

Jude

V.1 - "Jude" - the half-brother of Jesus. (See introductory notes.) The Greek is Judas.

GK: of Jesus Christ a bondservant. Concerning δοῦλος, French says that the emphasis in this word is on the person, rather than his work.

"He is this, altogether apart from any ministrations to other other at any one moment rendered" (p. 30).

He "is properly the 'bond-man, ... one that is in a permanent relation of servitude to another, his will altogether swallowed up in the will of the other" (p. 30).

"Brother of James" - both of whom ^(with his other ~~brother~~ ^{brothers}) delayed in believing in Jesus (Jn. 7:3-5). See also Mt. 12:49; 2 Cor. 5:16. On the Lord's brothers, cf. Acts 1:14; 1 Cor. 9:5.

Neither James nor Jude ever refers to Jesus as brother - nor do any others speak of him in this way. He is, however, not ashamed to call us brethren (Heb. 2:11, 12; Jn. 20:17, 18).

AT THIS POINT BEGIN TO NOTE JUDE'S FONDNESS FOR TRILOGIES. (See Angus. Green on this point.)

~~"Called" first in GK.~~

"To those beloved in God the Father" - ἡγαπη-
μενοις. This means that they are loved by the Father, included in His love. Cf. v. 21a.

"Kept" (continually) - the force of the perfect (Aussset). They have been kept to be present and shall continue to be kept. The GK is τετηρημένοις. They are kept for Jesus Christ. Cf. 1 Pet 2:9. But the expression can also mean kept by Jesus Christ.

"Called" - God holds the divine right to call whom He will. GK: κλητοῖς. God had called; they had responded. But they never would have been saved without His call.

Note: τοῖς... ἡγαπημένοις... τετηρημένοις κλητοῖς.

V.2 - Another trilogy.

on "mercy" and "love" cf. v. 21.

God's mercy is available in times of misery

when it seems that capitulation to the enemy is the only answer.

"Peace" - certainly not to be found in false kneeling and painful living. Note: the special greeting.

"Love" - connected as a cognate of "beloved" in v. 11.

φρ, from v. 21 -

(1) "Love" is from φρ.

(2) "mercy" " the best peace and

(3) "Peace" (Gal. 5: 22) is from the Holy Spirit.

"Be multiplied" - ΠΛΗΘΥΝΕΙΝ. This is quite proper, for they will experience inwardly the abundance of love, mercy, & peace. These things come from φρ + accompany the truth - not false kneeling. There was in kneeling is used only φρ + in 1 + 2 Pet. 1: 2.

v. 3 - "Beloved" - ἀγαπητοί. This is the kind reference to love in so many verses. Here they are loved by φρ.

"All diligence" - τῶν ἁγίων. φ. 2 Pet. 1: 5. This indicates sincere attention given to the fulfillment of a purpose.

"Common Salvation" - τῆς κοινῆς ἡμεῶν σωτηρίας, the salvation which they all shared in common, that which belonged equally to all of them. JUDE HAD ORIGINALLY INTENDED TO WRITE A DOCTRINAL EPISTLE, BUT WAS CONSTRAINED TO WRITE ONE THAT WAS PRIMARILY HORATORY. cf. ASV.

"It was needful for me" - ἀνάγκη ἔσθαι, lit, I had constraint; φρ was compelled by an inner sense of necessity to change his original purpose in order to meet an urgent need. How important it is to be sensitive to φρ & to people's needs! (There is a hint for the preacher.)

Ph: "Exhorting (you) to content for the once-for-all-believed-to-be-peace faith." "Do content" - ἑταυρωσίζεσθαι. A note in Lange suggests that this verb means "to fight, standing

Exhorting
doctrinal
nature of
this epistle

upon a thing which is assaulted, and which the adversary desires to take away, and it is to fight so as to defend it, and retain it" (XII, 13).
 Cf. Phil. 1:27.

As the epistle will show this involves (1) opposing the enemies and (2) building up themselves.

"The faith" - the truth of the Word of God.

"Once for all" - ἀτάξ, thus never subject to change, no additions are necessary.

"Delivered" - παραδοθειον, from παραδίδωμι. It means to be given over to, to be given into another's hands.

"To the saints" - not just to the Apostles, nor to pastors and teachers, but to all the people of God. Saints are τοῖς ἁγίοις, those set apart for God as being exclusively His (Thayer, p. 7), doing His will, pleasing Him, holy ones.

V.4 - HERE WE HAVE THE REASON BEHIND THE STATEMENTS OF V.3.

Jude does not state who these "certain men", but he does tell what they have done.

"Crept in unawares" - παρεῖσεδύσαν, acc. aor. pass. of παρεῖσεδύω. Only here in the NT. It is a combination of παρά (beside) εἰς (into) δύω (to sink or plunge), so to plunge into from beside (Robertson, VI, 187). They had entered secretly, had stolen in, had come unnoticed (Thayer, p. 487).

"of old" - πάλαι, adv. having to do with time, probably refers to O.T., not Paul's or Peter's epistles which would have been too recent.

"long ago" (Thayer, p. 474). Cf. 2 Pet. 1:9.
 "Were before ordained" - οἱ προγεγραμμένοι. Lit. it means to write beforehand. "Ordained" is a little strong. The ASV has, "They who were of old written of beforehand..." Cf. Rom. 15:4, and note the references to the OT which follows. Lange cites Isa. 35:16 + other OT passages.

"This condemnation" - εἰς τοῦτο τὸ κρίμα. The judgment of false teachers and sinners in the OT assumes a similar judgment to all who at the present time follow in their footsteps.

Bagster's GK-Eng Lex (p. 16) translates it actually, or in fact.

"The Lord" - Some MSS. add Jesus, showing Christ in the OT. He is the One who delivered the Israelites.

"afterward" - δεύτερον, on the second time, i.e., the second time they had the opportunity to show their faith - at Kadesh Barnea (Num. 14). See how unbelief is stressed in Heb. 3.

God who at first had been their SAVIOUR became their JUDGE. The Israelites had denied the Lordship of God and had fallen into sin.

V.6 The illustration shifts from the people of God to angels.

Cf. 2 Pet. 2:4. Hell was "prepared for the devil and his angels" (Mt. 25:41). What was their sin?

"Kept not their first estate" - μή τηρήσαντας τὴν ἑαυτῶν ἀρχήν. Angels were intrusted with certain authorities. The idea here is that they were not satisfied with the position and authority given to them. They wanted more! Cf. Isa. 14:12-14.

"Left their own habitations" - ἀπολιπόντας τὸ ἴδιον οἰκητήριον. They, lit., left behind their own dwelling places. This may be a reference to the second heaven. The book of Enoch refers to the sin of angels with women, but there is no real proof of this.

Again, JUDGMENT has been the result.

2 Pet. 2:4 tells that they are in hell, Tartarus (ταρταρώνας). This was the place the Gk. said was the ^{place of punishment} ~~abode~~ of the wicked dead.

Here they are kept, reserved for judgment.

"The great day" - Cf. 2 Pet. 2:9. This, in all probability, is the judgment of the Great White Throne.

V.7 Jude's third illustration is from an example of God's judgment upon the unregenerate. Cf. 2 Pet. 2:6. The account is given in Gen. 18, 19.

"Giving themselves over to fornication" - i.e., excessively, ἐκπορνεύσασαι. What says the force of the prefix, ἐκ, is "out and out" (p. 242).

"Strange flesh" - cf Rom. 1:27, sodomy. This seems to result from excessive fornication.

"are set forth for an example" - have been a public spectacle to serve as a warning of an even greater judgment of "eternal fire." In citing this type of example, it seems significant that Jude does not mention Lot.

v. 8 - Jude now moves from the past to the present.

"Likewise also" - ὁμοίως μέντοι - Alford in JFB, VI, 651 - "In like manner nevertheless" (notwithstanding these warning examples).

"These filthy dreamers" - οὗτοι ἐνυπνιαζόμενοι no "filthy" in Greek. It means "to receive some supernatural impression or information in a dream" (Bagster, p. 64). This verb "is designed to portray that state of the soul in which the ego is controlled and held captive by the power of ungodly, sensual impulses" (Lange, XII, 19).

Because of this they do three things: (μεν...δε...δε)

(1) "Defile the flesh" - immorality. It means to stain with sin (Rebution)

(2) "Despise dominions" - to make void lordships - ΚΥΡΙΟΤΗΤΑ is used of angels in Eph. 1:21; Col. 1:16; 2 Pet. 2:10 (Wuest, pp. 244, 245). It can actually mean any constituted authority, such as even a normal husband and wife relationship. Such dreamers foster anarchy.

(3) "Speak evil of dignities" - blaspheme glories, dignities, can even refer to God.

Probably these words should be taken in a general sense, nothing to the dreamers was proved or honorable.

v. 9 - Not even Michael the archangel spoke against Satan the way these false teachers speak, but instead left the rebuke in God's hands.

"Archangel" appears only elsewhere, ^{N.T.} in 1 Th 4:16; "Michael" in Dan. 10:13, 21; 12:1; Rev. 12:7.

"The body of Moses" - His appearance at the transfiguration has given rise to speculation that Moses was raised. However, Christ the firstfruit seems to exclude this. Possibly a temporary res. could have brought about this dispute.

Michael did not dare to charge Satan with blasphemy

even though Satan was worthy of the charge, evidently because of Satan's prior glory. This is the only attitude for a believer to take! Cf. Rom. 12:18-21. See also 1 Pet. 2:23; 4:19.

V.10 Another μέν and δέ statement. What they do not know, they blaspheme; what they do know, ^(heavenly, spiritual) "therein do they ruin themselves" (Lange, XII, p. 20). Cf. 2 Pet. 2:12

"naturally, as brute beasts" - as irrational beasts, with only animal instincts.

"Corrupt" - φθείρονται, to ruin, spoil, deprave. Here is real evidence of total depravity. Whatever man touches, he defiles!

V.11 "Woe" - indicative of divine judgment, and for three reasons which can be seen in the OT, showing that history repeats itself and that there is nothing new under the sun!

"The way of Cain" - Cain sinned in murdering Abel knowing that it was wrong, and knowing the consequences. Cf. ^{Gen 4:7} Rom. 1:32. Wilful sin.

"They have gone" - aorist of πορεύομαι, they walked (as a way of life), but Jude views their course as completed; he sees their end.

"Ran greedily" - ἐξέχουσαν. "They were poured out... excessive indulgence" (Robertson, VI, 191). It meant they were abandoned to what they were doing (Bagster on ἐκχέω).

"The error of Balaam for reward" - ^{Num. 22} Cf. 2 P. 2:15. Though God warned Balaam + hindered him, yet he persisted in doing what he knew was wrong for the money he would receive in return

If we are not mastered by Jesus Christ we will be mastered by sin.

Like a river overflowing its banks.

"Gainsaying of Core" (Korah) - who led certain Israelites in rebellion against Moses + Aaron (Num. 16:3). Gainsaying is τῆ ἀντιλογία, opposition, rebellion, speaking against some one. The earth opened up and swallowed Korah + all who were with him (Num. 16:32) - a polemic warning to all generations to come not to rebel against divinely appointed men.

Cf. David's attitude toward Saul (cf. 1 S. 24:5).

ALL THREE OF THESE INCIDENTS SERVE AS WARNINGS THAT:

(1) JUDGMENT FOLLOWS WILFUL SIN

(2) " " " REBELLION AGAINST AUTHORITY.

Here Jude uses 5 figures of speech to picture the dreamers.

(1) v. 12 - "Spots" - σπιλάδες, lit., rocks. The ASV has "hidden rocks", with the idea that they could cause shipwreck.

"Love feasts" - ἐν ταῖς ἀγάταις. Cf. 1 Cor 11:17-34. Times of fellowship when the people of God are together. Such men as Jude was talking about would wreck the fellowship.

"Feeding themselves without fear" - pasturing themselves, concerned about their own needs (physical), not concerned about the fear of God, i.e., that which would please Him.

(2) "Clouds without water" - promising much, yielding nothing. Cf. 2 Pet. 2:17. Also Prov. 25:14. Spiritually they were empty.

"Carried about of winds" - Could this be a reference to Eph. 4:14?

(3) "Autumn trees without fruit" (ASV) - again the idea of not finding what you would expect to find,

"Twice dead" - the second death. Cf. Rev. 2:11; 20:6, 14; 21:8. These men were not only dead in sins, but doomed for eternal death.

"Plucked up by the roots" - ἐκρίζωθῆντα, from ἐκρίζω. Cf. mt. 15:13.

(4) v. 13 - "Raging waves of the sea" - Cf. Isa. 57:20, 21. Not only, no peace, but "foaming out their own shame," lit., shames (αἰσχύνας), "cause of shame, dishonorable conduct" (Bagster, p. 4). Cf. Phil. 3:19.

(5) "Wandering stars" - not staying on course but like falling stars, or comets, that dazzle for a moment but then disappear in darkness. Cf. Rev. 1:16²⁰; 2:1. These are not true lights, but false. Cf. 2 Pet. 2:17.

"Revel the blackness of darkness" - enter darkness, hell. Cf. Mt. 8:12; 22:13; 25:30. Proof again of the irregenerate character of these licentious dreamers.

v. 14 - This reference to Enoch's preaching is taken from the apocryphal book of Enoch. This confirms only that part of the book. There are other NT facts not confirmed by the OT, such as 2 Tim 3:8; Gal. 3:19; Heb. 11:24 (Fausset).

So added to the historical evidence of judgment in the past is the prophecy of judgment to come. NO ACTION OF UNGODLY MEN WILL ESCAPE THE JUDGMENT OF GOD!

By "the seventh from Adam" Jude emphasizes the early time of his prophecy.

Lit. it is with myriads of His saints, an unlimited or innumerable host of saints.

v. 15 - To execute judgment - lit., to do judgment, i.e., to act as a judge.

"Convince" - ἐλέγξει, from ἐλέγχο, to convict

"Ungodly" - 4x in this one verse. They are ungodly, they have done ungodly deeds in an ungodly manner, and have been guilty of ungodly speech (vv. 8, 10, 16). All is in defiance of God Himself as a person. And this will be the chief issue in the judgment. All sin is primarily against Him.

v. 16 - "Murmurers" - one who is discontented and quietly, in a soft voice expresses his discontent to others, making them also dissatisfied.

"Complainers" - one who finds fault and places the blame. In view of v. 15 this would ultimately be a charge against God! This is more outspoken than murmuring, but surely follows murmuring.

"Walking" - that is, as a plan for one's life. They are guided by fleshly lusts, not by the Word of God. Cf. 2 Pet. 3:3.

"Great swelling words" - ὑπέρογκα. Cf. 2 P. 2:18. Boastful, overgrown (Bagster). Pride is their problem.

ASV - "Showing respect of persons for the sake of advantage." This would seem to include both personal sensual gratification as well as pecuniary advantage.

v. 17 - "Beloved" - to the Father in v. 1; to Jude, here.

"Remember" - cf. v. 5. Jude is re-emphasizing the ministry of the Apostles, esp. Peter's. Thus,

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it seems that this would be evidence that the writer is not an apostle.

"Lord Jesus Christ" - also authoritative.

V. 18 - This is what the Apostles had told them.

"Mockers" - ἑπταίκτηι, scorners, scuffers.

"The last time" - The last time extends throughout this present age. This is one of the epistles of the last time.

"ungodly" - a key word in the epistle, a withholding from God the reverence, worship, and obedience due Him.

"Lusts" - τανυστ, "lusts of ungodliness" (VI, 653).

In Lange, deWette is quoted, "after their lusts turned to ungodliness" (12, p. 28).

So these mockers despised a godly life, a holy walk.

THIS WHAT THE APOSTLES HAD WARNED THEM ABOUT.

V. 19 - Here they are!

"who make separations" - ἀποδοιροίζοντες, who cause divisions, make factions, establish boundaries. In Christ there are no divisions. The divisions caused by these mockers were within the church, not from it.

"Sensual" - ψυχικοί. Cf. 1 Cor. 2:14. One who is devoid of spiritual life, unregenerate; here, animalistic. That this is the emphasis is shown by the next phrase, "not having (the) Spirit."

V. 20 - Now the practical emphasis and contrast.

In v. 3 Jude had stated his purpose in writing: the defence of THE FAITH. This is the first step to be taken in its defence: "Building up yourselves" (all in the plural, thinking of the Church primarily). Robertson cites 1 Cor. 3:9-17; Col. 2:7; Eph. 2:20; 1 Pet. 2:3-5.

The emphasis here is for a grounding in doctrine. It is "most holy" doctrine because it comes from a "most holy" God and produces a "most holy" life. Cf. 2 Pet. 3:18; Psa. 119:11. THIS WHAT PEOPLE NEED

today. It is our only safeguard against error and against sin.

"Praying in the Holy Spirit" - cf. Eph. 6:18.

Building, praying, and looking are involved in keeping ourselves in the love of God. "KEEP" (ΤΗΡΗΣΑΤΕ) is the main verb.

What does it mean to pray in the Holy Spirit?

Not only is it important for a Christian to pray, but his praying must be controlled or motivated by the Spirit. Note that both in Eph 6 + here it is the Word which leads to prayer. The Holy Spirit administers both. WE NEED TO TURN THE WORD OF GOD INTO PRAYER. But this is always done in dependence upon the Holy Spirit.

V. 21 Note the contrast between keeping ourselves, and the Lord keeping us in v. 24.

"Keep yourselves in the ^{love} ~~love~~ of God." So keep is to guard yourself. What calls "in the love" and example of the locative of sphere. It means to keep yourself within the limits of God's love. Cf. John 14:21, 23. The limits of God's love is set by the Word. Obedience results from the Word and prayer.

"Looking for the mercy..." - This is the culmination, the reward for obedience, etc. when the Lord Jesus Christ returns.

Note this completes Jude's reference to the TRINITY.

In contrast with judgment, the believer will receive mercy. Cf. Tit. 2:13, 14; 2 Pet. 3:12-18.

"Eternal life" - The full manifestation of that which we now ^{possess} process.

V. 22 - ~~NOTE THAT AGAIN WE HAVE A TRIOLOGY~~

at this point Jude seems concerned about true believers who have been influenced by the false teachers.

This is a $\mu\epsilon\upsilon$ and $\delta\epsilon$ statement which makes it have two parts rather than three: v. 22 going together; v. 23 by itself. Other MSS add a ~~second~~ ^{second} $\delta\epsilon$ at the beginning of v. 23 which would make it a trilogy. The AV has two; the ASV + RSV have three.

"On the one hand have mercy (or convince) those who are in doubt." This comes through the use of

The Word.

V. 23 - "On the other hand" - δε.

"Save others with fear" - fear for them and fear for oneself, lest there be contamination with sin. A spiritual Christian never minimizes the power of sin, and never takes chances with sin.

"Pulling them out of the fire" - cf Amos 4:11; zech. 3:8. This would be done by instilling fear in their hearts by showing the consequences of sin.

"Hating..." - cf. ~~James 2:6~~ Lev. 13:47-59. Garment is outward; flesh, inward. Any outward manifestation is "hated" (manner of life, speech, actions). There can be no toleration for sin, and assistance to sinners must be given with fear.

V. 24 - What a tremendous benediction for such a book! Actually in all of our keeping (v. 21) He is doing the keeping

"Keep" - a different word from v. 21: φυλασσω.

"Falling" - from stumbling into sin. Used by Xenophon of a shrewfooted beast. Sin is not always intentional. Sometimes it takes us by surprise and we become sins victims, as God warned Cain in Gen. 4.

"Present you" - στῆσαι, to cause to stand (permanently).

"Faultless" - ἀμώμους. Cf. Eph. 1:4 "without blemish". Also Eph. 5:27; Col. 1:22.

"The presence of His glory" - when He returns. Cf. glory in v. 8.

"With exceeding joy" - His joy in presenting us.

V. 25 - "To the only wise God, our Father" can be attributed the following:

- (1) "Glory" - δόξα
- (2) "majesty" - μεγαλωσύνη - also in Heb. 1:3; 8:1
- (3) "Dominion" - κράτος, power strength
- (4) "Power" - ἐξουσία, authority

Blummer says these four words "sum up the divine glory and omnipotency" (p. 467)

What is diff. between φυλασσω and τηρω?

φυλασσω - to keep from sinning from without; τηρω - to keep from sinning from within; care present possession.

φυλασσω the means, τηρω the result.

Only to our God do these attributes belong, and they have been His "Before all time, and now, and for evermore" (Plummer, p. 467). He precedes every false teacher, and still holds sway when they are gone!

"To God be" = to God belong. Jude is not giving them to God any more than false teachers can take them away. They belong to Him!

"It is those who know their own frailty and liability to sin; who know the manifold temptations which surround them, and the terrible attractiveness which many of them can present; who know from past experience what frequent and grievous falls are possible; that can best understand the statement of fact which this doxology contains, and the significance of it. He who can guard such creatures as we are from stumbling, in such a world as this, must be the only God; must be He who was, and is, and is to come; must possess throughout all time and all eternity the highest powers and glories which the heart of man can conceive. . . . Out of sinful man to make a saint is more than to make a world out of nothing; and to keep sinful men from stumbling is more than to keep the stars in their courses" (Plummer, p. 468).