

Jude

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Translation

Jude 1:1 Jude, a bonds slave of Jesus Christ, and brother of Jacob [James, the half-brother of Jesus], to those [believers] who were loved in the past [eternity past] with results that continue to this day [predestined in love] by God the Father and who were guarded in the past and are continuing to be watched over to this day [eternal security] by Jesus Christ due to the divine calling [election in time]:

Jude 1:2 Mercy to you and peace and virtue love be multiplied [due to the doctrine in your soul].

Jude 1:3 Beloved [members of the royal family], while I was proceeding with all diligence to write to you concerning our common salvation, I came under pressure [by the Holy Spirit] to write [about a different topic], exhorting you to keep on fighting [contending for the faith] and more than once [during the process of exhorting them to contend for the faith] to transmit doctrine to the saints.

Jude 1:4 For certain men [itinerant preachers] have infiltrated with stealth and secrecy, who were previously written about long ago [in ancient times] with reference to their condemnation, impious ones [reversionists] who perverted the grace of our God into immoral degeneracy [orgies & human sacrifice] and disregarded [by their behavior] the only absolute Master, even our Lord Jesus Christ.

Jude 1:5 Now I have determined to remind you, although you once knew these things [perhaps they never became epignosis doctrine in the soul], that the Lord, having delivered the people out of the land of Egypt, then destroyed [dying discipline in the wilderness followed years of intensive discipline in Egypt] those [Jews] who did not have confidence [in God].

Jude 1:6 And the [fallen] angels [sons of God in Genesis 6] who did not keep their original state [segregated from mankind], but deserted their own dwelling place [relationship with angels only], He [God the Father] placed under guard and they remain under guard to this day [totally immobilized] in everlasting bondage [imprisonment] under the authority of darkness with reference to [waiting for] the great day [Great White Throne judgment],

Jude 1:7 Just as Sodom and Gomorrha and the cities about them [the pentapolis in the circular plain of Jordan], in a similar manner [as the fallen angels], indulged in gross immorality outside of their created design [homosexuality], even pursuing with complete abandon strange flesh outside of their species [bestiality], were exposed historically as an illustration [example], suffering the justice of eternal [without end] fire.

Jude 1:8 Likewise, in a similar manner, these dreamers [deluded, reversionistic teachers], on the one hand, actually defile [like excrement from a chamber pot] their flesh [starting with the body and spreading to the soul], and on the other hand, they reject the authority of and malign the Majesties [illustrious Persons of the Trinity].

Jude 1:9 Yet Michael the archangel, when disputing with the evil one [Satan], disagreed vehemently concerning the body of Moses [over who gets it]. He did not dare to bring judgment by maligning, but [leaving judgment in God's hands] said: May the Lord rebuke and punish you [based on His omnipotence and divine standards].

Jude 1:10 But, on the one hand, these [reversionistic teachers] continually malign things they do not understand [like Bible doctrine and fellowship with God], but on the other hand, things that they understand by instinct as illogical creatures [degeneracy], by means of these things [functioning inside the cosmic system], they receive corruption and depravity.

Jude 1:11 Woe to them [the apostates], because they have gone after the way of life of Cain [jealousy and approbation lust] and have abandoned themselves to the error of Balaam for money [materialism lust] and perished during the rebellion [rejection of authority] of Korah.

Jude 1:12 These same individuals [reversionistic teachers] are hidden rocks under the ocean [hypocrites] in the sphere of your spiritual affections [those dear to you that you thought were making spiritual progress but who are really trying to shipwreck you], feasting with you [social life] impudently [disguising their true feelings about you], shepherding themselves [not under the authority of a trained pastor-teacher but following the "plurality of elders" heresy], waterless clouds [a thin veneer of doctrine but nothing of real substance] carried away by winds [false doctrine], autumn trees [connected to Christ the Root] without fruit [no spiritual production], having died twice [1st death: no divine good; 2nd death: sin unto death] after being uprooted [maximum divine discipline],

Jude 1:13 Savage waves [fragmented and violently opposed to authority] of the sea [emotional instability], splashing up like foam their own shames [from mental attitude sins to all sorts of degenerate behavior], wandering comets [their purpose in life destroyed], for

which the blackness [blackout of the soul] of the darkness [self-induced misery and severe divine discipline] has been reserved for an age [for the remainder of their life until they die the sin unto death].

Jude 1:14 And Enoch also, the seventh [generation] from Adam, prophesied about these [apostates during the Tribulation], saying: Behold, the Lord is coming with myriads of His saints,

Jude 1:15 To execute judgment [baptism of fire] against all [Tribulation unbelievers] and expose all souls [Tribulation believers] concerning all their impious production [human good] which they have impiously committed and concerning all the harsh things which these impious sinners have spoken against Him [verbal sins].

Jude 1:16 These [reversionistic teachers] are grumblers [malecontents], faultfinders [highly critical, dissatisfied], conducting themselves according to the standards of their own lusts [patterns of sin], and their speech communicates an arrogance which flatters [appeals to the pride] others face-to-face for the sake of gain [money, power].

Jude 1:17 Now you, beloved [members of the royal family], remember the doctrines which were previously taught by the apostles of our Lord Jesus Christ,

Jude 1:18 How they told you that during the end time [prior to the rapture] there will be mockers [unbelievers rejecting authority] who will conduct themselves according to the standards of their own impious lusts [area of weakness in their old sin nature].

Jude 1:19 These [apostates] are those who cause divisions [trouble-makers], soulless [dichotomous, not tricotomous], not having a human spirit [body and soul only].

Jude 1:20 But you, beloved [members of the royal family], keep building upon yourselves [daily function of the grace apparatus for perception which builds an edification complex of the soul] by means of your divine body of doctrine, praying regularly by means of the Holy Spirit.

Jude 1:21 Keep yourselves in the love complex of God, waiting with anticipation for the mercy of our Lord Jesus Christ resulting in eternal life.

Jude 1:22 Moreover, on the one hand, with reference to some [negative reversionistic believers], keep on reproving when they take issue with [dispute against] you;

Jude 1:23 On the other hand, with reference to others [positive reversionistic believers], deliver them by snatching them out of the fire [giving them accurate Bible doctrine]; on the other hand, with reference to others [negative reversionistic believers], keep on showing mercy with fear [occupation with Christ], even hating his under-garments [function in the cosmic system] which are defiled with human excrement [contaminated by sin] through the source of the flesh.

Jude 1:24 Now, to the One Who has the ultimate power to prevent you from stumbling [eternal security] and to establish you unblemished in the presence of His glory in the sphere of great happiness [supergrace status],

Jude 1:25 To the only God [the Father] our Savior, through Jesus Christ our Lord: glory, majesty, ruling power, and absolute authority from all the ages [past dispensations], including now [the Church Age dispensation], and for all ages [future dispensations]. Acknowledge it.

Introduction

The purpose of the letter was to counter certain heresies which were arising inside the churches. The false teachings were evidently of an antinomian character. Antinomianism was one manifestation of Gnostic thought; men of this persuasion viewed all matter as evil, and everything of a spiritual nature as good. They therefore cultivated their own spiritual lies, while allowing their “flesh” to do just as it liked, as if they had no responsibility for its misdeeds; with the result that they were guilty of blatant immorality of all kinds. (D. Payne) Jude was apparently one of the younger brothers of Jesus. With the rest of the brothers he seems to have disbelieved in Jesus before the resurrection; but he was apparently convinced of the deity of Jesus by that event and is found with the other brothers and Mary in the upper room after the ascension. (R. Lightner) The practice of delivering a sermon at a distance by writing it within an epistolary framework [homilies, theological treatises] was a natural extension of the genre of the letter, and was probably already in use before Jude’s time. (R. Bauckham)

This writing is a two-fold message addressed to Christian people. Basically it is a warning against slipping into the errors of certain evil-doers (who are castigated in no uncertain terms). Coupled with this is an exhortation to keep a firm hold on the great verities of the Christian faith. As in the case of 2 Peter, the bulk of the epistle is concentrated on a forthright condemnation of the sinners the writer is opposing. He condemns them as deficient both in understanding and in moral attainment. (L. Morris) Seeds of the antinomian form of Gnosticism were beginning to sprout with the belief that spirit was good and matter was evil. This led to license to sin and freedom to pursue anything the spirit desired. Lawlessness characterized those who subscribed to this philosophy of life that was contrary to the teaching of Scripture. (R. Lightner) Jude’s opponents are a group of itinerant charismatics who have arrived in the church(es) to which he writes. Everything Jude tells about them is related to their antinomianism, which is the target of his attack ... It is better to see their antinomianism as simply one of the streams that flowed into later Gnosticism, but which at this stage is not distinctively Gnostic. (R. Bauckham)

Its style is broken and rugged, bold and picturesque, energetic, vehement, glowing with the fires of passion. In the build of its sentences it is more Aramaic than Greek, but it has at the same time a considerable command of strong, varied, and expressive terms. Hebrew phrases and idioms betray the Jewish training and Jewish standpoint of the writer. (S. Salmond) As in the exodus from Egypt, He will deal with the nation of Israel as a whole, yet destroy the apostates among them during the era of His indignation. With this in view, Jude addresses this epistle to the faithful, lest they, too, become involved in the apostasy. (A. Knoch) Jude was married and apparently traveled a lot, taking his wife along (1 Cor. 9:5). Most believed he remained in Israel and carried out the agreement of the Jerusalem Council. (R. Lightner) Jude hangs out a red lantern on the most dangerous curve along the highway the church of Christ is traveling. Jude describes in vivid terms and with awe-inspiring language the frightful conditions that were coming in the future. This little epistle is like a burglar alarm. Apostates have broken into the church. They came in the side door while nobody was watching. (J. McGee) Werdermann called their error "libertine gnosis." (F. Gaebelein)

It is clear that Jude's opponents are not simply members of the church, but teachers ... Itinerant charismatics were frequently a source of trouble in the churches (Matt. 7:15; 2 Cor. 10-11; 1 John 4:1; 2 John 10). When accused of sin by the standard of the law of Moses or of the moral order of creation, they speak disparagingly of the angels who gave the Law and administer the moral order of the world, alleging that they are motivated by ill will toward men and women. This tactic enables them to detach accepted moral standards from the will of God Himself, attributing them only to malicious angels ... For their authority to behave in this way [sexual misconduct] they appeal to their charismatic inspiration, manifested in prophetic visions, in which perhaps they receive revelations of the heavenly world and of their own exalted status above the angels of the Law. Such visions and similar ecstatic phenomena are probably for them the mark of possession of the Spirit, and so they gather their own group of followers in the congregation whose enjoyment of ecstatic experience gives them the status of spiritual people, to which more conventional Christians have not yet attained. (R. Bauckham)

The message of judgment strikes many in our world as intolerant, unloving, and contrary to the message of love proclaimed elsewhere in the NT. Nevertheless, this short letter should not be ignored ... The message of judgment is especially relevant to people today, for our churches are prone to sentimentality, suffering from moral breakdown, and too often fail to pronounce a definitive word of judgment because of an inadequate definition of love. Jude's letter reminds us that errant teaching and dissolute living have dire consequences. Hence, we should not relegate his words to a crabby temperament that threatens with judgment those he dislikes, but as a warning to beloved believers to escape a deadly peril. (T. Schreiner) Jude's use of the formula is flexible, and in the other cases "outoi" (these) does not refer to that which is to be interpreted, but to those people to whom the interpretation applies, the contemporary fulfillment of the text; so in verses 8, 10, 16 it means "these people we are talking about, the people who have infiltrated your churches." (R. Bauckham) The only exception to this rule, in my opinion, is verse 19 where "not having a spirit" or "Spirit"

means they must be unbelievers. The references to unbelievers in this letter are in verses 7 and 18-19. (LWB)

Chapter 1

LWB Jude 1:1 Jude, a bonds slave of Jesus Christ, and brother of Jacob [James, the half-brother of Jesus], to those [believers] who were loved in the past [eternity past] with results that continue to this day [predestined in love] by God the Father and who were guarded in the past and are continuing to be watched over to this day [eternal security] by Jesus Christ due to the divine calling [election in time]:

KW Jude 1:1 Jude, a bonds slave of Jesus Christ and brother of James, to those who by God the Father have been loved and are the permanent objects of His love, and who for Jesus Christ have been guarded and are in a position of being carefully guarded, to those who were divinely summoned [into salvation] individuals.

KJV Jude 1:1 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:

TRANSLATION HIGHLIGHTS

Jude introduces himself as a bonds slave of Jesus Christ and the brother of James, considered by most commentators to be a reference to the half-brother of Jesus. He writes this letter to believers only; only believers were loved in eternity past (Intensive Perfect tense) with the result that they are still loved to this very day by God the Father. God the Father knew those who were His before any human being was born. He set his love upon them (and them only) and in love predestined them to everlasting glory. Then they were guarded in the past (Intensive Perfect tense) and continued to be watched over by Jesus Christ as a result of that calling. This is a summary statement of the doctrine of eternal security. Believers are preserved by God and nothing can ever remove them from His care. This security continues to this day because of our divine calling or election in time. We were loved *before* time and are secure in His hands *throughout* time due to our election *in* time.

RELEVANT OPINIONS

The saints are the permanent objects of God's love. Jude is therefore writing to those who have been loved by God the Father with the present result that they are in a state of being the objects of His permanent love ... throughout eternity. (K. Wuest) The Lord could not be satisfied if He saw one soul for whom He died going to hell for eternity. He died for every person the Father gave Him. The repetition of references to *His Own* throughout Isaiah 53 proves that everyone for whom Christ died will come to Him and will spend eternity with Him. They are called sheep (v. 6), My people (v. 8), His seed (v. 10), many (v. 11), their (v. 11), many (v. 12), and transgressors (v. 12). The Lord does

not intercede for all transgressors, but for those given Him in the covenant of redemption (John 17:9). He saw His people and was perfectly, absolutely satisfied. Sanctification by the Father is the same as election and preservation in Christ. The seed of Jesus Christ were elected in Him before the foundation of the world (Eph. 1:4). Jude 1 teaches protection of the seed – His people – until they are effectually called by God. The seed were set apart by God in His eternal counsel and preserved by prevenient grace until they are born of the Spirit of God. The Saviour did not die for some who will not be saved. Every chosen one will be preserved until he is born again. (W. Best)

He was a servant of Jesus Christ, not merely in the larger sense in which all saints are so, but in the special sense of his official relation to the Church as an evangelist ... Three designations expressing the three great facts of grace which make the honor of God's saints. There is the call – the act of God which takes us out of the world of evil and brings us into the kingdom of Christ. But this call implies that we are the subjects of an eternal love which holds us within its unfailing arms, and of a protective power which keeps us for Christ whose possession we are designed to be. To these three facts of grace we owe the good which enriches our life. (S. Salmond) Both the Nestle and the Wescott and Hort texts have “agapao,” to love, instead of “hagiazō,” to sanctify ... The word “called” here speaks of that effectual call of God whereby the sinner is constituted willing to receive that which he by nature rejects, namely, salvation, this being the pre-salvation work of the Holy Spirit in which He brings the sinner to the place of repentance and the act of faith in the Lord Jesus as Saviour. (K. Wuest) The Greek text of Nestle and that of Wescott and Hort, which are the best Greek texts that we have, use the verb “agapao,” meaning to love, instead of “hagiazō,” meaning to sanctify. (J. McGee)

Every person the Father chose, the Son redeemed; and that person will be regenerated by the Holy Spirit at God's appointed time. Furthermore, that individual will come to repentance. The Lord chooses whom He pleases and in His prevenient grace protects everyone He chose. That one at God's time will come to a saving knowledge of Jesus Christ and manifest it by repentance and faith. One of God's elect will not be aborted. (W. Best) Positional sanctification is as complete for the weakest saint as it is for the strongest. It depends only on his union and position in Christ. All believers are classified as “the saints.” So, also, they are classified as “the sanctified.” (J. Walvoord) Unable to put forward any apostolic dignity or commission as his warrant for writing, and as his claim upon his readers' attention, he places himself beneath the shield of the more eminent name of a brother, who also was the author of an Epistle in all probability extensively circulated before this one was put forth. (S. Salmond) The facts are that “hagiosmenois,” sanctified, is not found in any Greek manuscript before the 9th century. The oldest versions all have “agapemenois,” loved. (R. Earle)

The author's name in Greek appears as “Judas.” This Judas was a brother of James, the superintendent of the Church at Jerusalem, and is named among the brethren of the Lord ... This makes him a brother of the Lord Jesus in the family of Joseph and Mary. (K. Wuest) The three verbs of the opening – called, loved, kept – may all derive from the Servant Songs of Isaiah that use these terms of Israel. (D. McCartney) As we shall see, you and I are presently living in the apostasy. How much farther we will go into it before the Rapture, I do not know – nor does anyone else know. But we definitely are in times of apostasy. (J. McGee) Those whom God calls are powerfully and inevitably brought to faith in Jesus Christ through the proclamation of the gospel. The call of God is

extended only to some and is always successful, so that all those who are called become believers ... Believers have been loved by God the Father, and His effective love is the reason they belong to the people of God. (T. Schreiner) The term “called” does not merely mean that God invited believers to be His own. (D. Moo)

Jude 1:1 Jude (Subj. Nom.), a bonds slave (Nom. Appos.) of Jesus Christ (Poss. Gen.), and (continuative) brother (Nom. Appos.) of Jacob (Gen. Rel.; James, half-brother of Jesus), to those (Dat. Adv.; believers) who were loved in the past with results that continue to this day (ἀγαπάω, Perf.PPtc.DMP, Intensive, Substantival; predestination) by God (Instr. Agency) the Father (Dat. Appos., Spec.) and (connective) who were guarded in the past and are continuing to be watched over to this day (τηρέω, Perf.PPtc.DMP, Intensive, Substantival; preserved, eternal security) by Jesus Christ (Dat. Agency) due to the divine calling (Instr. Cause; election in time):

^{BGT} **Jude 1:1** Ἰούδας Ἰησοῦ Χριστοῦ δοῦλος, ἀδελφὸς δὲ Ἰακώβου, τοῖς ἐν θεῷ πατρὶ ἡγαπημένοις καὶ Ἰησοῦ Χριστῷ τετηρημένοις κλητοῖς·

^{VUL} **Jude 1:1** Iudas Iesu Christi servus frater autem Iacobi his qui in Deo Patre dilectis et Iesu Christo conservatis vocatis

LWB Jude 1:2 Mercy to you and peace and virtue love be multiplied [due to the doctrine in your soul].

^{KW} **Jude 1:2** Mercy to you and peace and love be multiplied.

^{KJV} **Jude 1:2** Mercy unto you, and peace, and love, be multiplied.

TRANSLATION HIGHLIGHTS

Jude sends a wish for mercy, peace and virtue love to his audience, but knows that this depends in part on their positive volition towards the Word of God (Voluntative Optative mood). They are going to need mercy because apostasy is abundant at that time. False teachers have infiltrated their midst and if God’s mercy doesn’t intervene, many believers may “crash and burn” in their spiritual life. They are also going to need tranquility to pass the extreme testing that is underway. There is bound to be a fight when they confront the antinomian, false teachers. They also need personal love toward God the Father and impersonal love towards those around them, because the latter are becoming enslaved in Satan’s cosmic system by false teachings.

RELEVANT OPINIONS

“Love” here is *agape*, that divine love which God is and which is shed abroad in the heart of the yielded saint. The divine love is infused into them, so that it is their own, and becomes in them the

source of a divine life. (K. Wuest) The absence of *grace* from this salutation is very striking. As it will have its prime fulfillment in an era of divine indignation, nothing higher than mercy is possible. (A. Knoch) He wants them to be “filled to capacity” with these three things. (M. Green) Mercy each saint will need all along the way, while passing through a world like this. It necessarily implies failure on the part of its object ... If mercy, peace and love are ever lacking, it bespeaks, not a stinted supply of grace, but a failure to enter into what is freely bestowed upon all who receive with thanksgiving what our God so delights to give. (H. Ironside) God’s mercy can sustain them in times of difficulty; His peace can give a subtle calmness when evil abounds; and His love can protect and assure believers in the face of peril. (E. Pentecost)

Jude 1:2 Mercy (Subj. Nom.) to you (Dat. Adv.; because of the abundance of apostasy) and (connective) peace (Subj. Nom.; tranquility) and (connective) virtue love (Subj. Nom.) be multiplied (πληθύνω, APOpt.3S, Constative, Voluntative; due to the doctrine in your soul).

^{BGT} **Jude 1:2** ἔλεος ὑμῖν καὶ εἰρήνη καὶ ἀγάπη πληθυνθείη.

^{VUL} **Jude 1:2** misericordia vobis et pax et caritas adimpleatur

LWB Jude 1:3 Beloved [members of the royal family], while I was proceeding with all diligence to write to you concerning our common salvation, I came under pressure [by the Holy Spirit] to write [about a different topic], exhorting you to keep on fighting [contending for the faith] and more than once [during the process of exhorting them to contend for the faith] to transmit doctrine to the saints.

^{KW} **Jude 1:3** Divinely loved ones, when giving every diligence to be writing to you concerning the salvation possessed in common by all of us, I had constraint laid upon me to write to you, beseeching you to contend with intensity and determination for the Faith once for all entrusted into the safe-keeping of the saints.

^{KJV} **Jude 1:3** 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.

TRANSLATION HIGHLIGHTS

Jude is not writing to unbelievers, because “beloved” is always used to address members of the royal family of God. While he was in the process (Customary Present tense) of writing (Pictorial Present tense) to them on the topic of the salvation (doctrines of soteriology) they have in common, he was suddenly constrained (Ingressive Aorist tense; Latin: by necessity) to write (Gk: graphic, Latin: scribe) about a different topic (Culminative Aorist tense). So he set aside whatever he had previously written and began exhorting them (Dramatic Present tense) to keep on contending for the faith (Iterative Present tense). And on many occasions during this exhortation, he also transmitted (Constative Aorist tense) the appropriate doctrine to the saints. So the result is a letter of exhortation with important biblical truths woven into it along the way.

RELEVANT OPINIONS

Some people are born smart and they proceed to learn things. Some people are born stupid and they become crafty. (R.B. Thieme, Jr.) The design of the apostle in writing this epistle to the lately converted Jews and Gentiles is, namely, to establish them in the Christian faith, and a practice and conversation truly consonant and conformable thereunto, and in an open and bold profession thereof, especially in times of notorious opposition, whether by artful seduction or violent and inhuman persecution ... We must not suffer ourselves to be robbed of any essential article of Christian faith, by the cunning craftiness or specious plausible pretences of any who lie in wait to deceive. (M. Henry) One of the most difficult, yet most imperative, of the Christian duties is to admonish and fortify brethren who are ready to yield to the seductions of error. (S. Salmond) Jude had originally intended writing a letter containing a positive presentation of the doctrines of the Christian faith. The Holy Spirit laid upon his heart the necessity of writing in defence of the faith ... to earnestly contend for the faith. The faith here is not faith as exercised by the individual, but Christianity itself in its historic doctrines and life-giving salvation ... With intense effort does Jude say that saints should defend the doctrines of Christianity ... The idea is that God gave the Christian doctrines to the saints as a deposit of truth to be guarded. (K. Wuest)

A sinful heart which is at enmity to God is incapable of the supreme act of trust in God. Arminians resist this conclusion, because they attribute higher abilities to the mind and will of the natural man than Scripture allows. They are therefore tempted to make faith an act of will instead of a response to testimony ... The biblical solution, however, is to admit that for the natural man faith is impossible and to attribute it to the gift of God. This gift is not communicated mechanically. Rather, it is given through the creation of a capacity for faith on the basis of the evidence submitted. It starts with illumination, softening of the heart, and a quickening of the will. As a result, a man freely believes on the basis of the evidence submitted to him in the Gospels. This creation of capacity is called regeneration. The biblical evidence that faith itself is a gift is impressive and has often been repeated. It comes not of one's own strength or virtue but only to those who are chosen of God for its reception; hence, it is a gift. It comes through Christ, by means of the Spirit, and by means of the preached word. Because it is thus obtained from God, thanks are to be returned to God for it. (J. Dillow)

Jude relates his purpose in writing; the faith is in danger; by "the faith" he means primarily the whole body of the truths of the Gospel. Faithful Christians must always defend these truths vigorously against dilution or perversion. (D. Payne) Verbal inspiration, however derided by unbelieving men, is ever affirmed in Scripture. So here the apostle is not left to himself as to the form or subject of his letter. The same Holy Spirit who caused him to give all diligence to write, directed his mind as to the theme he must dwell upon ... Jude has especially before him the ungodliness that results from the giving up of the truth ... Scripture shows that there cannot be proper behavior apart from soundness in the faith. The life will never be in the right unless the truth of God is accepted and bears sway in the inward parts. (H. Ironside) The word "pistis" here is not used in its primary sense of a subjective feeling of trust or belief, but in the secondary sense of the thing believed, the Truth or the Gospel. (W. Nicoll) My friend, the apostasy is not something *we* are looking forward to; the apostasy is *here*. It is all about us today. (J. McGee)

“The faith” is the idea of a fixed body of orthodox doctrine, the “deposit” of tradition, unalterable and normative, authoritatively transmitted from the past. (R. Bauckham)

Jude 1:3 Beloved (Voc. Address; members of the royal family), while I was proceeding (ποιέω, PMPTc.NMS, Customary, Temporal; making progress towards) with all (Acc. Measure) diligence (Acc. Manner) to write (γράφω, PAInf., Pictorial, Inf. As Dir. Obj. of Verb) to you (Dat. Adv.) concerning our (Poss. Gen.) common (Gen. Rel.) salvation (Obj. Gen.; soteriology), I came under (έχω, AAI1S, Ingressive) pressure (Adv. Acc.; constraint, compulsion: by the Holy Spirit) to write (γράφω, AAInf., Culminative, Inf. As Dir. Obj. of Verb; about a different topic), exhorting (παρακαλέω, PAPtc.NMS, Dramatic, Modal) you (Dat. Adv.) to keep on fighting (έπαγωνίζομαι, PMInf., Iterative, Inf. As Dir. Obj. of Verb, Deponent; contending for the faith) and more than once (adv.) to transmit (παραδίδωμι, APPTc.DFS, Constative, Circumstantial; hand down, teach, pass on) doctrine (Dat. Ind. Obj.) to the saints (Dat. Adv.).

^{BGT} **Jude 1:3** Ἀγαπητοί, πᾶσαν σπουδὴν ποιούμενος γράφειν ὑμῖν περὶ τῆς κοινῆς ἡμῶν σωτηρίας ἀνάγκην ἔσχον γράψαι ὑμῖν παρακαλῶν ἐπαγωνίζεσθαι τῇ ἅπαξ παραδοθείσῃ τοῖς ἁγίοις πίστει.

^{VUL} **Jude 1:3** carissimi omnem sollicitudinem faciens scribendi vobis de communi vestra salute necesse habui scribere vobis deprecans supercertari semel traditae sanctis fidei

LWB Jude 1:4 For certain men [itinerant preachers] have infiltrated with stealth and secrecy, who were previously written about long ago [in ancient times] with reference to their condemnation, impious ones [reversionists] who perverted the grace of our God into immoral degeneracy [orgies & human sacrifice] and disregarded [by their behavior] the only absolute Master, even our Lord Jesus Christ.

^{KW} **Jude 1:4** For certain men entered surreptitiously who were of old predicted with reference to this judgment, men destitute of reverential awe towards God, perverting the grace of our God into moral anarchy and lack of self-restraint, and denying the only absolute Master, even our Lord Jesus Christ.

^{KJV} **Jude 1:4** 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.

TRANSLATION HIGHLIGHTS

Jude reflects back on the days of Moses when the people of God were just delivered from the Pharaoh of Egypt. Certain men among them infiltrated the circle of leadership in secrecy (Dramatic Aorist tense) and led the people into apostasy even while Moses was receiving the Ten Commandments. The book of Exodus has a lot to say about the depravity of these men

(Intensive Perfect tense), especially their condemnation and subsequent divine judgment. A particular group of these men were in sexual reversionism and idolatry, as attested by the construction of a golden calf and the orgies that followed upon its completion. There is even a hint of human sacrifice about to take place before Moses returned.

These men had taken the grace of God as exemplified by the gift of sex within divine boundaries and had perverted it (Dramatic Aorist tense) into immoral degeneracy. And they combined their debauchery with worship of the golden calf, which had no life and therefore was not a deity at all. In effect, they were involved in Satan worship, acknowledging a false lord instead of *the* Lord - Jesus Christ as the absolute Master of the universe and everything in it. The first word for "lord" in the Greek is not the commonly used word "kurios" but the word "despotes," which means absolute owner or ruler. They completely disregarded His sovereign rulership (Dramatic Aorist tense) by their despicable behavior in the desert. For Christians, Jesus Christ is both "despotes" and "kurios," absolute master and Lord.

RELEVANT OPINIONS

Those are the worst of ungodly men who turn the grace of God into lasciviousness, who take encouragement to sin more boldly because the grace of God has abounded, and still abounds, so wonderfully, who are hardened in their impieties by the extent and fulness of gospel grace, the design of which is to reduce men from sin, and bring them unto God. Thus therefore to wax wanton under so great grace, and turn it into an occasion of working all uncleanness with greediness, and hardening ourselves in such a course by that very grace which is the last and most forcible means to reclaim us from it, is to render ourselves the vilest, the worst, and most hopeless of sinners. (M. Henry) Dispensationalism does not teach that the entire church in any century is apostate. It does teach that the last days of the church age will witness a great apostasy from the ranks of the church, and that is abundantly attested by Scripture. (C. Feinberg) Prophecies of encroaching apostasy in the church are being fulfilled beginning with the first century and continuing to the present. The ultimate apostasy will take place after the church is raptured and only the unsaved portion of the professing church is left in the world. (J. Walvoord)

Modernistic preachers - using evangelical terms such as salvation, faith, regeneration, atonement, resurrection - put their own private meanings upon them (which negate the orthodox view), and pose as orthodox exponents of Christianity. Reader, do not trust a Modernist any farther than you would a rattlesnake. A rattlesnake will give you warning before it strikes, but not a Modernist. (K. Wuest) Sexual reversionism is degeneracy through licentious and lascivious behavior. Such decadence is found throughout the Bible, but its practice flourished as a religion with the idolatrous Canaanites before the Israelites occupied the Land. Despite direct divine commands and strict warnings against fraternizing with this neighboring tribe, the Jews repeatedly disobeyed and "went a whoring" after Baal. They adopted the practices of the phallic cult in the idolatrous worship of Baal. Although Israel conquered the Canaanites on the battlefield, the Canaanites conquered Israel through the phallic cult. (R.B. Thieme, Jr) Reprobation is the counterpart of election. The Bible teaches that some men are ordained to salvation, but it also teaches that others are ordained to condemnation. (W. Best) A mock charity

would say that it makes little difference what a man believes if he live well and be sincere. (H. Ironside)

These false teachers put lasciviousness in the place of the grace of God. The “aselgeia” person is he who in the words of Trench, “acknowledges no restraints, who dares whatever his caprice and wanton petulance may suggest.” The meaning of the word partakes of the spirit of anarchy ... The word “deny” is used of followers of Jesus who, for fear of death or persecution, deny that Jesus is their Master, and desert His cause; also of those who deny God and Christ, who by cherishing and disseminating pernicious opinions and immorality, are adjudged to have apostatized from God and Christ. (K. Wuest) These false teachers were certainly guilty of a practical denial of their faith by the way they lived, and probably also of a theoretical denial of Christ’s Deity and Lordship by the form of incipient Gnosticism which they followed. (M. Green) Ungodly means refusing subjection to God, acting independently of and in opposition to God. One needs not to look far to find men of this stamp. Christendom today abounds with them ... professing allegiance to Christ while ignoring His Word and even treating with contempt and assumed superiority the Sacred Writings. (H. Ironside) Their rejection of the moral demands of the gospel is his only concern. (R. Bauckham)

Over the years I have seen as many as a dozen strong, outstanding churches across America fall into the hands of liberalism by this method. It is the most deceitful method in the world ... One writer has said that “one of the troubles with the world is that people mistake sex for love, money for brains, and transistor radios for civilization.” (J. McGee) The term “despotes” is appropriate to the image of Jesus as the Master of His household slaves. They are both disowning Him as Master and flouting His authority as universal Judge. (R. Bauckham) Jude does not say these men are atheists. He indicates that they slyly enter the Christian church by acknowledging the existence of God; otherwise they would be denied entrance ... These false instructors, however, teach the Christians to use their freedom not to honor God but to satisfy their sexual lusts. These people pervert the teachings of God’s Word by engaging in a life of sexual filth. The term “license for immorality” is an expression Peter employs (2 Peter 2:7) to describe the shameful homosexual conduct of the Sodomites ... The Greek indicates that these godless persons are constantly renouncing the divine authority of Jesus Christ, who has absolute sovereignty in every area of life. (S. Kistemaker)

“Impious” or “ungodly” is a term often used for notorious sinners ... Evidently their understanding of grace and perhaps of forgiveness of sins led them to feel free to indulge in all forms of sexual depravity ... They denied Jesus Christ by their immoral living that ran counter to His commands. Perhaps they also denied Him in their teaching of a Christology that denied either His full humanity or His full deity. (F. Gaebelein) By refusing to obey Christ’s moral demands the false teachers are in effect, though not in words, disowning Him as Master and rejecting His authority as Sovereign and Judge. (R. Bauckham) They regard themselves, not Him, as their Lord. (M. Luther) They suppose that our God’s grace will close an eye to everything that they please to do. (R. Lenski) The judgment that these intruders will face was “prescribed” long ago ... The context of the letter as a whole suggests that sexual sin is intended. (T. Schreiner) They interpret the Christian’s liberation by God’s grace as liberation from all moral restraint. They justify immoral behavior by an antinomian doctrine. (R. Bauckham)

Jude 1:4 For (explanatory) certain (Nom. Spec.) men (Subj. Nom.; reversionistic believers) have infiltrated with stealth and secrecy (παρεισδύω, AAI3P, Dramatic; slipped in by stealth), who were previously written about (προγράφω, Perf.PPtc.NMP, Intensive, Substantival) long ago (Adv. Time; in ancient times) with reference to their (Acc. Poss.) condemnation (Acc. Gen. Ref.; negative evaluation, judgment), impious ones (Nom. Appos.; reversionists) who perverted (μετατίθημι, PAPtc.NMP, Dramatic, Substantival; altered, changed) the grace (Acc. Dir. Obj.; divinely designed sexual activity) of our (Gen. Rel.) God (Abl. Source) into immoral degeneracy (Noncompl. Acc.; homosexuality, orgies, human sacrifice), and (continuative) disregarded (ἀρνέομαι, PMPTc.NMP, Dramatic, Modal, Deponent; repudiated by their behavior) the only (Acc. Spec.) absolute Master (Acc. Dir. Obj.), even (ascensive) our (Gen. Rel.) Lord Jesus Christ (Acc. Appos.).

^{BGT} **Jude 1:4** παρεισέδυσαν γάρ τινες ἄνθρωποι, οἱ πάσαι προγεγραμμένοι εἰς τοῦτο τὸ κρίμα, ἀσεβεῖς, τὴν τοῦ θεοῦ ἡμῶν χάριτα μετατιθέντες εἰς ἀσέλγειαν καὶ τὸν μόνον δεσπότην καὶ κύριον ἡμῶν Ἰησοῦν Χριστὸν ἀρνούμενοι.

^{VUL} **Jude 1:4** subintroierunt enim quidam homines qui olim praescripti sunt in hoc iudicium impii Dei nostri gratiam transferentes in luxuriam et solum Dominatorem et Dominum nostrum Iesum Christum negantes

LWB Jude 1:5 Now I have determined to remind you, although you once knew these things [perhaps they never became *epignosis* doctrine in the soul], that the Lord, having delivered the people out of the land of Egypt, then destroyed [dying discipline in the wilderness followed years of intensive discipline in Egypt] those [Jews] who did not have confidence [in God].

^{KW} **Jude 1:5** Moreover, after mature consideration I desire to remind you, though you know all things once for all, that the Lord, having saved the people out of the land of Egypt, then destroyed those who did not believe.

^{KJV} **Jude 1:5** 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.

TRANSLATION HIGHLIGHTS

Jude determined (Static Present tense) to remind his readers (Constative Aorist tense) about an historical incident that they probably already know about (Concessive Participle), but perhaps have forgotten or the lessons from the story never became *epignosis* doctrine in their soul. In other words, *repetition is the price of knowledge* and he wanted them to exercise a little of it. Since most OT stories were taught to children over and over again, they should already know this historical fact (Intensive Perfect tense). But just in case, the Lord, having delivered (Dramatic Aorist tense) the people (Latin: populace) out of the land (Latin: terra) of Egypt where they were in a state of slavery, later destroyed (Culminative Aorist tense) some of those same

people. The Lord often shows grace and mercy, but if He is not heeded, He also comes with divine discipline.

He delivered the people out of Egyptian bondage, but when they did not maintain confidence in Him (Constative Aorist tense), He destroyed both spiritually and physically (Latin: perdition) those Jews who insisted on worshipping the golden calf and engaging in sexual immorality. Instead of giving God the credit for rescuing them, they set out to build an idol to worship in His place. The idea Jude is communicating is just because God provided grace the first time he met you at the point of regeneration, does not mean He ignores your sin and won't discipline you afterwards. As any loving father would do, He administers *warning discipline* and *intensive discipline*; and in His sphere of ultimate authority, eventually *dying discipline* if you don't change your ways. Believers should never use the grace of God as an excuse to sin.

RELEVANT OPINIONS

They had miracles in abundance: they were their daily bread; yet even they perished in unbelief. We have greater (much greater) advantages than they had; let their error (their so fatal error) be our awful warning. (M. Henry) The instance to which Jude has reference is that of the Jews, after having been convinced by the spies of the truth of God's assertion that the land of Canaan was a land flowing with milk and honey, most productive as proved by the grapes they brought out, yet refused to enter it, not trusting God to give them the land as He said He would do. This was apostasy, sinning with the eyes wide open, and could only be dealt with by the infliction of the death penalty. That generation died a physical death in the wilderness. (K. Wuest) Jude's point is that they had before been acquainted with the story of the wilderness wandering, and they needed to be reminded afresh of its importance in light of what was then happening in the churches. In like manner, the present apostates are rebelling and causing doubt in the minds of the believers. (R. Lightner)

Verses 4 and 5 refer to believers in apostasy. Verse 6 refers to angels in apostasy. Verse 7 refers to unbelievers in apostasy. (R.B. Thieme, Jr.) Jude is now going to give us six examples of apostasy in the past; that is, departures from the faith. There will be three groups and then three individuals. (J. McGee) The first instance of divine judgment is taken from the history of Israel. (S. Salmond) This allusion to Israel in the wilderness makes it very plain that Jude's opponents were once orthodox Christians who had gone willfully astray into heresy. They had experienced the redeeming hand of God from Egypt, the heathen land of bondage and death. They had known the release, the new life involved in becoming the people of God. But in their hearts they returned to Egypt ... Jude's reference seems to be Numbers, where the people failed to take their opportunity of entering the land of promise because of the difficulties which loomed so large in their way. In this example of judgment, Jude gives us a terrible warning of what can befall the people of God. Even the redeemed can backslide to a fate like this. (M. Green)

Jude 1:5 Now (transitional) I have determined (βούλομαι, PMI1S, Static, Deponent; decided) to remind (ὑπομνήσκω, AAInf., Constative, Inf. As Dir. Obj. of Verb' repetition is the price of knowledge) you (Acc. Dir. Obj.), although you once (adv.) knew

(οἶδα, Perf.APtc.AMP, Intensive, Concessive) these things (Acc. Dir. Obj.; maybe they never became epignosis doctrine), that (introductory) the Lord (Subj. Nom.), having delivered (σώζω, AAPtc.NMS, Dramatic, Circumstantial) the people (Acc. Dir. Obj.) out of the land (Abl. Separation) of Egypt (Adv. Gen. Ref.), then (Temporal Acc., ordinal; the second time, afterwards) destroyed (ἀπόλλυμι, AAI3S, Culminative; first spiritual death in their soul then physical death) those (Acc. Dir. Obj.; Jews in the wilderness) who did not (neg. particle) have confidence (πιστεύω, AAPtc.AMP, Constative, Substantival; in God: referring to those who worshipped the golden calf and engaged in sexual perversion while Moses was on the mountain).

^{BGT} **Jude 1:5** Ὑπομνήσαι δὲ ὑμᾶς βούλομαι, εἰδότες [ὑμᾶς] πάντα ὅτι [ὁ] κύριος ἅπαξ λαὸν ἐκ γῆς Αἰγύπτου σώσας τὸ δεύτερον τοὺς μὴ πιστεύσαντας ἀπώλεσεν,

^{VUL} **Jude 1:5** commonere autem vos volo scientes semel omnia quoniam Iesus populum de terra Aegypti salvans secundo eos qui non crediderunt perdidit

LWB Jude 1:6 And the [fallen] angels [sons of God in Genesis 6] who did not keep their original state [segregated from mankind], but deserted their own dwelling place [relationship with angels only], He [God the Father] placed under guard and they remain under guard to this day [totally immobilized] in everlasting bondage [imprisonment] under the authority of darkness with reference to [waiting for] the great day [Great White Throne judgment],

^{KW} **Jude 1:6** And angels who did not carefully keep inviolate their original position of pre-eminent dignity but abandoned once for all their own private dwelling place, with a view to the judgment of the great day, in everlasting bonds under darkness He has placed under careful guard.

^{KJV} **Jude 1:6** 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.

TRANSLATION HIGHLIGHTS

The fallen angels or “sons of God” in Genesis 6 did not remain in their original (Latin: principle) domain (Constative Aorist tense) segregated from humanity, but deserted the company of angels (Dramatic Aorist tense) and had sexual relations with the daughters of men. At that time, angels were able to interact with human beings. They had a primary residence (Latin: domicile) reserved just for angels, but they were bored with it. They saw how beautiful some women were on earth and decided they wanted one or more for themselves. God had reserved a sphere of influence for them, a position in the divine economy, but they were not satisfied with their lot. So in rebellion, they entered the sphere of humanity on earth.

God the Father was forced to put them under guard (Intensive Perfect tense) in everlasting bondage. They remain even today (Latin: reserved), totally immobilized in a prison run by the authority of darkness. The Great Flood was subsequently brought to erase the half-angel, half-

men that resulted from this “cohabitation.” Some commentators believe the pantheon of gods and goddesses in ancient mythology truly existed, that they were the offspring of this angel-human relationship. Although we have no real proof other than a few references in Scripture, I tend to agree with this theory. In any case, they are unable to mingle with us on earth today, and they are waiting for final judgment on that great day (Great White Throne judgment) in the future.

RELEVANT OPINIONS

Love is often a cover or front for apostasy, i.e., 60’s hippies, liberals, psychiatrists. It was used by Satan to launch his fallen angels upon the beautiful daughters of men (love everybody) and it is still used by him today in churches to gain “objectives” – anything that distracts people from doctrine ... God had promised mankind a Savior, the “seed” of the woman (Gen. 3:15). God always knew that such a promise required Him to preserve the human race so Christ could be born as true humanity. Satan, constantly on the offensive, conspired in the days of Noah to infiltrate fallen angels into the human race in an attempt to destroy the lineage of Christ (Gen. 6:1-13; 2 Peter 2:4-5). Satan enjoyed fantastic success! The antediluvian population fell right into step with his plan. After a few generations of this intermarriage, true humanity began to disappear, and evil became rampant on the earth. God’s plan was on the line. Would He waver on an obligation? Would He fail to complete something He had begun? No. God always keeps His promises ... God judged all but Noah and his family, the only remaining believers of pure human descent. (R.B. Thieme, Jr.) Since they chose to leave their own realm and to break the bounds and God-ordained laws of two worlds, to work havoc and vicious confusion, God wiped out the results of their disorder with a flood, and dashed them down to the lowest dungeons (Tartarus) to deprive them forever of the opportunity of causing further derangement. (M. Unger)

Satan cannot recover lost blessing by an act of his own will; neither can man. No provision was made for Satan’s recovery, and no provision is made for the recovery of fallen angels. Fallen angels are reserved in chains awaiting punishment. When God elected some of the angels, He kept them from falling. He did not, however, prevent all mankind from falling in Adam. Some from among fallen mankind were chosen to be saved. Therefore, there is hope for the elect in Jesus Christ from among mankind, but there is no hope for the fallen angels. (W. Best) The fallen angels that are bound must not be confused with the fallen angels that are free. The latter are in all likelihood to be connected with demons. The fallen angels that are bound, on the other hand, are those described by Peter and Jude, as ostensibly guilty of such enormous wickedness as no longer allowed them to roam the heavenlies with their leader Satan and the other evil angels, but plunged them down to the strictest and severest confinement in Tartarus, to pits of darkness, to be reserved unto judgment. (M. Unger) Because of the fact that Satan and the fallen angels sinned first, man did not originate sin, but became a sinner due to satanic influence. (J. Walvoord)

We know from Gen. 6 how nearly that great plot succeeded, how the whole earth was corrupted. All, except Noah’s family, were tainted with this uncanny and unholy breed called “Nephilim.” Noah was “tamim,” without blemish, as the word for “perfect” here is generally rendered elsewhere. All had to be destroyed by the Flood; but the angels who sinned are “reserved” in

“chains” and “in prison” (1 Peter 3:19; 2 Peter 2:4), for their future judgment at a yet future day. The aim of Satan was to corrupt, and so secure the destruction of the whole human race. And his plot would have succeeded but for the direct interposition of Divine judgment. (E. Bullinger) Jude describes the intermediate and future suffering of the angels. The phrase “under darkness” denotes that the gloom is oppressing or tormenting these angels. Their bonds are eternal in duration. There is no hope of escaping or being released ... The angels are introduced as an illustration of why and how the ungodly will be punished ... It is in this sense that the sulfuric fire which destroyed Sodom and Gomorrha and the cities around them is a type or sign of the future fiery punishment which awaits the wicked ... The word “zophos” refers to the darkness of the nether regions and these regions themselves. Neither Peter nor Jude taught that the angels passed into nonexistence when they were cast into the blackness of hell. This class of angels entered into conscious torment at their fall, and will remain in that condition for all eternity. (R. Morey)

There were a great number of angels who left their own habitation; that is, who were not pleased with the posts and stations the supreme Monarch of the universe had assigned and allotted to them, but thought they deserved better ... But God did not spare them (high and great as they were); he would not truckle to them; he threw them off, as a wise and good prince will a selfish and deceitful minister; and the great, the all-wise God, could not be ignorant, as the wisest and best of earthly princes often are, what designs they were hatching. After all, what became of them? They thought to have dared and outfaced Omnipotence itself; but God was too hard for them, he cast them down to hell. Those who would not be servants to their Maker and His will in their first state were made captives to his justice, and are reserved in everlasting chains, under darkness. Here see what the condition of fallen angels is: they are in chains, bound under the divine power and justice, bound over to the judgment of the great day; they are under darkness, though once angels of light; so horribly in the dark are they that they continue to fight against God, as if there were yet some small hope at least left them of prevailing and overcoming in the conflict. Dire infatuation! Light and liberty concur, chains and darkness how well do they agree and suit each other! (M. Henry)

The second instance of divine judgment is taken from the angelic world ... The place of this present penal detention is declared to be “under darkness.” The term selected for darkness, again, is an unusual one, occurring only here, in verse 13, and in 2 Peter 2:4, 17, and possibly Hebrews 12:18. It means the densest, blackest darkness, and is used both in Homer and in the apocryphal literature of the darkness of the nether world. (S. Salmond) The angels left their first estate or original status of angels, their original position, to violate the laws of God which kept them separate from the human race, member of which latter race occupy a different category among the created intelligences than that of angels. Angels are a host. They do not reproduce themselves. There are the same number of angels today as there were when they were created ... Heaven was made for the angels, not for man. It is the temporary abode of the departed saints until the new heavens and new earth are brought into being, but man’s eternal dwelling-place will be on the perfect earth ... Peter in his second epistle tells us that the place of their present incarceration is Tartarus, the prison house of fallen angels. (K. Wuest)

Were the false teachers arrogant? Let them remember that arrogance had ruined the angels. Were they consumed by lust? This, too, caused the downfall of the angels ... Jude reinforces his lesson with a touch of savage irony. The evil angels had been too arrogant to *keep* their position – so God *kept* them in punishment. This point is masked by the AV’s translation “kept ... reserved.” (M. Green) Not all wicked angels or demons are thus confined. Many are free to roam and continue to afflict the saints of God and will do so until they will be cast into the lake of fire along with the devil himself. (R. Lightner) The devil is not in hell today. A great many folk think he is there now, but instead he is very busy in your town and mine. Also, he has quite an army of helpers, both supernatural and natural – many folk are helping him, perhaps without realizing it. (J. McGee) The phrase “under darkness” denotes that the gloom is oppressing or tormenting these angels. Their bonds are eternal in duration. There is no hope of their escaping or being released. (R. Morey) Jewish tradition understood Gen. 6:1-4 as angels having sexual intercourse with the daughters of men. We also know from Jude 14-15 that Jude was influenced by *1 Enoch*, and *1 Enoch* goes into great detail about the sin and punishment of these angels. The text forges a parallel between the sin of Sodom and Gomorrha and the angels. (T. Schreiner)

Jude 1:6 And (continuative) the angels (Subj. Acc.; fallen, sons of God in Genesis 6) who did not (neg. particle) keep (τηρέω, AAPtc.AMP, Constative, Substantival; observe, guard) their (Poss. Gen.) original state (Acc. Place; sphere of influence, position in the economy of God, segregated from mankind), but (adversative) deserted (ἀπολείπω, AAPtc.AMP, Dramatic, Modal) their own (Acc. Poss.) dwelling place (Acc. Place; relationship with other angels only), He placed under guard and they remain under guard to this day (τηρέω, Perf.AI3S, Intensive; totally immobilized) in everlasting (Loc. Time) bondage (Loc. Sph.; imprisonment) under the authority of darkness (Prep. Acc.; gloom) with reference to the great (Gen. Measure; waiting for) day (Adv. Gen. Ref.; final judgment at the Great White Throne),

^{BGT} **Jude 1:6** ἀγγέλους τε τοὺς μὴ τηρήσαντας τὴν ἑαυτῶν ἀρχὴν ἀλλὰ ἀπολιπόντας τὸ ἴδιον οἰκητήριον εἰς κρίσιν μεγάλης ἡμέρας δεσμοῖς αἰδίοις ὑπὸ ζόφου τετήρηκεν,

^{VUL} **Jude 1:6** angelos vero qui non servaverunt suum principatum sed dereliquerunt suum domicilium in iudicium magni diei vinculis aeternis sub caligine reservavit

LWB Jude 1:7 Just as Sodom and Gomorrha and the cities about them [the pentapolis in the circular plain of Jordan], in a similar manner [as the fallen angels], indulged in gross immorality outside of their created design [homosexuality], even pursuing with complete abandon strange flesh outside of their species [bestiality], were exposed historically as an illustration [example], suffering the justice of eternal [without end] fire.

^{KW} **Jude 1:7** Just as Sodom and Gomorrha and the cities about them, in like manner to these [the angels of verse 6], having given themselves over with a complete abandon to fornication, and having gone after a different kind of flesh [from their own, cohabiting with beings of a different nature], are being set forth as an exhibit, undergoing the punishment of everlasting fire.

^{KJV} **Jude 1:7** 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.

TRANSLATION HIGHLIGHTS

So far we've had divine discipline on believers in apostasy, everlasting judgment on fallen angels in apostasy, and now eternal fire on unbelievers in apostasy. Nobody gets away with anything in the justice of God. All three deviations from divine design are related to sexual immorality. Sodom and Gomorrha, along with the neighboring cities of the Jordanian plain, were destroyed by God because the inhabitants engaged in gross sexual immorality (Dramatic Aorist tense). The preposition "ek" combined with "porneo" means "outside of their original design." This is a euphemism for the practice of homosexuality and lesbianism, both forms of sexual immorality that was never intended by God as can be seen in the very fact of their physical anatomy. What Jude is saying is that common sense, due from their created appearances, should be enough to communicate to everyone that this type of sexual behavior (Latin: fornication) is abominable.

Not only that, but some of the inhabitants of these ancient cities (pentapolis) even pursued strange flesh outside of their species. This is a euphemism for bestiality, men and women having sex with animals. The Greek word "heteros" means another of a different kind of flesh, i.e., animal rather than human. The inhabitants of these cities were physically destroyed by God, serving as an example then (Historical Present tense) and now as to how God sees such activity. There is no grey area here; there is no flexible moral standard. God hates sexual perversion and demonstrated His stand on the subject by causing the adherents in times past to suffer (Durative Present tense) the justice of fire. Their bodies were burned physically in time and their souls will burn everlastingly (without end), in the lake of fire.

RELEVANT OPINIONS

The sense of the entire passage is that the cities of Sodom and Gomorrha and the cities about them, in like manner to these (the angels), have given themselves over to fornication and have gone after strange flesh. That means that the sin of the fallen angels was fornication. That is, these angels transgressed the limits of their own natures to invade a realm of created beings of a different nature. This invasion took the form of fornication, a cohabitation with beings of a different nature from theirs. This takes us back to Genesis 6:1-4 where we have the account of the sons of God (here, fallen angels), cohabiting with women of the human race. (K. Wuest) By no means do all the writers who defend the "angel theory" connect it with the origin of demons. For example, Pember and Larkin, and others simply connect the alleged angelic cohabitation with mortal women with "the fallen angels," who are imprisoned in Tartarus because of their abnormal crime in seducing mortal women, while Satan's angels, who were not guilty of this special abnormality, remain with him in the heavenlies, and are not incarcerated. Demons are otherwise accounted for than as the offspring of this unnatural union. (M. Unger)

In verse 7 we are informed that Sodom, Gomorrha, and the cities around them were judged. The word “even as,” connecting the two principle statements, show that the angels and the cities mentioned are alike in the sense that both are judged for their sins. The sin of the inhabitants of those cities is designated as fornication. Verse 6 does not specify the particular kind of sin which the angels were guilty ... The words “in like manner,” are associated grammatically, not with the words “Sodom” and “Gomorrha” and “the cities,” which are in the nominative case, but with the two verbal forms, the participles “giving themselves over to fornication” and “going after strange flesh.” A word in the accusative case in Greek is not associated grammatically with the word in the nominative case, but with the verb ... The text, punctuated as we have just indicated, would refer the words to the angels of verse 6. That is, Sodom and Gomorrha and the cities about them, in like manner to the angels, committed fornication. And that is correct ... One does not measure what he is to believe in the Bible by what accords with his reason. That is pure and simple modernism. The fact is that the Greek NT clearly states that angels committed fornication. This understanding of the statements in Jude is based upon the application of the rules of Greek syntax, in this case, rules so universally held that no Greek scholar would quarrel with them ... One will have to accept the fact of the angels committing fornication, repugnant and unexplainable as it is, or reject the verbal inspiration of the NT and the rules of Greek syntax. Thus, the simple application of the rules of Greek syntax has brought out a fact recorded in the Greek NT, which was covered up by faulty punctuation in the KJV. (K. Wuest)

The depth of shameless depravity to which Sodom (and by clear intimation the other cities of the Pentapolis) had sunk is revealed; the moral permissiveness and the so-called new morality of these last days have their ancient parallel. Homosexuality and sexual perversion were rampant, shameless, and ripe for judgment, representing present-day “new morality” in the same ancient dress. (M. Unger) The phrase “the punishment of eternal fire” is more than likely a reference to “the lake of fire and brimstone” where unbelievers will be sent following the Great White Throne Judgment. It is also the place where the beast and false prophet of the tribulation are cast to be tormented day and night forever and ever. Jesus also added that the evil angels will be cast into that same place. The demons, which are fallen angels now roaming the earth, know of this coming judgment. They asked Jesus, are you come “here to torment us before the time?” (R. Lightner) The words “just as” of Jude seem to support the identification of the “sons of God” in Genesis 6 as angelic beings. (R. Lightner)

It is interesting that in the parlance of our day sodomy is called homosexuality, adultery is called free love, the drunkard is a respected alcoholic, and the murderer is temporarily insane. Satan is doing a good job of indoctrinating the world with a new vocabulary. Nevertheless, sodomy in God’s sight is gross immorality and the vilest sin of all. The fact that God has judged men in the past for sins of sensuality ought to be a warning to our generation. God will judge any civilization that moves too far in this direction, and I wonder if we haven’t done just that. (J. McGee) The third example of divine judgment is taken from the history of the cities of the Plain ... The sin charged against these cities is stated in express terms to have been the same in kind with that of the angels – the indulgence of passion contrary to nature. (S. Salmond) The unnaturalness of their conduct is stressed; the men of Sodom and Gomorrha engaged in homosexuality. It was unnatural for the Israelites to rebel against the Lord who had redeemed them; unnatural, too, for the angels to go after human women. Jude uses the unnaturalness, as

well as the heinousness, or rebellion against God to urge his readers not to follow in the train of the false teachers. (M. Green)

Jude 1:7 Just as (comparative) Sodom (Subj. Nom.) and (connective) Gomorrha (Subj. Nom.) and (connective) the cities (Subj. Nom.) about them (Acc. Place; the circle of Jordan), in a similar (Acc. Comparison) manner (Adv. Acc.; as the fallen angels), indulged in gross immorality outside of their created design (ἐκπορνεύω, AAPtc.NFP, Dramatic, Modal; homosexuality and lesbianism), even (ascensive) pursuing with complete abandon (ἀπέρχομαι, AAPtc.NFP, Dramatic, Modal, Deponent; searching with all their might) strange (Prep. Gen.; backwards) flesh (Obj. Gen.) outside of their species (Gen. Disadv.; another of a different kind: bestiality), were exposed historically as (πρόκειμαι, PPI3p, Historical) an illustration (Pred. Acc.; specimen, example, proof), suffering (ὑπέχω, PAPtc.NFP, Durative, Modal) the justice (Adv. Acc.; penalty, punishment) of eternal (Adv. Gen. Time; everlasting) fire (Gen. Disadv.).

^{BGT} **Jude 1:7** ὡς Σόδομα καὶ Γόμορρα καὶ αἱ περὶ αὐτὰς πόλεις τὸν ὅμοιον τρόπον τούτοις ἐκπορνεύσασαι καὶ ἀπελθοῦσαι ὀπίσω σαρκὸς ἑτέρας, πρόκειται δεῖγμα πυρὸς αἰωνίου δίκην ὑπέχουσαι.

^{VUL} **Jude 1:7** sicut Sodoma et Gomorra et finitimae civitates simili modo exfornicatae et abeuntes post carnem alteram factae sunt exemplum ignis aeterni poenam sustinentes

LWB Jude 1:8 Likewise, in a similar manner, these dreamers [deluded, reversionistic teachers], on the one hand, actually defile [like excrement from a chamber pot] their flesh [starting with the body and spreading to the soul], and on the other hand, they reject the authority of and malign the Majesties [illustrious Persons of the Trinity].

^{KW} **Jude 1:8** In the same manner nevertheless, also these who have visions in dreams [metaphorically, those who are beguiled with sensual images and carried away to an impious course of conduct], defile indeed the flesh, and set at naught authority, and defame pre-eminence.

KJV Jude 1:8 Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.

TRANSLATION HIGHLIGHTS

In a similar manner as the others that have preceded them, these delusionary dreamers actually defile their own bodies and souls by their sexual perversions (Dramatic Present tense). There is no “filthy” in the Greek; it was probably added because of the verb that follows. The use of “outoi” as mentioned in the introduction, points to their identity as being false, reversionistic, traveling, charismatic teachers. The Greek word “miano” is used to describe the contents of a chamber pot in ancient times, the equivalent of that day for our toilet or water closet. In other words, the sexually perverse activities they engaged in are judged by God as if they submersed

their bodies and souls in human excrement. But that's just half the story. They also reject (Latin: spurn) the authority of God (Dramatic Aorist tense) and malign (Latin: blaspheme) the illustrious Persons of the Trinity (Dramatic Present tense). "Doxa" in the plural (glories) refers to the members of the Godhead. They submit to no authority so they can continue in their brand of sin without external conflict. They are dreamers, they pollute themselves with sin, they reject spiritual authority and they malign angels and the Lord; there are believers today who do the same thing. I see no reason to classify them as unbelievers.

RELEVANT OPINIONS

In the trilogy pattern three related things are mentioned: the way of Cain, Balaam's error, and Korah's rebellion. Three things are also said about the false teachers against whom Jude wrote: they pollute their own bodies, reject authority, and slander celestial beings. (R. Zuck) These dreamers may suggest that these men claimed that their actions were justified by certain visions they had received. (D. Payne) The heretics, like the Israelites, the fallen angels and the Sodomites, were essentially turning their back on the Lord, though this may have found expression in civil or ecclesiastical insubordination. These men were anti-law, a common state of affairs when people follow their own lusts and exult in their own knowledge. (M. Green) Their rejection of authority implies that they repudiated Jesus as Lord over their lives. (F. Gaebelein)

The false teachers were beguiled by their sensual dreams, which then moved them to corrupt conduct. (R. Lightner) Liberals are dreamers in the sense that they will not face up to reality ... False teachers "speak evil of dignities." This means that they disrespect dignities. They protest against rules and those in authority. In other words, they take it out on the police because they represent authority, or they take it out upon men in high places. The president, the governors, and the mayors are made responsible for anything that happens in the nation or the state or the city, regardless of whether they are responsible or not. Why? Because there has been a loss of respect for authority. (J. McGee) The opponents justified their moral laxity by appealing to dreams which they believed functioned as divine approval for their behavior. (T. Schreiner)

Jude 1:8 Likewise (adjunctive, adv.), in a similar manner (comparative adv.), these (Subj. Nom.; reversionistic teachers) dreamers (ἐνυπνιάζομαι, PMPTc.NMP, Descriptive, Attributive, Deponent; delusionary visions, erotic fantasies), on the one hand (correlative), actually (emphatic particle) defile (μιαίνω, PAI3P Dramatic; stain, like excrement from a chamber pot) their (ellipsis) flesh (Acc. Dir. Obj.; starting in the body and spreading to their soul), and on the other hand (adversative), they reject the authority of (ἀθετέω, PAI3P, Dramatic; declare invalid, thwart, confound) and (continuative) malign (βλασφημέω, PAI3S, Dramatic; slander, defame) the Majesties (Acc. Dir. Obj.; glories, angels, illustrious Persons of the Godhead).

^{BGT} **Jude 1:8** Ὁμοίως μέντοι καὶ οὗτοι ἐνυπνιαζόμενοι σάρκα μὲν μιαίνουσιν κυριότητα δὲ ἀθετοῦσιν δόξας δὲ βλασφημοῦσιν.

^{VUL} **Jude 1:8** similiter et hii carnem quidem maculant dominationem autem spernunt maiestates autem blasphemant

^{LWB} **Jude 1:9** Yet Michael the archangel, when disputing with the evil one [Satan], disagreed vehemently concerning the body of Moses [over who gets it]. He did not dare to bring judgment by maligning, but [leaving judgment in God's hands] said: May the Lord rebuke and punish you [based on His omnipotence and divine standards].

^{KW} **Jude 1:9** Yet Michael, the archangel, when disputing with the devil, arguing concerning the body of Moses, dared not bring a sentence of judgment that would impugn his [original] dignity, but said, May the Lord rebuke you.

^{KJV} **Jude 1:9** 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.

TRANSLATION HIGHLIGHTS

Michael the archangel took issue (Historial Present tense) with Satan over who was going to take possession of the body of Moses. Michael is the head of the holy angels (archangel), the unfallen angels. Michael means “who is like unto God.” Satan is the head of the fallen angels. Satan no doubt wanted to do something with Moses’ body that would distract believers into worshipping it. Nothing makes Satan happier than to entice believers into worshipping relics and other inanimate objects. Yes, Satan is behind all the despicable idolatry performed by those in Catholicism. He would have staged the same thing again if he would have taken possession of Moses’ body. But arguing with Satan over who gets the body is a far cry from daring to judge him (Constative Aorist tense) by maligning, slandering or reviling.

Even if he was right and Satan was wrong, Michael left the outcome of the matter with God. He trusted in the omnipotence of God to handle the situation. He said to the Lord (Constative Aorist tense): May you rebuke and punish him (Voluntative Optative mood) as you see fit according to Your divine standards (Culminative Aorist tense). This is great advice to us as well. When you are tempted to malign and judge someone, keep your mouth shut and leave the issue in God’s hands. We’d all like to see our opponent “get his,” but God will do a much better job of disciplining or judging someone than we could ever imagine doing. He knows the perfect remedy and the perfect timing for every situation, so step back and get out of His way!

RELEVANT OPINIONS

The combatants in the heavenly warfare are described as “Michael and his angels” on the one side and “the dragon and his angels” on the other. The mention of Michael is of particular interest. Not only is Michael the highest of all the elect angels, with the possible exception of the angel Gabriel, but he is also the guardian angel of Israel (Dan. 12:1, Jude 9). This high-ranking angel under God’s command has occasionally intervened in human history. When Michael battled with the devil over the body of Moses he was under restraint by the Lord, but this open warfare is the moment he has been waiting for since Satan’s prehistoric fall. Michael will lead the elect angels in combat against the demonic hordes. One can only imagine what type of

weaponry and strategy will be used by the angelic host. Do the elect angels wield the sword of the Spirit, which is the Word of God, and do the fallen angels fight back with their fiery missiles (Eph. 6:16)? Certainly the stakes are high; yet the angelic battlefields will not be strewn with the mortally wounded nor with the corpses of angels. Immortal spirit-beings are not subject to physical death. Nevertheless, the hostilities will be as real as those fought upon the earth, and in the epilogue there will be victor and vanquished. (R.B. Thieme, Jr.)

In Jude 9, Michael, the archangel, is seen in controversy with Satan over the body of Moses. There is no revelation as to the time or the occasion of this controversy. It is stated that Moses was buried in secret and later was seen in his transfigured and glorified body, so that it is possible that the removal of the body of Moses from the domain of Satan was the occasion referred to here. (L. Chafer) Satan as “prince ruler of this world” and “prince ruler of their power forces of the air” is chief of the realm of evil supernaturalism, but he is not alone in the exercise of spiritual authority. As an eminent spirit-creature, whose position is so exalted that even Michael the Archangel in a dispute with Satan about the body of Moses did not dare to bring against him a railing accusation, he has a vast host of spirit beings under him who fight to hold and extend their dominion over men’s lives and who assist in the government of the world system. (M. Unger) The current craze among some evangelicals today of binding Satan is in flagrant violation of the teaching here. (R. Lightner)

Jude’s readers are urged to beware of the spiritual decadence of the false teachers. This pervaded their whole personalities. Physically, they become immoral. Intellectually, they became arrogant. Spiritually, they became disobedient to the Lord. “Progressive morality” and “progressive thinking” often go hand in hand with progressive deafness to the voice of God. To live like that is to inhabit a dream-world, according to Jude. His letter constitutes a stirring call to awake to moral integrity, intellectual humility and spiritual sensitivity. (M. Green) If the mightiest archangel Michael refuses to rebuke Satan, how much more should sinful man refrain from reviling. (S. Kistemaker) The story in the *Testament of Moses* about the burial of Moses was one of a number of legends which grew up around the death and burial of Moses, stimulated by the account in Deut. 34:1-6, in which Moses, though debarred by God from entering the Promised Land, was granted the unique privilege of burial by God Himself, in a grave unknown to man. (R. Bauckham)

Jude 1:9 Yet (concessive) Michael (Subj. Nom.) the archangel (Nom. Appos.), when (temporal) disputing (διακρίνω, PMPtc.NMS, Historical, Temporal; arguing, taking issue, contending) with the evil one (Dat. Ind. Obj.; Satan), disagreed vehemently (διαλέγομαι, Imperf.MI3S, Iterative, Deponent; argued, debated) concerning the body (Prep. Gen.) of Moses (Gen. Poss.; over who gets it). He did not (neg. adv.) dare (τολμάω, AAI3S, Constative) to bring (ἐπιφέρω, AAInf., Constative, Inf. As Dir. Obj. of Verb) judgment (Adv. Acc.) by maligning (Abl. Means; slandering, reviling), but (contrast; leaving judgment in God’s hands) said (λέγω, AAI3S, Constative): May the Lord (Subj. Nom.) rebuke and punish (ἐπιτιμᾶω,

AAOpt.3S, Culminative, Voluntative) **you** (Dat. Disadv.; based on His divine standards).

^{BGT} **Jude 1:9** Ὁ δὲ Μιχαὴλ ὁ ἀρχάγγελος, ὅτε τῷ διαβόλῳ διακρινόμενος διελέγετο περὶ τοῦ Μωϋσέως σώματος, οὐκ ἐτόλμησεν κρίσιν ἐπενεγκεῖν βλασφημίας ἀλλὰ εἶπεν· ἐπιτιμῆσαι σοι κύριος.

^{VUL} **Jude 1:9** cum Michahel archangelus cum diabolo disputans altercaretur de Mosi corpore non est ausus iudicium inferre blasphemiae sed dixit imperet tibi Dominus

LWB Jude 1:10 But, on the one hand, these [reversionstic teachers] continually malign things they do not understand [like Bible doctrine and fellowship with God], but on the other hand, things that they understand by instinct as illogical creatures [degeneracy], by means of these things [functioning inside the cosmic system], they receive corruption and depravity.

^{KW} **Jude 1:10** But these, on the one hand, revile as many things concerning which they do not have absolute knowledge, and, on the other hand, revile as many things by instinct like the unreasoning animals, which they understand, by these they are being brought to ruin.

^{KJV} **Jude 1:10** 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.

TRANSLATION HIGHLIGHTS

These reversionistic teachers have everything backwards. Again, the use of “outoi” points to their being reversionistic, traveling, false, charismatic teachers. They constantly malign (Iterative Present tense) things like Bible doctrine and fellowship with God because they don’t really understand them (Intensive Perfect tense). The Latin word is “ignorant.” Is it hard to imagine a Christian teacher speaking ill of Bible doctrine and ridiculing the protocol plan of God? Pulpits across America are full of them today. Bible doctrine has never taken hold of their life. They have never truly experienced communion with Deity. And by contrast, the things they understand by instinct (Customary Present tense) like any unreasoning animal, they embrace while receiving corruption, depravity and spiritual ruin (Gnomic Present tense). In other words, they poke fun at the Christian way of life and pursue any and every thing Satan has to offer in his cosmic system. But in return, they reap spiritual destruction.

RELEVANT OPINIONS

Here Jude refers to the false teachers as in a class with unreasoning animals. (K. Wuest) They think that they possess superior knowledge, and because of that knowledge they can afford to slight the celestial powers. But no. What they do understand is the physical appetites they share with animals which have no share in their rationality; they are *aloga*, brute beasts. How ironical that when men should claim to be knowledgeable, they should actually be ignorant; when they think themselves superior to the common man they should actually be on the same level as animals, and be corrupted by the very practices in which they seek liberty and self-expression.

(M. Green) This generation that thinks it is so smart because it only believes what it can pour into a test tube is a poor generation. They do not understand anything that a brute beast couldn't understand. They have not reached the higher plane of knowledge, what Paul calls *epignosis*. (J. McGee) Michael's behavior contrasts with that of the false teachers when they reject the accusations which the angels, as spokesmen for the Law, bring against them. They do so because they claim to be above all such accusations, subject to no moral authority. (R. Bauckham)

Jude 1:10 But (adversative), on the one hand (correlative), these (Subj. Nom.; reverionistic teachers) continually malign (βλασφημέω, PAI3P, Iterative; speak evil of) things that (Acc. Dir. Obj.) they do not (neg. Adv.) understand (οἶδα, Perf.AI3P, Intensive; both Bible doctrine and fellowship with God), but on the other hand (contrast), things that (Acc. Dir. Obj.) they understand (ἐπίσταμαι, PMI3P, Customary, Deponent) by instinct (Adv. Manner; degeneracy, by nature) as (comparative) illogical (Descr. Nom.; absurd, unreasonable, contrary to reason) creatures (Pred. Nom.; animals), by means of these things (Instr. Means; functioning inside the cosmic system), they receive corruption and depravity (φθείρω, PPI3P, Gnostic; ruin, spoiled).

^{BGT} **Jude 1:10** Οὗτοι δὲ ὅσα μὲν οὐκ οἶδασιν βλασφημοῦσιν, ὅσα δὲ φυσικῶς ὡς τὰ ἄλογα ζῶα ἐπίστανται, ἐν τούτοις φθείρονται.

^{VUL} **Jude 1:10** hii autem quaecumque quidem ignorant blasphemant quaecumque autem naturaliter tamquam muta animalia norunt in his corrumpuntur

LWB Jude 1:11 Woe to them [the apostates], because they have gone after the way of life of Cain [jealousy and approbation lust] and have abandoned themselves to the error of Balaam for money [materialism lust] and perished during the rebellion [rejection of authority] of Korah.

^{KW} **Jude 1:11** Woe to them, because in the way of Cain they took their way, and to the error of Balaam they abandoned themselves for a reward, and in the gainsaying of Kore they perished.

^{KJV} **Jude 1:11** 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.

TRANSLATION HIGHLIGHTS

Jude pronounces a “woe” upon these apostates. “Woe” means misery, ruin and suffering for those who have rejected Bible doctrine and fellowship with God. Woe to them because they have followed (Constative Aorist tense) Cain’s way of life. Cain was locked-into jealousy and approbation lust, and it led him to commit the first murder. Woe to them because they have abandoned themselves (Dramatic Aorist tense) to the deception and wandering of Balaam for money. They were only interested in their speaking fees and offerings. Balaam was locked-into materialism lust. He perished (Culminative Aorist tense) for his trouble. His rejection of

authority became his downfall. Kore or Korah, along with Dathan and Abiram, led the rebellion against Moses and Aaron. He is also mentioned later accusing Moses of adding his own words to the Torah. He is a perfect example of a believer who gets involved in Satan's cosmic system, interlocking and engaging in many categories of sin.

RELEVANT OPINIONS

Every person, of whatever sect or system, or perchance outside of all such, has followed after the error of Balaam, who enters upon the dispensing of religious mysteries with a view to financial or other emolument ... The gainsaying of Korah is false worship and rebellion against Christ's authority. (H. Ironside) So the religion of the end time will be a popular vocation, affording a good opportunity for money making ... The terrible time of Jacob's Trouble will gather all these festering evils together in the day of His indignation. (A. Knoch) Cain thought that he could come to God his own way, and that is the picture of the apostate today. Cain was a modernist and a liberal. He believed in religion and God, but he did it his own way, not God's way ... Balaam was guilty of covetousness which is idolatry. He was a hired preacher. He wanted to make a buck with the gift he had, a gift that was apparently God-given. This was the way of Balaam, and it was his undoing. A man can seek for something other than money, however. He can seek for prominence, for popularity, for fame, for applause, or for position. There are many different things which would put a man in the way of Balaam. (J. McGee) Jude implies that they even expect a fee for divulging their esoteric knowledge. (N. Hillyer) This sounds like some charismatic preachers I have heard, especially from the "name it and claim it" prosperity crowd. (LWB)

Cain was the first murderer, and Jude may mean that as Cain murdered Abel's body, so these men murder the souls of others. (M. Green) 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. Whether it be the substitution of rites and ceremonies for simple faith in Him who died upon the cross, as is so frequently the case in Romanist or heathen communions, or whether it be the subtle and refined speculations of modern religio-metaphysical systems, which all tend to deify man in his own estimation and free him from what is held to be "the degrading thought" that he is a sinner needing a Saviour – all spring from one and the same thing, the pride of the human heart, which substitutes the notions of the unregenerate mind for the revealed truth of the Word of God. All are but different forms of the one common human religion – the way of Cain – and can only lead their deluded followers to share Cain's doom. (H. Ironside) The apostate rebels against God as Korah did. They assume an authority that is not theirs. They stand in the pulpit and give out politics instead of giving out the Word of God. (J. McGee) Korah was a notorious example of the antinomian heretic. (R. Bauckham)

Materialism lust and power lust had overwhelmed Balaam. Maybe there was some way he could extricate himself and still come out ahead. He had an idea: If the Jews could be lured into fornicating with the women of Midian, they would bring on their own cursing. Balaam's advice was followed. As a result 24,000 Israelites succumbed to the temptation. They came under the sin unto death and perished ... The error or deceit of Balaam describes three areas of delusion

regarding money: (1) that money is a means to happiness, (2) that money brings security, and (3) that money can buy anything. Apart from doctrine resident in the soul, there can be only superficial and fleeting happiness in possessing money, or any other detail of life. Security is provided through logistical grace and the supergrace or ultra-supergrace life, not through the accumulation of wealth. No amount of money can purchase salvation, peace, stability, or love ... When Balak, the king of Moab, offered Balaam a fantastic fee, the wages of righteousness, to curse Israel, Balaam chose the money, defying the Lord who had expressly forbidden his complicity. For the rest of his life he tortured himself with the dollar sign. The insatiable avarice of the lust pattern of his sin nature led to his insanity. (R.B. Thieme, Jr.)

Jude 1:11 Woe (interjection; misery, ruin) to them (Dat. Disadv.; the apostates), because (explanatory) they have gone after (πορεύομαι, API3P, Constative, Deponent; followed, traveled, wandered from grace to degeneracy) the way of life (Dat. Ind. Obj.; conduct, path) of Cain (Poss. Gen.; jealousy and approbation lust) and (continuative) have abandoned themselves (ἐκχέω, API3P, Dramatic) to the error (Dat. Disadv.; deception, wandering) of Balaam (Poss. Gen.) for money (Gen. Purpose; materialism lust, avariciousness) and (continuative) perished (ἀπόλλυμι, AMI3P, Culminative; were ruined) during the rebellion (Loc. Time; revolution, rejection of authority) of Korah (Gen. Spec.; Kore).

^{BGT} **Jude 1:11** οὐαὶ αὐτοῖς, ὅτι τῇ ὁδῷ τοῦ Κάϊν ἐπορεύθησαν καὶ τῇ πλάνῃ τοῦ Βαλαάμ μισθοῦ ἐξεχύθησαν καὶ τῇ ἀντιλογίᾳ τοῦ Κόρε ἀπώλοντο.

^{VUL} **Jude 1:11** vae illis quia via Cain abierunt et errore Balaam mercede effusi sunt et contradictione Core perierunt

LWB Jude 1:12 These same individuals [reversionistic teachers] are hidden rocks under the ocean [hypocrites] in the sphere of your spiritual affections [those dear to you that you thought were making spiritual progress but who are really trying to shipwreck you], feasting with you [social life] impudently [disguising their true feelings about you], shepherding themselves [not under the authority of a trained pastor-teacher but following the “plurality of elders” heresy], waterless clouds [a thin veneer of doctrine but nothing of real substance] carried away by winds [false doctrine], autumn trees [connected to Christ the Root] without fruit [no spiritual production], having died twice [1st death: no divine good; 2nd death: sin unto death] after being uprooted [maximum divine discipline],

^{KW} **Jude 1:12** These are those individuals who are hidden rocks in your love feasts, sumptuously feasting with you without fear, as shepherds leading themselves to pasture, waterless clouds carried along by winds, autumn trees without fruit, having died twice, rooted up;

^{KJV} **Jude 1:12** 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;

TRANSLATION HIGHLIGHTS

These same reversionistic believers are compared to hidden rocks under the ocean. This picture of a reef points to their hypocrisy as they lay in wait to shipwreck you. You hold them dear in your highest spiritual affections (*agape* love), assuming they are making progress in the spiritual life with you, but they are lying quietly under the surface of things trying to destroy you. They feast with you (Customary Present tense) and engage in other social activities, but while they do so they are disguising how they really feel about you. As a group they make it a practice to shepherd themselves (Iterative Present tense), which means they have rejected the authority of a trained pastor-teacher and are pursuing the heresy of “plurality of elders.” They are a bunch of ignorant, arrogant believers who are in a state of spiritual rebellion.

They are waterless clouds, meaning they have a thin veneer or mist of doctrine but nothing of any lasting substance. They are carried away (Pictorial Present tense) by the winds of false doctrine. They are autumn trees (Gk: dendrons), meaning they are connected to Christ the Root, but it is late in the season and they are still without fruit (Latin: no fructose). This means they have produced no spiritual production that meets divine standards. They have died twice (Culminative Aorist tense): the 1st death is their lack of divine production, the 2nd death is the *sin unto death*. The sin unto death, however, was not administered until they had suffered maximum divine discipline (Dramatic Aorist tense). They were pulled out by the roots as a warning before they were finally destroyed.

RELEVANT OPINIONS

“Feasts of charity” is *agape*, the word for God’s love. It was used of the love feasts in the early Christian church, a fellowship meal eaten by Christians when they came together for worship. It was eaten at the local church, which in the first century always was in a person’s home. (K. Wuest) The most fatal form of selfishness is the selfishness which takes advantage of religion, and assumes the cloak of spirituality. Mark Jude’s lurid picture of the brood of deceits, sensualities, and blasphemies that spring from it. Study, too, his equally lurid picture of the degradation, the emptiness, the death-in-life of such a life – the treacherous hopes like rainless clouds with which it beguiles and embitters, the barrenness worse than that of exhausted autumnal trees to which it is doomed, the shame which is the issue of its passionate license. (S. Salmond) As clouds which seem to be charged with refreshing showers, but are borne past and yield no rain. (M. Vincent)

The reference is to autumn trees without fruit, at the time at which they are expected to have fruit. So these false teachers, men from whom one might expect the ministration of the Word, are as devoid of spiritual food for the saints as are these autumn trees without fruit. These trees are described as twice dead. (K. Wuest) They are often looked upon as leaders of Christian thought and champions of truth and righteousness. But underlying all they say and do, there is the open, or covert, denial of everything that really makes for godliness ... They who should feed the sheep and lambs of Christ’s flock, fleece them instead, and look upon them as those whose place it is to contribute to their honor, wealth, and dignity. (H. Ironside) How could a tree be blamed for being “akarpon?” It is because it might have been, and ought to have been a fruit-bearing tree, that it is rooted up. (W. Nicoll) The sheep provide them with meat and wool, but they do not tend

the sheep. Similarly the false teachers are making a good living out of the church. (R. Bauckham)

On a purely contextual level, it seems evident that Jude is first referring to a common meal. Although the word agapais is quite literally “loves,” it is closely connected by Jude to the participial form of suneuôcheomai (“feast together”), which occurs only here and in 2 Pet 2:13. For this reason, and since Jude and Peter cite identical thematic content, it seems safe to assume that both writers have the same thing in mind. Aside from this evidence (and the witness of the early church in the post-apostolic era, to which we will turn shortly), no scholar seems to question that Jude is using agapais as an approximate term for a Christian feast. The disagreement is over whether agapais is a term that designates merely a common meal, or is, in fact, a synonym for the Lord’s Supper. (E. Svendsen) There is nothing to suggest that the love feast was a separate kind of meal from the Lord’s Supper, and it seems more probable that these were two different names for the same occasion. (I. Marshall, Last Supper and Lord’s Supper).

It is indeed more difficult to understand Jude’s anxiety about ungodly men partaking of this meal if it is not the Lord’s Supper and if it does not include the bread and cup. It seems best, therefore, to view Jude’s Agape as the Lord’s Supper itself. Jude’s relevance to the issue of the common meal in the Lord’s Supper is twofold. First, Jude offers non-Pauline corroboration about the Supper. The fact that Jude, in writing to his churches, can refer to a church practice that is similar to Paul’s is revealing in that it implies the universality of this practice. Not only was this participation in a common meal likely the practice of every Pauline church, it was, as Jude 12 indicates, likely the practice of every apostolic church. It seems best then to conclude that the Agape in Jude corroborates the “Lord’s Supper” in Paul as a common meal which served as a setting for the bread and cup, and which was practiced universally by the apostolic church. (E. Svendsen)

Jude 1:12 These (Subj. Nom.) same individuals (Nom. Spec.; reversionists) are (εἰμί, PAI3P, Descriptive) hidden rocks under the ocean (Pred. Nom.; reef, hypocrites) in the sphere of your (Gen. Rel.) spiritual affections (Loc. Sph.; those dear to you that you thought were making progress in the spiritual life but who are really trying to shipwreck you), feasting with you (συνευωχέομαι, PPtC.NMP, Customary, Modal, Deponent; social life) impudently (Adv. Manner; disguising their true feelings about you), shepherding (ποιμαίνω, PAPtC.NMP, Iterative, Circumstantial; tending to) themselves (Acc. Dir. Obj.; not under the authority of a pastor, but instead following the ‘pluality of elders’ heresy), waterless (Descr. Nom.; no rain) clouds (Nom. Appos.; having a thin veneer of doctrine but nothing of true substance in their soul) carried away (παραφέρω, PPtC.NFP, Pictorial, Attributive; misled) by winds (Abl. Means; false doctrine), autumn (Descr. Nom.) trees (Nom. Appos.; connected to Christ the Root) without fruit (Nom. Spec.; no spiritual production), having died (ἀποθνήσκω, AAPtC.NNP, Culminative, Result) twice (numeral; 1st death, no divine good; 2nd death, sin unto death) after being uprooted

(ἐκρίζω, APPTc.NNP, Dramatic, Temporal; maximum divine discipline: pulled out by the roots),

^{BGT} **Jude 1:12** Οὗτοί εἰσιν οἱ ἐν ταῖς ἀγάπαις ὑμῶν σπιλάδες συνευχόμενοι ἀφόβως, ἑαυτοὺς ποιμαίνοντες, νεφέλαι ἄνυδροι ὑπὸ ἀνέμων παραφερόμεναι, δένδρα φθινοπωρινὰ ἄκαρπα δις ἀποθανόντα ἐκρίζωθέντα,

^{VUL} **Jude 1:12** hii sunt in epulis suis maculae convivantes sine timore semet ipsos pascentes nubes sine aqua quae a ventis circumferuntur arbores autumnales infructuosae bis mortuae eradicatae

LWB Jude 1:13 Savage waves [fragmented and violently opposed to authority] of the sea [emotional instability], splashing up like foam their own shames [from mental attitude sins to all sorts of degenerate behavior], wandering comets [their purpose in life destroyed], for which the blackness [blackout of the soul] of the darkness [self-induced misery and severe divine discipline] has been reserved for an age [for the remainder of their life until they die the sin unto death].

^{KW} **Jude 1:13** Wild, untamed sea waves, foaming up their own shames, wandering meteors, for whom the blackness of the darkness has been reserved forever.

^{KJV} **Jude 1:13** Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever.

TRANSLATION HIGHLIGHTS

These reversionists are wild, untamed and completely opposed to authority of any kind. They are living a fragmented, emotionally unstable life - as portrayed by the continual rolling waves of a stormy sea. Their mental attitude sins and overt sins continually splash up like the foam of a violent surf (Pictorial Present tense). During a storm, everything from foam to waves carrying marine life and debris into the air can be seen. A lot can be seen above the surface of a storm, but considerable agitation is also occurring under the surface. The same was true of these reversionists. They committed everything from habitual mental attitude sins (invisible) to verbal sins (heard) to despicable overt sins (seen). Their lives are like wandering comets (Latin: confusion), having no direction or purpose in life. They have been violently removed from their original orbit and are headed for destruction. Not only did they not make any forward progress in the spiritual life, but they went in the opposite direction (reverse-process) and pursued multiple gates in Satan's cosmic system.

Their state of blackout of the soul (Latin: errant) and immense unhappiness and gloom (horror, loneliness, despair) has been observed (Intensive Perfect tense) for a very long time. If something drastic doesn't happen soon, they will more than likely spend the rest of their lives on earth in cosmic darkness. Comets or meteors keep on moving into outer darkness; they don't stop until they burn-out or crash into something and are destroyed. There is no end to outer darkness; it keeps going in both space and time. Reversionistic believers can likewise head in that direction and never turn back. "Aion" can be translated as "forever," "unto the ages," or "for a very long time" - to name just a few. The blackness of darkness in the context of the universe almost transcends time and enters space. Some commentators believe these individuals

are unbelievers and translate “ages” as “forever” and “blackness” as “hell.” I disagree with that interpretation and prefer spiritual darkness or blackout of the soul “for a very long time.” Is Jude referring to a state of their soul, a place in the netherworld, or both?

RELEVANT OPINIONS

The idea expressed is not so much that of suddenness as that of certainty and irreversibility. It is the doom which Christ Himself pronounces to be *prepared*, and therefore, inevitable and perpetual. (S. Salmond) The awful thing is that the natural man is quite blind to the blindness of his heart which is insensibly leading him to “the blackness of darkness for ever.” That is why the vast majority live so securely and peacefully. (A. Pink) Jude has evoked a swift, bold picture of the men he is castigating. They are as dangerous as sunken rocks, as selfish as perverted shepherds, as useless as rainless clouds, as dead as barren trees, as dirty as the foaming sea, and as certain of doom as the fallen angels. (M. Green) These men defied the authority of their rulers, made themselves their own shepherds, and yet feared no harm. (Driver, Plummer, Briggs)

Impatient of restraint or rebuke of any kind, they are next likened to raging waves of the sea ... planets hurled out of their natural orbit, flaring brilliantly for a moment, then plunging off at a tangent into ever-deepening darkness as they rush through the fathomless depths of space farther and farther from the Source of light. (H. Ironside) An unpredictable star would provide no guidance for navigation; so false teachers are useless and untrustworthy. (F. Gaebelein) These “wandering stars” Jude takes as an image of the false teachers who stray from the path of obedience to God in order deliberately to entice others into sin ... Fixed stars are images of righteous men who observe God’s laws and the planets represent men who have strayed from God and abandoned His laws. (R. Bauckham)

Jude 1:13 Savage (Descr. Nom.; wild, untamed, fragmented life) waves (Pred. Nom.; violently opposed to authority) of the sea (Poss. Gen.; emotional instability), splashing up like foam (ἐπαφρίζω, PAPtc.NNP, Pictorial, Modal) their own (Poss. Gen.) shames (Acc. Dir. Obj.; disgrace, from mental attitude sins to drug addiction), wandering (Descr. Nom.) comets (Pred. Nom.; meteors, their purpose in life destroyed) for which (Dat. Disadv.) the blackness (Descr. Nom.; blackout of the soul) of the darkness (Adv. Gen. Ref.; gloom, murky netherworld) has been reserved (τηρέω, Perf.PI3S, Intensive) for an age (Acc. Extent of Time; a very long time, for the remainder of their existence before they burn-out).

^{BGT} **Jude 1:13** κύματα ἄγρια θαλάσσης ἐπαφρίζοντα τὰς ἑαυτῶν αἰσχύνας, ἀστέρες πλανῆται οἷς ὁ ζόφος τοῦ σκότους εἰς αἰῶνα τετήρηται.

^{VUL} **Jude 1:13** fluctus feri maris despumantes suas confusiones sidera errantia quibus procella tenebrarum in aeternum

LWB **Jude 1:14** And Enoch also, the seventh [generation] from Adam, prophesied about these [apostates during the Tribulation], saying: Behold, the Lord is coming with myriads of His saints,

KW **Jude 1:14** And there prophesied also with respect to these the seventh from Adam, Enoch, saying, Behold, there comes the Lord with His holy myriads,

KJV **Jude 1:14** And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints,

TRANSLATION HIGHLIGHTS

Enoch, the seventh generation from Adam, prophesied (Constative Aorist tense) about apostates during the Tribulation. He said (Historical Present tense): Behold, the Lord Jesus Christ is coming back to earth (Constative Aorist tense) with myriads of His saints. “Myriasin” is an unknown number, often expresses ten thousands. These saints are those who will be raptured seven years before the Lord will return at the 2nd Advent. They will accompany Him during His return for judgment. Although Jude thought the extra-biblical book of Enoch has something of value to offer his readers, he did not regard the book as part of the canon of Scripture. Genesis 5:4-20 recounts how Enoch was the “seventh from Adam.” It is rather simple: Adam to Seth to Enos to Cainan to Mahalaleel to Jared to Enoch.

RELEVANT OPINIONS

The indefinite form of the verb allows the possibility that Enoch, as one of the two witnesses, may yet deliver this prophecy to the irreverent in the great crisis at the time of the end. (A. Knoch) The book of Jude says that all the way back in the prepatriarchal age, Enoch looked for the Lord’s coming again. (W. Kaiser, Jr.) “The armies which are in heaven” include the angelic army, Old Testament saints, martyred tribulational saints, and believers of the Church Age. This will be the only army in history where the Commander in Chief, Jesus Christ, does all the fighting while the troops stand by and watch. (R.B. Thieme, Jr.) Enoch’s prophecy is not recorded in the OT because he was the seventh from Adam and thus lived long before the time when Moses wrote the Pentateuch. (R. Lenski)

Jude 1:14 And (transitional) Enoch (Subj. Nom.) also (ascensive), the seventh (ordinal; generation) from Adam (Abl. Source), prophesied (προφητεύω, AAI3S, Constative) about these (Dat. Ind. Obj.; apostates during the Tribulation), saying (λέγω, PAPtc.NMS, Historical): Behold (interjection), the Lord (Subj. Nom.) is coming (έρχομαι, AAI3S, Constative, Deponent) with myriads (Dat. Measure; ten thousands) of His (Poss. Gen.) saints (Dat. Accompaniment),

BGT **Jude 1:14** Προεφήτευσεν δὲ καὶ τούτοις ἑβδομος ἀπὸ Ἀδὰμ Ἐνὼχ λέγων· ἰδοὺ ἦλθεν κύριος ἐν ἀγίαῖς μυριάσιν αὐτοῦ

^{VUL} **Jude 1:14** servata est his septimus ab Adam Enoch dicens ecce venit Dominus in sanctis milibus suis

^{LWB} **Jude 1:15** To execute judgment [baptism of fire] against all [Tribulation unbelievers] and expose all souls [Tribulation believers] concerning all their impious production [human good] which they have impiously committed and concerning all the harsh things which these impious sinners have spoken against Him [verbal sins].

^{KW} **Jude 1:15** To execute judgment against all and to effectually convict all those who are destitute of a reverential awe towards God, concerning all their works of impiety which they impiously performed and concerning all the harsh things which impious sinners spoke against Him.

^{KJV} **Jude 1:15** 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.

TRANSLATION HIGHLIGHTS

The Lord Jesus Christ will return to earth after the Tribulation to execute judgment (Culminative Aorist tense) against all unbelievers at the Great White Throne and to expose (Culminative Aorist tense) all the human good performed by believers who survived the Tribulation at the Evaluation Seat. He will take care of both groups of people who lived through Jacob's Trouble. Unbelievers will be judged for the evil deeds while believers will be evaluated for their human good. This includes both deeds committed (Constative Aorist tense) and words spoken (Constative Aorist tense) against the Lord.

RELEVANT OPINIONS

The earth – which is now being permitted to manifest its sinfulness and its unbelief and, for the most part, is living as if God did not exist – will be brought under the righteous judgment of God ... Though it is not always possible to distinguish reference to Christ's coming for the church from references to His coming to establish His earthly kingdom, there are many passages [including Jude 1:14-15] which clearly present a premillennial coming at the close of the great tribulation to judge the world and to bring in the righteous reign of the King. (J. Walvoord)

Jude 1:15 To execute (ποιῆσαι, AAIInf., Culminative, Purpose) judgment (Adv. Acc.; baptism of fire) against all (Obj. Gen.; Tribulation unbelievers at the Great White Throne) and (connective) expose (ἐλέγχω, AAIInf., Culminative, Purpose; convict, bring to light) all (Gen. Measure) souls (Acc. Dir. Obj.; Tribulation believers at the Evaluation Seat of Christ), concerning all (Gen. Measure) their (Poss. Gen.) impious production (Obj. Gen., Cognate; human good) which (Adv. Gen. Ref.) they have impiously committed (ἀσέβῳ, AAI3P, Constative) and (continuative) concerning all (Gen. Measure) the harsh (Gen. Disadv.; unpleasant, rough) things (Obj. Gen.) which (Adv. Gen.

Ref.) **these impious** (Descr. Nom.) **sinner**s (Subj. Nom.) **have spoken** (λαλέω, AAI3P, Constative) **against Him** (Dat. Ind. Obj.).

^{BGT} **Jude 1:15** ποιῆσαι κρίσιν κατὰ πάντων καὶ ἐλέγξει πάσαν ψυχὴν περὶ πάντων τῶν ἔργων ἀσεβείας αὐτῶν ὧν ἡσέβησαν καὶ περὶ πάντων τῶν σκληρῶν ὧν ἐλάλησαν κατ' αὐτοῦ ἁμαρτωλοὶ ἀσεβεῖς.

^{VUL} **Jude 1:15** facere iudicium contra omnes et arguere omnes impios de omnibus operibus impietatis eorum quibus impie egerunt et de omnibus duris quae locuti sunt contra eum peccatores impii

LWB Jude 1:16 These [reversionistic teachers] are grumblers [malecontents], faultfinders [highly critical, dissatisfied], conducting themselves according to the standards of their own lusts [patterns of sin], and their speech communicates an arrogance which flatters [appeals to the pride] others face-to-face for the sake of gain [money, power].

^{KW} **Jude 1:16** These are murmurers, complaining against their lot, ordering their course of conduct in accordance with their own passionate cravings, and their mouth speaks immoderate, extravagant things, catering to personalities for the sake of advantage.

^{KJV} **Jude 1:16** 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.

TRANSLATION HIGHLIGHTS

These reversionistic teachers (use of “outoi”) are malecontents (Latin: murmerers), always finding something wrong with every situation and every person they meet (Latin: querulous). They conduct themselves (Iterative Present tense) according to the standard of their own lust pattern. Their speech communicates an arrogance (Customary Present tense) that appeals to the pride of others and assuages their guilt complex. They flatter (Pictorial Present tense) others face-to-face for the purpose of gaining financial advantage or personal power.

RELEVANT OPINIONS

Murmurers is used of the cooing of doves. It refers, not to a loud, outspoken dissatisfaction, but to an undertone muttering. (K. Wuest) You're satisfied by nothing that befalls you; you complain at everything. You don't want what you've got, you long for what you haven't got. In winter you wish it were summer, and in summer that it were winter. You are like the sick folk, hard to please. (Andy Capp) This whole spirit of grumbling is condemned roundly in James 1:13. It is to insult God who gives us all things; it is to forget that whatever befalls us, nothing can separate from His love, nor deprive us of that most priceless of all treasures, the Lord's presence in our lives. (M. Green)

The deification of humanity and the humanizing of Deity in the minds of men is the natural outcome of all this. (H. Ironside) There is nothing worse than for people to complain about their lot in life, but these men are doing more. They are repining, complaining, finding fault with their allotments under the providence of God. It is easy to compare one's case with someone else. It is

then easy to blame God for not having made the circumstance different. (R. Lightner) Arrogance and servility are near of kin. The booster is half-brother to the parasite. (S. Salmond)

Jude 1:16 These (Subj. Nom.; apostates, reversionistic teachers) are (εἰμί, PAI3P, Descriptive) grumblers (Pred. Nom.; malecontents), faultfinders (Pred. Nom.; highly critical dissatisfied nitpickers), conducting themselves (πορεύομαι, PMPTc.NMP, Iterative, Modal, Deponent) according to the standards of their own (Poss. Gen.) lusts (Adv. Acc.; pattern of sin), and (continuative) their (Poss. Gen.) speech (Subj. Nom.) communicates (λαλέω, PAI3S, Customary) an arrogance (Acc. Dir. Obj.) which flatters (θαυμάζω, PAPtc.NMP, Pictorial, Attributive; appeals to the pride, assuages guilt complexes) others face-to-face (Acc. Dir. Obj.) for the sake of (Prep. Gen.) gain (Gen. Purpose; money, power).

BGT **Jude 1:16** Οὗτοί εἰσιν γογγυσταὶ μεμψίμοιροι κατὰ τὰς ἐπιθυμίας ἑαυτῶν πορευόμενοι, καὶ τὸ στόμα αὐτῶν λαλεῖ ὑπέρογκα, θαυμάζοντες πρόσωπα ὠφελείας χάριν.

VUL **Jude 1:16** hii sunt murmuratores querellosi secundum desideria sua ambulantes et os illorum loquitur superba mirantes personas quaestus causa

LWB **Jude 1:17** Now you, beloved [members of the royal family], remember the doctrines which were previously taught by the apostles of our Lord Jesus Christ,

KW **Jude 1:17** But, as for you, divinely loved ones, remember the words which were spoken previously by the apostles of our Lord Jesus Christ,

KJV **Jude 1:17** But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ;

TRANSLATION HIGHLIGHTS

Jude addresses the members of the royal family of God in a completely different manner than the reversionists, calling them “beloved.” He commands them to remember (Imperative mood) the doctrines which the apostles of the Lord Jesus Christ had previously taught them (Intensive Perfect tense). The information Jude has been giving them is not new; they have heard it before from a number of apostles. These prophecies were destined to happen in their time as a primary reference and in our near future as a secondary reference.

RELEVANT OPINIONS

You and I should know the Word of God so that our memories can call it up when we need to have these great truths brought to our attention ... I do not believe that you can stand for God in this world without tripping up unless you have a knowledge of the Word of God – it is essential. I have seen individual after individual, both men and women, trip up and fall in their Christian

walk. I can attribute every such instance that I know of to a lack of knowledge of the Word of God. How important it is for us to know what the Word of God has to say. (J. McGee)

Jude 1:17 Now (transitional) you (Subj. Nom.), beloved (Voc. Address; members of the royal family), remember (μιμνήσκομαι, APImp.2P Constative, Command, Deponent) the doctrines (Obj. Gen.) which were previously taught (προλέγω, Perf.PPtc.GNP, Intensive, Attributive; mentioned, communicated) by the apostles (Abl. Agency) of our Lord Jesus Christ (Gen. Rel.),

^{BGT} **Jude 1:17** ὑμεῖς δέ, ἀγαπητοί, μνήσθητε τῶν ῥημάτων τῶν προειρημένων ὑπὸ τῶν ἀποστόλων τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ

^{VUL} **Jude 1:17** vos autem carissimi memores estote verborum quae praedicta sunt ab apostolis Domini nostri Iesu Christi

LWB Jude 1:18 How they told you that during the end time [prior to the rapture] there will be mockers [unbelievers rejecting authority] who will conduct themselves according to the standards of their own impious lusts [area of weakness in their old sin nature].

^{KW} **Jude 1:18** That they were saying to you, In the last time there shall be mockers ordering their course of conduct in accordance with their own passionate cravings which are destitute of reverential awe towards God.

^{KJV} **Jude 1:18** How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts.

TRANSLATION HIGHLIGHTS

The apostles had told them in summary form on many occasions (Iterative Imperfect tense) that during the end time, just prior to the rapture of the Church, there would be mockers who would reject all legitimate authority (Predictive Future tense). These mockers (unbelievers) will conduct themselves (Futuristic Present tense) according to the dictates of their own norms and standards instead of divine standards. Their standards will be quite low compared to God's, since they will be based on the impious lusts of their old sin nature. I classify this group as "unbelievers" because the reference continues in verse 19 where they are described as not having a human spirit; which means they must be unbelievers.

RELEVANT OPINIONS

It seems clear from the next verse that they laughed at those who refused to go with them in the path of their own lusts; men who still had scruples and "old-fashioned" or puritanical standards, unlike the superior, spiritual Christians such as themselves, who were exploiting their Christian freedom! The false teachers were claiming to be so Spirit-filled that there was no room for law in their Christian lives. They claimed that grace was so abundant that their sin provided greater occasion for it. They claimed that the salvation of the soul is what matters, and that what a man

does with his body is immaterial, for it is bound to perish. Those who fussed about sexual purity seemed to them astonishingly naïve. (M. Green)

None of the NT epistles are concerned with the Great Tribulation which follows the taking away of the Church; for the Tribulation has to do with Israel and the Nations. The Church is warned by an overwhelming body of Scripture against a coming apostasy and that false teaching which is to characterize her “last days” upon the earth. (L. Chafer) Man makes things of time and sense his chief good, and the pleasing of himself his supreme end. That is why his affections are termed “ungodly lusts” – they turn man away from God. Man has no relish for His holiness, no desire for fellowship with Him, and no wish to retain Him in his thoughts. (A. Pink)

Jude 1:18 How (explanatory) they told (λέγω, Imperf.AI3P, Iterative) you (Dat. Ind. Obj.) that (introductory) during the end (Gen. Spec.; last) time (Gen. Extent of Time) there will be (εἰμί, FMI3P, Predictive) mockers (Pred. Nom.; rejecting authority) who will conduct themselves (πορεύομαι, PMPTc.NMP, Futuristic, Substantial, Deponent) according to the standards of their own (Poss. Gen.) impious (Gen. Descr.) lusts (Adv. Acc.; area of weakness in their old sin natures).

^{BGT} **Jude 1:18** ὅτι ἔλεγον ὑμῖν· [ὅτι] ἐπ' ἐσχάτου [τοῦ] χρόνου ἔσονται ἐμπαῖκται κατὰ τὰς ἑαυτῶν ἐπιθυμίας πορευόμενοι τῶν ἀσεβειῶν.

^{VUL} **Jude 1:18** quia dicebant vobis quoniam in novissimo tempore venient inlusores secundum sua desideria ambulantes impietatum

LWB Jude 1:19 These [apostates] are those who cause divisions [trouble-makers], soulish [dichotomous, not tricotomous], not having a human spirit [body and soul only].

^{KW} **Jude 1:19** These are those individuals who cause divisions, egocentric, not holding the spirit [the human spirit, that is, being egocentric, they ignore their human spirit which has to do with the spiritual, religious part of a person's life].

^{KJV} **Jude 1:19** These be they who separate themselves, sensual, having not the Spirit.

TRANSLATION HIGHLIGHTS

These apostates are the type who cause divisions in the church (Customary Present tense), making trouble everywhere they go. They are soulish, meaning they have no spiritual life. They do not have a human spirit, which means they have a body and soul only. In theological terms, this means they are dichotomous, not tricotomous. By not having a human spirit, they are unbelievers. Some commentators believe this is a reference to the Holy Spirit. If that is true, they are still unbelievers, since all believers are indwelt by the Holy Spirit. A few commentators, primarily Arminians, reject the idea of dichotomy. This is similar to a heretical viewpoint spread by many in the modern version of the charismatic movement.

RELEVANT OPINIONS

Jude now connected the prophecy of the apostles to his own readers with the term “these.” (T. Schreiner) The false teachers are so absorbed in their lower sensuous nature that they no longer possessed, in any real sense of the word, that element in man’s compound being, which is itself spiritual, and capable therefore of communion with the Divine Spirit. (K. Wuest) In contrast to the nonbelievers, who do not have the Holy Spirit and who have caused divisions, these “dear friends” are warned that they must keep themselves in God’s love. If being kept in God’s love is the necessary and inevitable result of regeneration, why are they commanded to keep themselves? Surely the command implies that they may not. (J. Dillow) The soulish man is the unsaved person while the spiritual man is one whose life is properly related to God. (C. Ryrie)

This is especially suitable for the interpretation of the false teachers as Gnostics; they classify themselves as pneumatics and the ordinary Christians as psychics ... Since they still participate in the common fellowship meals (v. 12), Jude cannot mean that they have gone into complete schism, but that they gather their own faction within the church, like Korah (v. 11). The tendency of their teaching is divisive because it creates an elitist group who regard themselves as those who truly possess the Spirit. (R. Bauckham) Even Christians who are living outside the will of God and are subject to God’s chastisement nevertheless have bodies which are the temples of the Holy Spirit. (K. Wuest)

Jude 1:19 These (Subj. Nom.; apostates) are (εἰμί, PAI3P, Descriptive) those who cause divisions (ἀποδιορίζω, PAPtc.NMP, Customary, Substantival, Articular; trouble-makers), soulish (Pred. Nom.; dichotomous not tricotomous), not (neg. particle) having (ἔχω, PAPtc.NMP, Descriptive, Attributive) a human spirit (Acc. Dir. Obj.; body and soul only).

^{BGT} **Jude 1:19** Οὗτοί ἐσιν οἱ ἀποδιορίζοντες, ψυχικοί, πνεῦμα μὴ ἔχοντες.

^{VUL} **Jude 1:19** hii sunt qui segregant animales Spiritum non habentes

LWB Jude 1:20 But you, beloved [members of the royal family], keep building upon yourselves [daily function of the *grace apparatus for perception which builds an edification complex of the soul*] by means of your divine body of doctrine, praying regularly by means of the Holy Spirit.

^{KW} **Jude 1:20** But, as for you, divinely loved ones, building yourselves up constantly in the sphere of and by means of your most holy Faith, and as constantly praying in the sphere of and by means of the Holy Spirit,

^{KJV} **Jude 1:20** But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost,

TRANSLATION HIGHLIGHTS

In contrast to the apostates, Jude commands his fellow members of the royal family (Imperative Participle) to keep building on the doctrinal structure in their soul. The way to do this is through the function of the *grace apparatus for perception*. If consistent over a period of years, a believer can build a doctrinal structure in the soul (Latin: super-edification) which is impervious to the world, the flesh, and the devil. This can be done by the intake, metabolization and application of Bible doctrine in your soul. The possessive means you must make this doctrine your very own. Jude also recommends praying regularly (Iterative Present tense) by means of the Holy Spirit. Prayer under grace is to be offered to the Father, in the name of His Son, Jesus Christ, and in the power of the Holy Spirit.

RELEVANT OPINIONS

“Faith” does not refer to faith as exercised by the saint, for it is described as “most holy,” but to the Christian faith, Christianity. (K. Wuest) The Christian life, too, is necessarily a progressive life. Growth is its security against decay, and its protection against temptation. And the prayer that nourishes and strengthens is prayer in the Holy Spirit. (S. Salmond) All true prayer is exercised in the sphere of the Holy Spirit, motivated and empowered by Him. That means that if the saint expects to really pray, he must be Spirit-filled or Spirit-controlled. The fullness of the Holy Spirit is the prerequisite to effectual praying. We pray by means of the Holy Spirit, in dependence upon Him. (K. Wuest) It is reasonable to believe that since Christ’s ministry both on earth and in heaven was and is so much one of prayer, the one in whom He dwells will normally be moved to prayer. (J. Walvoord)

Building up yourselves on your most holy faith means that you *study* the Word of God. It is my conviction that since God gave to us 66 books, He meant that we are to study all 66 of them – not just John 3 or John 14 and other favorite passages. Oh, how many Bible classes go over and over the same books: John, Romans, maybe Ephesians, and they don’t miss Revelation. Do not misunderstand me, all those books are very important, but what about the other 62 books? Why don’t we study all of them? My friend, if you are going to build up yourself on your most holy faith, you must have the total Word of God ... You cannot just pull out one of two little verses and think you have a good knowledge of the Bible. It is a tragedy to build a system of doctrine based on a few isolated verses drawn out of the Scriptures. (J. McGee)

Jude 1:20 But (contrast) you (Subj. Nom.), beloved (Voc. Address; members of the royal family), keep building upon (ἐποικοδομέω, PAPtc.NMP, Iterative, Imperative; daily function of the *grace apparatus for perception* which builds an *edification complex of the soul*) yourselves (Acc. Dir. Obj.) by means of your (Poss. Gen.) divine (Dat. Spec.; holy) body of doctrine (Instr. Means), praying regularly (προσεύχομαι, PMPTc.NMP, Iterative, Modal, Deponent) by means of the Holy Spirit (Instr. Means, Loc. Sph.).

^{BGT} **Jude 1:20** ὑμεῖς δέ, ἀγαπητοί, ἐποικοδομοῦντες ἑαυτοὺς τῇ ἀγιωτάτῃ ὑμῶν πίστει, ἐν πνεύματι ἀγίῳ προσευχόμενοι,

^{VUL} **Jude 1:20** vos autem carissimi supraedificantes vosmet ipsos sanctissimae vestrae fidei in Spiritu Sancto orantes

^{LWB} **Jude 1:21** Keep yourselves in the love complex of God, waiting with anticipation for the mercy of our Lord Jesus Christ resulting in eternal life.

^{KW} **Jude 1:21** With watchful care keep yourselves within the sphere of God's love, expectantly looking for the mercy of our Lord Jesus Christ resulting in life eternal.

^{KJV} **Jude 1:21** Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

TRANSLATION HIGHLIGHTS

Jude adds another command (Imperative mood) to the short letter he is about to finish. He tells his fellow believers to guard themselves inside the sphere of *agape* love. This is a command to reside and function inside the love complex of God. While they are doing this, they should also wait with keen anticipation (Iterative Present tense) for the mercy of our Lord Jesus Christ. The eventual result of His mercy is eternal life. "Eternal" is an endless quality of life which believers will enjoy forever, in contrast to unbelievers who will live in darkness forever. Human responsibility (keep yourselves) and divine sovereignty (mercy of Christ) are presented in the same passage.

RELEVANT OPINIONS

It was by flagrant disobedience that the false teachers had fallen out of love with Him, and thus, inevitably, with men as well. (M. Green) Where He is grieved by a careless demeanor and loose ways He no longer establishes the soul in the truth, but His activity is manifested in bringing home to the conscience the sin and failure that have dishonored the Lord. Therefore, if there would be growth in the knowledge of His Word, there must be a walk in the power of the Spirit ungrieved. (H. Ironside) Jude exhorts his readers, leaving the unmistakeable impression that someone might *not* keep himself or herself in the love of God. Clearly that is not God's providential love; it is pretty difficult to escape that. Nor is this God's yearning love, reflecting His salvific stance toward our fallen race. Nor is it His eternal, elective love ... Christ tells us to remain in His love by exactly the same means that He remains in His Father's love – by obedience. (D. Carson)

Jude 1:21 Keep (τηρέω, AAImp.2P, Constative, Command; guard) yourselves (Acc. Dir. Obj.) in the love complex (Loc. Sph.) of God (Poss. Gen.), waiting with anticipation for (προσδέχομαι, PMPTc.NMP, Iterative, Modal, Deponent) the mercy (Acc. Dir. Obj.) of our (Gen. Rel.) Lord Jesus Christ (Abl. Source) resulting in eternal (Acc. Extent of Time) life (Acc. Result).

^{BGT} **Jude 1:21** ἐαυτοὺς ἐν ἀγάπῃ θεοῦ τηρήσατε προσδεχόμενοι τὸ ἔλεος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ εἰς ζωὴν αἰώνιον.

^{VUL} **Jude 1:21** ipsos vos in dilectione Dei servate

LWB Jude 1:22 Moreover, on the one hand, with reference to some [negative reversionistic believers], keep on reproving when they take issue with [dispute against] you;

^{KW} **Jude 1:22** And on some, on the one hand, be showing mercy, on those who are in doubt; be saving them, snatching them out of the fire;

^{KJV} **Jude 1:22** And of some have compassion, making a difference:

TRANSLATION HIGHLIGHTS

On the one hand, Jude commands his fellow believers to keep on reproving (Imperative mood) those with negative volition towards the truth (Iterative Present tense), even when they argue with you and insist they are right (Temporal Participle). Some reversionistic believers will argue with you about everything in the Bible. They are negative believers who do not want to hear what you have to say. Perhaps they are elderly Christians who have been in the church a long time and therefore resent anything the “youngsters” might try to convey. In any case, don’t waste your time trying to teach them. Reprove them, but then keep your distance.

RELEVANT OPINIONS

Often what is needed is to deal with the perverted one as to his ways, rather than the teaching he has imbibed. When there is self-judgment the Paraclete can be depended on to do His blessed work of guiding into all truth. (H. Ironside) It seems certain that this verse is talking about believers in Christ who have a shaky faith, i.e., they are being influenced by the false prophets who are sowing confusion. They are not in danger of losing their salvation but they are in danger of spiritual shipwreck. They need to be restored to sound trust in the Lord, and in what they believe about biblical doctrine. (R. Lightner) “Those who dispute” refers to those who will not accept the rebuke of their fellow-Christians, but argue against it, trying to justify their behavior by means of the antinomian doctrines which the false teachers were propagating. (R. Bauckham) Some get beyond help in spite of all effort. (R. Lenski)

Jude 1:22 Moreover (adjunctive), on the one hand (correlative), with reference to some (Acc. Gen. Ref.; negative reversionistic believers), keep on reproving (ἐλεάω, PAImp.2P, Iterative, Command; show mercy) when they take issue with you (διακρίνω, PMPTc.AMP, Static, Temporal; dispute, argue against);

^{BGT} **Jude 1:22** Καὶ οὓς μὲν ἐλεᾶτε διακρινομένους,

^{VUL} **Jude 1:22** et hos quidem arguite iudicatos

LWB Jude 1:23 On the other hand, with reference to others [positive reversionistic believers], deliver *them* by snatching *them* out of the fire [giving them accurate Bible

doctrine]; on the other hand, with reference to others [negative reversionistic believers], keep on showing mercy with fear [occupation with Christ], even hating his under-garments [function in the cosmic system] which are defiled with human excrement [contaminated by sin] through the source of the flesh.

^{KW} **Jude 1:23** To others, on the other hand, be showing mercy in fear, hating even the undergarment completely defiled by the flesh.

^{KJV} **Jude 1:23** And others save with fear, pulling *them* out of the fire; hating even the garment spotted by the flesh.

TRANSLATION HIGHLIGHTS

Jude is going to cover two categories of people, positive reversionistic believers and negative reversionistic believers. When dealing with positive reverionsitic believers, he commands his fellow believers (Imperative mood) to deliver them by snatching them out of the fire (Participle of Means). This is a colorful expression for giving them accurate Bible doctrine. This category of believer knows they are in the wrong, but they can't seem to get themselves out of sin's clutches. They doubt you; they doubt the false teachers; they aren't sure who to believe. More than likely they are new Christians with no frame of reference for the true doctrines of the Bible. You can help them rebound and perhaps keep them from drastic punitive discipline.

When dealing with negative reversionistic believers, keep on showing mercy (Iterative Present tense) to them with fear. This is the same category as in verse 22, this time in contrast with reversionists who are showing signs of wanting to recover from their habitual sinning. This is a colorful way of saying, "Be occupied with Christ." In the case of negative believers, we should also hate (Dramatic Present tense) their garments which are defiled with human excrement (Intensive Perfect tense). This is a rather graphic and obnoxious way of rejecting their cosmic involvement, hating the entire system of sin and apostasy they are engaged in. Their lives are contaminated with the worst kinds of sin through the flesh and they are told to hate that system of sin.

RELEVANT OPINIONS

The resurrection of damnation is an awful spectacle. Men will be given bodies that will last forever, but bodies that are sinful and subject to pain and suffering. Like the devil and his angels, they will exist forever in the lake of fire. This compelling fact has driven men to carry the gospel to the ends of the earth so as many as possible may be snatched as brands from the burning and delivered from the wrath of God which is sure to come upon the ungodly. For the righteous, however, the doctrine of the resurrection is the basis of our hope and, although the last generation of the church will be raptured without dying, for the great majority of the world resurrection from the grave has been God's method of transforming a body suited for earth to a body that is suited for His glorious presence. (J. Walvoord) The image of fire relates to imminent destruction that is about to engulf those who are weak in faith and are being burned by sin. (S. Kistemaker) They are to have pity upon even the most abandoned heretic, but to exercise great

care while getting alongside him lest they themselves become defiled. (M. Green) The motive for avoiding the dangerous influence is fear of God's judgment on sin, since Jude's readers know that antinomian behavior will incur God's judgment. (R. Bauckham) We have such cases when erring Christians are saved from the very brink of hell by heroic measures. (R. Lenski) The picture is of under-garments that are soiled by discharges of the body. (S. Kistemaker)

Contemporary culture is becoming indifferent to the question of truth. Christians have found truth in Jesus. Jude warns of the dangers in the mixture of error with this truth. So his eloquent tract for maintaining the purity and truth of the Christian faith is needed in view of the relativity and syncretism so common today. While it must be granted that some Christians have been and are still intolerantly dogmatic about relatively minor theological issues, there is also the great danger of accepting uncritically all teaching or positions as valid and thus compromising God's once-for-all self-disclosure in Jesus. (R. Lightner) Those who are to be snatched from the fire are evidently church members who, under the influence of the false teachers, are indulging in sinful behavior, but will repent when their error is pointed out to them. It was understood everywhere in the early church that an erring brother must be rebuked and warned in a spirit of brotherly love ... Perhaps the most likely form of action is prayer, a resource available even when the danger is such that all contact with a person has to be avoided. (R. Bauckham) Jude drew a connection between such excrement and the stained tunic, which was the inner garment. Such a picture shocks the readers with how polluting and corrupting sin is. (T. Schreiner)

Jude 1:23 On the other hand (contrast), with reference to others (Acc. Gen. Ref.; positive apostates), deliver (σώζω, PAImp.2P, Static, Command) them (ellipsis) by snatching (ἀρπάζω, PAPtc.NMP, Static, Means) them (ellipsis) out of the fire (Abl. Separation; giving them the gospel); on the other hand (contrast), with reference to others (Acc. Gen. Ref.; negative believers), keep on showing mercy (ἐλεάω, PAImp.2P, Iterative, Command) with fear (Instr. Manner; occupation with Christ), even (ascensive) hating (μισέω, PAPtc.NMP, Dramatic, Modal) his (Poss. Gen.) under-garments (Acc. Dir. Obj.; clothes worn next to the skin, system of apostasy) which are defiled with human excrement (σπιλώω, Perf.PPtc.AMS, Intensive, Attributive; contaminated with sin) through the source of the flesh (Abl. Source).

^{BGT} **Jude 1:23** οὓς δὲ σώζετε ἐκ πυρὸς ἀρπάζοντες, οὓς δὲ ἐλεάτε ἐν φόβῳ μισοῦντες καὶ τὸν ἀπὸ τῆς σαρκὸς ἐσπιλωμένον χιτῶνα.

^{VUL} **Jude 1:23** illos vero salvate de igne rapientes aliis autem miseremini in timore odientes et eam quae carnalis est maculatam tunicam

LWB Jude 1:24 Now, to the One Who has the ultimate power to prevent you from stumbling [eternal security] and to establish you unblemished in the presence of His glory in the sphere of great happiness [supergrace status],

^{KW} **Jude 1:24** Now, to the One who is able to guard you from stumbling and to place you before the presence of His glory faultless in great rejoicing,

^{KJV} **Jude 1:24** 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,

TRANSLATION HIGHLIGHTS

In closing, Jude begins a doxology to the One who has the ultimate power (Gnomic Present tense) to prevent his fellow believers from stumbling in the Christian life. This is primarily a reference to God the Father providing us with eternal security, but there is a temporal element present as well. He also has the power to establish them (Culminative Aorist tense) at the end of their life on earth in an unblemished state. This is a picture of advanced spiritual growth in supergrace status. When we arrive at the Evaluation Seat of Christ, He can be there to present us in a state of great happiness. Experiential sanctification depends on our consistent, daily function in the love complex – but the Lord is ever-present to help us during our walk. He has the power to keep us from stumbling, like a sure-footed mule going down the Bright Angel Trail of the Grand Canyon.

RELEVANT OPINIONS

The risk of falling or stumbling, as it rather means, is great. Only the omnipotence of God can “keep” them from it or protect them against it, the word for “keeping” being one which expresses the idea of “guarding.” (S. Salmond) It is a dangerous thing to live for Christ in an atmosphere of false teaching and seductive morals. It is a hazardous thing to try to rescue men for the gospel out of such an environment. If you get too near the fire it will burn you; if you get too near the garment spotted with the flesh, it will defile you. Is withdrawal the answer, then? No. Advance against the forces of evil, face the dangers involved, so long as you are strong in the Lord’s might. Such is the thrust, and the context, of Jude’s final verses. (M. Green)

At the very minimum, God will cause every member of the royal family to stand blameless in a perfect resurrection body, with perfect happiness and no remorse. But minimums are not the objective. God gave you the minimum at the moment you were saved! He *wants* to give you the maximum. That is why He keeps you alive on earth. (R.B. Thieme, Jr.) There is an aspect to sanctification which is usually called ultimate sanctification, which awaits our complete glorification with resurrection bodies. Progressive sanctification is the process of maturing in a life that properly reflects our position, while ultimate sanctification occurs when our practice and position are in perfect accord. (C. Ryrie)

Jude 1:24 **Now** (transitional), **to the One** (Dat. Ind. Obj.) **Who has the ultimate power** (δύναμαι, PMPTc.DMS, Gnomic, Substantival, Deponent) **to prevent** (φυλάσσω, AAInf., Culminative, Result; keep, guard) **you** (Acc. Dir. Obj.) **from stumbling** (Adv. Acc.; eternal security) **and** (continuative) **to establish** (ἵστημι, AAInf., Culminative, Result; confirm) **you** (ellipsis) **unblemished** (Acc. Manner; blameless) **in the presence of His** (Poss. Gen.) **glory**

(Prep. Gen.) **in the sphere of great happiness** (Loc. Sph.; maximum joy in supergrace status).

^{BGT} **Jude 1:24** Τῷ δὲ δυναμένῳ φυλάξαι ὑμᾶς ἀπταιστούς καὶ στήσαι κατενώπιον τῆς δόξης αὐτοῦ ἀμώμους ἐν ἀγαλλιάσει,

^{VUL} **Jude 1:24** ei autem qui potest vos conservare sine peccato et constituere ante conspectum gloriae suae immaculatos in exultatione

LWB Jude 1:25 To the only God [the Father] our Savior, through Jesus Christ our Lord: glory, majesty, ruling power, and absolute authority from all the ages [past dispensations], including now [the Church Age dispensation], and for all ages [future dispensations]. Acknowledge it.

^{KW} **Jude 1:25** To the only God our Saviour, through Jesus Christ our Lord, be glory, majesty, might, and authority before all time, both now and forever. Amen.

^{KJV} **Jude 1:25** To the only wise God our Saviour, *be* glory and majesty, dominion and power, both now and ever. Amen.

TRANSLATION HIGHLIGHTS

Jude closes with a doxology to God the Father and the Lord Jesus Christ. He acknowledges the glory, majesty (Latin: magnificence), ruling (Latin: imperial) power, and absolute divine authority of Deity. He recognizes that these attributes existed in eternity past, now, and will continue to exist in eternity future. The use of “aion” or “age” refers to dispensations: past, present, and future.

RELEVANT OPINIONS

Of the four qualities ascribed, *glory* stresses the splendour of God, as the radiance of light, *majesty* His position, *dominion* His ability to carry out His sovereign will, and *authority* the fact that He has the absolute right to do so. These qualities have always been His and always will be, for they are the qualities of eternity which in His love He has introduced into the world of space and time which He has created. (D. Wheaton) The plural form of “aion” (ages) can only mean absolute eternity. God will receive glory not only in this age which will have an end but also in the infinite number of ages to come in the final state. There is no way to limit “aion” to result, as opposed to process. The process of glorifying God is an eternal one. (R. Morey)

Jude 1:25 To the only (Dat. Spec.) **God** (Dat. Adv.; the Father) **our** (Gen. Rel.) **Savior** (Dat. Appos.), **through Jesus Christ** (Abl. Agency) **our** (Gen. Rel.) **Lord** (Descr. Gen.): **glory** (Ind. Nom.), **majesty** (Ind. Nom.), **ruling power** (Ind. Nom.), **and** (connective) **absolute authority** (Ind. Nom.) **from all** (Gen. Measure) **the ages** (Adv. Gen. Time; past dispensations), **including** (adjunctive) **now** (Adv. Time; Church Age dispensation), **and** (connective) **for all**

(Acc. Measure) **ages** (Acc. Extent of Time; future dispensations).
Acknowledge it (asseverative particle).

^{BGT} **Jude 1:25** μόνῳ θεῷ σωτῇρι ἡμῶν διὰ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν δόξα μεγαλωσύνη κράτος καὶ ἐξουσία πρὸ παντὸς τοῦ αἰῶνος καὶ νῦν καὶ εἰς πάντας τοὺς αἰῶνας, ἀμήν.

^{VUL} **Jude 1:25** soli Deo salvatori nostro per Iesum Christum Dominum nostrum gloria magnificentia imperium et potestas ante omne saeculum et nunc et in omnia saecula amen

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