

## Notes on the Greek New Testament Day 342 – December 8<sup>th</sup> – Jude

### Introduction to Jude

#### The Structure of Jude

Jude is a true letter in form: it begins with the traditional opening formulae and was evidently written to a specific group of people and to deal with specific circumstances. The body of the work, however, is in the form of a midrash (loose exposition) on a series of scriptural references and texts. Bauckham characterises it as an 'epistolary sermon,' i.e. a sermon that Jude would have preached to those he addresses but which, due to them being at a distance, he sends in the form of a letter.

The letter is structured as follows:

- vv 1-2      Opening address of the letter
- vv 3-4      Statement of the theme
- vv 5-19     The midrash – the false teachers are people whose behaviour is condemned and whose judgment is prophesied in OT types and in prophecy through Enoch to the time of the apostles
- vv 20-23    The appeal – though far shorter than the preceding midrash, this is the main part of the letter.

#### Form and Language

Jude contains a high number of *hapax legomena* – there are 14 words found nowhere else in the NT. It is a careful composition with a lively and vigorous style. Bauckham, however, comments, "Despite his competence in Greek, the author's real intellectual background is the literature of Palestinian Judaism." In his use of the OT he shows a familiarity with the Hebrew Scriptures rather than the LXX.

Bauckham comments on Jude's extensive use of Jewish apocalyptic works and concludes that Jude "belongs to apocalyptic Jewish Christianity." Green similarly says "There can be no doubt that Jude knew and used at least two apocryphal writings, the *Assumption of Moses* and the *Book of Enoch*, and probably others as well, such as the *Testament of Naphtali* in verse 6, and the *Testament of Asher* in verse 8." Jude uses such material where it is useful to his argument: "An inspired man might well use the contemporary ideas which were not contrary to revelation."

#### Jude's Opponents

Jude clearly wrote to deal with an outbreak of false teaching (see vv. 3,4). Bauckham characterises these false teachers as 'itinerant charismatics' who had recently arrived in the church(es) to which Jude writes. They reject all moral authority: "Evidently they understand the grace of God in Christ (v 4) as a deliverance from all external moral constraint, so that the man who possesses the Spirit (v 19) becomes the only judge of his own actions (cf. v 9), subject to no other authority" (Bauckham). They seem to have indulged in immoral behaviour, especially sexual misconduct (vv 6-8, 10), maybe claiming the authority of their own visions for the way they behaved (v 8). Their real motive was greed for they looked for material support from their disciples (vv 11-12).

Bauckham says that they were not Gnostics, not even incipient Gnostics.

## Date and Authorship

Clement of Alexandria stated that the letter was written by Jude, the brother of James the Lord's brother, leader of the Jerusalem church (on James, cf. Jas 1:1; Gal 1:19; 2:9; 1 Cor 15:7). Jude is therefore one of the brothers of Jesus, the third named in Mark 6:3, the fourth in Matthew 13:55. Green comments, "Otherwise we know nothing about this Jude."

Bauckham similarly concludes, "The general character of the letter, its Jewishness, its debt to Palestinian Jewish literature and haggadic tradition, its apocalyptic perspective and exegetical methods, its concern for ethical practice more than for doctrinal belief, are all entirely consistent with authorship by Jude the brother of Jesus." He adds that the author's lack of explicit claim to the title 'brother of Jesus' or 'brother of the Lord' strongly argues against it being pseudepigraphal.

Bauckham thinks Jude may have been written as late as 90 AD. For the literary relationship between 2 Peter and Jude see the introductory notes to 2 Peter.

## Recipients

Bauckham comments, "Attempts to determine the locality of the church(es) which Jude addresses are largely guesswork." He suggests that it was written to predominantly Jewish church(es) situated in a Gentile society – maybe Syria or Egypt?

## Works frequently referenced in these notes on Jude

Bauckham, R. J. *Word Biblical Commentary: Vol 50: Jude, 2 Peter*, Dallas, Word, 1998

Green, Michael *2 Peter and Jude (Tyndale Commentary)*, Leicester, IVP, 1968

### Verse 1

Ἰούδας Ἰησοῦ Χριστοῦ δοῦλος, ἀδελφὸς δὲ  
Ἰακώβου, τοῖς ἐν θεῷ πατρὶ ἠγαπημένοις καὶ  
Ἰησοῦ Χριστῷ τετηρημένοις κλητοῖς·  
δοῦλος, ου m slave, servant

"What a change from the days before the resurrection, when His brothers did not believe in Him, but thought Him deranged (Jn 7:5; Mk 3:21,31). Now that he had become a believer, Jude's aim in life was to be utterly at the disposal of the Messiah Jesus. One of the paradoxes of Christianity is that in such glad devotion a man finds perfect freedom." Green. The phrase 'servant of Jesus Christ' occurs in other letter-openings (Rom 1:1; Phil 1:1; Jas 1:1; 2 Pet 1:1). Bauckham comments that it reflects "the idea that Christians have been bought by Christ from captivity or slavery and now belong to him as his slaves (1 Cor 7:23)" but may also carry the suggestion of a leadership role in the church: "His authority to address his readers does not rest on his kinship to Jesus, which he omits to mention, but on his commission to serve Jesus Christ."

ἠγαπημένοις Verb, perf pass ptc, m & n dat pl  
ἀγαπαω love

The reading ἠγιασμενοις (reflected in the AV) is clearly secondary. Metzger states that the reading "which is modelled upon 1 Cor 1:2 was introduced by copyists in order to avoid the difficult and unusual combination ἐν θεῷ πατρὶ ἠγαπημενοις."

"Westcott and Hort suggested that the 'in' is misplaced, and should be read before *Jesus Christ*. We could then translate, 'beloved by God the Father and kept safe in Jesus Christ.' Perhaps Jude originally left a gap after the 'in' for the appropriate place-name to be inserted, when the messenger brought his short letter round the various towns and villages where the incipient heresy had begun to spread. We could then translate, 'to those in –, beloved by God the Father, etc.'" Green.

Bauckham thinks that ἐν θεῷ πατρὶ may here have a local sense, "Jude may therefore mean that those whom God loves are taken into the intimate fellowship of God's love, embraced and enfolded by his love. To be in God's love is to be 'in God.'"

τετηρημένοις Verb, perf pass ptc, m & n dat pl  
τηρεω keep

Bauckham comments, "It is possible that all three terms with which Jude describes his readers derive from the Servant Songs of Isaiah, where Israel is described as called, loved and kept by God (called: Isa 41:9; 42:6; 48:12, 15; 49:1; 54:6; loved: 42:1; 43:4; cf. 44:2 LXX; kept: 42:6; 49:8)" Cf. 1 Jn 5:18; 1 Peter 1:5, 2 Tim 1:12. "It is interesting to compare this emphasis on Christ's keeping power with its correlative in verse 21, 'keep yourselves in the love of God'. It is God's part to keep man; but it is man's part to keep himself in the love of God. These are the two sides of Christian perseverance (cf. Phil 2:12,13)." Green. Bauckham argues that the dative Ἰησοῦ Χριστοῦ cannot mean 'by Jesus Christ' but rather means 'for Jesus Christ': "This phrase has an eschatological sense: Christians are kept safe by God for the Parousia of Jesus Christ when they will enter into their final salvation in his kingdom. (Perhaps the metaphor is: Christians are the property of Jesus Christ, kept safe for him until he comes to claim it; cf. 1 Pet 1:4, where the inheritance of Christians is kept safe [τετηρημένην] for them in heaven until, at the Parousia, they can claim it.)" Bauckham concludes, "In the light of the rest of the letter, it appears that the terms of this description have been carefully chosen. Threatened by the false teachers, these Christians are in danger of apostatizing from their calling and incurring the judgment which awaits the false teachers at the Parousia. Jude knows that the divine action in calling, loving, and keeping safe must be met by a faithful human response, and when he takes up the themes of v 1 in v 21 it is to put the other side of the matter: his readers must *keep themselves* in the love of God and faithfully *await* the salvation which will be theirs at the Parousia. The divine action does not annul this human responsibility. But in his final doxology Jude will return to the note on which he began: his confidence that the God who is their Savior through Jesus Christ can keep them safe until they come to their eschatological destiny (v 24)."

κλητος, η, ον called, invited

κλητοις has explanatory force – 'to those beloved by/in God the Father and kept by/for Jesus Christ, *namely*, to those who are called. The work of the Spirit in the heart distinguishes them as those who are the peculiar objects of the Father's redeeming love and the Son's keeping power.

### Verse 2

ἔλεος ὑμῶν καὶ εἰρήνη καὶ ἀγάπη πληθυνθείη.  
ἐλεος, ους n mercy, compassion

"Why mercy? It is rare in a greeting (cf. 2 Jn 3; 1 Tim 1:2; 2 Tim 1:2) but singularly important in these four places where it occurs, always against a background of false teaching. It is a reminder that not only at his regeneration (cf. 1 Pet 1:3), not only at the judgement (2 Tim 1:16, 18), but every day his life the Christian stands in need of the mercy of God. Nothing but unmerited mercy can meet the constant needs of habitual sinners." Green.

εἰρήνη, ης f peace

πληθυνθείη Verb, aor pass optative, 3 s

πληθυνω increase, multiply

### Verses 3-4

"It is important to notice how vv 3–4 relate to the rest of the letter. The section vv 5–19 consists of a midrash intended to establish from Scripture (and other prophecies) the statement of v 4, namely that the sin and judgment of the false teachers has been prophesied. In other words, vv 5–19 really belong to the background of Jude's petition, to his explanation of the situation which requires his appeal in v 3. The petition itself is not further explained until v 20. This means that vv 20–23 are in no sense an appendix to Jude's homily ('closing exhortations,' as commentaries sometimes call them): they are actually the section which spells out the content of Jude's petition, which v 3 announces as the purpose of the letter. Jude's appeal to his readers to contend for the faith is contained in vv 20–23." Bauckham.

### Verse 3

Ἀγαπητοί, πᾶσαν σπουδὴν ποιούμενος γράφειν ὑμῖν περὶ τῆς κοινῆς ἡμῶν σωτηρίας ἀνάγκην ἔσχον γράψαι ὑμῖν παρακαλῶν ἐπαγωνίζεσθαι τῇ ἀπαξ παραδοθείσῃ τοῖς ἁγίοις πίστει.

ἀγαπητος, η, ον beloved

σπουδη, ης f earnestness, eagerness,

zeal, haste

γραφω write

κοινος, α, ον common, in common

Some MSS read κοινῆς ὑμῶν. ἡμῶν is strongly supported.

σωτηρια, ας f salvation

ἀναγκη, ης f necessity, compulsion

ἔσχον Verb, aor act indic, 1 s & 3 pl έχω

"Jude never intended to write this letter! Proposing to write (does the present infinitive γραφειν suggest 'in a leisurely style?') about the common salvation he was driven to snatch up his pen (aorist infinitive γραψαι) by the news of a dangerous heresy. Instead of a pastoral letter, he found himself writing a broadsheet. The phrasing here suggests it was a somewhat unwelcome task, but it was needful. The true pastor is also watchman (Acts 20:28-30; Ezk 3:17-19), though this part of his duty is widely neglected in our generation, under the plea of tolerance." Green. This tends to support the authenticity of the letter, "Such a reference [to an intended letter not now written] makes little sense in a pseudepigraphal letter." Bauckham.

παρακαλεω exhort, encourage, urge  
ἐπαγωνιζομαι struggle in behalf of

Defence of the faith is both costly and agonising. "Like Paul, Jude uses the metaphor for the contest on behalf of the gospel... It should be noted that, neither for Paul nor for Jude, is this contest simply a *defense* of the gospel; it is offensive, promoting the gospel's advance and victory. Nor is the contest fought only verbally. For Paul it involves a way of life which is faithful to the gospel (Phil 1:27; 1 Tim 6:11; cf. Heb 10:32-34), and Jude's idea of contending for the faith includes the exhortations of vv 20-21. His phrase should not therefore suggest primarily the negative task of opposing the false teachers. He appeals to his readers to continue the positive exertions of Christian life in the service of the gospel. But to do this they must resist the influence of the false teachers, since the latter have betrayed the cause of the gospel and given up the struggle by denying the moral implications of the gospel." Bauckham.

ἀπαξ once, once for all time  
παραδοθειση Verb, aor pass ptc, f dat s  
παραδιδομι hand over, commit  
πιστει Noun, dat s πιστις, εως f faith

"The faith' is here a body of belief, *fides quae creditur*, as opposed to the more usual meaning of πιστις as 'trust', *fides qua creditur*... By the faith ... delivered he means the apostolic teaching and preaching which was regulative upon the Church (Acts 2:42). Indeed, in this verse, he comes very near to asserting propositional revelation, a concept widely denied today. God, he implies, has handed over to His people a recognisable body of teaching about His Son, in feeding on which they are nourished, and in rejecting which they fall. Παραδιδοναι, 'to deliver', is the word used for handing down authorised tradition in Israel (cf. 1 Cor 15:1-3; 2 Thess 3:6), and Jude is therefore saying that the Christian apostolic tradition is normative for the people of God. Apostolic teaching, not whatever be the current theological fashion, is the hallmark of authentic Christianity. The once-for-allness of the apostolic 'faith' is inescapably bound up with the particularity of the incarnation, in which God spoke to men through Jesus once and for all. And simply because Christianity is a historical religion, the witness of the original hearers and their circle, the apostles, is determinative of what we can know about Jesus. We cannot get behind the New Testament teaching, nor can we get beyond it, though we must interpret it to each successive generation." Green.

Bauckham comments, "Jude's concern is especially with the moral implications of the gospel (not with doctrinal orthodoxy; hence the idea that 'the faith' means a set of doctrinal formulae is quite inappropriate). No doubt he has in mind particularly the instruction in Christian conduct which accompanied the gospel in the initial teaching given by the apostles, but he refers to the gospel itself, ἡ πίστις, because it is the gospel itself for which his readers will be fighting when they remain faithful to its moral demand and resist the antinomianism of the false teachers."

#### Verse 4

παρεισέδυσαν γάρ τινες ἄνθρωποι, οἱ πάλαι προγεγραμμένοι εἰς τοῦτο τὸ κρίμα, ἀσεβεῖς, τὴν τοῦ θεοῦ ἡμῶν χάριτα μετατιθέντες εἰς ἀσέλγειαν καὶ τὸν μόνον δεσπότην καὶ κύριον ἡμῶν Ἰησοῦν Χριστὸν ἀρνούμενοι.

παρεισδυνω sneak in under false pretences

"The rare word παρεισδυνω (lit. 'to slip in secretly') is similar to the παρεισαγω ('smuggle in secretly') of 2 Peter 2:1, Galatians 2:4. It is a sinister and secretive word." Green.

"Jude's language suggests that the troublemakers were itinerant prophets or teachers, perhaps with a group of followers. Such wandering teachers were a feature of early Christianity, as of the contemporary religious world in general, and frequently occur in early Christian literature as the cause of trouble in the churches (Matt 7:15; 2 Cor 10-11; 1 John 4:1; 2 John 10; *Did.* 11-12; Ign. *Eph.* 9:1)." Bauckham.

παλαι adv long ago, formerly, all this time  
προγεγραμμένοι Verb, perf pass ptc, m nom  
pl προγραφω write beforehand

May be a reference to the *Book of Enoch* (cf. v.14), or to material similar to that found at Qumran.

κριμα, τος n judgement, condemnation

"The use of τοῦτο will seem more natural once it is seen that v 4 is the announcement of the theme which Jude expounds in vv 5-19... Thus τοῦτο τὸ κρίμα refers to the condemnation at the Parousia, which is prophesied typologically in vv 5-7, 11, and directly in vv 14-15." Bauckham.

ἄσεβεῖς Adjective, m/f nom/acc pl ἄσεβης,  
ες godless, impious

A keynote of the epistle, cf. vv 15, 18. "In ... Jewish usage the basic sense of irreverence is given a strong ethical direction. Because, for the Jew, God's commandments regulate the whole of man's conduct, the irreverent attitude to God is manifested in unrighteous conduct." Bauckham.

μετατιθημι remove, set aside  
ἀσελγεια, ας f sensuality, vice

"The grace of God is that free favor of God which the Christian experiences through Jesus Christ, forgiving him and liberating him from sin and the condemnation of the Law. (The word χάρις in this sense, though typical of Pauline theology, is not a uniquely Pauline term: cf. John 1:14, 16; Heb 4:16; 10:29; 12:15; 1 Pet. 1:10; *1 Clem* 16:17.) Jude complains that the false teachers pervert this grace into ἀσελγεια 'immorality,' which in the Greek of this period designates sensual indulgence, especially sexual immorality (cf. 1 Pet. 4:3; Rom 13:13; 2 Cor 12:21). In other words, they interpret the Christian's liberation by God's grace as liberation from all moral restraint (cf. 2 Pet 2:19). They justify immoral behavior by an antinomian doctrine.

"The danger of such a libertine misinterpretation of Christian freedom was recognized in primitive Christianity, by Paul (Rom 3:8; 6:1, 15; Gal 5:13) and others (1 Pet 2:16), and apparently realized at Corinth in Paul's time (1 Cor 5:1-6; 6:12-20; 10:23) and in the churches of Asia when Revelation was written (Rev 2:14, 20). The libertinism in Jude's churches has a good deal in common with that at Corinth (see also v 19), and there is some ground for thinking that in both cases it was Paul's own teaching on Christian freedom from the Law which was exaggerated and distorted." Bauckham.

μονος, η, ον adj only, alone  
δεσποτης, ου m Lord, Master

Does δεσπότην refer to Jesus or to God? 2 Peter 2:1 evidently understood it of Christ. The term is appropriate to Jesus as master of his household slaves.

ἄρνεομαι deny, disown, renounce

Cf. Titus 1:16. The focus in what follows is primarily on *ethical* rather than doctrinal denial.

### Verses 3-4 Postscript

"Jude's appeal to contend for the faith is not further developed until vv 20-23, in which he will explain what it involves." Bauckham.

### Verse 5

ὑπομνησαι δὲ ὑμᾶς βούλομαι, εἰδότας ὑμᾶς ἅπαξ πάντα, ὅτι Ἰησοῦς λαὸν ἐκ γῆς Αἰγύπτου σώσας τὸ δεύτερον τοὺς μὴ πιστεύσαντας ἀπόλεσεν,

ὑπομνησαι Verb, aor act infin ὑπομνησκω  
remind

βουλομαι want, desire, wish, intend, plan

"He appears to refer to some apostolic tradition denouncing false teaching in which they, like the recipients of 2 Peter, had been instructed. Such tracts may even have been called ὑπομνηματα, 'reminders'. Certainly both Jude (here and verse 17) and 2 Peter (1:12, 13, 15; 3:1, 2, etc.) lay great emphasis on 'reminders'." Green. Bauckham comments, "'Reminding' and 'remembering' (v 17) are essential to biblical religion as grounded in God's acts in history."

εἰδότας Verb, perf act ptc, m acc pl οἶδα

The text of this verse is uncertain both in the positioning of ἅπαξ and in regard to who is said to have saved a people from Egypt.

ἅπαξ is placed by some MSS (x 1739 *al*) after κύριος, but Baukham thinks this reading "should probably be seen as an attempt to supply a 'first time' corresponding to the difficult τὸ δεύτερον, 'the second occasion.' The opposition to τὸ δεύτερον is possible ... but ἅπαξ strictly means 'once only' rather than 'first in a series,' and v 3 supports the connection with εἰδότας, 'having been informed.'" Baukham therefore reads, 'though you have been warned of things once for all... ', recalling the description of the apostolic faith in v 3 – though he admits that this then creates difficulties for understanding the force of τὸ δεύτερον.

The one said to have saved a people out of Egypt is variously [ὁ] κύριος, ὁ θεός, Ἰησοῦς, θεός Χριστός. The UBS committee preferred the reading κύριος, including the definite article in square brackets. Metzger, however, prefers Ἰησοῦς stating, "Critical principles seem to require the adoption of Ἰησοῦς, which admittedly is the best attested reading among Greek and versional witnesses... Struck with this strange and unparalleled mention of Jesus in a statement about the redemption out of Egypt (yet compare Paul's reference to Χριστός in 1 Cor 10:4), copyists would have substituted (ὁ) κύριος or ὁ θεός." Baukham thinks κύριος should be preferred, the other readings being attempts to remove the ambiguity. Baukham adds, "It may be that, in view of Jude's general usage, he has used κύριος here of Jesus, not so much because he is concerned to explain the preexistent activity of Christ, but rather because in his typological application of these OT events to the present it is the Lord Jesus who has saved his people the church and will be the Judge of apostates."

ἅπαξ see v.3

λαός, οὖν m people, a people

γῆ, γῆς f earth

σωσάς Verb, aor act ptc, m nom s σωζω  
save, rescue

δεύτερος, α, οὖν second; (το) δ. secondly,  
afterward

πιστεύσαντας Verb, aor act ptc, m acc pl  
πιστεῦω believe (in), have faith (in)

ἀπολλύμι destroy, kill

"This apostasy and judgment of Israel in the wilderness was a well-known example of sin and judgment, used both in the traditional schema which Jude follows in these verses (note especially CD 3:7–9, where it receives special emphasis; Sir 16:10) and elsewhere (Ps 95:8–11; Heb 3:7–4:11). The rabbis debated whether the wilderness generation would have a share in the world to come (*m. Sanh.* 10:3). Paul in 1 Cor 10:7–11 refers not to this but to other examples of sin and judgment in the wilderness, but his comment that these things 'were written down for our instruction, upon whom the end of the ages has come' (10:11 RSV), together with the extended use of the example in Heb 3–4, show how Christian tradition used the experiences of the people of God in the period of the Exodus as instructive for the eschatological people of God in the period of the new Exodus. Jude depends on this typological tradition for his own application to the false teachers." Baukham. Green comments that the allusion "makes it very plain that Jude's opponents were once orthodox Christians who had gone wilfully astray into heresy."

#### Verse 6

ἄγγελους τε τοὺς μὴ τηρήσαντας τὴν ἑαυτῶν ἀρχὴν ἀλλὰ ἀπολιπόντας τὸ ἴδιον οἰκητήριον εἰς κρίσιν μεγάλης ἡμέρας δεσμοῖς αἰδίοις ὑπὸ ζόφον τετήρηκεν·

Baukham comments, "ἄγγελους are the angels (known as the Watchers) who, according to Jewish tradition, descended from heaven to marry human wives and corrupt the human race in the period before the Flood. This was how the account of the 'sons of God' in Gen 6:1–4 was universally understood (so far as our evidence goes) until the mid-second century A.D. (*1 Enoch* 6–19; 21; 86–88; 106:13–15, 17; *Jub.* 4:15, 22; 5:1; CD 2:17–19; 1QapGen 2:1; *Tg. Ps.-J. Gen.* 6:1–4; *T. Reub.* 5:6–7; *T. Napht.* 3:5; 2 *Apoc. Bar.* 56:10–14), though the tradition took several varying forms. From the time of R. Simeon b. Yohai in the mid-second century A.D., the traditional exegesis was replaced in Judaism by an insistence that the 'sons of God' were not angels but men. In Christianity, however, the traditional exegesis had a longer life, questioned only in the third century and disappearing in the fifth century." He adds, "Jude's reference is directly dependent on *1 Enoch* 6–19.

τε enclitic particle and

τηρήσαντας Verb, aor act ptc, m acc pl

τηρεω keep, maintain

ἑαυτός, ἑαυτή, ἑαυτόν him/her/itself

ἀρχη, ης f beginning, power

"The word ἀρχην here probably means, as Wycliffe has it, 'princehood'. Each nation was thought to have its governing angel (see the LXX of Dt 32:8). Pride in the angels caused civil war in heaven, and the evil angels were cast out (see Is 14:12; 24:21f.) and sentenced by God to everlasting doom. Not only the subject matter, but the form of expression here is influenced by the *Book of Enoch*." Green.

ἀπολιπόντας Verb, aor act ptc, m acc pl  
ἀπολειπω leave behind; abandon

ἰδιος, α, ον one's own

οικητηριον, ου n dwelling, home

Bauckham thinks the meaning is that these angels did not keep their place of dominion in heaven but abandoned their proper home.

κρισις, εως f judgement  
μεγας, μεγαλη, μεγα large, great

'until the judgment of the great day' cf. *1 Enoch* 10:12.

δεσμος, ου m (& n) bond, chain,  
imprisonment

αἰδιος, ον eternal

ζοφος, ου m gloom, darkness

Cf. *1 Enoch* 10:4-6. "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." Green. Bauckham adds, "The angels contrast with faithful Christians who should *keep* their position in God's love (v 21) and whom God *keeps* safe, not for judgment but for salvation at the Last Day (v 1)."

### Verse 7

ὡς Σόδομα καὶ Γόμορρα καὶ αἱ περὶ αὐτὰς πόλεις, τὸν ὅμοιον τρόπον τοῦτοις ἐκπορνεύσασαι καὶ ἀπελθοῦσαι ὀπίσω σαρκὸς ἐτέρας, πρόκεινται δεῖγμα πυρὸς αἰωνίου δίκην ὑπέχουσαι.

Σοδομα, ον n Sodom

πολις, εως f city, town

ὅμοιος, α, ον like, of the same kind as

τροπος, ου m way, manner

I.e. in the same way as the angels: "As the angels fell because of their lust for women, so the Sodomites desired sexual relations with angels." Bauckham.

ἐκπορνεύσασαι Verb, aor act ptc, f nom pl  
ἐκπορνευω live immorally

This rare compound "may suggest by the ἐκ 'against the course of nature'." Green.

ἀπελθοῦσαι Verb, aor act ptc, f nom pl  
ἀπερχομαι

ὀπισω prep with gen after, follow

σαρξ, σαρκος f flesh

ἕτερος, α, ον other, another, different

προκειμαι be set before, lie before

δειγμα, τος n example

"The idea is that the site of the cities, in antiquity located on the south of the Dead Sea, a scene of sulfurous devastation, provided ever-present evidence of the reality of divine judgment. This is partly why the example was so often cited, and why the particular features of the judgment of Sodom and Gomorrah (fire and brimstone, the smoking, uninhabitable waste) (Gen 19:24–25, 28) became stock imagery of future judgment (Deut 29:23; Isa 34:9–10; Jer 49:17–18; Ezek 38:22; *Sib. Or.* 3:504–7; Rev 14:10–11; 19:3; 20:10)." Bauckham.

πυρ, ος n fire

αἰωνιος, ον eternal, everlasting

δικη, ης f punishment, divine justice

ὑπεχω undergo, suffer (punishment)

"Their fiery destruction was a foretaste of that eternal fire which awaits the devil and all his accomplices (see *Enoch* 67:4ff; Rev 19:20; 20:10; 21:8). It represents a lasting warning to posterity. It was a standing reminder that the triumph of evil is not final. God's judgement, though it delay, will surely come." Green.

### Verse 8

Ὁμοίως μέντοι καὶ οὗτοι ἐνυπνιαζόμενοι σάρκα μὲν μαινουσιν, κυριότητα δὲ ἀθετοῦσιν, δόξας δὲ βλασφημοῦσιν.

"From the preceding three analogies Jude draws three clear points. His false teachers are arraigned for lust, for rebelliousness, and for irreverence." Green.

ὁμοίως likewise, in the same way  
μέντοι but, nevertheless, however

"μεντόι ('yet') will mean: in spite of these well-known examples of divine punishment, and particularly in spite of the fact that Sodom's punishment is evident for all to see, these people commit the same sins." Bauckham.

ἐνυπνιαζομαι dream, have visions

'on the strength of their dreams.' May indicate "that the false teachers supported their antinomianism by laying claim to divine revelations in their dreams." Green. Bauckham comments, "The relation of the particle ἐνυπνιαζόμενοι to the three main verbs should probably be taken to mean, not that they committed these offenses while experiencing visions, but that it was the revelations received in their visions which authorized their practices."

μιανω defile, contaminate

σάρκα μὲν μαινοῦσιν, 'they defile the flesh' – a reference to sexual immorality.

κυριοτης, ητος f (angelic) power  
ἀθετεω reject, set aside, refuse

"Some have taken κυριότητα, 'lordship' (AV *dominion*), to be parallel to δοξας, 'glorious beings' (AV *dignities*), and refer both to angelic beings. Yet, whereas κυριοτης is certainly so used in Ephesians 1:21, Colossians 1:16, and δοξα in 2 Peter 2:10f., nevertheless the form of the sentence here (three clauses denoting what these dreamers do) suggests a distinction between 'lordship' and the 'glorious beings'. It is possible to apply κυριότητα to human authority, either the civil power, the church leaders, or authority in general... These men were anti-law, a common state of affairs when people follow their own lusts and exult in their own knowledge." Green. Bauckham thinks that the singular here suggests the lordship of God or of Christ. He comments, "In view of Jude's exegetical method of using catchword connections, we should link κυριότητα with κύριος (v 5), and 'reject the authority of the Lord' then becomes equivalent to 'deny our only Master and Lord Jesus Christ' (v 4). As in v 4, the rejection will probably be practical: the false teachers were not teaching Christological heresy, but by their libertine behavior they effectively rejected the judicial authority of the Lord who (according to vv 5–7) judges sin."

δοξα, ης f glory; power  
βλασφημεω speak against, slander

Bauckham comments, "This is unlikely to be merely an implication of their antinomian behavior (like rejecting the authority of the Lord), but must mean that for some reason they spoke disparagingly of angels." He thinks it most plausible that they expressed contempt for angels as givers and guardians of the law of Moses and as guardians of the created order (cf. 1 Cor 11:10). He continues, "We can well imagine that the false teachers, reproached for conduct which offended the angels as the administrators of the moral order, justified themselves by proclaiming their liberation from bondage to these angels and speaking slightly of them. They understood Christian freedom to mean freedom from moral authority and therefore from the authority of the angels."

### Verse 9

ὁ δὲ Μιχαὴλ ὁ ἀρχάγγελος, ὅτε τῷ διαβόλῳ διακρινόμενος διελέγετο περὶ τοῦ Μωϋσέως σώματος, οὐκ ἐτόλμησεν κρίσιν ἐπενεγεῖν βλασφημίας, ἀλλὰ εἶπεν· Ἐπιτιμήσαι σοι κύριος.

ὅτε conj when  
διαβολος, ου m the devil  
διακρινω judge; midd dispute, take issue

The words refer here to a 'legal' dispute, as in Joel 4:2 LXX.

διαλεγομαι discuss, debate, speak  
σωμα, τος n body  
τολμαω dare, be brave  
ἐπενεγεῖν Verb, aor act infin ἐπιφέρω  
bring upon, pronounce  
βλασφημια, ας f slander  
ἐπιτιμαω command, rebuke

"In what follows, Jude appears to be drawing illustrative material from the apocryphal *Assumption of Moses*. So we are assured by Clement, Origin and Didymus, though the details here given do not figure in what survives of the *Assumption*. It is a story which obviously had great currency in oral tradition, and derives from speculation about what happened to the body of Moses. Jude is using it as an effective *ad hominem* argument to men who were steeped in apocryphal literature. A scholiast on Jude gives the details. When Moses died, the archangel Michael was sent by God to bury him. But the devil disputed his right to do so, for Moses had been a murderer (Ex 2:12), and therefore his body belonged, so to speak, to the devil. Furthermore, the devil claimed to have authority over all matter, and Moses' body, of course, fell under this category. But even under such provocation, the story goes, Michael was not disrespectful to the devil. 'He did not presume to condemn him in insulting words' (NEB). He simply left the matter with God, saying, *The Lord rebuke thee*. The point of the story lies just here. If an angel was so careful in what he said, how much more should mortal men watch their words." Green.

Bauckham suggests that the point of this illustration is not that we should watch our words. He comments, "The point of contrast between the false teachers and Michael is not that Michael treated the devil with respect, and the moral is not that we should be polite even to the devil. The point of contrast is that Michael could not reject the devil's accusation on his own authority. Even though the devil was motivated by malice and Michael recognized that his accusation was slanderous, he could not himself dismiss the devil's case, because he was not the judge. All he could do was ask the Lord, who alone is judge, to condemn Satan for his slander. The moral is therefore that no one is a law to himself, an autonomous moral authority. Even if it were true – as the false teachers alleged – that when the Law accused them of sin it was only the malice of the angels which prompted those accusations, they would still not be justified in rejecting them on their own authority. Even if they were as righteous as Moses and had the authority of an archangel, they would not be above accusations of sin under the Law. They remain subject to the moral authority of the Lord." Bauckham adds, "This interpretation exempts Jude from the charge that his own polemic against the false teachers is more insulting than Michael's response to the devil. It is not a question of insulting language. Jude's treatment of the false teachers is in fact quite consistent with his own principle; he does not condemn them on his own authority, as though he were judge over them, but appeals to the coming judgment of the Lord (vv. 14–15)."

### Verse 10

οὔτοι δὲ ὅσα μὲν οὐκ οἶδασιν βλασφημοῦσιν,  
ὅσα δὲ φυσικῶς ὡς τὰ ἄλογα ζῶα ἐπίστανται,  
ἐν τούτοις φθεῖρονται.

ὅσος, η, ον correlative pronoun, as much as

They slander 'whatever they do not understand.' "Their attitude to the angelic guardians of the Law shows that they have no real understanding of the actual role of the angels as the ministers of the divine Lawgiver and Judge." Bauckham.

φυσικῶς naturally, by nature

'By instinct'

ἄλογος, ον unreasoning, wild  
ζῶον, ον n living creature; animal  
ἐπίσταμαι know, understand  
φθειρω corrupt, ruin, destroy

The repetition of ὅσα, along with μὲν ... δε expresses a contrast: what they do not understand (spiritual things) they blaspheme; what they do understand (lusts and passions) they understand by animal instinct and these very things will destroy them. "In slandering the angels ... they show how little they actually understand the heavenly world which they purport to explore in their visions. If they really understood the angelic world, they would recognize the angels as the ministers and messengers of God, but like the Sodomites they fail to do this. On the other hand, their behavior demonstrates that what they understand only too well is how to follow their sexual drives. In doing so, these people who claim to be spiritual men, superior to the angels, prove themselves to be living only on the subhuman level of the beasts." Bauckham.

### Verse 11

οὐαὶ αὐτοῖς, ὅτι τῇ ὀδῶ τοῦ Κάϊν  
ἐπορεύθησαν, καὶ τῇ πλάνῃ τοῦ Βαλαὰμ  
μισθοῦ ἐξεχύθησαν, καὶ τῇ ἀντιλογίᾳ τοῦ Κόρε  
ἀπώλοντο.

οὐαὶ interj. woe! how horrible it will be!

Introduces a 'woe oracle.'

ὁδος, ον f way, path, road  
πορευομαι go, proceed, travel

"First, they are compared with *Cain*. Cain was the first murderer, and Jude may mean that as Cain murdered Abel's body, so these men murder the souls of others. But, more subtly, Cain was the type of the unloving man who cared nothing for his brother, and envied him because Abel's deeds were good and his own bad (Gn 4:4,5,9; 1 Jn 3:12). Moreover, according to Hebrews 11:4 he is represented as the very opposite of the man of faith... He stands for the cynical, materialistic character who defies God and despises man. He is devoid of faith and love. As such, he is the prototype of the men with whom Jude has to deal." Green. Bauckham comments, "In postbiblical Jewish tradition, Cain became not simply the first murderer, but the archetypal sinner and the instructor of others in sin."

πλανη, ης f error, deceit, deception  
μισθος, ον m pay, reward, gain  
ἐξεχύθησαν Verb, aor pass indic, 3 pl ἐκχεω  
and ἐκχυννω pour out; pass plunge  
into, abandon oneself

"They have rushed into the deceit/error of Balaam for profit'. "They were, like Balaam, greedy for money." Green. Cf. Num 22-24. Bauckham adds, "Although Balaam of course failed to curse Israel, he made up for the failure, according to haggadic tradition, by advising Balak to entice Israel into sin (cf. Num 31:16)." See also Rev 2:14 and Num 25:1-3,9. Bauckham concludes, "Thus, by highlighting and developing certain aspects of the biblical account (especially Num 31:16), Jewish tradition remembered Balaam primarily as a man of greed, who for the sake of reward led Israel into debauchery and idolatry. The parallel with Jude's opponents will be that, like Balaam, they were enticing the people of God into sexual immorality (idolatry, though mentioned in Rev 2:14, does not appear in Jude), and doing so because they received financial rewards for their teaching."

ἀντιλογία, ας f dispute; rebellion

Cf. Num 16:1ff. "These men, like Korah, had clearly defied the duly constituted leadership of the Church, refusing to accept their authority and setting themselves up in opposition." Green. Cf. 2 Tim 2:19. Bauckham, however, comments, "Jude's use of Korah as a type of the false teachers has often been thought to indicate that he accuses them of rebelling against ecclesiastical authorities ... but this is not necessarily the case. Korah's rebellion was against God as much as against Moses and Aaron (Num 16:11; 26:9), and Jude may have seen Moses in this context as representing the Law. It is likely that the real significance of Korah for Jude is as one who denied the divine authority of the Law."

ἀπωλοντο Verb, aor midd indic, 3 pl

ἀπολλυμι destroy; midd perish, die

### Verse 12

οὗτοί εἰσιν οἱ ἐν ταῖς ἀγάπαις ὑμῶν σπιλάδες  
 συνεωχούμενοι, ἀφόβως ἑαυτοὺς  
 ποιμαίνοντες, νεφέλαι ἄνυδροι ὑπὸ ἀνέμων  
 παραφερόμεναι, δένδρα φθινοπωρινὰ ἄκαρπα  
 δις ἀποθανόντα ἐκριζωθέντα,

Several witnesses, influenced by the prevailing text of 2 Peter 2:13, read ἀπαταις.

ἀγαπαις here is, 'love feasts'. Bauckham comments, "This is the earliest occurrence of the term 'agape' in the sense of the Christian fellowship meal, a usage which afterward becomes fairly frequent." Bauckham continues, "In the background to the practice lie the common meals of Judaism ... and the communal living of the earliest Christian community (Acts 2:44-46), but more especially the meals, including the Last Supper, which the disciples of Jesus celebrated with him both before and after his resurrection. The agape or Lord's Supper was a real meal (1 Cor 11:20-34; Acts 2:46), held in the evening (Acts 20:7, 11), and was not, in the NT period, distinct from the Eucharist... Their name must derive from the dominant early Christian sense of the love of God reaching men through Jesus Christ and creating a fellowship of love among Christians. This fellowship was expressed and enacted in the fellowship meal.

"The mention of the agapes here is probably not, as has often been thought, because they were subject to particular abuse by the dissolute false teachers ... but because they were the focal point of the common life of the Christian community, and so the presence of the false teachers, behaving in their usual irreverent manner (ἀφόβως), was there especially dangerous."

σπιλας, αδος f rock, sunken rock, danger; or perhaps spot

"These libertines in the love-feasts were like sunken reefs waiting to shipwreck the unwary. Indeed, it was upon reefs like this that the Agape did in fact founder in the second century. There is some doubt as to what σπιλάδες means, since it is a rare word, occurring only here in the New Testament. In secular Greek it means 'rocks' or 'sunken rocks', but by the time of the fourth century it has come to mean *spots*, as the AV takes it here. This would make a close parallel to 2 Peter's σπιλοι, 'spots' (2 Peter 2:13), but the older meaning is to be preferred here which is full of striking similes." Green. Bauckham agrees, commenting, "The false teachers, he says, are like dangerous reefs; close contact with them will result in shipwreck." Cf. 1 Tim 1:19.

συνεωχεομαι eat together; perhaps  
 carouse together

ἀφοβως without fear, without reverence

"The irreverent attitude (also at Corinth: 1 Cor 11:27–29) probably relates to the spiritual arrogance of the false teachers, who behave as though they were their own masters, not subject to the Lord. There is no reason to think they made the agape an occasion for blatant debauchery. The danger Jude sees is from the influence of their general attitude and behavior." Bauckham.

ἐαυτος, ἐαυτη, ἐαυτον him/her/itself  
ποιμινω tend as a shepherd; π. ἐαυτον  
care only for oneself

"One recalls Ezekiel 34:8 'the shepherds have fed themselves and have not fed my sheep'." Green. Cf. also 1 Cor 11:21.

Bauckham comments, "The four metaphors which follow are drawn from nature, one from each region of the universe (air, earth, water, heavens) and each an example of nature failing to follow the laws ordained for her. In this lawlessness of nature, such as apocalyptic writers expected to characterize the last days, Jude sees pictures of the lawlessness of the false teachers of the last days... Much of the impact of this passage derives from its imaginative force. Many of Jude's readers no doubt found the false teachers impressive and persuasive, and part of Jude's task must be to shift their whole imaginative perception of the false teachers and show the false teachers in a wholly different light. With this aim he provides a series of imaginatively powerful images which will influence the range of mental associations with which his readers perceive the false teachers."

νεφελη, ης f cloud  
ἀνυδρος, ον waterless, desert

Cf. Prov 25:14.

ἀνεμος, ου m wind  
παραφερω remove, drive along (of wind)

Cf. 2 Peter 2:17.

δενδρον, ου n tree  
φθινοπωρινος, η, ον of late autumn, i.e. in  
harvest season  
ἀκαρπος, ον barren, unfruitful

"They were like the barren fig trees of Jesus' parable (Lk 13:6-9)." Green.

δισ twice  
ἀποθανόντα Verb, aor act ptc, n nom/acc pl  
ἀποθνήσκω die, face death  
ἐκριζωθέντα Verb, aor pass ptc, n nom/acc pl  
ἐκριζοω uproot

"They are called *twice dead* and *plucked up by the roots* because they had once been 'dead in trespasses and sins' (Eph 2:1) and were now dead again, in the sense that they were cut off from their life-giving root, Jesus Christ (contrast Col 2:7)." Green.

### Verse 13

κύματα ἄγρια θαλάσσης ἐπαφρίζοντα τὰς  
ἐαυτῶν αἰσχύνας, ἀστέρες πλανῆται οἷς ὁ  
ζόφος τοῦ σκότους εἰς αἰῶνα τετήρηται.

κύμα, ατος n wave  
ἄγριος, α, ον wild  
θαλασσα, ης f sea  
ἐπαφρίζω foam up, cast up like foam  
αἰσχυνη, ης f shame, shameful deed

"No doubt Isaiah 57:20 lies behind this image, as it conjures up the restlessness of the wicked and their continual production of filthy scum, such as is found littered about the seashore when the tide recedes." Green.

ἀστηρ, ερος m star  
πλανητης, ου wanderer; ἀστρες π. stars  
out of their orbit

"Jude is thinking not of planets, but of shooting stars which fall out of the sky and are engulfed in darkness." Green.

ζοφος, ου m gloom, darkness  
σκοτος, ους n darkness, evil  
αἰων, αἰωνος m age, eternity  
τετήρηται Verb, perf pass indic, 3 s τηρεω  
keep

Cf. 2 Peter 2:17. Bauckham comments, "Jude will have chosen the image of darkness here because it is a more appropriate fate for stars. Unlike the true Christian teachers who are to shine like the stars in heaven (Dan 12:3), the misleading light of the false teachers will be extinguished in darkness for ever."

### Verses 14-16

Jude quotes from the apocryphal *Book of Enoch* – from 1 Enoch 1:9. From a comparison with the text of Greek and Aramaic versions Bauckham concludes that "Jude *knew* the Greek version, but made his own translation from the Aramaic."

### Verse 14

Προεφήτευσεν δὲ καὶ τούτοις ἑβδομος ἀπὸ  
Ἀδάμ Ἐνώχ λέγων· Ἴδου ἦλθεν κύριος ἐν  
ἀγίαις μυριάσιν αὐτοῦ,

προφητεω prophecy  
ἑβδομος, η, ον seventh

Commenting on the way in which Enoch's words about the coming of God are clearly used by Jude in reference to Christ, Bauckham comments that this was also true of Christian use of the OT, saying, "It is noteworthy that much early Christian thinking about the Parousia did not derive from applying OT messianic texts to Jesus but from the direct use of OT texts about the coming of God. Jude is clear evidence that this took place in Palestinian Jewish Christianity."

μυριάς, ἀδος f group of ten thousand,  
myriad, countless thousands

### Verse 15

ποιῆσαι κρίσιν κατὰ πάντων καὶ ἐλέγξαι  
πάντας τοὺς ἀσεβεῖς περὶ πάντων τῶν ἔργων  
ἀσεβείας αὐτῶν ὧν ἠσέβησαν καὶ περὶ πάντων  
τῶν σκληρῶν ὧν ἐλάλησαν κατ' αὐτοῦ  
ἀμαρτωλοὶ ἀσεβεῖς.

ποιῆσαι Verb, aor act infin ποιεω  
κρίσις, εως f judgement  
ἐλέγξαι Verb, aor act infin ἐλεγχω prove  
guilty, condemn, rebuke, show  
(something) up for what it is, convict  
ψυχή, ης f 'soul', living being, person  
ἀσεβεία, ας f godlessness, wickedness  
ἀσεβέω live or act in an ungodly way  
σκληρός, α, ον hard; harsh, terrible  
λαλέω speak, talk  
ἀμαρτωλός, ον sinful, sinner  
ἀσεβεῖς Adjective, m/f nom/acc pl ἀσεβής,  
ες godless, impious

See comment on v. 4.

### Verse 16

οὗτοί εἰσιν γογγυσταί, μεμψίμοιροι, κατὰ τὰς  
ἐπιθυμίας αὐτῶν πορευόμενοι, καὶ τὸ στόμα  
αὐτῶν λαλεῖ ὑπέρογκα, θαυμάζοντες πρόσωπα  
ὠφελείας χάριν.

γογγυστής, ου m habitual grumbler

A word from a root associated with Israel's  
murmuring in the wilderness.

μεμψιμοῖρος, ον complaining, dissatisfied  
with life

"The μεμψιμοῖρος was a standard Greek character, like Andy Capp in the *Daily Mirror*. '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, and *mempsimoiros!*' (Lucian, *Cynic* 17). Unfortunately those words fit many a Christian. This whole spirit of grumbling is condemned roundly in James 1:13. It is to insult the God who gives us all things; it is to forget that whatever befalls us, nothing can separate us from his love, nor deprive us of that most priceless of all treasures, the Lord's presence in our lives (Rom 8:34-39; Heb 13:5,6)." Green.

ἐπιθυμία, ας f desire, lust, passion  
πορευομαι go, conduct one's life  
στόμα, τος n mouth  
ὑπερογκός, ον boastful, high sounding  
θαυμάζω wonder, be amazed  
προσώπον, ου n face, appearance

'having men's persons in admiration' i.e.  
'flatter others' (NIV).

ὠφελεία, ας f advantage, benefit  
χάριν prep with gen for the sake of,  
because of

Bauckham comments, "There are a number of passages in which the sin of 'respecting persons' is linked to the activity of religious *teaching*. These are closely related to the usual judicial context of the term, since just as the judge may pervert the Law to favor the rich and powerful or for the sake of a bribe, so may the teacher of the Law adapt his teaching to what his hearers may wish to hear. He may, in his teaching, overlook the sins of those on whose favor he depends. So Mal 2:9 denounces the priests who show partiality in their teaching of the Law... Jude's opponents set themselves up as teachers in the church, but instead of faithfully presenting God's moral demands without fear or favor, they set them aside, because, Jude alleges, they hope in this way to make themselves acceptable to those members of the community on whose generosity they depend for their living."

### Verse 17

Ἵμεῖς δέ, ἀγαπητοί, μνήσθητε τῶν ῥημάτων  
τῶν προειρημένων ὑπὸ τῶν ἀποστόλων τοῦ  
κυρίου ἡμῶν Ἰησοῦ Χριστοῦ·

Ἵμεῖς δέ indicates a contrast with the false  
teachers.

ἀγαπητός, η, ον see v.3  
μνήσθητε Verb, aor pass imperat, 2 pl  
μνησकोμαι remember

Cf. v.5 and 2 Peter 1:12, 13; 13:1.

ῥημα, ατος n word  
 προειρημένων Verb, perf pass ptc, gen pl  
 προλεγω say beforehand, warn in  
 advance

"Jude points out that there is nothing in the current apostasy which could not have been expected. The apostles had foretold it." Green. The apostles he refers to would have been those particularly who had a role in founding the church(es) to which he writes.

### Verse 18

ὅτι ἔλεγον ὑμῖν· Ἐπ' ἐσχάτου χρόνου ἔσονται ἐμπαῖκται κατὰ τὰς ἑαυτῶν ἐπιθυμίας πορευόμενοι τῶν ἀσεβειῶν.

"The particular warning that follows, substantially identical with 2 Peter 3:3, has not survived in any independent form. Whether Peter borrowed from Jude, or Jude from Peter, or both from a common source, cannot be determined with certainty, though the five verbal discrepancies between this and 2 Peter 3:3 favour the last mentioned hypothesis." Green.

ἐσχατος, η, ον adj last, final  
 χρονος, ου m time, period of time  
 ἔσονται Verb, fut indic, 3 pl εἰμι  
 ἐμπαικτης, ου m one who makes fun (of another), mocker  
 ἐπιθυμια, ας f desire, lust, passion  
 πορευομαι proceed, conduct one's life  
 ἀσεβεια, ας f see v.15

Bauckham comments, "Jude has not cited a prophecy explicitly about false prophets or false teachers, although such prophecies were common in early Christian eschatological teaching (Matt 7:15; 24:11, 24; Mark 13:22; Acts 20:29–30; 1 Tim 4:1–3; 2 Tim 4:3–4; 1 John 2:8; 4:1–3; *Did.* 16:3; *Apoc. Pet.* A 1; *Sib. Or.* 2:165–6). Probably because he wished to end his series of texts with one which again stressed the antinomian character of his opponents, he has cited a prophecy on a closely related and equally traditional theme: the apostasy of believers from true religion and morality in the last days (2 Tim 3:1–5; *Asc. Isa.* 3:21, 25–28; cf. Matt 24:12; *Did.* 16:3–4). With his conviction that such prophecies were now being fulfilled, cf. 1 John 2:18; 2 Tim 3:1–9."

### Verse 19

οὗτοί εἰσιν οἱ ἀποδιορίζοντες, ψυχικοί, πνεῦμα μὴ ἔχοντες.

ἀποδιορίζω cause divisions; perhaps make false distinctions between people

They are those who are creating their own faction in the church. Bauckham comments, "The tendency of their teaching is divisive because it creates an elitist group who regard themselves as those who truly possess the Spirit (see below)."

ψυχικός, η, ον unspiritual, physical

Jude was probably turning the claim of the false teachers on its head: they claimed that they were πνευματικοί and that those who refused to accept their teaching were ψυχικοί.

### Verse 20

"These verses contain Jude's appeal to his readers to fight for the faith, as announced in v 3, and are therefore not an appendix to the letter, but its climax (see on vv 3–4...)" Bauckham.

### Verse 20

ὁμοῖς δέ, ἀγαπητοί, ἐποικοδομοῦντες ἑαυτοὺς τῇ ἀγιωτάτῃ ὑμῶν πίστει, ἐν πνεύματι ἀγίῳ προσευχόμενοι,

ἐποικοδομεῶ build on, build up

Bauckham suggests that the ἐπι prefixed verb retains here the sense 'build on' and that the dative τῇ πίστει indicates the foundation on which they are to be built.

ἀγιωτατος, η, ον most holy, most sacred (superlative of ἅγιος)

πίστει Noun, dat s πιστις, εως f faith

"Their *most holy faith* is the Christian revelation, handed down by the apostles (as in verse 3). In this they are to build themselves up. From other New Testament references it is clear that this required study of the apostolic teaching (cf. Acts 2:42; 20:32). The Christian must study the Scriptures if he is to grow in the faith and be of any use to others (Heb 5:12; 2 Tim 2:15)." Green.

Bauckham comments, "Jude does not mean that each of his readers should build himself up – which would be contrary to the ordinary Christian use of the metaphor – but that all should contribute to the spiritual growth of the whole community... The use of the metaphor forms a contrast with the activity of the false teachers in the preceding verse: whereas they disrupt the church and tear it apart (ἀποδιορίζοντες), Jude's readers are to construct it."

προσευχομαι pray

Cf. Rom 8:15-16, 26-27; 1 Cor 14:15-16; 2 Cor 10:3-5; Gal 4:6; Eph 6:18, also Jn 4:23-24. Bauckham comments, "Again there is a contrast with the false teachers, who lay claim to prophetic utterance in the Spirit, but show by their behavior that they 'do not possess the Spirit' (v 19)."

### Verse 21

ἐαυτοὺς ἐν ἀγάπῃ θεοῦ τηρήσατε  
προσδεχόμενοι τὸ ἔλεος τοῦ κυρίου ἡμῶν  
Ἰησοῦ Χριστοῦ εἰς ζωὴν αἰώνιον.

τηρεω keep, maintain

Cf. v.1, also Jn 15:9,10. The parallel with Jn 15 suggests this is a subjective genitive, i.e. meaning God's love for you.

προσδεχομαι wait for, expect  
ἐλεος, οὐς n mercy, compassion  
ζωη, ης f life  
αἰωνιος, ον eternal, everlasting

Bauckham comments, "If Jude's readers remain faithful by following the previous three exhortations, they can expect not, like the false teachers, condemnation at the Parousia, but salvation. But of course, not even the faithful Christian escapes condemnation except by the Lord's mercy."

"In these two verses Jude gathers up the three Christian virtues of faith (including prayer), hope and love – a balanced pattern for Christian living." Green.

### Text of verses 22-23a

The text of vv 22-23a exists in a complex variety of variants. Bauckham comments that "It is probably impossible to reach an assured conclusion as to the original text." Osburn says that these verses constitute "undoubtedly one of the most corrupt passages in New Testament literature." For full details, see Metzger *A Textual Commentary on the Greek New Testament*.

Green provides a useful summary and analysis of the complex variants in verses 22-23a: "Unfortunately, although the general drift of these verses is clear, the text has been preserved in different forms, and it is no longer possible to be certain which is the original. The possibilities are complicated, but are roughly as follows.

"The main division lies between the majority of MSS, which read three clauses, and the excellent uncial, B, which omits the words οὐς δε, 'and some' at the beginning of verse 23 and thus reduces Jude's injunction to two clauses. The NEB accepts this latter reading and renders 'There are some doubting souls who need your pity; snatch them from the flames and save them'. There are, on this view, 'two groups of people in question, both of which are to be treated with pity, though in the second instance pity is to be "mixed with fear".' [Tasker] Among the MSS supporting the shorter reading is the recently discovered papyrus 72 which may provide the original reading, according to Dr. J. N. Birdsall. He thinks that the two senses in which διακρινομαι could be taken (i.e. 'to be judged' or 'to doubt') account for the origin of the three clause version of the text. This is possible, but not only flies in the face of the majority of MSS attestation but forgets the strong liking Jude has for triads. Accordingly, I think it most probable that the RV and RSV are right in sticking to three clauses, not two. "But we are still far from being out of the wood. There is a good deal of variety among the MSS which do retain the three clauses. There are three main variants for the first clause, ἐλεατε διακρινομενους ('show pity on the waverers'), ἐλεατε διακρινομενοι ('show pity with discernment') and ἐλεγχετε διακρινομενους ('confute the waverers'). Of these the second is the worst attested, and looks like a correction to parallel the nominatives ἀρπαζοντες ('pulling') and μισουντες ('hating') in the subsequent clause. The first, though well attested, looks suspicious in view of the ἐλεατε below. The third gives excellent sense and has wide attestation, 'Argue some out of their error while they are still in two minds.' Ἐλεγχειν means to overcome error by truth. When men are beginning to waver, that is the time for a well taught Christian to come alongside them and help. A man who is flirting with false teaching is not to be 'sent to Coventry' by his Christian friends; they must have him in to coffee and chat it over with him in love. And they must know the faith so well that they can convince him while he is still hesitating. A loving approach, a sense of the right occasion and a carefully-thought-out Christian position – these are the qualities required by this first clause."

Bauckham, following Birdsall (*Journal of Theological Studies*, 14 [1963] 394-99), favours the highly condensed text of P<sup>72</sup> which reads οὐς μὲν ἐκ πυρὸς ἀρπάσατε, διακρινομένους δὲ ἐλεεῖτε ἐν φόβῳ which he translates, 'Snatch some from the fire, but on those who dispute have mercy with fear...' Bauckham comments, "A good case for the originality of the shortest reading, in P<sup>72</sup>, can be made, on the grounds of its attestation, its suitability to the context in Jude, and because it is possible to explain the various longer readings as expansions and adaptations of it... The first clause in P<sup>72</sup>, without the interpretative σωζετε, 'save,' is in line with the conciseness of Jude's style and his other terse allusions to Scripture. It would be later scribes who would feel the need to explain the metaphor."

### Verse 22

καὶ οὐς μὲν ἐλεεῖτε διακρινομένους,

ἐλεαῶ and ἐλεεῶ be merciful

διακρινῶ judge; midd & aor pass doubt, hesitate

The meaning here is either 'those who doubt' or 'those who dispute.'

### Verse 23

οὐς δὲ σφάζετε ἐκ πυρὸς ἀρπάζοντες, οὐς δὲ ἐλεεῖτε ἐν φόβῳ, μισοῦντες καὶ τὸν ἀπὸ τῆς σαρκὸς ἐσπιλωμένον χιτῶνα.

"The second group are those who need to be saved from the fire. They need a direct frontal approach. They are on the wrong path and need to be told as much, and then rescued." Green. Cf. Zech 3:2.

σωζῶ save, rescue, heal

πυρ, ος n fire

I.e. the fire which is the final judgment of hell.

ἀρπάζῶ take by force, take away, carry off  
φοβος, ου m fear

"The implication is that those who persist in sin and continue to argue in support of their antinomian behavior constitute a serious danger to Jude's readers. The following phrase will explain that the danger is from contamination by their sin. The 'fear' may be fear of this contamination, fear of being influenced by these people (so most commentators), but more probably it is fear of God (Kelly, 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. In that case ἐν φόβῳ ('with fear') here contrasts with ἀφόβως ('without reverence'), which characterized the attitude of the false teachers in v 12." Bauckham

μισεῶ hate

σαρξ, σαρκος f flesh

ἐσπιλωμένον Verb, perf pass ptc, m acc & n  
nom/acc s σπιλω spot, stain, pollute

χιτων, ωνος m tunic, shirt

"That is to say, 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. They are to retain their hatred of sin even as they love the sinner. 2 Corinthians 7:1 provides something of a parallel." Green. And Bauckham comments, "The phrase suggests that Jude's readers, while exercising mercy toward these people, must maintain their abhorrence of their sin and everything associated with it, lest they themselves be infected by it."

Again, there may be an allusion to Zech 3:3f. Bauckham comments, "Joshua's 'filthy garments' were removed and replaced by clean ones, as a symbol of God's forgiveness (3:4-5). Similarly, if Jude's opponents will abandon their sin and all that is associated with it, forgiveness is available for them."

### Verse 24

Τῷ δὲ δυναμένῳ φυλάξαι ὑμᾶς ἀπταίστους καὶ στήσαι κατενώπιον τῆς δόξης αὐτοῦ ἀμόμους ἐν ἀγαλλιάσει

δυναμαι can, be able to

Cf. Rom 16:25; Eph 3:20 on the power of God.

φυλασσῶ keep, guard, defend

Green highlights the contrast with verse 21. "True, he has told them they must keep themselves in the love of God (21), but he uses a different word for 'keep' here. There τηρεῖν is used; it means 'watch'. Here φυλασσειν is used; it means 'guard'. There is a difference. We must watch that we stay close to the Lord, but only He can guard us so that we do not stumble."

ἀπταιστος, ον free from stumbling

Bauckham comments that this "is probably an echo of a common metaphor in the Psalms, where the psalmist describes the disasters from which God preserves him in terms of his feet stumbling or slipping (Pss 38:16; 56:13; 66:9; 73:2; 91:12; 94; 116:8; 121:3). Perhaps in the background lurk the wicked who try to trip up the righteous or lay traps for them to fall into (Pss 140:4–5; 141:9; 142:3)... The general sense is that God will protect Jude's readers from the dangers of falling into the sinful ways of the false teachers and thereby failing to attain to final salvation."

στήσαι Verb, 1 aor act infin ἵστημι and ἵστανω set, place, establish, fix  
κατενώπιον before, in the presence of  
δόξα, ης f glory

I.e. the glory of his presence.

ἄμωμος, ον faultless; without blemish

"ἄμωμος is a sacrificial word; only the spotless was fit for God. What a profound conception of heaven! What an amazing thing that in Christ we can be ἄμωμοι, and constitute an utterly acceptable offering to the Lord! God is able to make us stand, though in ourselves we should shrink from His presence." Green. Cf. 1 Thess 3:13; Eph 1:4; 5:27.

ἀγαλλιασις, εως f great joy

Eschatological joy: "He pictures the last day as the eschatological festival of worship, in which the achievement of God's purposes for his people will take the form of his presentation of them as perfect sacrifices in his heavenly sanctuary, offered up to the glory of God amid the jubilation of the worshipers." Bauckham.

## Verse 25

μόνω θεῷ σωτήρι ἡμῶν διὰ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν δόξα μεγαλωσύνη κράτος καὶ ἐξουσία πρὸ παντὸς τοῦ αἰῶνος καὶ νῦν καὶ εἰς πάντας τοὺς αἰῶνας· ἀμήν.

μονος, η, ον adj only, alone

Cf. Rom 16:27; 1 Tim 1:17; 6:15-16 for a similar phrase in Christian doxologies

σωτηρ, ηρος m saviour

"'Through Jesus Christ' (a phrase wrongly omitted by the AV) may refer either to the fact that it is through Christ that God saves man, or to the fact that the glory can only properly be given to God through Jesus (cf. 1 Peter 4:11). The former is preferable." Green. Bauckham comments, "Perhaps it is not necessary to choose between the two alternative ways of interpreting the phrase: the phrase may be deliberately ambiguous, combining the two thoughts."

μεγαλωσυνη, ης f majesty, greatness

Cf. 1 Chr 29:11 LXX.

κράτος, ος n might, power, dominion  
ἐξουσία, ας f authority, power  
αἰών, αἰωνος m age, world order, eternity

Several of the later uncials, as well as most minuscules (followed by the Textus Receptus), omit προ παντος του αιωνος, perhaps because the expression did not seem to be appropriate in a doxology. The words are strongly supported.

"When the letter was read aloud, the hearers would join in the concluding 'Amen'." Bauckham.