid/ind 3p - πορευομαι - go
καὶ - and
τῇ - art - dat/f/s - the
πλάνη - n. - dat/s - πλανη, η - error
τοῦ - art - gen/m/s - the
Βαλαὰμ - Balaam
μισθοῦ - n. - gen/s - μισθος, ο - wages, reward
ἐξεχύθησαν - v. - aor/pass/ind 3p - εκχω - pour out; to give oneself up to
καὶ - and
τῇ - art - dat/f/s - the
ἀντιλογία - n. - dat/s - αντιλογια, η - gainsaying, strife
τοῦ - art - gen/m/s - the
Κόρε - Korah
ἀπώλοντο - v. - aor/mid/ind 3p - απολλυμι - perish

1:12

οὗτοί - demonstr. pron. - nom/m/p - ουτος - this (these)
εἶσιν - v. - pres/act/ind 3p - εἰμι - I am

ἐν – prep – w. dat - in
 τὰς – art – dat/f/p - the
 ἀγάπαις – n. – dat/p – ἀγάπη, ἡ – love (feast)
 ὑμῶν – pers pron – gen/p – you
 σπιλάδες – n. – nom/p – σπιλας, ἡ – rock or reef; spot or stain
 συνευωχούμενοι – v. – pres/pass/part nom/m/p - συνευωχω – pass. - to feast together
 ἀφόβως – adv – without fear
 ἑαυτοὺς – refl pron – 3rd pers – acc/m/p – themselves
 ποιμαίνοντες – v. – pres/act/part nom/m/p – ποιμαίνω – to act as shepherd, tend
 νεφέλαι – n. – nom/p – νεφέλη, ἡ - cloud
 ἄνυδροι – adj – nom/f/p – ἀνυδρος - waterless
 ὑπὸ – prep – w. gen - by
 ἀνέμων – n. – gen/p – ἀνεμος, ο - wind
 περιφερόμεναι – v – pres/pass/part nom/f/p - περιφέρω – to carry about
 δένδρα – n. – nom/p – δένδρον, το - tree
 φθινοπωρινὰ – adj – nom/n/p – φθινοπωρινος - autumnal
 ἄκαρπα – adj – nom/n/p – ἀκαρπος – unfruitful, barren
 δις – adv - twice
 ἀποθάνοντα – v – aor/act/part nom/n/p – ἀποθνήσκω – to die
 ἐκριζωθέντα – aor/pass/part nom/n/p – ἐκριζοω – to root out, pluck up by the roots

1:13

κύματα – n. – nom/p – κυμα, το - wave
 ἄγρια – adj – nom/n/p – ἀγριος – living in fields, wild; savage, fierce
 θαλάσσης – n. – gen/s – θαλασσα, ἡ - sea
 ἐπαφρίζοντα – v. – pres/act/part nom/n/p – ἐπαφρίζω – to foam up
 τὰς – art – acc/f/p - the
 ἑαυτῶν – refl pron – 3rd pers – gen/p – of themselves
 αἰσχύνας – n. – acc/p – αἰσχυνη, ἡ - shame
 ἀστέρες – n. – nom/p – ἀστηρ, ο - star
 πλανῆται – n. – nom/p – πλανητης, ο - wanderer
 οἷς – rel pron – dat/m/p – ος – who, which
 ὁ – art – nom/m/s - the
 ζόφος – n – nom/s – ζοφος, ο – darkness, deep gloom
 τοῦ – art – gen/n/s - the
 σκοτός – n. – gen/s – σκοτος, το - darkness
 εἰς – prep – w. acc - unto
 τὸν – art – acc/m/s - the
 αἰῶνα – n. – acc/s – αἰων, ο – age, eternity
 τετήρηται – v. - perf/pass/ind 3s – τηρῶ - keep

1:14

Προεφήτευσεν – v. – aor/act/ind 3s – προφητεω - prophesy
δὲ – but, and
καὶ – and, also
τούτοις – dem. pron – dat/m/p – ουτος – this (unto these)
ἕβδομος – adj – nom/m/s - seventh
ἀπὸ – prep – w. gen - from
Ἀδὰμ - Adam
Ἐνώχ - Enoch
λέγων – v. – pres/act/part nom/m/s – λεγω - say
Ἴδου – behold
ἦλθεν – aor/act/ind 3s – ερχομαι - come
κύριος – n – nom/s – κυριος, ο - Lord
ἐν – prep - w. dat - in
μυριάσιν – n. – dat/p – μυριας, η – ten thousand, myriad
ἀγίαις – adj (subst) – dat/f/p – αγιος – holy (saints)
αὐτοῦ – pers pron – 3rd pers – gen/s – αυτος – he (of him)

1:15

ποιῆσαι – v. – aor/act/inf - ποιεω – do, make
κρίσιν – n. – acc/s – κρισις, η – decision, judgment
κατὰ – prep – w. gen - against
πάντων – adj – gen/m/p – πας – all, every
καὶ – conj - and
ἐξέλέγξει – v. – aor/act/inf - εξελεγχω - convict
πάντας – adj – acc/m/p – πας – all, every
τοῦς – art – acc/m/p - the
ἀσεβεῖς – adj (subst) – acc/m/p – ασεβης - ungodly
αὐτῶν – pers pron. – 3rd pers. – gen/p – αυτος – he (of them)
περὶ – prep. – w. gen - concerning
πάντων – adj – gen/p – πας – all, every
τῶν – art – gen/n/p - the
ἔργων – n. – gen/p – εργον, το - work
ἀσεβείας – n. – gen/f/s – ασεβεια, η - ungodliness
αὐτῶν – pers pron – 3rd pers. – gen/p – αυτος – he (of them)
ὧν – rel. pron. – gen/p – ος – who, which
ἠσέβησαν – v. - aor/act/ind 3p – ασεβεω – to be ungodly
καὶ - and
περὶ – prep. – w. gen – about, concerning
πάντων – adj – gen/p – πας – all, every
τῶν – art- gen/p - the
σκληρῶν – adj. – gen/p – σκληρος – harsh, severe

ὧν – rel. pron. – gen/p – os – who, which
ἐλάλησαν – v. – aor/act/ind 3p – λαλεω - speak
κατ – prep. w. gen - against
αὐτοῦ - pers pron – gen/m/s – αὐτος – he (him)
ἁμαρτωλοὶ – adj. (subst.) – nom/m/p – ἁμαρτωλος – sinful (sinners)
ἄσεβεις – adj – acc/m/p – ἀσεβης - ungodly

1:16

Οὗτοί - demonst pron – nom/m/p – οὗτος – this (these)
εἶσιν – v. – pres/act/ind 3p – εἶμι – to be
γογγυσταί - n. – nom/p – γογγυστης, ο - murmurer
μεμψίμοιροι – adj (subst) – nom/m/p – μεμψιμοιρος – complaining of one's fate (complainers)
κατὰ – prep – w. acc – according to
τὰς – art – acc/f/p - the
ἐπιθυμίας – n. – acc/p – ἐπιθυμια, η - desire
αὐτῶν – pers pron – 3rd pers – gen/p – αὐτος – he (of them)
πορευόμενοι – v. – pres/mid/part nom/m/p – πορευομαι – proceed, go
καὶ - and
τὸ – art – nom/n/s - the
στόμα – n. – nom/s – στομα, το - mouth
αὐτῶν – pers pron – 3rd pers – gen/p – αὐτος - he
λαλεῖ - v. – pres/act/ind 3s – λαλεω - speak
ὑπέρογκα – adj – acc/n/p – ὑπερογκος – of excessive weight or size, excessive, immoderate
θαυμάζοντες – v. – pres/act/part nom/m/p – θαυμαζω – to marvel
πρόσωπα – n. – acc/p – προσωπον, το – face, countenance
ὠφελείας – n. – gen/s – ὠφελεια, η – profit, advantage
χάριν – prep – w. gen – on account of, for the sake of

1:17

Ἐγμεῖς – pers pron – 2nd pers – nom/p - you
δέ - and, but
ἀγαπητοί - adj (subst) – nom/m/p – αγαπητος - beloved
μνήσθητε – v. – aor/pass/impv – 2p – μιμνησκω - remind
τῶν – art – gen/p - the
ῥημάτων – n. – gen/p – ρημα, το - word
τῶν – art – gen/p - the
προειρημένων – v. – perf/pass/part gen/n/p – προλεγω – to say before
ὑπὸ – prep – w. gen - by
τῶν – art – gen/p - the
ἀποστόλων – n. – gen/p – αποστολος, ο - apostle
τοῦ - art – gen/m/s - the
κυρίου – n. – gen/s – κυριος, ο - Lord
ἡμῶν – pers pron – 1st pers – gen/p – εγω – I (of us)

Ἰησοῦ - gen/s - Jesus
Χριστοῦ - gen/s - Christ

1:18

ὅτι - sub. conj - because, that
ἔλεγον - v. - impf/act/ind 3p - λεγω - say, speak
ὑμῖν - pers pron - 2nd pers - dat/p - συ - you (unto you)
ὅτι - sub. conj. - because, that
ἐν - prep - w. dat - in
ἐσχάτῳ - adj - dat/m/s - εσχατος - last
χρόνῳ - n. - dat/s - χρονος, ο - time
ἔσονται - v. - fut/ind 3p - εμι - to be
ἐμπαίκεται - n. - nom/p - εμπαικτης, ο - mocker
κατὰ - prep - w. acc - according to
τάς - art - acc/f/p - the
ἑαυτῶν - reflex pron - 3rd per - gen/p - εαυτου - of himself
ἐπιθυμίας - n. - acc/p - επιθυμια, η - desire
πορευόμενοι - v. - pres/mid/part nom/m/p - πορευομαι - to go
τῶν - art - gen/p - the
ἀσεβειῶν - n. - gen/p - ασεβεια, η - ungodliness

1:19

Οὗτοί - dem. pron. - nom/m/p - ουτος - this (these)
εἰσιν - v. - pres/ind - 3p - εμι - to be
οἱ - art - nom/m/p - the
ἀποδιορίζοντες - v. - pres/pass/part nom/m/p - αποδιοριζω - to separate
ψυχικοί - adj - nom/m/p - ψυχικος - sensual
πνεῦμα - n. - acc/s - πνευμα, το - Spirit
μὴ - no
ἔχοντες - v. - pres/act/part - nom/m/p - εχω - have

1:20

ὑμεῖς - pers pron - 2nd pers - nom/p - συ - you
δέ - and, but
ἀγαπητοί - adj (subst) - nom/m/p - αγαπητος - beloved
τῇ - art - dat/f/s - the
ἀγιωτάτῃ - adj. - dat/f/s - αγιος - holy
ὑμῶν - pers pron - 2nd pers - gen/p - of you (your)
πίστει - n. - dat/s - πιστις, η - faith
ἐποικοδομοῦντες - v. - pres/act/part nom/m/p - εποικοδομew - to build up
ἑαυτοῦς - reflex pron - 3rd pers. - acc/m/p - of themselves

ἐν – prep – w. dat. - in
πνεύματι – n. – dat/s – πνευμα, το - Spirit
ἀγίῳ - adj – dat/n/s – αγίος - holy
προσευχόμενοι - v. – pres/m/part nom/m/p – προσευχομαι - pray

1:21

ἑαυτοῦς – reflex pron – 3rd pers. – acc/m/p – of themselves
ἐν – prep – w. dat. - in
ἀγάπῃ - n. – dat/s – αγαπη, η - love
θεοῦ - n. – gen/s – θεος, ο - God
τηρήσατε – v. – aor/act/impv 2p – τηρεω – watch over, keep, preserve
προσδεχόμενοι – v. – pres/mid/part nom/m/pl – προσδεχομαι – to expect, look for, wait for
τὸ – art – acc/n/s - the
ἔλεος – n. – acc/n/s – ελεος, το - mercy
τοῦ - art – gen/m/s - the
κυρίου – n. – gen/m/s – κυριος, ο - lord
ἡμῶν – pers. pron. – gen/m/pl – εγω – I (of us, our)
Ἰησοῦ - gen/s - Jesus
Χριστοῦ - gen/s - Christ
εἰς – prep. – w. acc. – into, unto
ζωῆν – n. – acc/f/s – ζωη, η - life
αἰώνιον – adj. – acc/f/s – αιωνιος - eternal

1:22

καὶ - and
οὓς – rel. pron. – acc/m/pl – ος – who, which
μὲν – conj. part. – untranslatable – related to the δε in v. 23
ἐλεεῖτε – v. – pres/act/impv 2p – ελεεω – have mercy
διακρινόμενοι – v. – pres/mid/part nom/m/pl – διακρινομαι – get a decision, contend, doubt

1:23

οὓς - rel. pron. – acc/m/pl – ος – who, which
δὲ – and, but
ἐν – prep. w. dat. - in
φόβῳ - n. – dat/m/s – φοβος, ο – fear, dread, terror
σώζετε – v. – pres/act/impv 2p – σωζω - save
ἐκ – prep w. gen. – from out of, from
τοῦ - art – gen/s - the
πυρὸς – n. – gen/n/s – πυρ, το - fire
ἄρπάζοντες - v. – pres/act/part nom/m/pl – αρπαζω – snatch away, carry off
μισοῦντες – v. – pres/act/part nom/m/pl – μισεω - hate

καὶ – and, even
τὸν – art – acc/s - the
ἀπὸ – prep w. gen. - from
τῆς – art – gen/f/s - the
σαρκὸς – n. – gen/f/s – σαρξ, η - flesh
ἐσπιλωμένον – v. – perf/pass/part acc/m/s – σπιλω - to stain, spot, defile
χιτῶνα – n. – acc/m/s – χιτων, ο – tunic, garment

1:24

Τῷ – art – dat/m/s - the
δὲ – and, but
δυναμένω – v. – pres/mid/part dat/m/s – δυναμαι – to be able, have power
φυλάξαι – v. – aor/act/inf - φυλασσω – guard, watch, keep
ὕμᾱς – pers pron – acc/pl – συ – you
ἀπταιστούς – adj. – acc/m/pl – απταιστος – without stumbling
καὶ – and
στήσαι – v. – aor/act/inf – ιστημι – make to stand, establish
κατενώπιον – adv. – over against, before
τῆς – art – gen/f/s - the
δόξης – n. – gen/f/s – δοξα, η - glory
αὐτοῦ – pers pron – gen/m/s – αυτος – he, she, it
ἀμώμους – adj. – acc/m/p – αμωμος – without blemish
ἐν – prep w. dat - in
ἀγαλλιάσει – n. – dat/f/s – αγαλλιασις, η – exultation, exuberant joy

1:25

μόνῳ – adj./ adv. – dat/m/s – μονος – alone, only
σοφῷ – adj. – dat/m/s – σοφος - wise
θεῷ – n. – dat/m/s – θεος, ο - God
σωτῆρι – n. – dat/m/s – σωτηρ, ο - savior
ἡμῶν – pers pron – gen/pl – εγω – I (our)
δόξα – n. – nom/f/s - glory
καὶ – and
μεγαλωσύνη – n. – nom/f/s – greatness, majesty
κράτος – n. – nom/n/s – strength, power
ἐξουσία – n. – nom/f/s – liberty, power, authority
νῦν – adv. - now
εἰς – prep w. acc – into, unto
πάντας – adj. – acc/m/pl – πας – all, every
τοὺς – art – acc/m/pl - the
αἰῶνας – n. – acc/m/pl – αιων, ο - age
ἀμήν – amen

APPENDIX 3: GREEK LINE DIAGRAM (TR)

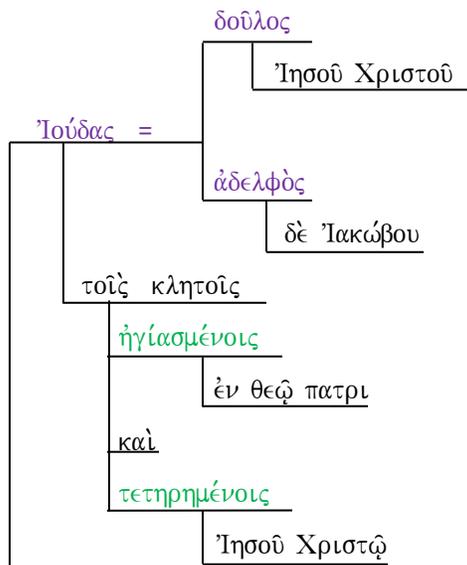
Nominative (subject)

Participle

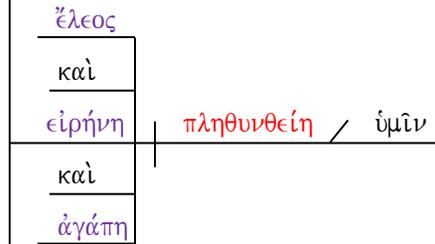
Finite verb

Infinitive

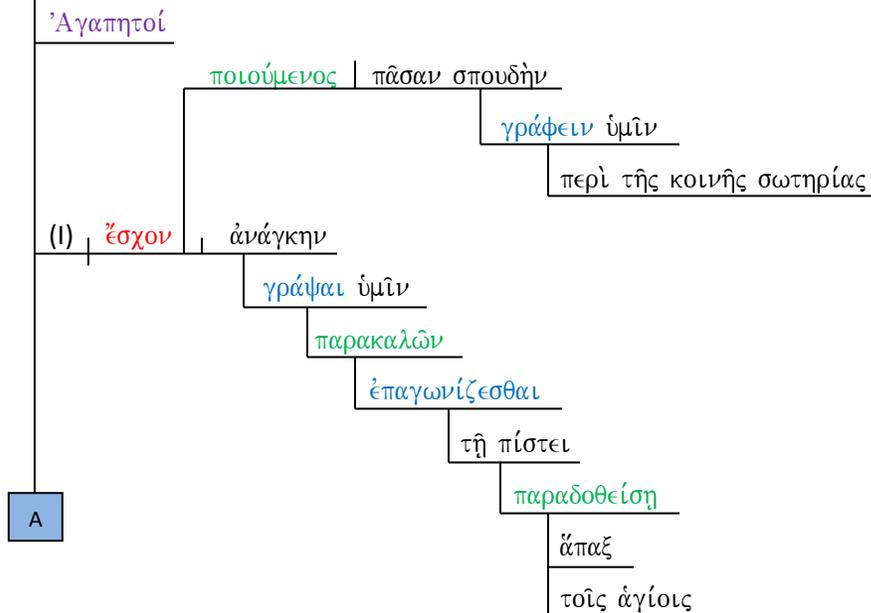
1

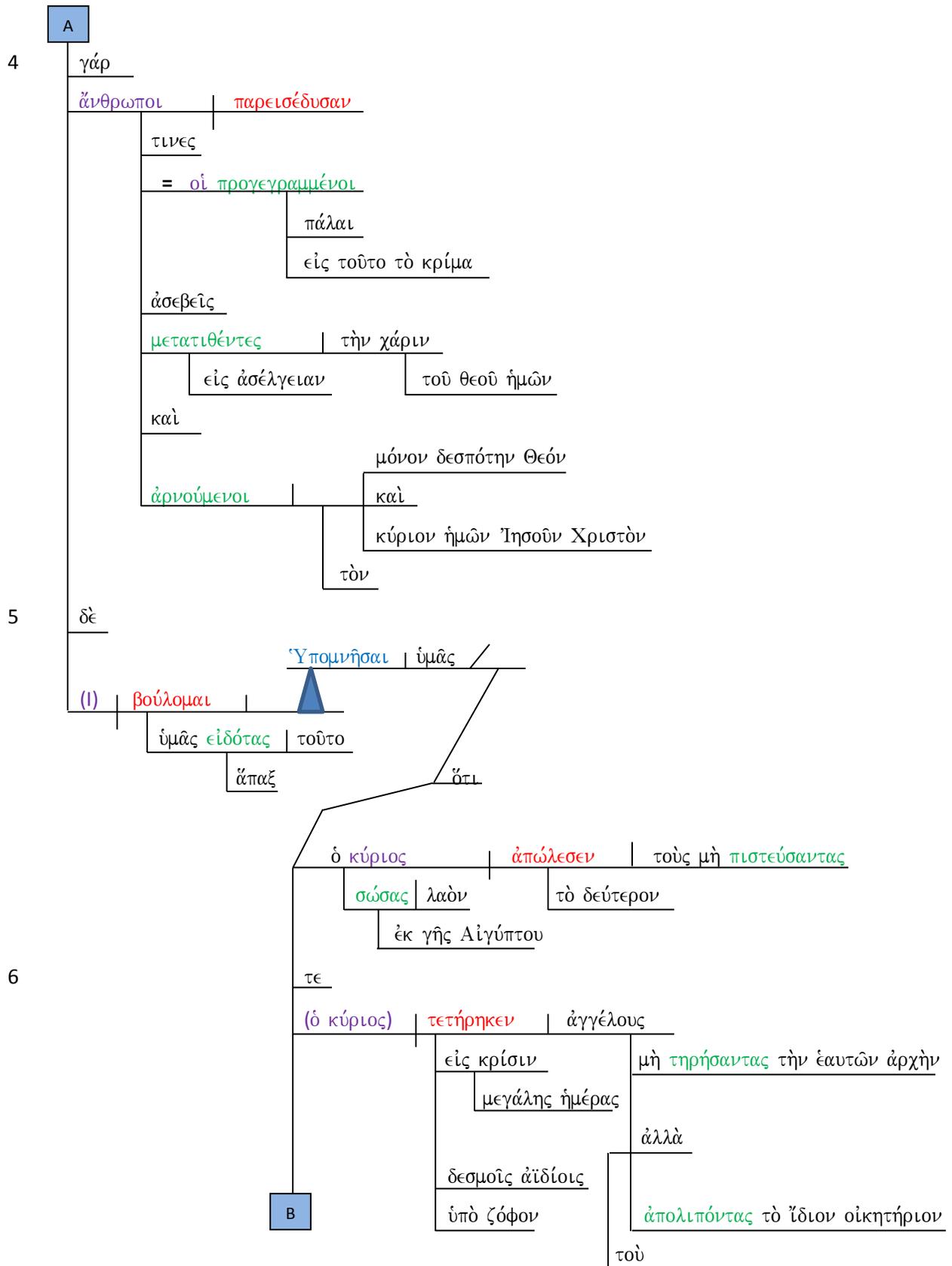


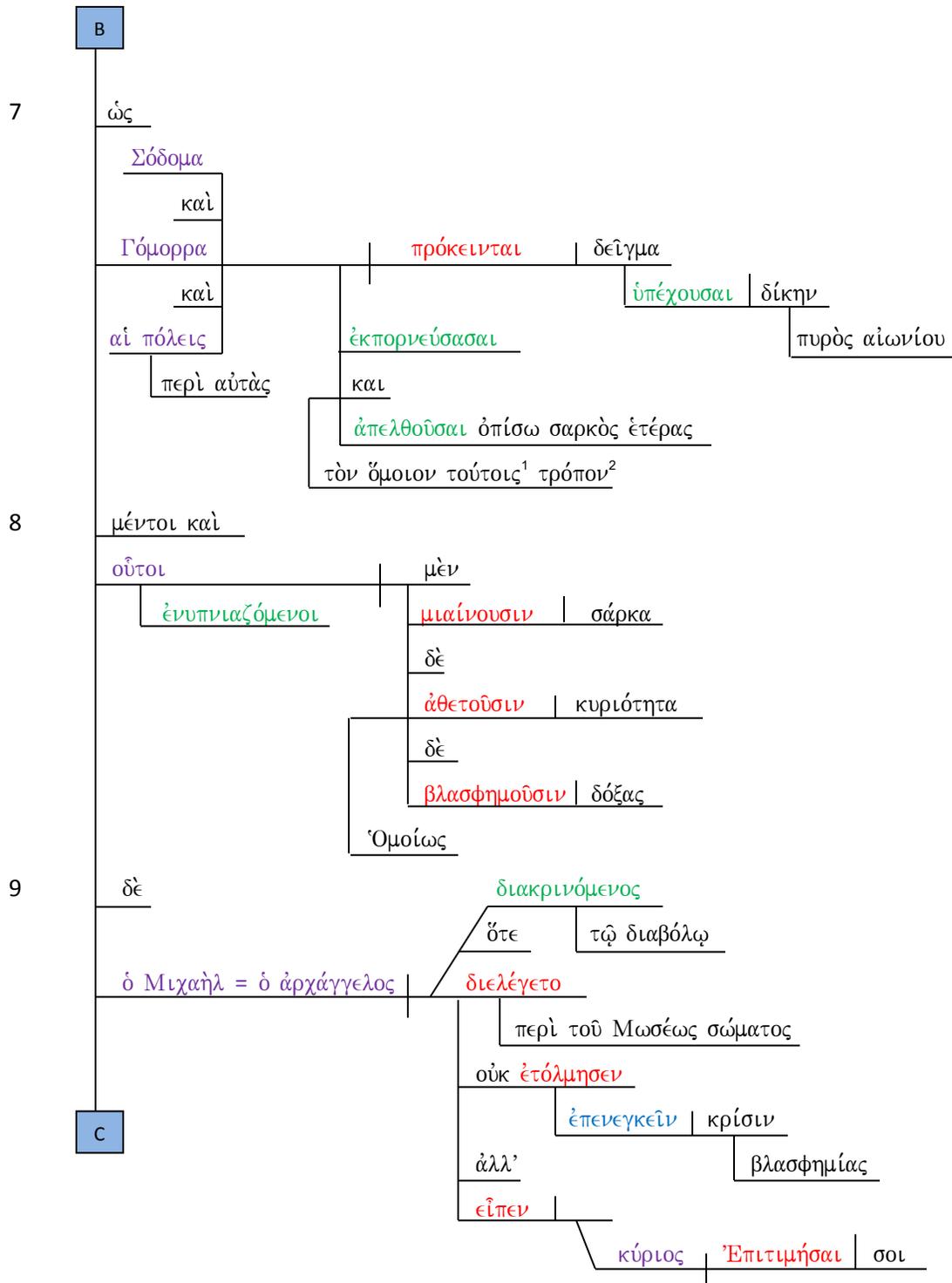
2



3

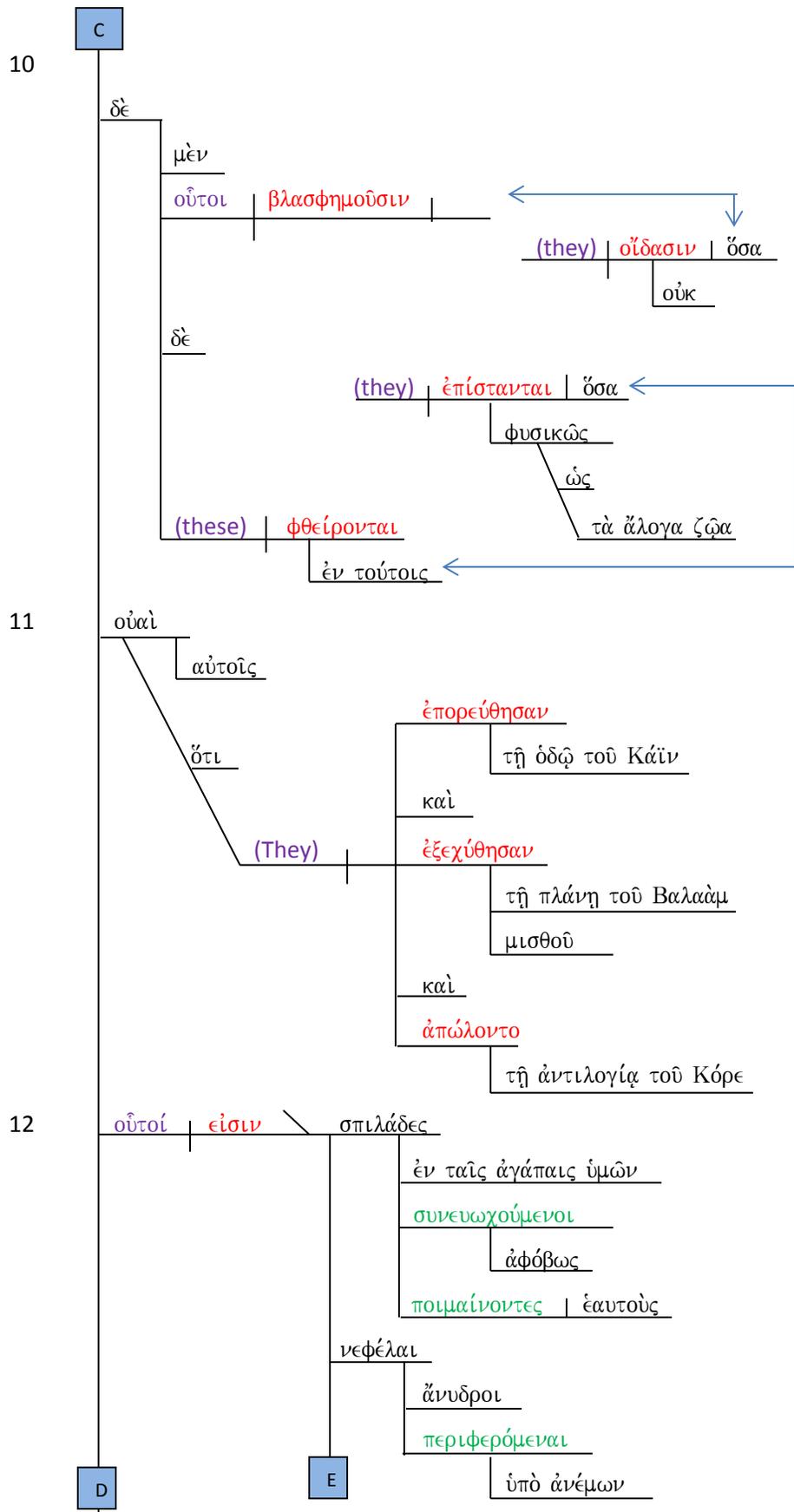


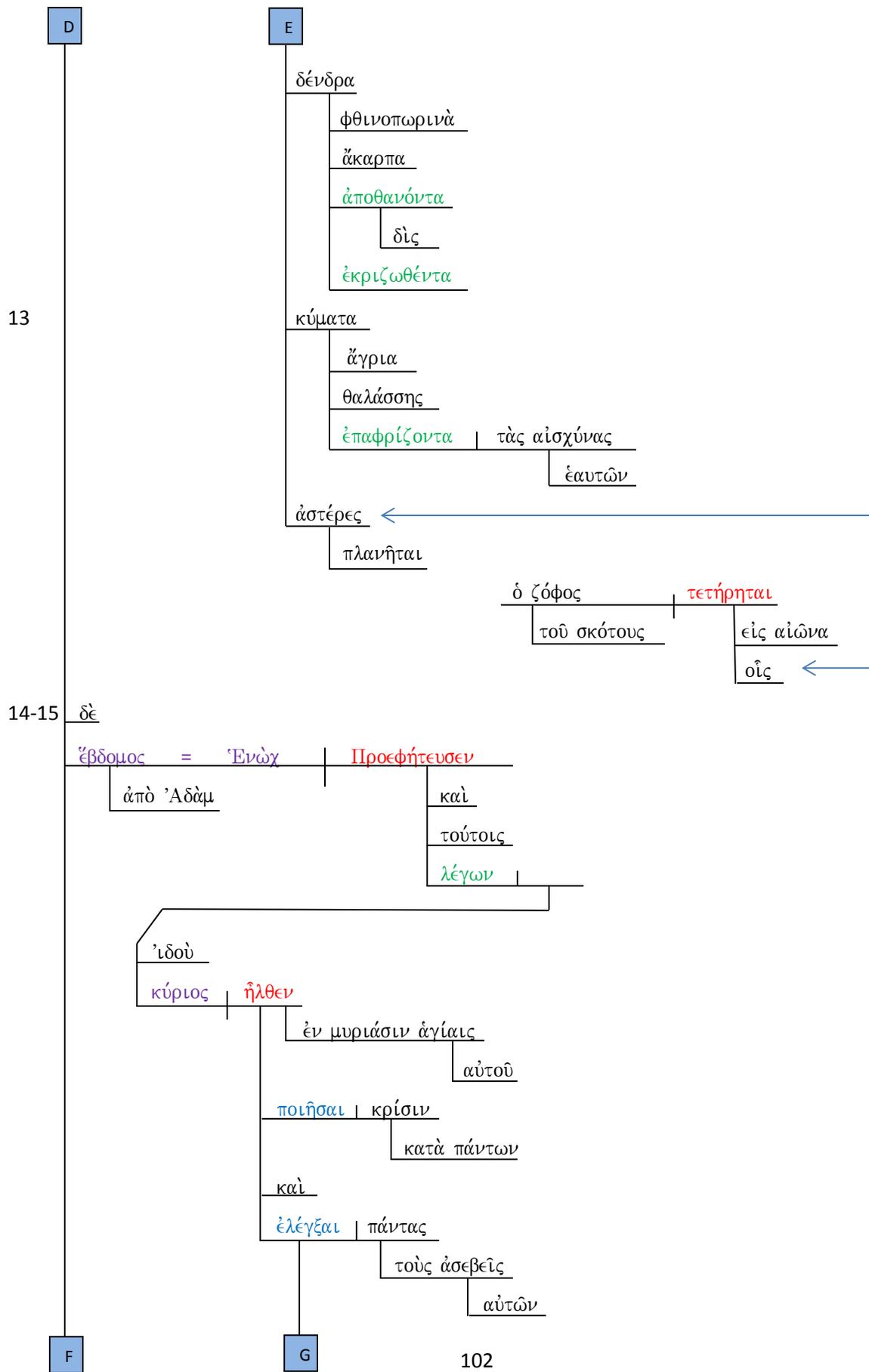


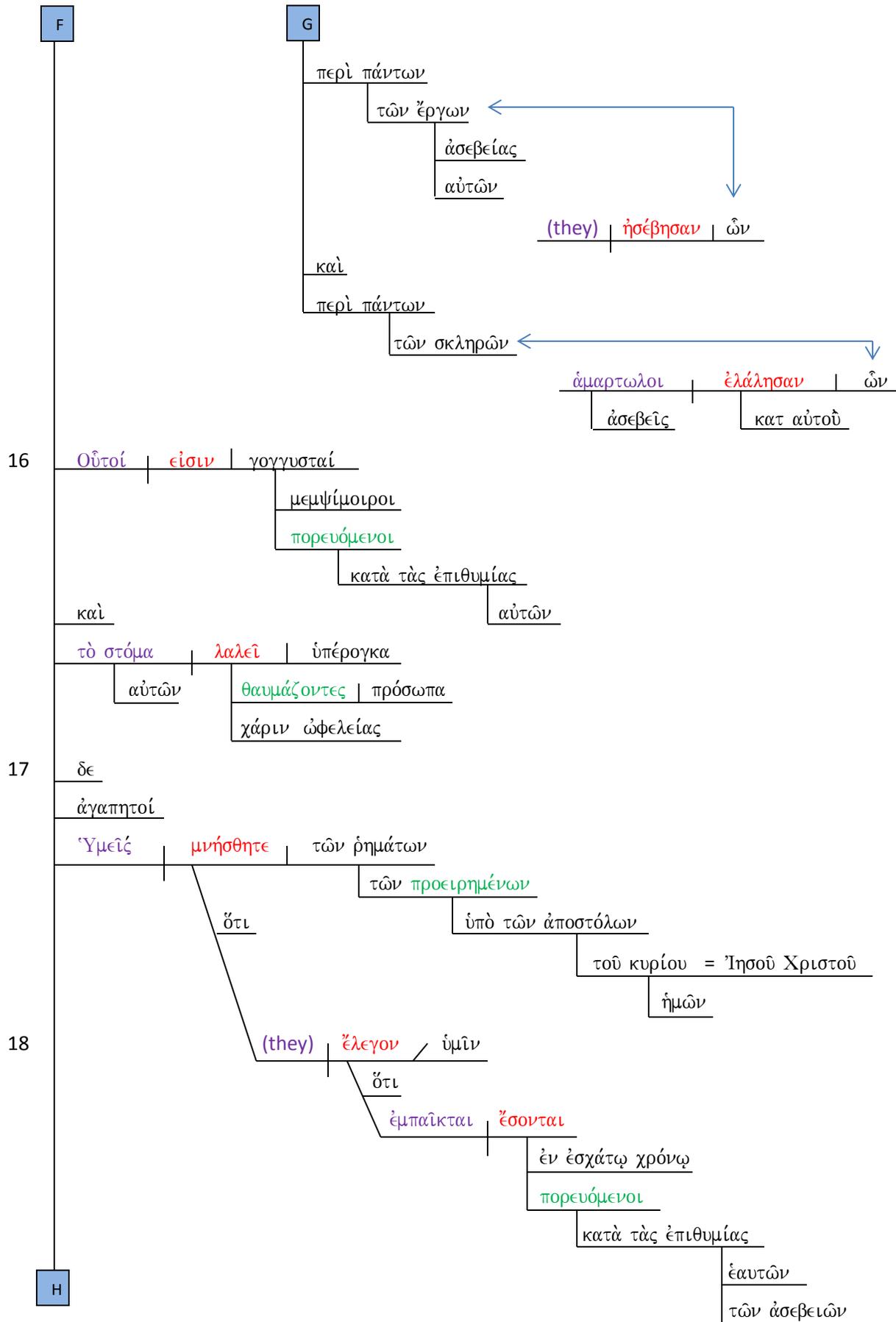


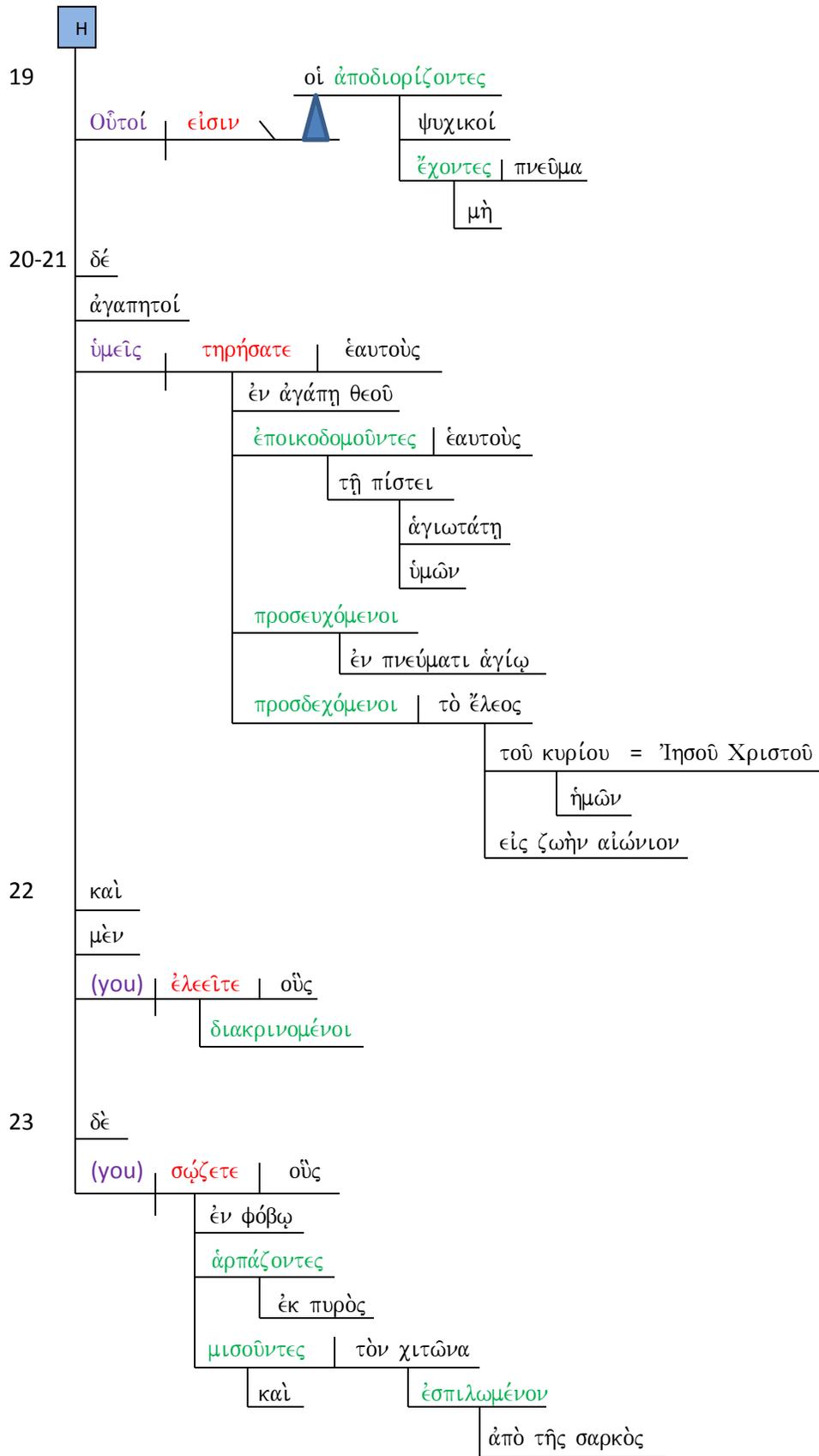
¹ τούτοις – m/pl - ref. to fallen angels of v. 6; cannot refer to Sodom and Gomorrah since in the masc. (see Kelly)

² The phrase is a verbal accusative meaning *likewise, in like manner* (see Rienecker & Rogers)









24-25

