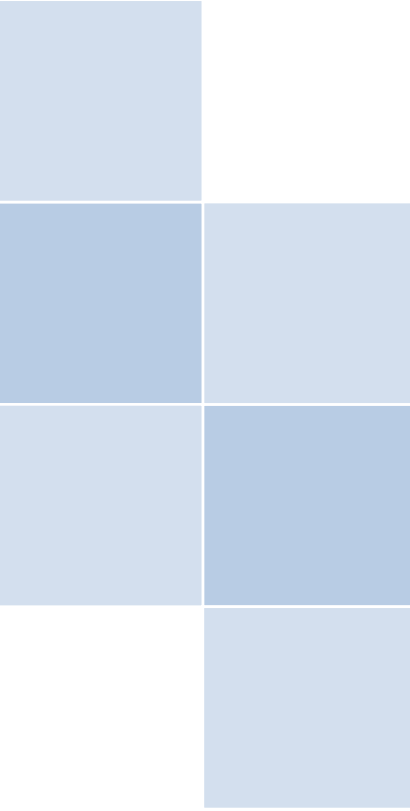




# Snatching in Mercy

*A Study Guide for Jude*



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## READING THE BOOK OF JUDE

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*Jude* is one of the smallest and therefore most neglected of all the writings in the Bible. It is stuck in the New Testament between the Epistles of John the Apostle (1-3 John) and his Revelation of Jesus Christ. Actually, it has a lot in common with the themes of 2 Peter and perhaps was written before that work.

Although *Jude* is a little letter, it has a great big message for our day:

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To encourage you to contend earnestly for the faith that was  
once for all entrusted to the saints.

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It is our goal in this study to see why this was and is necessary and how Jude wanted this to be done. Let's begin the reading with prayer,

**Father,**

**Through your Holy Spirit you caused Jude to write these few words on a very important subject, our common faith and the challenges to it. I want to understand the message you intended to convey to the people to whom Jude wrote originally. As I read it, please have the Holy Spirit open my mind to grasp things that are too hard for me. Show me not only what you meant, but also what you want me to do about it today.**

**I pray this in the name of your Son, Jesus, that you might be glorified in everything.**

**Amen.**

*As you begin this study I want to encourage you to **read Jude each day for the next week**. To help you with this, we have included the entire text from the NET Bible on the following page. The idea is to read it so often that not only do you become familiar with it, but that you actually begin to hear the 'echoes.'*

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## THE BOOK OF JUDE (NET)

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<sup>1</sup>From Jude, a slave of Jesus Christ and brother of James, to those who are called, wrapped in the love of God the Father and kept for Jesus Christ. <sup>2</sup>May mercy, peace, and love be lavished on you!

<sup>3</sup>Dear friends, although I have been eager to write to you about our common salvation, I now feel compelled instead to write to encourage you to contend earnestly for the faith that was once for all entrusted to the saints. <sup>4</sup>For certain men have secretly slipped in among you – men who long ago were marked out for the condemnation I am about to describe – ungodly men who have turned the grace of our God into a license for evil and who deny our only Master and Lord, Jesus Christ.

<sup>5</sup>Now I desire to remind you (even though you have been fully informed of these facts once for all) that Jesus, having saved the people out of the land of Egypt, later destroyed those who did not believe. <sup>6</sup>You also know that the angels who did not keep within their proper domain but abandoned their own place of residence, he has kept in eternal chains in utter darkness, locked up for the judgment of the great Day. <sup>7</sup>So also Sodom and Gomorrah and the neighboring towns, since they indulged in sexual immorality and pursued unnatural desire in a way similar to these angels, are now displayed as an example by suffering the punishment of eternal fire.

<sup>8</sup>Yet these men, as a result of their dreams, defile the flesh, reject authority, and insult the glorious ones. <sup>9</sup>But even when Michael the archangel was arguing with the devil and debating with him concerning Moses' body, he did not dare to bring a slanderous judgment, but said, "May the Lord rebuke you!" <sup>10</sup>But these men do not understand the things they slander, and they are being destroyed by the very things that, like irrational animals, they instinctively comprehend. <sup>11</sup>Woe to them! For they have traveled down Cain's path, and because of greed have abandoned themselves to Balaam's error; hence, they will certainly perish in Korah's rebellion. <sup>12</sup>These men are dangerous reefs at your love feasts, feasting without reverence, feeding only themselves. They are waterless clouds, carried along by the winds; autumn trees without fruit – twice dead, uprooted; <sup>13</sup>wild sea waves, spewing out the foam of their shame; wayward stars for whom the utter depths of eternal darkness have been reserved.

<sup>14</sup>Now Enoch, the seventh in descent beginning with Adam, even prophesied of them, saying, “Look! The Lord is coming with thousands and thousands of his holy ones,<sup>15</sup> to execute judgment on all, and to convict every person of all their thoroughly ungodly deeds that they have committed, and of all the harsh words that ungodly sinners have spoken against him.” <sup>16</sup>These people are grumblers and fault-finders who go wherever their desires lead them, and they give bombastic speeches, enchanting folks for their own gain.

<sup>17</sup>But you, dear friends – recall the predictions foretold by the apostles of our Lord Jesus Christ.<sup>18</sup>For they said to you, “In the end time there will come scoffers, propelled by their own ungodly desires.”<sup>19</sup>These people are divisive, worldly, devoid of the Spirit.

<sup>20</sup>But you, dear friends, by building yourselves up in your most holy faith, by praying in the Holy Spirit,<sup>21</sup> maintain yourselves in the love of God, while anticipating the mercy of our Lord Jesus Christ that brings eternal life.<sup>22</sup>And have mercy on those who waver;<sup>23</sup> save others by snatching them out of the fire; have mercy on others, coupled with a fear of God, hating even the clothes stained by the flesh.

<sup>24</sup>Now to the one who is able to keep you from falling, and to cause you to stand, rejoicing, without blemish before his glorious presence,<sup>25</sup> to the only God our Savior through Jesus Christ our Lord, be glory, majesty, power, and authority, before all time, and now, and for all eternity. Amen.

## BIBLE STUDY AND INTERPRETATION

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We are using the *Inductive Method* in our Bible study. There are four recognized steps in this study.

1. **Observation** – where the goal is not to impose something on the text, but to discover all of the information that the author has encoded using the question format: *who, what, when, where, why, and how*. The best resource is a Bible, piece of paper, and a pencil.
2. **Interpretation** – follows as we seek to understand the text’s meaning as the author intended it for his original hearers. ‘*What did this mean then?*’ is the key question to ask.
3. **Correlation** – relates the teachings in Jude with other parts of the Scriptures that mention the same or related subjects. ‘*What else does God say about this?*’ A concordance program is very helpful at this point.
4. **Application** – aims for living according to the Bible in the 21<sup>st</sup> century. It recognizes the *similarities and differences* with the original audience. Some things are directly applicable to us while others can only be applied as principles.

In application, use the following questions for a start:

- Is this person an *example* for me to follow?
- Do I see a *sin* for me to avoid?
- Is there a *promise* here for me to claim?
- Is there a *prayer* that I should pray today?
- Should I obey a *command* given here?
- Is there a *condition* that I must meet?
- Which *verses* should I commit to memory?
- Do I note here an *error* for me to avoid? How?
- Does this speak to a *challenge* I face?
- Can I use anything here to *help* someone else?
- What does this teach me about *God*?

Our method of interpretation is often called *literal interpretation*, but what we really mean by that is reading the Bible looking for the meaning that the *author* encoded there using his own literary style, language, and historical frame of reference.

## **STUDY ONE: JUDE AND HIS MESSAGE**

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For us to understand what God wanted to say to us through *Jude*, we need to look at what we can learn about his way of communicating with us. Much of what we need to know is found in the first two verses of this letter as given in the NET Bible and its footnotes given below:

From the style of these two verses we might suspect that *Jude* is a letter.

### ***What are the various parts of a modern day letter?***

*Jude*, of course, is not a modern letter, but an ancient style of letter sometimes referred to as an epistle. Usually an epistle follows a prescribed format:

1. The writer
2. The recipients
3. A greeting
4. The occasion
5. The body of the letter
6. The closing greetings

### ***Read all 25 verses of Jude and try to assign verses to fit into the outline above.***

A quick glance at verses 24 and 25 of *Jude* shows us that while this starts out as a letter (epistle), it does not fit the style completely. He concludes not with greetings, but with a doxology.

This fits a sermon, also called an *exhortation*, more than it does a letter. When we read the body of the letter (5-23) we are confronted with something which is more like a sermon than anything else!

What we have here is a sermon written as a letter to be read by and to a specific group of people. One writer states that *Jude* is,

A work whose main content could have been delivered as a homily [*sermon*] if Jude and his readers had been able to meet, but which has been cast in letter form so that it can be communicated to readers whom Jude could not visit in person. This practice of delivering a sermon at a distance by writing it within an epistolary framework was a natural extension of the genre of the letter, and was

probably already in use before Jude's time. [Richard Bauckham, *Jude, 2 Peter*, Word Biblical Commentary, p.3]

We are dealing with a sermon that draws upon Scriptural examples and applies it to his readers' situation. In the next study we will try to recognize the author's structure in the form of an outline. In the meantime,

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Answer these questions from verses 1 & 2:

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***What important facts do you discover about the author of this letter?***

***How do you react to someone calling himself a slave?***

***What can you deduce about the people who received this letter and what they were facing from reading these 25 verses?***

***Think about a time in your life when you really needed to know that God loved you and was going to keep you. If you had been able to read Jude then, how would it have helped?***



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<sup>1</sup>From Jude,<sup>1</sup> a slave<sup>2</sup> of Jesus Christ and brother of James,<sup>3</sup> to those who are called, wrapped in the love of<sup>4</sup> God the Father and kept for<sup>5</sup> Jesus Christ.

<sup>1:2</sup>May mercy, peace, and love be lavished on you!<sup>6</sup>

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<sup>1</sup>**tn** *Grk* “Judas,” traditionally “Jude” in English versions to distinguish him from the one who betrayed Jesus. The word “From” is not in the Greek text, but has been supplied to indicate the sender of the letter.

<sup>2</sup>**tn** Though δοῦλος (*doulos*) is normally translated “servant,” the word does not bear the connotation of a free individual serving another. Jesus Christ took on that role voluntarily, unlike a slave. The most accurate translation is “bondservant” (sometimes found in the ASV for δοῦλος), in that it often indicates one who sells himself into slavery to another. But as this is archaic, few today understand its force.

**sn** The background for the concept of being the Lord’s slave or servant is to be found in the Old Testament. For a Jew this concept did not connote drudgery, but honor and privilege. It was used of national Israel at times (Isa 43:10), but was especially associated with famous OT personalities, including such great men as Moses (Josh 14:7), David (Ps 89:3; cf. 2 Sam 7:5, 8) and Elijah (2 Kgs 10:10); all these men were “servants (or slaves) of the Lord.”

<sup>3</sup>**sn** Although Jude was half-brother of Jesus, he humbly associates himself with *James*, his full brother. By first calling himself *a slave of Jesus Christ*, it is evident that he wants no one to place stock in his physical connections. At the same time, he must identify himself further: Since Jude was a common name in the 1st century (two of Jesus’ disciples were so named, including his betrayer), more information was needed, that is to say, *brother of James*.

<sup>4</sup>**tn** *Grk* “loved in.” The perfect passive participle suggests that the audience’s relationship to God is not recent; the preposition ἐν (*en*) before πατρί (*patri*, “father”) could be taken as sphere or instrument (agency is unlikely, however). Another possible translation would be “dear to God.”

<sup>5</sup>**tn** Or “by.” Datives of agency are quite rare in the NT (and other ancient Greek), almost always found with a perfect verb. Although this text qualifies, in light of the well-worn idiom of τηρέω (*tēreō*, “keep”) in eschatological contexts, in which God or Christ keeps the believer safe until the *parousia* (cf. 1 Thess 5:23; 1 Pet 1:4; Rev 3:10; other terms meaning “to guard,” “to keep” are also found in similar eschatological contexts [cf. 2 Thess 3:3; 2 Tim 1:12; 1 Pet 1:5; Jude 24]), it is probably better to understand this verse as having such an eschatological tinge. It is at the same time possible that Jude’s language was intentionally ambiguous, implying both ideas (“kept *by* Jesus Christ [so that they might be] kept *for* Jesus Christ”). Elsewhere he displays a certain fondness for wordplays; this may be a hint of things to come.

<sup>6</sup>**tn** *Grk* “may mercy and peace and love be multiplied to you.”

## A STRUCTURAL OUTLINE OF JUDE

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### I. Salutation

- A. The Author: *Jude* (1)
- B. The Recipients: *The called, beloved, kept*
- C. The Greeting: *First, mercy, then peace and love* (2)

### II. Purpose Statement

- A. Intended Purpose: *Discourse on Our Common Salvation* (3)
- B. Changed Purpose: *Exhortation to Contend for That Faith* (4)

### III. Main Body

- A. Exhortation: *'Certain Men'*
  - 1. Three Old Testament Parallels
    - a. Unbelieving Exodus Generation (5)
    - b. Abandoning Angels (6)
    - c. Indulging Sodom & Gomorrah (7)
  - 2. Comparison with *'these men'*
    - a. Response to Authority (8)
    - b. Compared with Michael the Archangel (9)
    - c. Applied to *'these men'* (10)
  - 3. Their Three Errors Illustrated (11)
    - a. Cain's path
    - b. Balaam's error
    - c. Korah's rebellion
  - 4. Five Analogies from OT Allusions (12-13)
  - 5. The Prophecy of Enoch
    - a. Stated (14-15)
    - b. Applied to *'these people'* (16)
  - 6. The Prophecy of Apostles
    - a. Stated (17-18)
    - b. Applied to *'these people'* (19)
- B. Exhortation: *'Dear Friends'*
  - 1. Preparation for Contending (20-21)
    - a. Building
    - b. Praying
    - c. Keeping
    - d. Waiting
  - 2. Rescue the ... (22)
    - a. The Wavering
    - b. The Singed
    - c. The Stained

### IV. Doxology (vs. 24-25)

- A. Person Praised: *God*
- B. Word of Praise: *Glory ...*
- C. Time Element: *... before ... now ... eternity*
- D. Concluding: *Amen*

**I. Salutation** (vv.1-2)

**II. Purpose Statement** (vv.3-4)

**III. Main Body**

**A. 'Certain Men'** (vv.5-19)

**B. 'Dear Friends'** (vv.20-23)

**IV. Doxology** (vv.24-25)

## WHY BE CONTENTIOUS?

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It is very popular to be popular! That has always been true, but it is a real problem when one of society's greatest values is *tolerance*. Truth is not often popular, but it is still true.

Is all truth equal in importance? For instance, how vital is it that you know which battery works best in a 1965 Mustang *or* which is the *best* route to take if you are going to Denver, Colorado? Whether or not these are important would depend on how they relate to you and your personal life. If you are not replacing the battery in a 1965 Mustang, it is not so important. The *best* way to get to Denver is really a matter of geography and opinion. It will vary if you are starting from New Orleans or Los Angeles, when you have to be there, or if it is a sightseeing or business trip.

The 'faith' is of vital importance because its temporal and eternal consequences are universal. Everyone needs to know how to live in a way that pleases God. In the Gospel we have the key to godly living as well as the hope of a future for eternity. If that 'faith' is lost, then not only our lives, but the lives of generations to come could be messed up, kind of like it is today.

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Answer these questions from verses 3-4

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***What subject did Jude want to write about and why did he change subjects?***

***What is similar or different about the two subjects?***

***Did he mean by "the faith once for all entrusted to the saints," doctrinal knowledge or the way of faith?***

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1:3 Dear friends, although I have been eager to write to you<sup>7</sup> about our common salvation, I now feel compelled<sup>8</sup> instead to write to encourage<sup>9</sup> you to contend earnestly<sup>10</sup> for the faith<sup>11</sup> that was once for all<sup>12</sup> entrusted to the saints.<sup>13</sup>

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<sup>7</sup> **tn** *Grk* “while being quite diligent to write to you,” or “while making all haste to write to you.” Two issues are at stake: (1) whether σπουδή (*spoudē*) here means *diligence, eagerness, or haste*; (2) whether ποιούμενος γράφειν (*poioumenos graphein*) is to be taken conatively (“I was about to write”) or progressively (“I was writing”). Without knowing more of the background, it is difficult to tell which option is to be preferred.

<sup>8</sup> **tn** *Grk* “I had the necessity.” The term ἀνάγκη (*anankē*, “necessity”) often connotes urgency or distress. In this context, Jude is indicating that the more comprehensive treatment about the faith shared between himself and his readers was not nearly as urgent as the letter he found it now necessary to write.

<sup>9</sup> **tn** *Grk* “encouraging.” Παρακαλῶν (*parakalōn*) is most likely a telic participle. In keeping with other participles of purpose, it is present tense and occurs after the main verb.

<sup>10</sup> **tn** the verb ἐπαγωνίζομαι (*epagōnizomai*) is an intensive form of ἀγωνίζομαι (*agōnizomai*). As such, the notion of struggling, fighting, contending, etc. is heightened.

<sup>11</sup> **tn** Τῇ πίστει (*tē pistei*) here is taken as a dative of advantage (“on behalf of the faith”). **sn** The term “faith” has a variety of meanings in the NT. Here, *the faith* refers to the doctrinal content embraced by believers rather than the act of believing. Rather than discuss the points of agreement that Jude would have with these believers, because of the urgency of the present situation he must assume that these believers were well grounded and press on to encourage them to fight for this common belief.

<sup>12</sup> **sn** The adverb *once for all* (ἅπαξ, *hapax*) seems to indicate that the doctrinal convictions of the early church had been substantially codified. That is to say, Jude could appeal to *written* documents of the Christian faith in his arguments with the false teachers. Most likely, these documents were the letters of Paul and perhaps one or more gospels. First and Second Peter may also have been among the documents Jude has in mind (see also the note on the phrase *entrusted to the saints* in this verse).

<sup>13</sup> **sn** *I now feel compelled instead...saints.* Apparently news of some crisis has reached Jude, prompting him to write a different letter than what he had originally planned.

1:4 For certain men<sup>14</sup> have secretly slipped in among you<sup>15</sup> – men who long ago<sup>16</sup> were marked out<sup>17</sup> for the condemnation I am about to describe<sup>18</sup> – ungodly men who have turned the grace of our God into a license for evil<sup>19</sup> and who deny our only Master<sup>20</sup> and Lord,<sup>21</sup> Jesus Christ.

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<sup>14</sup> **tn** *Grk* “people.” However, if Jude is indeed arguing that Peter’s prophecy about false teachers has come true, these are most likely men in the original historical and cultural setting.

<sup>15</sup> **tn** “Among you” is not in the Greek text, but is obviously implied. **sn** The infiltration referred to by the phrase *slipped in among you* was predicted by Peter (2 Pet 2:1), Paul (e.g., Acts 20:29–30), and OT prophets.

<sup>16</sup> **tn** Or “in the past.” The adverb πάλαι (*palai*) can refer to either, though the meaning “long ago” is more common.

<sup>17</sup> **tn** *Grk* “written about.”

<sup>18</sup> **tn** *Grk* “for this condemnation.” τοῦτο (*touto*, “this”) almost surely points to what follows in vv. 5–18. Otherwise, the condemnation is only implied (in v. 3b) or is merely a *statement* of their sinfulness (“ungodly” in v. 4b), not a judgment of it.

<sup>19</sup> **tn** *Grk* “debauchery.” Same word Peter uses of what the false teachers will be like (2 Pet 2:2, 7, 18). **sn** *Turned the grace of our God into a license for evil*. One of the implications that the gospel in the apostolic period was truly a gospel of *grace* was the fact that the enemies of the gospel could pervert it into *license*. If it were a gospel of works, no such abuse could be imagined. Along these lines, note Rom 6:1 - “Are we to remain in sin so that grace may increase?” This question could not have even been asked had the gospel been one of works. But grace is easily misunderstood by those who would abuse it.

<sup>20</sup> **tc** Most later witnesses have θεόν (*theon*, “God”) after δεσπότην (*despotēn*, “master”), which appears to be a motivated reading in that it explicitly links “Master” to “God” in keeping with the normal NT pattern (see Luke 2:29; Acts 4:24; 2 Tim 2:21; Rev 6:10). In patristic Greek, δεσπότης (*despotēs*) was used especially of God. The earlier and better witnesses lack θεόν; the shorter reading is thus preferred on both internal and external grounds.

**sn** The Greek term for *Master* (δεσπότης, *despotēs*) is the same term the author of 2 Peter used (2 Pet 2:1) to describe his Lord when he prophesied about these false teachers. Since δεσπότης is used only ten times in the NT, the verbal connection between these two books at this juncture is striking. This is especially so since both Peter and Jude speak of these false teachers as *denying* the *Master* (both using the same verb). The basic difference is that Peter is looking to the future, while Jude is arguing that these false teachers are here now.

<sup>21</sup> **tn** The terms “Master and Lord” both refer to the same person. The construction in Greek is known as the Granville Sharp rule, named after the English philanthropist-linguist who first clearly articulated the rule in 1798. Sharp pointed out that in the construction article-noun-καί-noun (where καί [*kaí*] = “and”), when two nouns are singular, personal, and common (i.e., not proper names), they *always* had the same referent. Illustrations such as “the friend and brother,” “the God and Father,” etc. abound in the NT to prove Sharp’s point. See also Titus 2:13 and 2 Pet 1:1.

## **How can we contend for “the faith” without appearing to be contentious?**

### ***What would have to happen for you to start contending for the faith?***

Ideas have consequences. This is one reason why we must be certain that the ideas we believe are true. On the other hand, being a contentious person is not only no fun, it is also harmful to the cause of the Gospel.

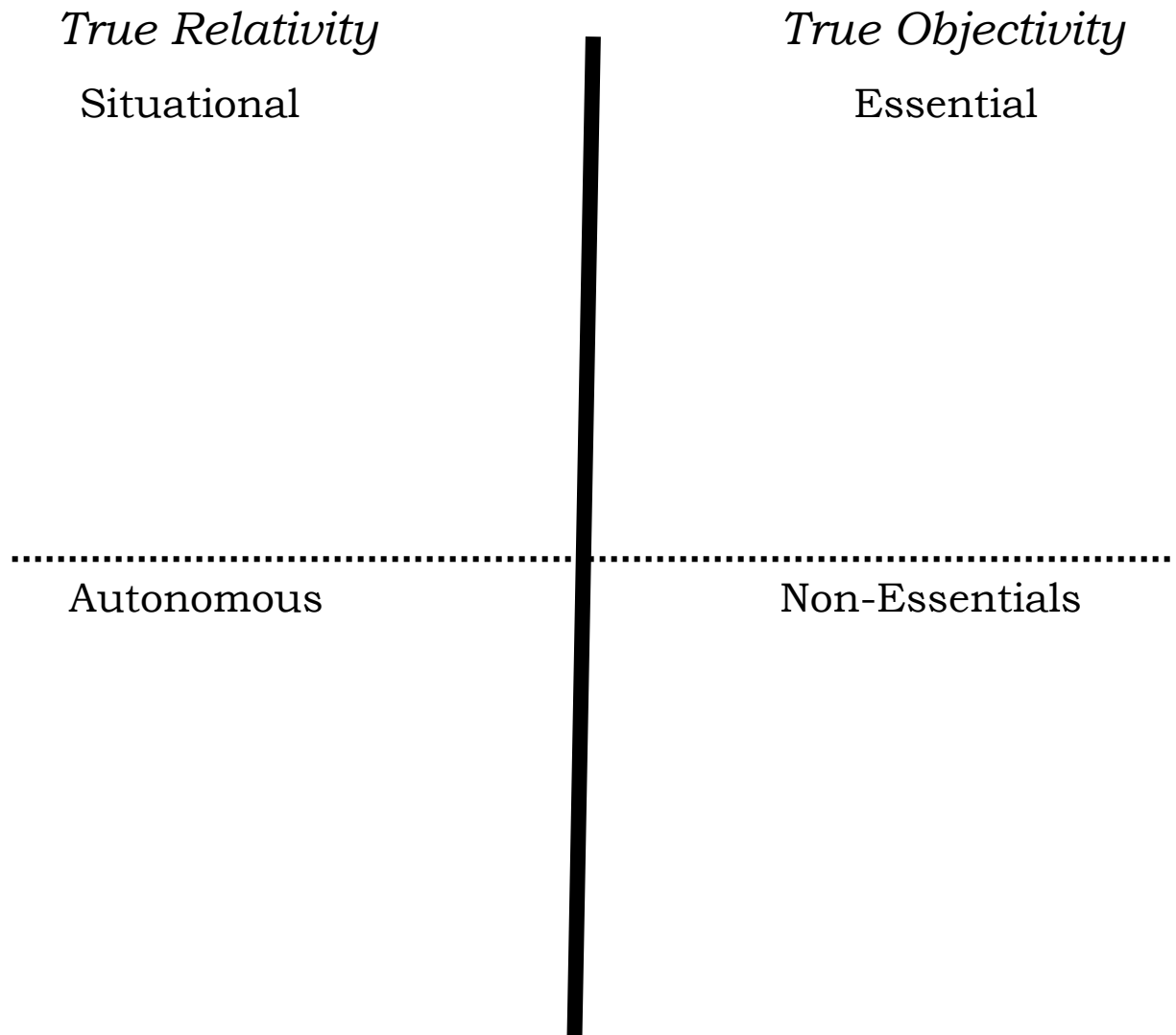
*The Theology Program – Introduction to Theology* presents two categories of decisions: *true relativity* and *true objectivity*. In *true relativity*, some things are right or wrong depending on the culture, time, situation, or some other variable.”

For instance, is it always right or wrong for children to run in the gym? No, it depends on the presence of people who they might knock down or whether or not their leader has told them to stop. This is *situational* relativity.

For other things there is no right or wrong, they are purely a matter of one’s personal preference. They are always relative. Which color shoes one should wear, or what is their favorite song are examples of this type of thing. We call this *autonomous* relativity.

In *true objectivity*, “everything ... has a definite right or wrong. There is always an objective truth that is true no matter whether one believes it. It is not dependent upon time, culture or any situation. It exists as true or false in and of itself.” For our purposes, these truths are considered *essential* if they must be accepted to be a true Christian. On the other hand, some truths are *non-essential* if they are not necessary for salvation (justification and sanctification). An example of this might be a decision about which books belong in the New Testament or about whether or not tongues are a gift for today.

The grid on the following page are a way to visualize these decisions. The point is that not everything is essential and therefore worth contending for, but some things are.



## **STUDY TWO: DISASTER AWAITS THEM**

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The cartoon strip *Pogo* used to regularly run the quote, “*We have met the enemy and it is us!*”

We really need to get to know the enemies, the opponents that Jude was talking about. One problem we encounter is that Jude never tells us exactly who these people are. The major portion of this short letter (*vs. 5-19*) deals with two major issues:

1. What disaster awaits these men, *and*,
2. What a disaster they are to the church.

As *Bible* detectives, we seek to get a good description of these men and the threat they pose to the faith and to the church.

***What questions would you like answered about these certain men Jude writes about?***

<i>Who?</i>	
<i>What?</i>	
<i>When?</i>	
<i>Where?</i>	
<i>Why?</i>	
<i>How?</i>	



## THE DISASTER AWAITING THEM

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Jude begins with three Old Testament illustrations that point out one fact people often forget, *people who stand can easily fall!* The first is the Exodus generation, then the story about the angels who fell, and the third is the judgment upon Sodom and Gomorrah.

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### *Example One: The Exodus Generation*

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***What was true \*\*of the people in Egypt that God delivered? (compare Hebrews 3:12-19)***

***How were they destroyed and why? What was the proof of their unbelief? (Read Numbers 14)***

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### *Example Two: Abandoning angels*

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Jude writes from the perspective of a Jew living in the 1<sup>st</sup> Century to others who have been fully instructed in not only the Hebrew Scriptures, but also the teachings of the rabbis. The incident referred to may be based upon Genesis 6:1-4. Some taught that the “sons of God” were angels. Others believe that these are the angels who followed Satan’s rebellion against God.

***What did these angels do to be locked up?***

***When will they be judged?***

***How does this relate to the ‘certain men’ Jude warns about?***

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*Example Three: Indulging Sodom*

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**What the Bible teaches about Sodom & Gomorrah can be gleaned from the following references. Record what you discover about their sins.**

*Genesis Chapters 13–14*

*Genesis 18:20–33*

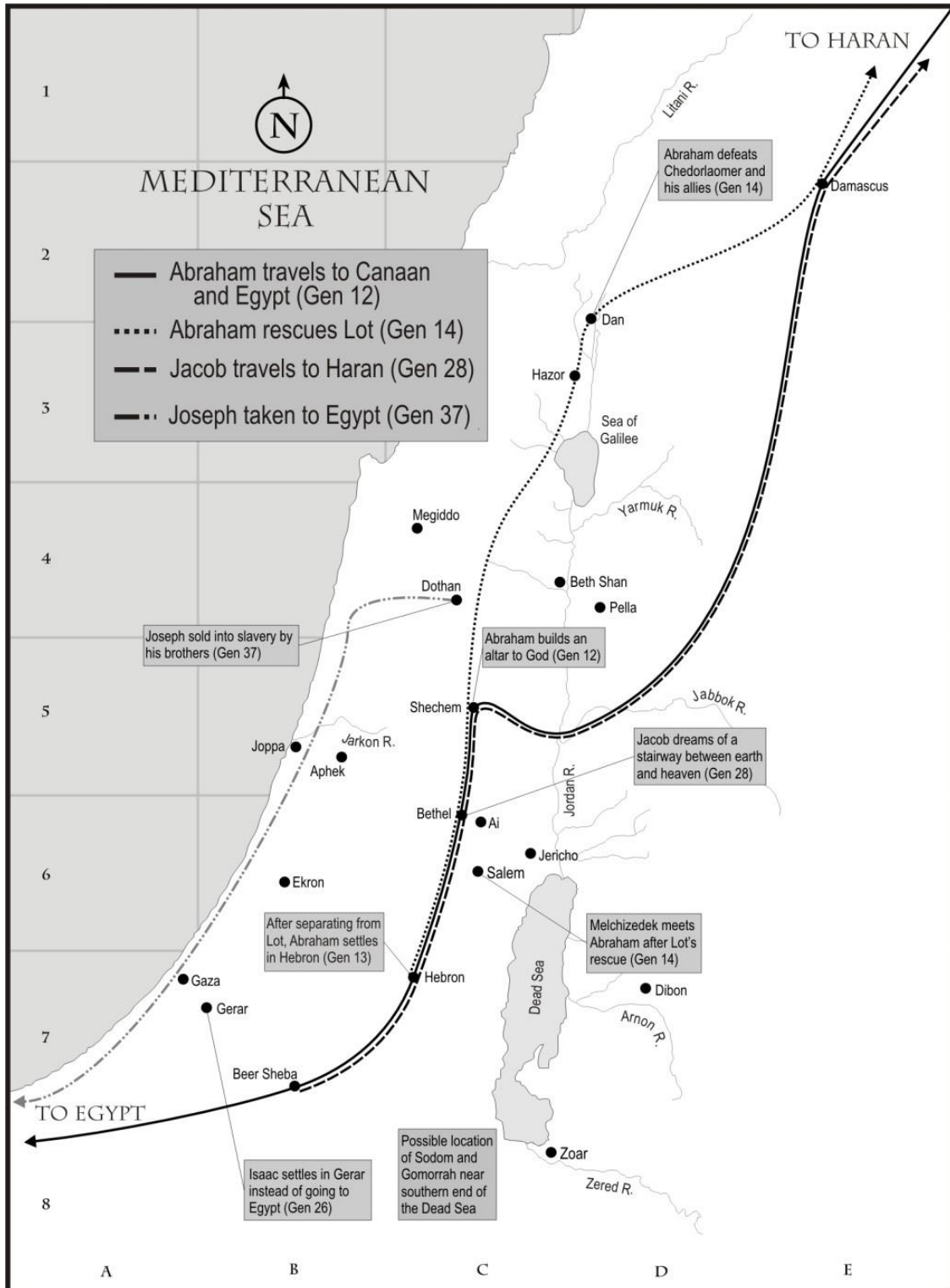
*Genesis 19*

*Deuteronomy 32:32*

*Isaiah 3:9*

*Ezekiel 16:49*

**What does the fate of these cities show us about the coming punishment? (cmp. 2 Peter 2:6-10)**



MAP FOUND IN NET BIBLE.

*1:5 Now I desire to remind you (even though you have been fully informed of these facts<sup>22</sup> once for all<sup>23</sup>) that Jesus,<sup>24</sup> having saved the<sup>25</sup> people out of the land of Egypt, later<sup>26</sup> destroyed those who did not believe.*

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<sup>22</sup>**tn** *Grk* “knowing all things.” The subject of the participle “knowing” (εἰδότης, *eidotas*) is an implied ὑμῶς (*humas* “you”). The πάντα (*panta* “all”) takes on adverbial force in this context (“fully”), intensifying how acquainted the readers are with the following points.

**sn** That Jude comments on his audience’s prior knowledge of what he is about to tell them (*you have been fully informed of these facts*) may imply that they were familiar with 2 Peter. In 2 Pet 2:4ff., the same illustrations from the OT are drawn. See the note on the following phrase *once for all*.

<sup>23</sup>**tc** Some translations take ἅπαξ (*hapax*, “once”) with the following clause (thus, “[Jesus,] having saved the people *once for all*”). Such a translation presupposes that ἅπαξ is a part of the ὅτι (*hoti*) clause. This particle is found before λαόν (*laon*, “people”) in the ὅτι clause in several witnesses. But ἅπαξ is found before the ὅτι (*hoti*) clause in most witnesses, including several important ones. What seems best able to explain the various placements of the adverb is that scribes were uncomfortable with ἅπαξ referring to the readers’ knowledge, feeling it was more appropriate to the theological significance of “saved” (σώσας, *sōsas*).

**sn** In this translation, Jude is stressing that the readers have been informed *once for all* of the OT illustrations he is about to mention. Where would they get this information? Most likely from having read 2 Peter. Earlier Jude used the same adverb to indicate that these believers had a written record of the faith. This seems to be his implication here, too. Thus, for the second time Jude is appealing to the written documents of the early church as authoritative as opposed to the messages of the false teachers. As the 1st century began to draw to a close, the early church found itself increasingly dependent on the letters and gospels of the apostles and their associates. Once those apostles died, false apostles and false teachers sprang up, like wolves in sheep’s clothing (cf. Acts 20:29–30). To combat this, some of the latest books of the NT stressed the authority of what had been written (so Hebrews, Jude, Ephesians, 1 John). Although these writers anticipated the return of the Lord, they also braced their audiences for a delay of the *parousia* (the second coming of Christ) by suggesting that when they were gone the NT documents should guide them.

<sup>24</sup> **tc** The reading Ἰησοῦς (*Iēsous*, “Jesus”) is deemed too hard by several scholars, since it involves the notion of Jesus acting in the early history of the nation Israel. However, not only does this reading enjoy the strongest support from a variety of early witnesses, but the plethora of variants demonstrate that scribes were uncomfortable with it, for they seemed to exchange κύριος (*kurios*, “Lord”) or θεός (*theos*, “God”) for Ἰησοῦς. As difficult as the reading Ἰησοῦς is, in light of v. 4 and in light of the progress of revelation (Jude being one of the last books in the NT to be composed), it is wholly appropriate.

**sn** The construction *our Master and Lord, Jesus Christ* in v. 4 follows the Granville Sharp’s rule. The construction strongly implies the deity of Christ. This is followed by a statement that *Jesus* was involved in the salvation (and later judgment) of the Hebrews. He is thus to be identified with the Lord God, Yahweh. Verse 5, then, simply fleshes out what is implicit in v. 4.

<sup>25</sup>**tn** Or perhaps “a,” though this is less likely.

<sup>26</sup>**tn** *Grk* “the second time.”

1:6 You also know that<sup>27</sup> the angels who did not keep within their proper domain<sup>28</sup> but abandoned their own place of residence, he has kept<sup>29</sup> in eternal chains<sup>30</sup> in utter<sup>31</sup> darkness, locked up<sup>32</sup> for the judgment of the great Day.

1:7 So also<sup>33</sup> Sodom and Gomorrah and the neighboring towns,<sup>34</sup> since they indulged in sexual immorality and pursued unnatural desire<sup>35</sup> in a way

<sup>27</sup> **tn** *Grk* “and.” Verse 6 is a continuation of the same sentence begun in v. 5. Due to the length and complexity of the Greek sentence, a new sentence was started here in the translation.

<sup>28</sup> **tn** *Grk* “who did not keep their own domain.”

**sn** The idea is that certain *angels* acted improperly, going outside the bounds prescribed by God (*their proper domain*).

<sup>29</sup> **sn** There is an interesting play on words used in this verse. Because the angels did not *keep* their proper place, Jesus has *kept* them chained up in another place. The same verb *keep* is used in v. 1 to describe believers’ status before God and Christ.

<sup>30</sup> **sn** In 2 Pet 2:4 a less common word for *chains* is used.

<sup>31</sup> **tn** The word ζόφος (*zophos*, “utter, deepest darkness”) is used only five times in the NT: two in 2 Peter, two in Jude, and one in Hebrews. Jude 6 parallels 2 Pet 2:4; Jude 13 parallels 2 Pet 2:17.

<sup>32</sup> **tn** The words “locked up” are not in Greek, but is expressed in English as a resumptive point after the double prepositional phrase (“in eternal chains in utter darkness”).

<sup>33</sup> **tn** *Grk* “as.”

<sup>34</sup> **tn** *Grk* “the towns [or cities] surrounding them.”

<sup>35</sup> **tn** *Grk* “strange flesh.” This phrase has been variously interpreted. It could refer to flesh of another species (such as angels lusting after human flesh). This would aptly describe the sin of the angels, but not easily explain the sin of Sodom and Gomorrah.

It could refer to the homosexual practices of the Sodomites, but a difficulty arises from the use of ἕτερος (*heteros*; “strange,” “other”). When this is to be distinguished from ἄλλος (*allos*, “another”) it suggests “another of a different kind.” If so, would that properly describe homosexual behavior? In response, the language could easily be compact: “pursued flesh *other* than what was normally pursued.” However, would this find an analogy in the lust of angels (such would imply that angels *normally* had sexual relations of some sort, but cf. Matt 22:30)? Another alternative is that the focus of the parallel is on the activity of the surrounding cities and the activity of the angels. This is especially plausible since the participles ἐκπορνεύσασαι (*ekporneusasai*, “having indulged in sexual immorality”) and ἀπελθοῦσαι (*apelthousai*, “having pursued”) have concord with “cities” (πόλεις, *poleis*), a feminine plural noun, rather than with Sodom and Gomorrah (both masculine nouns). If so, then their sin would not necessarily have to be homosexuality. However, most likely the feminine participles are used because of *constructio ad sensum* (construction according to sense). That is, since both Sodom and Gomorrah are cities, the feminine is used to imply that all the cities are involved. The connection with angels thus seems to be somewhat loose: Both angels and Sodom and Gomorrah indulged in heinous sexual immorality. Thus, whether the false teachers indulge in homosexual activity is not the point; mere sexual immorality is enough to condemn them.

*similar to<sup>36</sup> these angels,<sup>37</sup> are now displayed as an example by suffering the punishment of eternal fire.*

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### APPLICATION: RESPONSE TO AUTHORITY

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1:8 Yet these men,<sup>38</sup> as a result of their dreams,<sup>39</sup> defile the flesh, reject authority,<sup>40</sup> and insult<sup>41</sup> the glorious ones.<sup>42</sup>

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***What three things do these men do as a result of their dreams?***

***What does the fact that these men do these things as a result of their dreams tell you about them?***

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<sup>36</sup> **tn** Or “in the same way as.”

<sup>37</sup> **tn** “Angels” is not in the Greek text; but the masculine demonstrative pronoun most likely refers back to the angels of v. 6.

<sup>38</sup> **tn** The reference is now to the false teachers.

<sup>39</sup> **tn** *Grk* “dreaming.” The participle ἐνυπνιαζόμενοι (*enupniazomenoi*, “dreaming”) is adverbial to the pronoun οὗτοι (*houtoi*, “these”), though the particular relationship is not clear. It could mean, “while dreaming,” “by dreaming,” or “because of dreaming.” This translation has adopted the last option as Jude’s meaning, partially for syntactical reasons (the causal participle usually precedes the main verb) and partially for contextual reasons (these false teachers must derive their authority from some source, and the dreams provide the most obvious base). The participle ἐνυπνιαζόμενοι was sometimes used of apocalyptic visions, both of true and false prophets. This seems to be the meaning here.

<sup>40</sup> **tn** Most likely, the authority of the Lord is in view. This verse, then, echoes the indictment of v. 4: “they deny our Master and Lord, Jesus Christ.”

<sup>41</sup> **tn** The construction with the three verbs (“defile,” “reject,” and “insult”) involves the particles μὲν, δέ, δέ (*men, de, de*). A more literal (and pedantic) translation would be: “on the one hand, they defile the flesh, on the other hand, they reject authority, and on another hand, they insult the glorious ones.”

<sup>42</sup> **sn** *The glorious ones* refers to angelic beings rather than mere human beings, just as in 2 Pet 2:10 (on which this passage apparently depends). Whether the angelic beings are good or evil, however, is difficult to tell (hence, the translation is left ambiguous). However, both in 2 Pet 2:11 and here, in Jude 9, the wicked angels seem to be in view (for not even Michael insults them).

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Supplementary Illustration: Michael the Archangel

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*1:9 But even<sup>43</sup> when Michael the archangel<sup>44</sup> was arguing with the devil and debating with him<sup>45</sup> concerning Moses' body, he did not dare to bring a slanderous judgment, but said, "May the Lord rebuke you!"*

**Who was this archangel? What do we know about him?** (Read Daniel 10:13, 21; 12:2 and Revelation 12:7)

The dispute over the body of Moses is not referred to in the Scriptures (Deuteronomy 34:5), but there is a similar incident in Zechariah 3:1-4. Where did this story come from? Bauckham writes,

Jude's source for this story does not still exist. It appears to be one of many which are derived from the incident in Zechariah 3:1-5. While we do not have the source Jude used, there is general agreement that it comes from "the lost ending of the work preserved for us only in Latin translation ... of a sixth-century manuscript ... sometimes known as the *Assumption of Moses*, but more appropriately known as the *Testament of Moses*. This work, of Palestinian origin, has commonly been dated at the beginning of the first century A.D., though some have argued for its origins in the Maccabean period ..." [Bauckham, *Jude and 2 Peter*, WBC 67]

What happened? What was the dispute about? The story is that when Moses died, God sent Michael to bury the body. Satan argued that he did not deserve a decent burial because he was guilty of murder (Exodus 2:11-12). In response to Satan's charge, Michael said, "May the Lord rebuke you."

**What did Michael do right in his dispute with the devil?**

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<sup>43</sup> **tn** The word "even" is not in Greek; it is implied by the height of the contrast.

<sup>44</sup> **sn** According to Jewish intertestamental literature (such as *1 Enoch* 20), *Michael* was one of seven archangels.

<sup>45</sup> **tn** The sentence structure is a bit different in Greek. Literally it reads: "But Michael the archangel, when arguing with the devil and disputing."

## ***STUDY THREE: THE DISASTER THEY ARE***

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Following his purpose statement that he is now writing to urge the church to earnestly contend for the faith (vv. 3-4), Jude has pointed out the disaster that is awaiting ‘these men’ (vv.5-9). He now wants his hearers to seek an understanding of what a disaster ‘these men’ are to those in the church who come into their sphere of influence.

*Jude* contrasts what they do with the previous example of Michael the Archangel (1:9). Whereas Michael realized that his place was not to accuse the devil, but instead leave this to the Lord, these men do not follow this example.

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### *Applied to ‘These men’*

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*1:10 But these men do not understand the things they slander, and they are being destroyed by the very things that, like irrational animals, they instinctively comprehend.*<sup>46</sup>

***How might these men have been guilty of slander?***

***Instead of living a spiritual life, what was the real operating principle of ‘these men’?***

***Why is it a good thing to be rational and humble?***

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<sup>46</sup> **tn** Or “they should naturally comprehend.”

**sn** *They instinctively comprehend.* Like irrational animals, these false teachers do grasp one thing - the instinctive behavior of animals in heat. R. Bauckham (*Jude, 2 Peter* [WBC], 63) notes “Though they claim to be guided by special spiritual insight gained in heavenly revelations, they are in fact following the sexual instincts which they share with the animals.” Jude’s focus is somewhat different from Peter’s: Peter argued that, like irrational animals who are born to be caught and killed, these men will be destroyed when destroying others (2 Pet 2:12). Jude, however, does not mention the destruction of animals, just that these false teachers will be destroyed for mimicking them.



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### Three Dangerous types

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**1:11** *Woe to them! For they have traveled down Cain's path,<sup>47</sup> and because of greed<sup>48</sup> have abandoned themselves<sup>49</sup> to<sup>50</sup> Balaam's error; hence,<sup>51</sup> they will certainly perish<sup>52</sup> in Korah's rebellion.*

**What was Cain's path to God and how did it affect others?** (Genesis 4:3-16; 4:23-24; Hebrews 11:4; 1 John 3:11-12)

**What was Balaam's error and its result for Israel?** (Numbers 22-24; 31:16; Joshua 13:22; Micah 6:5)

**What was Korah's rebellion and what happened to his followers?** (Numbers 16; 26:9-11; 27:3)

**How do these three types point to the danger of 'these men' to Jude's readers and to us?**

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<sup>47</sup> **tn** Or "they have gone the way of Cain."

<sup>48</sup> **tn** *Grk* "for wages."

<sup>49</sup> **tn** The verb ἐκκέω (*ekcheō*) normally means "pour out." Here, in the passive, it occasionally has a reflexive idea.

<sup>50</sup> **tn** Or "in."

<sup>51</sup> **tn** *Grk* "and." See note on "perish" later in this verse.

<sup>52</sup> **tn** The three verbs in this verse are all aorist indicative ("have gone down," "have abandoned," "have perished"). The last is almost surely refers to the certainty of their future judgment. This usage of the aorist of things yet future is seen elsewhere (cf. Rom 8:30).

**What five analogies of danger does Jude use (12-13)?**

<sup>1:12</sup> These men are<sup>53</sup> dangerous reefs<sup>54</sup> at your love feasts,<sup>55</sup> feasting without reverence,<sup>56</sup> feeding only themselves.<sup>57</sup> They are<sup>58</sup> waterless<sup>59</sup> clouds, carried along by the winds; autumn

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<sup>53</sup> **tn** *Grk* “these are the men who are.”

<sup>54</sup> **tn** Though σπιλάδες (*spilades*) is frequently translated “blemishes” or “stains,” such is actually a translation of the Greek word σπιλοι (*spiloi*). The two words are quite similar, especially in their root or lexical forms (σπιλάς [*spilas*] and σπιλος [*spilos*] respectively). Some scholars have suggested that *spilades* in this context means the same thing as σπιλοι. But such could be the case only by a stretch of the imagination. Others suggest that Jude’s spelling was in error (which also is doubtful).

One reason for the tension is that in the parallel passage, 2 Pet 2:13, the term used is indeed σπιλος. And if either Jude used 2 Peter or 2 Peter used Jude, one would expect to see the same word. Jude, however, may have changed the wording for the sake of a subtle wordplay. The word *spilas* was often used of a mere rock, though it normally was associated with a rock along the shore or one jutting out in the water. Thus, the false teachers would appear as “rocks” - as pillars in the community (cf. Matt 16:18; Gal 2:9), when in reality if a believer got too close to them his faith would get shipwrecked. Some suggest that *spilades* here means “hidden rocks.” Though this meaning is attested for the word, it is inappropriate in this context, since these false teachers are anything but hidden. They are dangerous because undiscerning folks get close to them, thinking they are rocks and pillars, when they are really dangerous reefs.

<sup>55</sup> **tc** Several witnesses, influenced by the parallel in 2 Pet 2:13, read ἀπάταις (*apatais*, “deceptions”) for ἀγάπαις (*agapais*, “love-feasts”) in v. 12. However, ἀγάπαις has much stronger and earlier support and should therefore be considered original.

**sn** The danger of the false teachers at the *love feasts* would be especially pernicious, for the love feasts of the early church involved the Lord’s Supper, worship, and instruction.

<sup>56</sup> **tn** Or “fearlessly.” The term in this context, however, is decidedly negative. The implication is that these false teachers ate the Lord’s Supper without regarding the sanctity of the meal. Cf. 1 Cor 11:17–22.

<sup>57</sup> **tn** *Grk* “shepherding themselves.” The verb ποιμαίνω (*poimainō*) means “shepherd, nurture [the flock].” But these men, rather than tending to the flock of God, nurture only themselves. They thus fall under the condemnation Paul uttered when writing to the Corinthians: “For when it comes time to eat [the Lord’s Supper,] each one goes ahead with his own meal” (1 Cor 11:21). Above all, the love-feast was intended to be a shared meal in which all ate and all felt welcome.

<sup>58</sup> **tn** “They are” is not in Greek, but resumes the thought begun at the front of v. 12. There is no period before “They are.” English usage requires breaking this into more than one sentence.

<sup>59</sup> **tn** Cf. 2 Pet 2:17. Jude’s emphasis is slightly different (instead of waterless springs, they are waterless clouds).

trees without fruit<sup>60</sup> – twice dead,<sup>61</sup> uprooted; <sup>1:13</sup> wild sea waves,<sup>62</sup> spewing out the foam of<sup>63</sup> their shame;<sup>64</sup> wayward stars<sup>65</sup> for whom the utter depths of eternal darkness<sup>66</sup> have been reserved.

*The love feast (agape) was the key meeting of the early church. It is the equivalent of the expression ‘the Lord’s supper’ (1 Corinthians 11:20). Unlike our modern observances, it was a complete meal shared together with the entire church (Acts 2:46; 20:7, 11). During this time of fellowship, the church worshipped together and received teaching from the various men in the congregation.*

**How are they like each of the following analogies:**

Rocks along the shore?

Clouds without water?

Autumn Trees without fruit?

Wild waves spewing foam?

Wandering Stars?

<sup>60</sup> **sn** The imagery portraying the false teachers as *autumn trees without fruit* has to do with their lack of productivity. Recall the statement to the same effect by Jesus in Matt 7:16–20, in which false prophets will be known by their fruits. Like waterless clouds full of false hope, these trees do not yield any harvest even though it is expected.

<sup>61</sup> **tn** *Grk* “having died twice.”

**sn** *Twice dead* probably has no relevance to the tree metaphor, but has great applicability to these false teachers. As in Rev 20:6, those who die twice are those who die physically and spiritually. The aphorism is true: “born once, die twice; born twice, die once” (cf. Rev 20:5; John 3, 11).

<sup>62</sup> **tn** *Grk* “wild waves of the sea.”

<sup>63</sup> **tn** *Grk* “foaming, causing to foam.” The verb form is intensive and causative. BDAG 360 s.v. ἐπαφρίζω suggests the meaning “to cause to splash up like froth, *cause to foam*,” or, in this context, “*waves casting up their own shameless deeds like (dirty) foam*.”

<sup>64</sup> **tn** *Grk* “shames, shameful things.” It is uncertain whether shameful deeds or shameful words are in view. Either way, the picture has taken a decided turn: Though waterless clouds and fruitless trees may promise good things, but deliver nothing, wild sea-waves are portents of filth spewed forth from the belly of the sea.

<sup>65</sup> **sn** The imagery of a star seems to fit the nautical theme that Jude is developing. Stars were of course the guides to sailors at night, just as teachers are responsible to lead the flock through a benighted world. But false teachers, as *wayward stars*, are not fixed and hence offer unreliable, even disastrous guidance. They are thus both the dangerous reefs on which the ships could be destroyed and the false guides, leading them into these rocks. There is a special irony that these lights will be snuffed out, reserved for the darkest *depths of eternal darkness*.

<sup>66</sup> **tn** *Grk* “utter darkness of darkness for eternity.” See note on the word “utter” in v. 6.

What danger would the kind of men Jude talks about pose to a church?

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### Enoch's Prophecy

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**1:14** Now Enoch, the seventh in descent beginning with Adam,<sup>67</sup> even prophesied of them,<sup>68</sup> saying,

“Look! The Lord is coming<sup>69</sup> with thousands and thousands<sup>70</sup> of his holy ones, **1:15** to execute judgment on<sup>71</sup> all, and to convict every person<sup>72</sup> of all their thoroughly ungodly deeds<sup>73</sup> that they have committed,<sup>74</sup> and of all the harsh words that ungodly sinners have spoken against him.”<sup>75</sup>

**Who was this Enoch and what do we know about him? (Genesis 5:18-24; Hebrews 11:5)**

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<sup>67</sup> **tn** *Grk* “the seventh from Adam.”

**sn** The genealogical count is inclusive, counting *Adam* as the first, for *Enoch* is really the sixth in descent from Adam (Adam, Seth, Enosh, Cainan, Mahalalel, Jared, Enoch). In this way, the picture of perfection/completion was retained (the number seven is often used for perfection or completion in the Bible).

<sup>68</sup> **tn** *Grk* “against them.” The dative τούτοις (*toutois them*) indicates disadvantage.

<sup>69</sup> **tn** *Grk* “has come,”

<sup>70</sup> **tn** *Grk* “ten thousands.” The word μυριάς (*urias*), from which the English *myriad* is derived, means “ten thousand.” In the plural it means “ten thousands.” This would mean, minimally, 20,000 (a multiple of ten thousand). At the same time, the term was often used in apocalyptic literature to represent simply a rather large number, without any attempt to be specific.

<sup>71</sup> **tn** *Grk* “against”. English usage is satisfied with “on” at this point, but the parallel is lost in the translation to some degree, for the end of v. 15 says that this judgment is meted out on these sinners because they spoke *against him*.

<sup>72</sup> **tn** Or “soul.”

<sup>73</sup> **tn** *Grk* “of all their works of ungodliness.” The adverb “thoroughly” is part of the following verb “have committed.” See note on verb “committed” later in this verse.

<sup>74</sup> **tn** The verb in Greek does not simply mean “have committed,” but “have committed in an ungodly way.” The verb ἀσεβέω (*asebeō*) is cognate to the noun ἀσεβεία (*asebeia*, “ungodliness”). There is no easy way to express this in English, since English does not have a single word that means the same thing. Nevertheless, the tenor of v. 15 is plainly seen, regardless of the translation.

<sup>75</sup> **sn** An apparent quotation from *1 En.* 1:9. There is some doubt as to whether Jude is actually quoting from the text of *1 Enoch*; the text here in Jude differs in some respects from the extant text of this pseudepigraphic book. It is sometimes suggested that Jude may instead have been quoting from oral tradition which had roots older than the written text. *1 Enoch* as it exists now is a composite of several works put together.

We have no record of Enoch’s prophecy in the Hebrew Scriptures. There is a very similar record in the work known as 1 Enoch. Perhaps Jude uses this quote, which probably was well known to his readers to drive home his point (14-15).

**What was his point?**

*1:16 These people are grumblers and<sup>76</sup> fault-finders who go<sup>77</sup> wherever their desires lead them,<sup>78</sup> and they give bombastic speeches,<sup>79</sup> enchanting folks<sup>80</sup> for their own gain.<sup>81</sup>*

**What does this verse add to our knowledge of their characteristics?**

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Apostles’ Prophecy

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*1:17 But you, dear friends – recall the predictions<sup>82</sup> foretold by the apostles of our Lord Jesus Christ.<sup>83</sup> 1:18 For they said to you, “In the end time there will*

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<sup>76</sup> **tn** “And” is not in Greek, but is supplied for the sake of English style.

<sup>77</sup> **tn** Or “going.” Though the participle is anarthrous (no article), so also is the subject. Thus, the participle could be either adverbial or adjectival.

<sup>78</sup> **tn** *Grk* “(who go/going) according to their own lusts.”

<sup>79</sup> **tn** *Grk* “and their mouth speaks bombastic things.”

**sn** *They give bombastic speeches.* The idiom of opening one’s mouth in the NT often implied a public oration from a teacher or one in authority. Cf. Matt 5:2; Luke 4:22; Acts 1:16; 3:18; 10:34; Eph 6:19; Rev 13:5–6.

<sup>80</sup> **sn** *Enchanting folks* (*Grk* “awing faces”) refers to the fact that the speeches of these false teachers are powerful and seductive.

<sup>81</sup> **tn** Or “to their own advantage.”

<sup>82</sup> **tn** *Grk* “words.” In conjunction with προεἶπον (*proeipon*), however, the meaning of the construction is that the apostles uttered prophecies.

<sup>83</sup> **sn** This verse parallels 2 Pet 3:2 both conceptually and in much of the verbiage. There is one important difference, however: In 2 Pet 3:2 the prophets and apostles speak; here, just the *apostles* speak. This makes good sense if Jude is using 2 Peter as his main source and is urging his readers to go back to the authoritative writings, both OT and now especially NT.

come<sup>84</sup> scoffers, propelled by their own ungodly desires.”<sup>85</sup> **1:19** These people are divisive,<sup>86</sup> worldly,<sup>87</sup> devoid of the Spirit.<sup>88</sup>

**What is a ‘scoffer’?**

**What is the danger of a ‘divisive’ person?**

**What does it mean to be ‘worldly’?**

**What does their lack of the Spirit indicate?**

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<sup>84</sup> **tn** *Grk* “be.”

<sup>85</sup> **tn** *Grk* “going according to their own desires of ungodliness.”

**sn** Jude cites 2 Pet 3:3, changing a few of the words among other things, cleaning up the syntax, conforming it to Hellenistic style.

<sup>86</sup> **tn** *Grk* “these are the ones who cause divisions.”

<sup>87</sup> **tn** Or “natural,” that is, living on the level of instincts, not on a spiritual level (the same word occurs in 1 Cor 2:14 as a description of nonbelievers).

<sup>88</sup> **tn** *Grk* “not having [the] Spirit.”

**sn** The phrase *devoid of the Spirit* may well indicate Jude’s and Peter’s assessment of the spiritual status of the false teachers. Those who do not have the Spirit are clearly not saved.

## SOME PARALLELS (JUDE – 2 PETER)

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- Jude 6**      **2 Peter 2:4**  
4 For if God did not spare the angels who sinned, but threw them into hell and locked them up in chains in utter darkness, to be kept until the judgment,
- Jude 7**      **2 Peter 2:6**  
6 and if he turned to ashes the cities of Sodom and Gomorrah when he condemned them to destruction, having appointed them to serve as an example to future generations of the ungodly,
- Jude 8**      **2 Peter 2:10**  
10 especially those who indulge their fleshly desires and who despise authority. Brazen and insolent, they are not afraid to insult the glorious ones,
- Jude 9**      **2 Peter 2:11**  
11 yet even angels, who are much more powerful, do not bring a slanderous judgment against them before the Lord.
- Jude 10**     **2 Peter 2:12**  
12 But these men, like irrational animals – creatures of instinct, born to be caught and destroyed – do not understand whom they are insulting, and consequently in their destruction they will be destroyed,
- Jude 11**     **2 Peter 2:15-16**  
15 By forsaking the right path they have gone astray, because they followed the way of Balaam son of Bosor, who loved the wages of unrighteousness, 16 yet was rebuked for his own transgression (a dumb donkey, speaking with a human voice, restrained the prophet's madness).
- Jude 12-13**   **2 Peter 2:17**  
17 These men are waterless springs and mists driven by a storm, for whom the utter depths of darkness have been reserved.
- Jude 16**      **2 Peter 2:18**  
18 For by speaking high-sounding but empty words they are able to entice, with fleshly desires and with debauchery, people who have just escaped from those who reside in error.
- Jude 17**      **2 Peter 3:2**  
2 I want you to recall both the predictions foretold by the holy prophets and the commandment of the Lord and Savior through your apostles.
- Jude 18**      **2 Peter 3:3**  
3 Above all, understand this: In the last days blatant scoffers will come, being propelled by their own evil urges

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## **STUDY FOUR: A RESCUE PLAN**

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Jude has spent a lot of space in this short, written homily describing the dangers to ‘these men’ and the danger they pose to the church. Considering that his purpose was exhortation to contend for the faith it is likely that this danger must be understood as motivation for going about the difficult and distasteful task of contending.

Not only must this work be seen as necessary because of the danger, but it must be seen as a work of rescuing people. Not everyone is in the same danger, nor do they have the same problems. The approaches to them will have to be different as well. Jude is now going to tell his readers how they are to go about doing it.

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### Preparation

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*1:20 But you, dear friends, by building yourselves up in your most holy faith, by praying in the Holy Spirit,<sup>89</sup> 1:21 maintain<sup>90</sup> yourselves in the love of God, while anticipating<sup>91</sup> the mercy of our Lord Jesus Christ that brings eternal life.<sup>92</sup>*

The key verb is translated here as *maintain*.

**What are the three participles (-ing) that modify this verb and how do they relate to this verb, maintain?**

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<sup>89</sup> **tn** The participles in v. 20 have been variously interpreted. Some treat them imperatively (commands) or as attendant circumstance to the imperative in v. 21 (“maintain”): “build yourselves up...pray.” But they do not follow the normal contours of either the imperatival or attendant circumstance participles, rendering this unlikely. A better option is to treat them as the *means* by which the readers are to maintain themselves in the love of God. This both makes eminently good sense and fits the structural patterns of instrumental participles elsewhere.

<sup>90</sup> **tn** Or “keep.”

<sup>91</sup> **tn** Or “waiting for.”

<sup>92</sup> **tn** *Grk* “unto eternal life.”



**How do you see these four things working together to prepare a person for this rescue work?**

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### The Rescue Work

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*1:22 And have mercy on those who waver; 1:23 save<sup>93</sup> others by snatching them out of the fire; have mercy<sup>94</sup> on others, coupled with a fear of God,<sup>95</sup> hating even the clothes stained<sup>96</sup> by the flesh.<sup>97</sup>*

Jude seems to be pointing out three groups of people who need rescuing from the lifestyle and teaching of ‘these men’. We could call them the *wavering*, the *singed*, and the *stained*.

**What would characterize “those who waver”?**

**What about the ones who need to be snatched ‘out of the fire’?**

**How about those whose clothes are ‘stained by the flesh’?**

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<sup>93</sup> **tn** *Grk* “and save.”

<sup>94</sup> **tn** *Grk* “and have mercy.”

<sup>95</sup> **tn** *Grk* “with fear.” But as this contrasts with ἀφόβως (*aphobōs*) in v. 12 (*without reverence*), the posture of the false teachers, it most likely refers to reverence for God.

**sn** Joining a *fear of God* to *mercy* is an important balance when involved in disciplinary action. On the one hand, being merciful without fear can turn to unwarranted sympathy for the individual, absolving him of personal responsibility; but fearing God without showing mercy can turn into personal judgment and condemnation.

<sup>96</sup> **sn** The imagery here suggests that the things close to the sinners are contaminated by them, presumably during the process of sinning.

<sup>97</sup> **tn** *Grk* “hating even the tunic spotted by the flesh.” The “flesh” in this instance could refer to the body or to the sin nature. It makes little difference in one sense: Jude is thinking primarily of sexual sins, which are borne of the sin nature and manifest themselves in inappropriate deeds done with the body. At the same time, he is *not* saying that the body is intrinsically bad, a view held by the opponents of Christianity. Hence, it is best to see “flesh” as referring to the sin nature here and the language as metaphorical.

**What is the role of ‘mercy’ in approaching each group?**

**‘waver’**

**‘singed’**

**‘stained’**

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## **CONCLUSION: WHAT A GOD!**

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*1:24 Now to the one who is able to keep you from falling,<sup>98</sup> and to cause you to stand, rejoicing,<sup>99</sup> without blemish<sup>100</sup> before his glorious presence,<sup>101</sup> 1:25 to the only God our Savior through Jesus Christ our Lord, be glory, majesty, power, and authority, before all time, and now, and for all eternity. Amen.*

Our final study from the book of Jude leads us to worship. I would suggest that you read the entire book again at one sitting leading up to and including this doxology.

***When you think of ‘Doxology,’ what comes to mind?***

***Read and consider these other ‘doxologies’:***

***2 Corinthians 13:14 –***

***Hebrews 13:2-21 –***

***1 Peter 5:10-11 –***

***Is anyone other than God able to keep us from falling?***

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<sup>98</sup> **tn** The construction in Greek is a double accusative object-complement. “You” is the object and “free from falling” is the adjectival complement.

<sup>99</sup> **tn** *Grk* “with rejoicing.” The prepositional clause is placed after “his glorious presence” in Greek, but most likely goes with “cause you to stand.”

<sup>100</sup> **tn** The construction in Greek is a double accusative object-complement. “You” is the object and “without blemish” is the adjectival complement.

<sup>101</sup> **tn** Or “in the presence of his glory,” “before his glory.”

***Beyond keeping us from falling, what is God able to do?***

***Look up a definition of the following terms:***

***Glory -***

***Majesty -***

***Power -***

***\****

***Authority -***

***What is similar and what is different about them?***

There is an interesting time reference at the end of this doxology, “*before all time, and now, and for all eternity.*”

***Considering that God is eternal what does this particular expression suggest to you about Him?***

***From what you know about Jude, how is this a fitting close?***

***If you were to write a doxology to someone, what would you say about God?***

***What does ‘amen’ mean? Should this call for a response?***