

An Exegesis of Jude

[Presented to the Fall Pastoral Conference of the Colorado Conference, Nebraska District,
October 3, 1995]

by *Michael Quandt*

Introduction

Each confirmation Sunday we share a portion of God's Word which encourages our young confirmands, our adults, and ourselves to stand up and fight for the faith which has been graciously granted us in the gospel: We know the Adversary and his evil horde will present a relentless opposition. Persecution, false teaching, apathy and the like will be the ever-present threats to our souls. Our responsibility is to make the saints aware of the dangers, remind them that God will have his day, and that we are safe in Christ's complete atoning sacrifice.

The epistle of Jude does very much the same thing. Although this epistle is brief, it is powerful. It is the response of a faithful teacher of the Word to the same threats and opposition to Christian faith. Jude offers us heightened skills in recognizing false teachers and their fruit. Jude helps us confirm our understanding that God will not ever be mocked. Finally, Jude offers us the comfort we have in Christ's saving gospel. With that message at its core, Jude compels us all, especially the preachers and teachers of God's Word, "to contend for the faith."

The Author

The author of this epistle identifies himself as "Jude, a slave of Jesus Christ and a brother of James." Just who is he? The New Testament Scriptures mention five people called Judas. One is the Judas of Damascus who maintained a domicile on Straight Street (Acts 9:11). Another is Judas Barsabas who was chosen along with Silas to accompany Paul and Barnabas to Antioch in order to relay the decision of the Council of Jerusalem (Acts 15:22). There is of course, Judas Iscariot. Another is Judas the Apostle referred to by John as "not Judas Iscariot" (John 14:22). This Judas is commonly identified as the Thaddeus of Matthew 10:3 and Mark 3:18. Finally, there is Judas, the brother of the Lord mentioned in Matthew 13:55 and Mark 6:3.

Neither of the first three men listed above has ever been seriously considered as the author of this epistle. Throughout the ages, some have credited authorship to Judas the Apostle. However, two factors speak against such a conclusion. The author describes himself as "the brother of James" whereas the Apostle Judas is the "son of James" (Luke 6:16). Furthermore, the author of our epistle makes no personal claims to apostleship. If anything, he distances himself from it when he writes "But dear friends, remember what the apostles of our Lord Jesus Christ foretold" (v.17). The most likely author then is the Jude or "Judas", who is mentioned in the same breath with James as the brother of our Lord. Matthew 13:55 – "Isn't this the carpenter's son? Isn't his mother's name Mary, and aren't his brothers James, Joseph, Simon and Judas?"

This Jude is one of the Lord's half-brothers. He is the brother of James, later known as James the Just, who became the leader of the Christian congregation at Jerusalem. It appears Jude and his brothers did not at first believe in Jesus as the Son of God and as their Savior. John 7:5 – "For even his own brothers did not believe in him." However, at some unknown time, Jude and his brothers did become believers. In Acts 1:14 he and his brothers are apparently among those believers who had gathered together. Paul, in 1 Corinthians 9:5, indicates they were involved in the work of the church. It was after the Lord's resurrection that James (Jude's

brother) became a leader of the church in Jerusalem (Acts 15). Paul even calls James a “pillar” of the church, along with Peter and John. Maybe, just maybe, Jude came to faith by the witness of his brother James.

Place and Date of Writing

The location and era of Jude’s origin remain essentially unanswered. The issue of location is far more vague. The only theory proposed is that it may have been written somewhere in Palestine. The only offer of proof is the epistle’s Jewish-Christian tone and the traditions regarding the descendants of Jude. Such is the extent of the guess work.

Fixing the date of this epistle is equally difficult. So little is known about the life and activity of Jude that external evidence is copiously lacking. Thus, most scholars’ suppositions have been founded on the internal evidence of the letter. However, internal evidence still complicates task of pin-point accuracy. The references to apocryphal writings seem to offer no assistance in this matter. Most scholars therefore apt to focus on the similarities existing between Jude and 2 Peter (cf. Appendix 1). Franzmann says: “The letter of Jude and the second chapter of 2 Peter are so similar in language and thought that there is obviously a historical connection between the two, they can hardly have originated altogether independently of each other” (*The Word of the Lord Grows*, 231). Luther said, “Concerning the epistle of St. Jude, no one can deny that it is an extract or copy of St. Peter’s second epistle, so very like it are all the words” (*Luther’s Works*, Vol. 35, 397). Lenski lends his two cents: “The fact that Jude uses 2 Peter, or that 2 Peter uses Jude is obvious” (*Jude*, 597). Allowing there are striking parallels which may indeed link these letters historically, the question which lingers is “Which epistle came first?”

Complex and extensive arguments stand on either side. Some would propose the original and concentrated style of Jude makes it more likely that a later writer might be prone to lengthen and smooth out the “rough edges.” Others would propose that since 2 Peter contains predictions which Jude presents as actualities, Jude would thereby be indebted to it. If indeed Peter used Jude’s epistle for the inspired material of his second letter, then Jude must have been written before AD 65 or 66, the suggested date for 2 Peter. If the converse is true, that Jude used 2 Peter, then Jude’s epistle would have been written any time after AD 65. Some will date this letter as late as the 80s; it seems likely that had the destruction of Jerusalem taken place prior to the writing of this epistle, it most certainly would have made the letter as one of the warnings which Jude takes from the divine judgments of God.

As a result of the scant evidence available, most experts consider Jude to be written somewhere between AD 64 and 70. Thankfully, the usefulness of this epistle does not depend on its place or date of writing.

Canonicity

No doubts were expressed by the early church concerning genuineness. However, canonicity was a slow and difficult process. The brevity of the epistle, its contents, and the fact it makes no claim to apostolic authorship probably stood in the way of rapid, worldwide acceptance. Ancient authorities such as Jerome, Origen, and Didymus state that some of the scholars of their respective eras questioned its canonicity. Eusebius (265-340) listed Jude among the disputed books. These inklings of doubt are attributed to Jude’s apparent use of uninspired or apocryphal sources. The first example is in Jude 9: “But even the archangel Michael, when he was disputing with the devil about the body of Moses, did not dare to bring a slanderous accusation against him, but said, ‘The Lord rebuke you.’” Where did Jude (and perhaps Peter)

get this information? The only information which Scripture gives is found in the book of Deuteronomy 34:5,6: “And Moses the servant of the Lord died there in Moab, as the Lord had said. He buried him in Moab, in the valley opposite Beth Peor, but to this day no one knows where his grave is.” Some contend that Jude is quoting from the apocryphal book *The Assumption of Moses*, which was written some 250 years prior to Christ’s birth or from the Targum of Jonathan on Deuteronomy 34:6, which ascribes the burial of Moses to Michael and other angels. There are no facts to back either theory. In fact, the extant fragments of *The Assumption of Moses* which we have today is broken off before the burial of Moses is recorded.

A second quotation which caused people to stumble was Jude 14-15 (cf. Appendix I). Although Jude merely attributes the quote to “Enoch”, many are quick to assume he is quoting *The Book of Enoch* which may indeed have been written prior to Jude. It is commonly held that *The Book of Enoch* was written somewhere between 166 BC and 110; though Lenski says there is no evidence that this book even existed in Jude’s day. It is also surmised that certain portions of the book were added at a later date, thus more than one writer had his hand in publishing the work. Though held in high esteem for centuries, this book was never considered as canon material. That very fact caused those who looked at Jude’s apparent use of its material as just cause to reject the canonicity of Jude as well.

In spite of the objections raised by some ancient authorities, most church fathers accepted Jude as authentic and canonical. Clement of Alexandria (about AD 190), Tertullian of Carthage (about AD 200), Origen (about AD 230), and Malchion of Antioch (about AD 270) are among those who referred to this epistle as holy Scripture. By AD 200 Jude was accepted in the main areas of the church in Alexandria, in Rome, and in Africa. It is found in the Muratorian Canon (about AD 170) and in the Old Latin Version, in the Laodicean Canon (AD 364) and the Carthaginian Canon (AD 397). The only major work which excluded it was the Syrian Canon, the Peshitta; however, even in Syria there were those who objected to its exclusion.

The stumbling block for Jude has always been the apparent use of uninspired, or non-Biblical works. Even Luther had his suspicions, “Therefore, although I value this book, it is an epistle that need not be counted among the chief books which are supposed to lay the foundations of faith” (*Luther’s Works*, Vol. 35, 397-398). But what about that? Should we be alarmed by the use of or the reliability of such quotations, or even the divine inspiration of the biblical books in which they are used? Jude was not the only inspired writer to use such references. Paul quoted such pagan poets as Epimenides and Aratus (Acts 17:28), Menander (1 Corinthians 15:33) and Epimenides (Titus 1:12). Obviously Paul did not consider these men inspired by God. It merely suggests he found their statements to be helpful in confirming or illustrating the point he was making. The same may be said of Jude.

Also, it must be understood that just because a book is apocryphal does not mean it is totally void of truth. God may have inspired Jude to use these quotes because they were historically and spiritually accurate. Note that Jude 14-15, even if it does quote *The Book of Enoch*, is well documented by many other passages in Scripture (cf. Matthew 25:31ff; Daniel 7:10; 2 Thessalonians 1:7-9).

Whether Jude quoted from non-biblical sources or not is unimportant because Jude wrote by inspiration of God. Lenski says it well: “No matter whence or how the inspired writer obtained his information, the Holy Spirit enables him to sift out and to adequately present only what is genuine, true.”

Outline (from the Concordia Self-Study Bible)

- I. Salutation (1-2)
- II. Occasion for the letter (3-4)
 - A. The change of subject (3)
 - B. The reason for the change: The presence of godless apostates (4)
- III. Warning against false teachers (5-16)
 - A. Historical examples of the Judgment of Apostates (5-7)
 - 1. Unbelieving Israel (5)
 - 2. Angels who fell (6)
 - 3. Sodom and Gomorrah (7)
 - B. Description of the apostates of Jude's day (8-16)
 - 1. Their slanderous speech deplored (8-10)
 - 2. Their character graphically portrayed (11-13)
 - 3. Their destruction prophesied (14-16)
- IV. Exhortation to Believers (17-23)
- V. Concluding Doxology (24-25)

Verse 1

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

Translation: Jude, a slave of Jesus Christ, and brother of James, to the called ones, who have been loved by God the Father and have been kept safe for Jesus Christ.

Vocabulary and Grammar:

- δοῦλος *bond servant, slave, minister* – The lack of the article stresses the “quality” of the noun. In this case, the emphasis is that the servant’s will is his master’s will.
- ἠγαπημένοις *love, cherish* – The form is the perfect passive participle, dative masculine, plural of ἀγαπάω. Note the force of the perfect tense in effect here. Note ever so briefly that there is the textual variant ἡγιασμένοις, translated “sanctified.” Although supported by one or two fairly strong documents, it loses out to the strength of evidence behind the ἠγαπημένοις.
- θεός πάτηρ Moulton comments that it ought not be surprising the articles are omitted here since “these words come near to being proper nouns in the NT” (*Grammar of New Testament Greek*, 174).

Ἰησοῦ Χριστῷ	Both person and office are stressed, i.e. our Savior and the anointed prophet, priest and king. Some would carry over the preposition ἐν (a fairly unnatural move) and translate as an instrumental use, i.e. “kept by Jesus Christ.” Others would translate as a dative of advantage, i.e. “kept for Jesus Christ,” which would fit the context of Christ’s prayer in John 17:11. I prefer the latter.
τετηρημένοις	<i>keep watch over, guard, reserve, hold safe</i> – The form is the perfect passive participle, dative masculine plural of τηρέω.
κλητοῖς	<i>called, summoned</i>

The author begins this epistle identifying himself as “Jude” or “Judas” and with a twofold designation to that personal name. First, he designates himself as a slave of Jesus Christ. His designation informs us that he was a man owned both body and soul by Jesus and that his was a new creation which willed to follow and to serve the Savior. This man is a dedicated follower and servant of the Savior from sin. Though this term “slave of Jesus Christ” is used by other authors of New Testament epistles, unless it is qualified by an accompanying clause, it is best understood as a general description of any Christian believer regardless of office or position (cf. Ephesians 6:6). This is one of those wonderful insights and key paradoxes which the gospel gives to the believer’s heart. Our indebtedness to Christ restores freedom to us. Having been released from the curse of the law, you and I may now love and serve our Lord the way we were originally designed. You may also note that Paul, Peter, James, etc. cherished that same insight (cf. Romans 1:1, Philippians 1:1, James 1:1, 2 Peter 1:1).

Secondly, Jude designates himself as the “brother of James.” The identity of James has been covered more thoroughly in the introduction to this paper. It is believed James is also a half-brother of our Lord, the leader of the Christian church in Jerusalem, and the author of the epistle which bears his name. Some make a stink that Jude does not give himself or James more praise. Such critical views may betray unhealthy skepticism. The more natural view accepts Jude as perfectly willing to play second fiddle, and by alluding to his famous brother only by name was a very natural move. The readers of Jude’s era, whether scholar or layman, knew exactly who James was.

Jude’s epistle is obviously addressed to believers. Jude calls them κλήτοι. This term is used as Paul uses it, i.e. in connection with the desired effect the call has had on the heart. This is the serious, efficacious vocation of God which is extended through the means of grace. The apostle Paul refers to believers as “called” in Romans 8:28, indicating that believers are “called according to his purpose,” and in Romans 8:30, “Those he predestined, he also called; those he called he also justified.” Thus, Jude’s readers are those who have been called to faith in Christ Jesus through the gospel that had been brought to them.

Jude also calls the believers τοῖς ἐν θεῷ πατρὶ ἠγαπημένοις, which readily reminds us of John 3:16. We who were the objects of God’s wrath, find that through his Son we have become the objects of his love. 1 John 4:9,10 puts it this way: “This is how God showed his love among us: He sent his one and only Son into the world that we might live through him. This is love (ἀγάπη): not that we loved God, but that he loved (ἠγάπησεν) us and sent his Son as an atoning sacrifice for our sins.”

Finally, Jude calls the believers Ἰησοῦ Χριστῷ τετηρημένοις – kept safe for Jesus Christ. The idea here is the Lord himself is operative in preserving his own. until the coming of Christ. In this epistle, where the threat of falling away is addressed, this is a key thought. It seems to parallel the thoughts of our Savior’s prayer found in John 17:11. Paul also prays for similar things in 1 Thessalonians 5:23.

Obviously, Jude has withheld from us the specifics of the locality or the circumstances of his readers. But he is clear in defining their spiritual character. This epistle is written to those who enjoy three great facets of God’s grace which are graciously made known and bestowed on all who are God’s saints.

Verse 2

Ἐλεος ὑμῖν καὶ εἰρήνη καὶ ἀγάπη πληθυνθείη.

Translation: May mercy and peace and love be multiplied to you.

Vocabulary and Grammar:

ἔλεος	<i>mercy, compassion, pity, clemency</i> – from ἔλεος –ου, τὸ. ἔλεος is distinct from χάρις as it denotes a love that pities the wretched, the distressed, the suffering and comes to their help. (Lenski) Trench adds “ἔλεος has special and immediate regard to the misery which is the consequence of sins” (<i>Synonyms of the New Testament</i> , 169).
εἰρήνη	<i>peace, harmony</i> – corresponding to the Hebrew שָׁלוֹם . This goes further than a common greeting or mere “Little Rascals’ ‘Hi’ sign.” εἰρήνη is the result of our salvation in Christ.
ὑμῖν	referring to the κλητοῖς
πληθυνθείη	<i>multiply, grow, increase, fill to capacity</i> – This is an aorist passive optative from the verb πληθύνω. An optative of wish.

To greet his friends, Jude makes use of the triad. Throughout the letter he attempts to drive home the point in groups of three. Methodology, however, is far from being the beauty of this verse. Here we see a Christian pray for three of the greatest blessings we have come to know from the heart of our God. His wish list is far from generic fluff as he wants mercy, peace, and love to be theirs “in abundance.” Those who have been called, loved, and kept safe are wished mercy – that unrelenting compassion of our God which continues to address and meet our greatest need on a daily basis. Jude’s next wish is for that beautiful status of peace which the world could never give but Christ has given us all. Jude reminds us that the war between us and God is over. Thank God we are accepted by him through Christ. Thank God He has made peace a reality. Romans 5:1 – “Therefore since we have been justified through faith, we have peace with God through our Lord Jesus Christ.” Finally, Jude wishes for that most indescribable love of our God. It is that ἀγάπη love of our God that gives and gives and gives to those who do not deserve or merit such generosity. Some interpret these wishes to be subjective. In other words, Jude is prodding his listeners into displaying these three qualities in an ever increasing fashion.

Focusing on the subjective nature to the exclusion of the objective would do a disservice to this verse, especially in light of the preceding inspired Writ.

In application for us there are at least two points to ponder: 1) Do we ever tell those to whom we write the content of our prayers on their behalf? Jude sets a fine example here. 2) Consider these two verses for a sermon text. Christians are called, loved, and kept safe in God and in Christ Jesus. In the face of anything which might threaten us, these blessings are the immovable foundation of our security.

Verse 3

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

Translation: Dear friends, although I was giving all diligence to write to you concerning our common salvation, I felt I had to write to you and urge you to contend for the faith which was once for all entrusted to the saints.

Vocabulary and Grammar:

Ἀγαπητοί	<i>beloved, dear ones</i> – Direct address! No article, stress on the quality, i.e. the fondness or dearness.
σπουδὴν	<i>haste, speed, eagerness, diligence, zeal, earnestness</i>
ποιούμενος	<i>do, make, give, manufacture, cause</i> – present middle participle; could be temporal.
γράφειν	<i>to write</i> – A present active infinitive in a complimentary role to the participle. It is quite possible that Jude was in the act of writing the letter “about our shared salvation.” As we find out in a moment, the letter we have today is not the letter he first intended to write.
ἀνάγκην	<i>necessity, pressure</i> ; with the verb: <i>feel obligated, compelled, constrained</i>
ἔσχον	from ἔχω; aorist active indicative.
γράψαι	aorist active infinitive, meaning this actually happened. He did write...
παρακαλῶν	<i>summon, appeal to, urge, exhort</i> ; literally: <i>call to one’s side</i> ; present active participle.
ἐπαγωνίζεσθαι	<i>to fight, contend</i> – present middle infinitive from ἐπαγωνίζομαι
ἅπαξ	<i>once, once for all</i> – an adverb, stressing there is no other πίστις.
παραδοθείσῃ	<i>hand over, deliver, entrust</i> – Here the aorist passive participle stressing that this deliverance has happened, that’s a fact.
τοῖς ἁγίοις	<i>the saints, holy ones</i> ...when referring to people – dative indirect object; By saints the author means the people of God. Not referring exclusively to the church as an external organization or to any particular office bearers but to “the saints” in general. ἅγιος is almost always referring to justification. And if ἅγιος is doing so, then so does τῇ πίστει. We have a unit concept here.

Although we do not know for certain who the recipients of this epistle were, we do know that Jude considered them to be very neat and dear, directly calling them ἀγαπητοί. Jude's original intent in writing was to build them up in their faith by writing about "the salvation we have in common." Most commentators characterize this "common salvation" as a general reference to the grace of redemption itself. This is the grace of God open to all. Note that Jude is still addressing this as he refers to it in the past – verse 5, in the present – verses 23f, and in the future – verse 25. However, false teachers had infiltrated this group of believers and posed a threat to the very foundation of their faith (v. 4ff). Necessity then caused Jude to change the content of his letter. He now has to shift gears and encourage these believers to stand up and contend for their faith, and the object of that faith: the very truths of the gospel. The word ἐπαγωνίζεσθαι may also be translated "fight," indicating that it is a struggle or a battle to keep the faith. This makes one think of Walther's encouragement in his Fourth Evening Lecture:

Let us therefore, bless all the faithful champions who have fought for every point of Christian doctrine, unconcerned about the favor of men and disregarding their threatenings... Their labor and their fierce battling has not been in vain; for even now...the church is reaping what they sowed.

We do indeed live in the Church Militant with our hearts set on the glories of the Church Triumphant.

Since the subject of παραδοθείση is not expressed, there are differing thoughts as to who the agent of the entrustment is. The unexpressed subject may be God, or it could be the apostles and their apostolic teachings. The emphasis here is not on the author or agent (ultimately Ephesians 2:8 sheds light), but on the fact that such a deliverance of the πίστις has taken place and it has been done ἄπαξ. There are those today who question the quality or comprehensive nature of the object of faith way back then. In modern times some would claim we need further enlightenment or revelation. This portion of God's word would say there is a πίστις, which is sufficient for God's people, already in existence by the time of Jude (cf. also Colossians 1:3-7).

Verse 4

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

Translation: For certain men whose condemnation was written about long ago have secretly slipped in among you. They are godless men, who change the grace of our God into debauchery and who deny Jesus Christ our only Sovereign and Lord.

Vocabulary and Grammar:

παρεισέδυσαν *slip in stealthily, sneak in, smuggle* – aorist passive indicative of παρεισδύω.
This verb was commonly used to describe those who had been exiled by a

government but who later tried to worm their way back into a territory deemed off limits. This verb connotes a sinister action going on. *Warning!* – Note how subtle this can be (cf. Galatians 2:24; 2 Timothy 3:6).

πάλαι	<i>long ago, formerly, already</i> – an adverb
προγεγραμμένοι	<i>write previously, write beforehand, foretell in writing</i> – This is a perfect active participle in appositional use. This attributive participle is best understood as taking the place of a relative clause.
ἀσεβεῖς	<i>godless, impious, irreverent, irreligious</i> – an irregularly declined noun, nominative plural, subject.
μετατίθεντες	<i>change, alter, desert</i> – present active participle from μετατίθημι.
ἀσέλγειαν	<i>outrageous conduct, debauchery, licentiousness, wantonness</i> – The key thoughts to this word’s usage are that this is a shocking, unrestrained and unbridled action.
δεσπότην	<i>lord, master, owner, sovereign</i> – This word stresses absolute, unrestricted power. A theological point may be at stake here. Some (Erasmus for one) refuse to attribute this noun to Christ. They do so not on the basis of the Greek but on personal preference. The Greek is clear and so is the rest of Scripture: the title δεσπότης can and should belong to Christ in that he is God.
ἀρνούμενοι	<i>refuse, disdain, deny, repudiate, disown</i> – Form is a present middle participle masculine nominative plural modifying the ἀσεβεῖς who are the τινες ἄνθρωποι.

The circumstance leading Jude to “shift gears” and address more specific matters is expressed in this verse. It appears that an insidious group of men had “slipped in” amongst God’s people. The force of *παρεισέδυσαν* is that these men gave every appearance of belonging to the fold. They probably talked like Christians, probably worshiped with them, even participated in their agape meals (v. 12). However, they were subtly exposing unaware believers to their godless theology. Though they were fooling the believers, they were not about to fool God. Their judgment was written about long ago. You might note that some commentaries link οἱ πάλαι προγεγραμμένοι εἰς τοῦτο τὸ κρίμα to the predictions found in 2 Peter. Those who do so are in favor of the “Jude using 2 Peter” theory. Although those predictions may indeed be alluded to, one may consider such comments too limiting. The verb combined with the πάλαι in the strict sense points to something of ancient nature. The author himself does not specify what prophecies are on the table. Jude simply leaves the door open to more general references to any and perhaps all of God’s Old and New Testament warnings against such evils.

Jude tells us the godlessness of these men (ἀσεβεῖς) showed itself in two ways. First, they altered God’s grace by making it a license for immorality. In essence, these men showed little concern for how far they would go to abuse the grace of God. Grace was being perverted into a justification for sin so that the more they sinned, the greater God’s grace. You might recall that this heresy was not unique to this locale (cf. Romans 6:1; Galatians 5:13). Second (note how this

is a natural outgrowth of the foregoing), these false teachers were “denying Jesus Christ, our only Sovereign and Lord.” Since they were denying the absolute power or sovereignty of Christ, they were not at all afraid of God’s judgment on their sinful acts. One may justifiably conclude they did not believe in Christ’s second coming in judgment of the world.

The mind-set of these “certain men” reminds us of much the same goings on today. We find the same heresy lurking about, permeating visible Christianity even now. God’s love and grace are emphasized to the exclusion of his righteousness and holiness. In the process, God’s grace is reduced to nothing more than a license to sin and a spiritual narcotic to dull the consciences of those who are living in impenitence. As in Jude’s time, this perversion is slipping in little by little. In similar fashion, many within the church today hold up the likes of homosexuality, premarital sex, adultery, abortion, etc. as virtues to be defended, if not imitated. In the meantime, any Christian who dares to issue a call to repentance from such sins is lambasted for being unloving, legalistic, perhaps even “non-Christian.” Any Christian must be on guard today for the godless perversions of grace. This verse makes me want to cuddle up with my Walther’s *Law and Gospel*.

Verses 5-7

Having introduced the opponents, Jude now proceeds to state what will happen to the opponents of God. In these verses he cites three instances of God’s judgment on unbelief. The readers undoubtedly are familiar with these examples of divine retribution and are thus urged to recognize the terror of the judgment which hung over the heads of the men in question.

Verse 5

Ἵπομνησαι δὲ ὑμᾶς βούλομαι, εἰδότας [ὑμᾶς] πάντα ὅτι [ὁ] κύριος ἅπαξ λαὸν ἐκ γῆς
Αἰγυπτουσῶας τὸ δεύτερον τοὺς μη πιστεύσαντας ἀπώλεσεν,

Translation: “I want to remind you, though you already know all this, that the Lord saved a people from the land of Egypt, in the second instance he destroyed those who did not believe.”

Vocabulary and Grammar:

ὑπομνησαι	<i>to remind someone of something</i> (takes a double accusative) – aorist infinitive from ὑπομιμνησκω
βούλομαι	<i>wish, want, desire, intend</i> – 1 st singular present middle indicative
εἰδότας	<i>know, understand (a fact), be acquainted with something</i> – This would be a perfect active participle from οἶδα. Concessive use here, i.e. <i>though, although</i> .
λαὸν	<i>a crowd, the people</i> – This accusative direct object refers to God’s chosen nation Israel.
γῆς	<i>soil, land, ground</i> – Here used in a territorial sense.

σώσας	<i>to save, preserve, rescue</i> – This aorist active participle modifies the subject. The text is mangled here. Seems that κύριος might be the preferred subject and that the variants were attempts to make it (i.e. the subject) more specific.
δεύτερον	neuter form of the adjective used as an adverb; <i>the second</i>
πιστεύσαντας	<i>believe, be convinced of, trust</i> – Aorist active participle, accusative direct object. God or Christ is the implied object of the mistrust or unbelief. Aorist stresses the fact. This substantive use is the direct object.
ἀπώλεσεν	<i>ruin, destroy, put to death</i> – Aorist active indicative. This verb is used most often in the New Testament with reference to eternal destruction.

The first example of divine judgment is taken from the history of Israel. The loving and merciful Lord heard the cry of his people and rescued them from the slavery of Egypt. But when the people grumbled and complained along the way and demonstrated unbelief toward the promises of God, God judged their unbelief and destroyed those refusing to trust in him. Some would interpret Jude's reference to the general wilderness fate of Israel, whereas others narrow it down to the incident at Kadeshbarnea in Numbers 14. That question is left open, but the message is not. God is faithful, he is merciful, he does save but he will not tolerate unbelief. He will judge those who reject him. Therein lies a clear warning for us all (Note how Paul and the author of Hebrews make similar appeals in 1 Corinthians 10:1-10 and Hebrews 3:3-4:2).

From the homiletics department: This verse reminds us that even though our people might already know their Old Testament history, they and we need to go back and learn from the source often.

Verse 6

ἀγγέλους τε τούς μὴ τηρήσαντες τὴν ἑαυτῶν ἀρχὴν ἀλλὰ ἀπολιπόντας τὸ ἴδιον οἰκητήριον εἰς κρίσιν μεγάλης ἡμέρας δεσμοῖς αἰδίοις ὑπὸ ζόφον τετήρκεν,

Translation: and the angels who did not keep their positions of authority but abandoned their own dwelling – He has kept these under darkness in everlasting imprisoning bonds for the judgment of the great day.

Vocabulary and Grammar:

τηρήσαντες	cf. verse 1. Aorist active participle, accusative plural masculine modifying ἀγγέλους.
ἀπολιπόντας	<i>leave behind, put aside, give up</i> – Aorist active participle, again modifying ἀγγέλους.
οἰκητήριον	<i>dwelling, habitation</i>
κρίσιν	<i>judgment; (generally) divine judgment</i>
δεσμοῖς	<i>bond, fetter, imprisoning bond</i> – Originally this term referred to a bond or hindrance that prevented the crippled from using their members.

ζόφον	<i>darkness gloom, murkiness</i> – to secular use it generally referred to the “underworld.”
τετήρκεν	cf. verse 1. Perfect active indicative. This reserving continues on.

Jude cites a second example of God’s judgment on unbelief. He recalls that even some of God’s angelic creatures misplaced their trust, rebelled against the Creator and therefore suffer his just retribution. Apparently there was an amount of dissatisfaction with the sphere of influence and the dwelling which the Lord had provided his celestial servants. Since these angels failed to keep their initial domain, God has kept and will continue to keep them under the blackest of darkness in everlasting bonds until the great day of judgment. God punished the evil angels who rebelled against him by consigning them to hell (cf. *ταρταρώσας* in 2 Peter 2:4). Some contend that although hell is the present dwelling place of all the evil angels, they are still able to do their pernicious work among mankind. Others however, contend that some of the evil angels were consigned to hell, while others are free to serve Satan as demons. Nevertheless the end result is the same. Eternal confinement in hell will be their lot when that awful day of judgment dawns.

Verse 7

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

Translation: as Sodom and Gomorrah, and the cities around them in the same way, who indulged in immorality and went after different flesh, they stand as an example of undergoing the punishment of eternal fire.

Vocabulary and Grammar:

ἐκπορνεύσασαι	<i>be guilty of fornication, indulge in immorality</i> – We got an aorist active participle nominative feminine plural from ἐκπορνεύω. The preposition ἐκ intensifies the action of the verb, we’re talking indulging not just an oops.
ἀπελθοῦσαι	<i>go away from, depart, go after</i> – The aorist active participle of ἀπέρχομαι.
πρόκεινται	<i>be set before, lie before, be exposed as, exhibited as</i> – Here the present middle indicative of προκείμεαι.
δείγμα	<i>proof, example, indication, witness</i>
δίκην	<i>penalty, punishment, execution of a sentence</i> – accusative
ὑπέχουσαι	<i>undergo, experience</i> – This would be the present active participle, nominative, feminine plural of ὑπέχω.

Verse seven is Jude’s third example of God’s judgment on rebellious unbelief. This citation describes Sodom and Gomorrah and her neighboring municipalities, Admah and Zeboiim (Deuteronomy 29:23). Because these cities were totally given over to indulging their perverted sexual tastes, God destroyed them. Because there was no repentance, no trust in the promises of God, the population of these cities even now experience the punishment of eternal

fire in hell. They and the area they inhabited continue to this day to serve as a vivid example that sin and judgment go hand in hand.

A valuable lesson is taught in the preceding three verses. Galatians 6:7 – “Do not be deceived: God cannot be mocked.” Three Biblical examples, well known by Jude’s readers, bear witness that unbelief does not go unpunished here in time or in eternity. The godless men who had snuck in secretly, changing God’s grace into a license to sin and denying the Lordship of Christ would learn how terribly wrong they are on the great day of God’s judgment.

Verse 8

Ομοίως μέντοι καὶ οὗτοι ἐνυπνιαζόμενοι σάρκα μὲν μαιίνουσιν κυριότητα δὲ ἀθετοῦσιν δόξας δὲ βλασφημοῦσιν.

Translation: To be sure, in the same way, these dreamers not only defile flesh, they set aside authority and slander glories (δόξας).

Vocabulary and Grammar:

ἐνυπνιαζόμενοι	<i>dream, have visions in dreams</i> – This is the present middle participle of ἐνυπνιάζομαι. Jude is referring to those of verse four.
μαιίνουσιν	<i>stain, defile, pollute</i> – The present active indicative of μαιίνω. This verb is used of ceremonial impurity or moral defilement by sins or vices.
κυριότητα	<i>lordship, dominion, authority</i>
ἀθετοῦσιν	<i>declare invalid, nullify, set aside, reject</i> – This is the present active indicative of the verb ἀθετέω.
βλασφημοῦσιν	<i>speak evil against, rail at, defame, slander</i> – The present active indicative of the verb βλασφημέω.

Having warned his fellow Christians of God’s terrible judgment on unbelief, Jude points to the “fruits” of these heretics as evidence of their own godlessness. “These dreamers” may suggest they claimed to have special revelations as the authority for their teachings, or Jude may simply be saying that in their desires they were out of touch with the truth and reality. If indeed they had some kind of funky speculative theology, Jude does not acknowledge it, nor refute it. You might appreciate Jude not launching into a theological debate. He simply leans on the advice of our Lord, “By their fruits you will recognize them”(Matthew 7:16).

The fruits of the troublers are reminiscent of those mentioned in verses 5-7. The first fruit: They were guilty of “defiling flesh” that is, they were much like the people of Sodom and Gomorrah in the abominable misuse of their sexuality. The second fruit: They “set aside authority.” There is some dispute as to what authority is referred to. Some would propose the option of earthly authority, whether political or ecclesiastical or both. Some would propose angelic authority as it corresponds to the people of Sodom and Gomorrah who rejected the angels who had come to warn Lot. Mindful of the reference to their denial of Christ’s lordship in verse four, it seems appropriate to use that sense here. As is often the case, when someone sets aside the authority of Christ he/she finds it quite natural to set aside any lesser authority. The third fruit: They “blaspheme or slander glories.” Again, differing opinions exist as to the

meaning. Those who have a tendency to attribute Gnostic tendencies to these false teachers would prefer to interpret along the lines of slandering angelic creatures. Others would link “blaspheming δόξας” to Sodom and Gomorrah and the intent to rape the angels. Again, perhaps the simplest reading may be the preferred. In all acts of sin and or heresy, the result is a railing on the glories of Christ himself. All sin, all false teaching robs God of the glory which is due to him. These heretics, men so consumed with sexual perversion, slandered any authority and shred of glory which stood opposed to them.

Verse 9

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

Translation: But even the archangel Michael, when taking issue with the devil, as they talked about the body of Moses, he did not dare to bring forward a judgment of blasphemy but he said, “The Lord rebuke you!”

Vocabulary and Grammar:

δὲ	to further clarify
διακρινόμενος	<i>make a distinction, pass judgment</i> ; middle voice with passive aorist – <i>take issue with someone</i> – Here we have a present middle participle of διακρίνω.
διελέγετο	<i>discuss, conduct a discussion, preach, lecture</i> – imperfect of διαλέγομαι.
διαβόλῳ	<i>the slanderer</i> ; specifically: <i>the devil</i> – from the adjective διάβολος, -ον, used substantively.
ἐτόλμησεν	<i>dare, have courage, have the hardihood to</i> – aorist of τολμάω.
ἐπενεγκεῖν	<i>bring forward (against) pronounce, grant</i> – This would be the aorist infinitive of ἐπιφέρω.
Ἐπιτιμήσαι	<i>rebuke, chide, censure, warn</i> – This would be the aorist optative of ἐπιτιμάω.

The irreverence of the “dreamers” now contrasts the self-restraint of one of God’s own angels. Even Michael, the archangel, did not assume a prerogative which belongs alone to God. He did not assume the Almighty’s throne and wield his own scathing condemnation upon the prince of slander himself. Although we might surmise the archangel had every right to shout curses toward the powerful archenemy of God and man, he respects the lines of power. One might even say we see an angelic obedience of the Eighth Commandment here. Even when dealing with evil, let the Lord do the rebuking.

Pages upon pages of commentary address “the source” of this verse. It is assumed that the reference is based on the apocryphal book *The Assumption of Moses*. Others would prefer to explain Jude’s reference coming from the Jews’ traditional explanations of the earlier history which had grown up round the Old Testament narrative. The honest answer we must give is “we do not know whence Jude got this information.” In either case, as we discussed earlier, there remains no compelling reason to question the authority of this portion of inspired Holy Writ.

Verse 10

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

Translation: But these men blaspheme whatever they do not know and whatever they do understand by instinct, like unreasoning animals, by these things they are ruined.

Vocabulary and Grammar:

οἶδασιν	<i>know</i> - 3 rd plural perfect active indicative of οἶδα.
φυσικῶς	<i>naturally, by instinct</i> – an adverb.
ἄλογα	<i>without or contrary to reason, senseless</i>
ζῶα	<i>living thing, living being, animal</i> – a noun which denotes beings that are not human.
ἐπίστανται	<i>understand (something), know, be acquainted with</i> – The form is the present passive indicative of the deponent ἐπίσταμαι.
φθείρονται	<i>destroy, ruin, corrupt, spoil</i> – This is the present passive indicative of φθείρω.

Jude proceeds to describe the men who secretly slipped in as “blaspheming things they do not know.” The idea expressed here is the wisdom of God supercedes their own knowledge. More than that, when spiritual things are presented, the best they can do is slander or mock them. They are compared to the unreasoning critter world which lives and moves and has its being from nothing more than instinct. The sad result is stated: “In these they are ruined.” One of life’s great ironies can be found here. Many men claim to be great and wise. Many men claim to be above “the foolishness of God” and have higher wisdom to share. In essence, if a man is spiritually blind and deaf to God’s truth he inevitably is left only to those instincts of the human nature. Such instincts have nothing to offer. In fact, they literally can be killer instincts. Note how lust unchecked has ruined many a life throughout the ages. Ultimately, note how a nature which persistently rejects the atonement of Christ wreaks havoc and destroys the one who owns that nature.

Verse 11

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

Translation: Woe to these men, because they have gone the way of Cain and they have rushed headlong into the error of Balaam for reward, and they have perished in the rebellion of Korah.

Vocabulary and Grammar:

οὐαὶ	Woe! Alai! – This is an interjection denoting pain or displeasure. It is used with a dative of the person concerning whom the pain is expressed.
ὁδῶ	<i>way, road, highway, course of conduct</i>
ἐπορεύθησαν	<i>travel, journey, proceed, go</i> – aorist passive indicative of πορεύομαι.
πλάνη	<i>wandering, roaming, way of error or delusion or deceit</i>
μισθοῦ	<i>pay, wage, reward, recompense</i> – genitive of price.
ἐξεχύθησαν	<i>pour out, shed, rush</i> – usually used of liquids; here with real live human beings – <i>give up or abandon oneself, go headlong for, surrender to</i> – aorist passive indicative of ἐκχέω.
ἀντιλογία	<i>contradiction, dispute</i> – Dative of cause (an rare usage) “because of the contradicting of”
ἀπώλοντο	<i>ruin, destroy</i> – aorist middle – <i>be destroyed, perish</i>

Another triadic comparison made by Jude compares the men who secretly slipped in to Cain, Balaam, and Korah. Although these false teachers tried to masquerade as men of God, their character more closely resembles that of God’s enemies. “They have gone the way of Cain” means they have followed the obsessive path of jealousy, envy, hatred, deception, murderous anger, lying and self-seeking alienation from God which Genesis 4 records.

“They have rushed headlong into the error of Balaam for reward” (Numbers 22-25 and 31:16). Balaam could not attain the rich rewards which King Balak of Moab promised because God would only allow Balaam to bless Israel. So Balaam, out for profit, advised King Balak to send Moabite women into Israel to seduce the men into fornication and to lead them into worshiping the Bawl of Peor. His heart’s desire was a big fat paycheck from Balak. In similar fashion, these men ignore the truth of God and lead others to do the same for the sake of the almighty dollar (or denarius as the case may be).

Also, “They have perished in the rebellion of Korah.” Korah was unhappy with his position in God’s world in general and in Israel particular (cf. Numbers 16). His covetous heart sought the position of God’s representatives Moses and Aaron. He couldn’t, wouldn’t stomach the way God chose representatives to shepherd his flock. Therefore he led the rebellion which sought to “fix” the divine design.

All three examples remind God’s representatives to be on the alert. There is nothing new under the sun. As we see from the ancients, sin only repeats itself as it perpetuates itself. Under many new forms, we will recognize only the old sins of envy, greed, and pride. The false brethren on Jude’s mind became corrupted by these very same things. Again, the implication is that they will fall into judgment because of it.

Michael Green does a decent job of summarizing:

Like Cain, they were devoid of love. Like Balaam, they were prepared in return for money to teach others that sin did not matter. Like Korah, they were careless of the ordinances of God and insubordinate to church leaders... Those who lay claim to direct, immediate knowledge of the Almighty’s mind commonly fall into the same dangers today. (Tyndale New Testament Commentaries, *2 Peter and Jude*, 188)

Verse 12

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

Translation: These men are hidden reefs at your love meals, feasting together with you with no qualms, looking after themselves, (they are) waterless clouds carried away by the winds, autumn trees without fruit, uprooted, twice dead,

Vocabulary and Grammar:

σπιλάδες	<i>a rock washed by the sea, a hidden reef, or spot, stain, blemish</i> – from ἡ σπιλάς, -αδος.
συνευχούμενοι	<i>feast together, feast along with</i> – present participle of συνευχέομαι.
ἀφόβως	<i>without fear, without reverence, shamelessly, with no qualms</i> – an adverb.
ποιμαίνοντες	literally: <i>tend a flock, shepherd</i> ; then figuratively: <i>lead, rule, care for, look after oneself</i> – Here the form is a present participle.
νεφέλαι	<i>cloud</i> – from νεφελή.
ἄνυδροι	<i>waterless, dry</i> – from ἄνυδρος, -ον.
ἀνέμων	<i>wind</i> – from ὁ ἄνεμος, -ου.
παραφερόμεναι	<i>carry beside or to the side, carry away</i> – This would be the present participle of παραφέρω.
δένδρα	<i>tree</i> – from τὸ δένδρον, -ου.
φθινοπωρινὰ	<i>belonging to late autumn; autumnal, without fruit</i>
ἄκαρπα	<i>unfruitful, barren, useless, unproductive, fruitless</i>
δις	<i>twice</i> – adverb.
ἀποθανόντα	<i>die</i> – the aorist participle of ἀποθνήσκω.
ἐκριζωθέντα	<i>uproot, root out, utterly destroy</i> – this is the aorist participle of ἐκριζόω.

Jude continues to warn the believers of these godless teachers by urging them not to be duped by outward appearances. While these men may appear to be genuine and helpful, they are false prophets, “wolves in sheep’s clothing.” With the following picturesque metaphors, Jude seeks to open his readers’ eyes not only to these men’s vanity but also the danger they present.

Jude calls them “hidden reefs at your love feasts.” These men joined in the joint meals that commonly ended with the celebration of the Lord’s Supper. Their presence, however was to be interpreted as dangerous as the treacherous reefs which can hide beneath the water and dash to pieces unaware ships. “They feast together with you with no qualm.” Again, the masquerade can be seen because they had no qualms (ἀφόβως) in sitting down with their prey. They “look after themselves,” or ποιμαίνοντες may mean “they shepherd themselves,” which might imply they

were pawning themselves off as shepherds of Christ's flock (cf Ezekiel 34:8). Either way, they are feeding themselves and not the sheep, and this is done without fear of the chief Shepherd.

The following metaphors state that these men had nothing to offer the people of God. "They are waterless clouds carried along by the winds," i.e. they are like those clouds which promise rain but drop none. Our Midwestern agricultural specialists during times of drought can appreciate the strength of this metaphor. They are "autumn trees" or as the word φθινοπωρινὰ implies, the capacity to be fruitful has passed. They are dead to all good service just as trees which are uprooted are hopelessly useless. The phrase "twice dead" may simply mean "utterly dead." It may refer to barrenness and a loss of hope for life again. You might note the uprooting of trees is a common metaphor for judgment in the Old Testament (cf. Psalm 52:5; Proverbs 2:22).

Verse 13

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

Translation: [They are] wild waves of the sea, foaming up their shames, wandering stars, for whom the blackest darkness has been reserved for eternity,

Vocabulary and Grammar:

κύματα	wave – from τὸ κύμα, ἄτος.
ἄγρια	found in the open field, wild, fierce, savage – from ἄγριος, -ια, -ον.
θαλάσσης	sea, lake
ἐπαφρίζοντα	cause to splash up like foam, foam up – This is the present participle of ἐπαφρίζω. A very rare word which secular literature used to picture the seaweed and other scum borne on the crest of a wave and then deposited on the beach.
αἰσχύνας	modesty, shame – from ἡ αἰσχύνη, -ης.
ἀστέρες	star – from ὁ ἀστήρ, -ερος.
πλανῆται	wandering, roaming
ζόφος	cf. v. 6
σκοτούς	darkness, gloom
τετήρηται	perfect of τηρέω (cf. v. 1).

The litany of metaphors continues in verse 13. "They are the wild waves of the sea, foaming up their shames." Very reminiscent of Isaiah 57:20 "But the wicked are like the tossing sea, which cannot rest, whose waves cast up mire and mud." Jude suggests these restless men stir up only trouble and filth the way the waves stir up and deposit filthy scum and leave it deposited on the shore.

"They are wandering stars." The picture is that of shooting stars or comets which give no direction to the sailor. Rather, these stars appear for but a short time then suddenly disappear. In

the same way, these godless men appear for a brief time, but they offer no direction to God's people. Their disappearance, however, will be most unsavory. The comet may indeed "vanish into nothingness" but the darkest gloom which is reserved for these men, departs from the comparison of suddenness and rather speaks to the certainty and irreversibility of their gloom and doom.

To confirm the allusion of the certainty of this doom, Jude next reminds his readers of the Lord's judicial second coming.

Verse 14

Προεφήτευσεν δὲ καὶ τούτοις ἑβδρόμος ἀπὸ Ἀδὰμ Ἐνώχ λέγων, Ἴδου ἦλθεν κύριος ἐν ἀγίαις μυριάσιν αὐτοῦ

Translation: Now even Enoch, the seventh from Adam prophesied with reference to these men, saying, "Behold, the Lord comes with his myriads of his holy ones,

Vocabulary and Grammar:

Προεφήτευσεν	<i>prophesy, prophetically reveal, declare (the will of God) – aorist of προφητεύω.</i>
τούτοις	Best understood as reference – <i>with reference to these</i> – although a plain dative is rare in this case. One would have expected <i>περί</i> + genitive.
ἑβδρόμος	<i>seventh</i>
Ἴδου	<i>behold, see, look</i> – demonstrative particle
ἦλθεν	aorist of <i>ἔρχομαι</i> .
ἐν	Used here in the associative sense of <i>μετὰ</i> and <i>σύν</i> meaning "with." The use here does imply "means by which" but with a strong emphasis on physical accompaniment or nearness (Moulton, 241).
μυριάσιν	<i>myriad, ten thousand</i>

This prophecy, though not recorded in the canonical Hebrew Scriptures, seems to have been familiar enough to his readers that Jude felt comfortable quoting it. Yes, some claim it comes straight from the Book of Enoch, although it must be stated that no one is absolutely sure which came first, the Book of Enoch or the Epistle of Jude (the chicken or the egg?). The answer to the former is truly debatable. The uncertainty of the source of prophecy however does not render Jude's statement any less true. We know that Enoch was the seventh from Adam as recounted in Genesis 5:4-20. The use of *ἑβδρόμος* here could be the familiar scriptural use of symbolical numbers. Seven is a sacred number and may be interpreted to stamp peculiar authority and finality to this prophecy of Enoch. Otherwise it may be used here to simply mark the antiquity of the prophecy. Jude does want the people to know that Enoch, who lived prior to the great flood, had already prophesied concerning such men.

Once again, the certainty of God's judgment on such godless teachers is confirmed. The Lord will indeed come in judgment with "his holy myriads." Those who will accompany him

have been attested to throughout canonical writings (cf. Deuteronomy 33:2,3; Daniel 7:10; Zechariah 14:5; Matthew 25:31; 2 Thessalonians 1:7).

Verse 15

ποιῆσαι κρίσιν κατὰ πάντων καὶ ἐλέγξει πάσαν ψυχὴν περὶ πάντων τῶν ἔργων ἀσεβείας αὐτῶν ὧν ἠσέβησαν καὶ περὶ πάντων τῶν σκληρῶν ὧν ἐλάλησαν κατ' αὐτοῦ ἀμαρτωλοὶ ἀσεβεῖς.

Translation: to bring judgment down upon all and to expose every (godless) soul for all their works of godlessness, which they impiously committed, and for all the harsh words which ungodly sinners spoke against him.

Vocabulary and Grammar:

ποιῆσαι	aorist infinitive of ποιέω.
ἐλέγξει	<i>bring to light, expose, convict, reprove</i> – aorist active infinitive of ἐλέγχω.
ψυχὴν	<i>life, soul</i>
ἀσεβείας	<i>godlessness, impiety</i>
ἠσέβησαν	<i>act impiously, commit impious deeds, be irreligious</i> – aorist indicative.
σκληρῶν	<i>hard, rough, harsh, strong</i> – from σκληρός, -α, -ον. Trench says: “applied to that which through lack of moisture is hard and dry, and thus rough and disagreeable to the touch; or more than this, warped and intractable... It is then transferred to the region of ethics” (<i>Synonyms of the New Testament</i> , 47). Here “hard” in the sense of harsh, not “difficult”
ἐλάλησαν	<i>speak, talk, say, chatter</i> – aorist of λαλέω.
ἀμαρτωλοὶ	<i>sinning, sinful</i> – from the adjective ἀμαρτωλός, -ον. Substantive use here. This term applies to anyone who is not yet reconciled, someone outside of God’s covenant. The Jewish usage of the term was in reference to the “Gentiles.”

When the Lord comes he will indeed judge all, the living and the dead, the righteous and the unrighteous. But for the wicked, his judgment will be devastating. They will be judged according to their godless actions and their words (which we are told were σκληρῶν) directed against the Lord. Judging from the Jewish usage of the word ἀμαρτωλοὶ (cf. vocables above), that says it all. Unrepented sin ultimately ignores Christ’s atoning work and God’s new covenant of grace. The impenitent stands outside of them.

Verse 16

Οὗτοί εἰσιν γογγυσταὶ μεμψίμοιροι κατὰ τὰς ἐπιθυμίας ἑαυτῶν πορευόμενοι, καὶ τὸ στόμα αὐτῶν λαλεῖ ὑπέρογκα, θαυμάζοντες πρόσωπα ὠφελείας χάριν.

Translation: These men are grumblers and fault-finders, going about according to their own desires, and their mouth speaks arrogant things, flattering (having appearance in admiration) for the sake of gain.

Vocabulary and Grammar:

γογγυσταὶ	<i>grumbler, complainer, murmerer</i> – predicate nominative.
μεμψίμοιροι	<i>fault-finding, complaining, discontented</i> – predicate nominative.
ἐπιθυμίας	<i>desire, passion, longing, craving</i> – from ἐπιθυμία.
πορευόμενοι	<i>travel, journey, go after</i> – present participle.
στόμα	<i>mouth</i>
ὑπέρογκα	<i>puffed up, swollen, arrogant, haughty, bombastic</i> – from ὑπερογκός, -ον.
θαυμάζοντες	<i>wonder, marvel, be astonished, admire</i> – present participle of θαυμάζω.
πρόσωπα	<i>face, countenance, appearance</i>
ὠφελείας	<i>use, gain, advantage</i>
χάριν	accusative of χάρις, used as a preposition – <i>for the sake of, on account of</i> – here it is used to indicate the desired goal.

Jude uses verse 16 to compile even more evidence against the Lord’s opponents. It would appear false teachers generally have a problem keeping their tongue in check. The distinction between “complainers” and “fault-finders” is difficult to ascertain. Neither Greek word is found again in the NT. If anything, one might say the former speaks more to the person’s spirit, i.e., a whiner, whereas the latter may speak more to the direction or the circumstance to which the whiner heads. Since these folks live their lives following after their own desires and ambitions, it would follow they should find plenty of opportunities to raise a dissenting cry toward the lot assigned them by the Lord.

They also seem plagued with ὑπέρογκα, (swollen or puffed up) arrogant or bombastic speech. The idea λαλεῖ ὑπέρογκα is paralleled in Daniel’s description of the king who “will do as he pleases. He will exalt and magnify himself above every god and *will say unheard-of things* against the God of gods” (Daniel 11:36).

Finally, they are accused of using flattery for personal gain. Although the expression θαυμάζοντες πρόσωπα is sometimes used in a positive light, here in context it means nothing more than flattering a person to his face with the goal of scamming something from him.

Unfortunately, even for God’s children, yes, even his public ministers, this verse serves as that mirror we so often need to peer into. For us, the subject of the tongue makes us conscious of our falling short of God’s glory Check out James chapter 3. Listen to 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 (μεμψιμοιροι).

It is disheartening that we too with our complaints insult the Lord who promises us, “All things are yours, whether Paul or Apollos or Cephas or the world or life or death or the present or the future – all are yours, and you are of Christ, and Christ is of God” (1 Corinthians 3:22,23).

This last graphic description demonstrates what kind of men the believers were up against. Is there any wonder why Jude changed the scope of his letter? God’s people needed to be warned of the soul-destroying teaching, attitudes, and actions of these godless men.

Verse 17

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

Translation: But you, my dear friends, remember the words which have been spoken before by the apostles of our Lord Jesus Christ.

Vocabulary and Grammar:

μνήσθητε	<i>remember, tall, be mindful of</i> – aorist imperative. <i>μιμνήσκω</i> takes either a genitive or accusative object.
ῥημάτων	<i>that which is said, word, saying, expression</i> – from τὸ ῥῆμα, ἄτος.
προειρημένων	<i>tell beforehand</i> – perfect participle of <i>προλέγω</i> . Serves as a relative clause object of <i>μιμνήσκω</i> . “Remember the words which have been spoken before.”
ἀποστόλων	<i>ambassador, delegate, apostles</i> – The use of the article makes this specific.

“But you” signals the beginning of the conclusion for this epistle. Jude directs the attention of his listeners to stand firm in the truth of Jesus Christ. Only there shall they find respite from the confusion brought on by these false men and their ways. Even in spite of these unfortunate circumstances, these Christians still had every reason in the world to be confident.

First, Jude asks them to recall what the apostles of Christ had foretold (cf. Acts 20:29; 2 Timothy 3:1; 1 John 2:18; 2 Peter 3:2,3). Jude recognizes the divine authority and inspiration of these earlier writings of Scripture. Therefore he prepares his readers for the direct message, and it’s hardly a mute one, that certain things indeed must happen. Think of how many times Paul spoke of false prophets and false teachings worming their way into congregations. All believers are urged to remember the prophecies of the apostles and to note their fulfillment. Being alert to such things is half the battle for the watchmen.

Verse 18

ὅτι ἔλεγον ὑμῖν [ὅτι] Ἐπ’ ἐσχάτου [τοῦ] χρόνου ἔσονται ἐμπαῖκται κατὰ τὰς ἑαυτῶν ἐπιθυμίας πορευόμενοι τῶν ἀσεβειῶν.

Translation: Because they told you, “In the last time, there will be mockers who will follow after their own desires of godlessness.”

Vocabulary and Grammar:

ἐσχάτου	<i>last, least, most insignificant</i>
---------	--

χρόνου	<i>time</i> – Referring to a span or a period of time, though it is an allotted span (by God).
ἐμπαίχται	<i>mocker</i> – from ὁ ἐμπαίκτης, -ου.
ἐπιθυμίας	cf. v. 16

Jude’s appeal to the apostles becomes specific. He reminds us the appearance of false prophets is a sign of the last times. Whether Jude relied on 2 Peter or not, we would do well to refer there to find the object of the mocking. 2 Peter 3:4 says, “ They (the mockers) will say, ‘When is this ‘coming’ he promised? Ever since our fathers died, everything goes on as it has since the beginning of creation.” One thing is sure, there will be those who scoff at the notion of the Lord coming a second time in judgment over the world. We too are living in the last times!

Verse 19

Οὗτοί εἰσιν οἱ ἀποδιορίζοντες, ψυχικοί, πνεῦμα μὴ ἔχοντες.

Translation: These are the ones who cause divisions, (they are) worldly, and do not have the Spirit.

Vocabulary and Grammar:

ἀποδιορίζοντες	<i>divide, separate, cause division</i> – The present participle of ἀποδιορίζω.
ψυχικοί	<i>unspiritual (one who lives on the purely material plane), worldly</i>
ἔχοντες	present participle of ἔχω. This is a present condition.

Notice these false teachers are marked by the results of their work. Jude takes the descriptions found in v.16 and links it all with what is suggested by the apostolic predictions. These men set themselves up as superior to that which God has made known in his Word. In so doing, they are as Luther says “makers of factions.” The very same false prophets infect the visible church today. Of course they may levy the charge that those who take a firm stand on God’s word are the “makers of factions.” They go straight to doctrines as “fellowship” or “close-communication” and point the accusing finger at those who would defend such scriptural teachings. Please notice that those who introduce their liberal agenda and ask any and all who are willing to jump on their love wagon are really the dividers.

Also, they are ψυχικοί meaning they live only for the natural self. They make their natural appetites and passions the law of their jungle. Such is the unfortunate plight of the unregenerate man.

And unregenerate they are! Jude, says they πνεῦμα μὴ ἔχοντες. Guided only by their desires, these men have locked the door to the spiritual abode which the Holy Spirit would come and make through the Word. Rejection of the Spirit has left them in quite an unenviable position and they have sunk to levels fit only for the animal kingdom.

Verse 20

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

Translation: But you, dear friends, building yourselves up in our most holy faith, praying in the Holy Spirit

Vocabulary and Grammar:

ἐποικοδομοῦντες *build upon a foundation* – present participle of ἐποικοδομέω.
ἀγιωτάτη *most holy, most sacred* – the superlative of ἅγιος.
προσευχόμενοι *pray* – present participle of προσεύχομαι. Continuous ongoing action is the intent here.

Jude continues with those things which will assist the believers to fight the good fight. First, he urges the believers not to trust those who would corrupt the church. Rather, they were to “build themselves up in the most holy faith.” This is the faith, in the objective sense which has already been mentioned as “once for all entrusted to the saints” (v.3) and is even now possessed by the readers. In this faith, in which Jesus himself is the substance, they are to continue (present participle) to establish themselves more and more. How so? Jude’s readers and we are to immerse ourselves in God’s Word and sacraments for our strengthening. We must do so if we are to grow up in the faith and be of any use to other souls (cf. 2 Timothy 2:25; Hebrews 5:12).

Second, Jude urges ongoing prayer (προσευχόμενοι) in the Holy Spirit. At the Sem we often spoke of the spherical use of ἐν. I would propose that understanding fits well here. The most effectual and powerful prayer is that which takes its cue from and draws its power exclusively within the sphere of the Holy Spirit. After all, it is he, the Spirit, who creates faith in our hearts, guides us in the truth of the Word and sustains that faith in the face of adversity. This would be a good location for us to anchor the focus of our prayer lives. Paul encourages likewise in Ephesians 6:18, “Pray in the Spirit on all occasions with all kinds of prayers and requests.” Paul also wrote, “In the same way the Spirit helps us in our weakness. We do not know what we ought to pray for, but the Spirit himself intercedes for us with groans that words cannot express” (Romans 8:26).

Verse 21

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

Translation: Keep yourselves in God’s love, awaiting the mercy of our Lord Jesus Christ to eternal life.

Vocabulary and Grammar:

τηρήσατε *aorist imperative of τηρέω.*
προσδεχόμενοι *await, expect, receive, welcome* – present participle of προσδέχομαι.
τὸ ἔλεος *the article makes this specific.*
εἰς ζωὴν *duration of time.*

Further encouragements to Christian confidence are given here. “Keep! yourselves in God’s love,” this is not our love to God but his love to us. So long as God’s children stay in that love, they are going to find themselves in excellent stead. Christ’s own words ring loud and clear: “As my Father has loved me, so have I loved you. Now remain in my love” (John 15:9). Lenski says: “To keep oneself in God’s love is to stay where God can love us as his children can shower upon us all the gifts of love that he has for those who are his children.” Psalm 1 rings loud and clear as well. We need to be planted by streams of water. We need to be where the Lord will nourish us with his love.

Finally, Jude appeals to that “Heaven is My Home” thirst which the Holy Spirit has given to those who trust in the Lord. He encourages an ongoing expectation of the mercy of our Lord culminating in life everlasting itself. How precious is the Book Divine. How precious are those words, εἰς ζωὴν αἰώνιον. We as God’s public servants are called often upon to assist in laying to rest the mortal remains of our members and our Christian friends. Such a scenario can be a gut wrenching experience. Such a scenario would be intolerable if not for these inspired words εἰς ζωὴν αἰώνιον.

Verse 22

καὶ οὓς μὲν ἐλεᾶτε διακρινομένους,

Translation: And have mercy on those who are doubting.”

Vocabulary and Grammar:

ἐλεᾶτε *pity, show compassion to, have mercy on* – present imperative of λαλέω.
διακρινομένους *doubt, waver, hesitate* – present participle of διακρίνω. Substantival use.

Textual Variants:

Beginning with verse 22 there is a heavy duty corruption of the original manuscript. Several “experts” conclude these readings are so diverse and difficult to untangle that we just might have a passage which is beyond “correction.” From my research, I would suggest any interested parties walk through the approach of Michael Green in the Tyndale Commentary series. He leaves the door open to possibilities and yet makes a fine argument for going one way with this. Without wading through it here, I would say that I concur with Green’s bottom line which is to opt for a triad rendering here. Jude has done so all along, why change our translating pattern in favor of rather weakly attested variants which do otherwise?

Verse 22 presents us with the first of three groups which Jude would encourage the believers to approach responsibly. Having lauded Green’s textual expertise, I will turn on him and opt for the verb ἐλεᾶτε rather than ἐλέγχετε. Though evidence is widely dispersed, the former is the more difficult of the two readings. Enough on that. Jude is apparently urging the believers to show mercy to those who now have doubts about their faith. Unfortunately, false teaching doesn’t delay in claiming its victims. Jude would have those nearby take a compassionate and active interest in helping the wounded.

You and I have a delicate task to perform when dealing with the weak or doubting brother. Our nature is one which may fire with a “what’s his problem?” “why doesn’t he get it?”

Gentlemen, we need to be patient. We need to put on the “kid gloves” and remember that we may indeed be able to save a soul for the war.

Verse 23

οὓς δὲ σώζετε ἐκ πυρός ἀρπάζοντες, οὓς δὲ ἐλεᾶτε ἐν φόβῳ μισοῦντες καὶ τὸν ἀπὸ τῆς σαρκὸς ἐσπιλωμένον χιτῶνα.

Translation: and save others snatching them out of the fire, and show compassion to others, with fear, hating even the garment defiled by flesh.

Vocabulary and Grammar:

σώζετε	<i>save, keep from harm, rescue</i> – present imperative of σώζω.
πυρός	<i>fire</i>
ἀρπάζοντες	<i>seize, snatch, take away</i> – the present participle of ἀρπάζω.
ἐλεᾶτε	cf. verse 22.
μισοῦντες	<i>hate, dearest, abhor</i> – present participle of μισέω.
τῆς σαρκὸς	<i>the flesh</i> – crash, used there the same way as Paul does, i.e. referring to that human nature made by God and for God, but which due to sin has fallen away from and separate from God.
ἐσπιλωμένον	<i>stain, defile</i> – perfect passive participle of σπιλώω.
χιτῶνα	<i>tunic, shirt, clothing</i> – from ὁ χιτῶν, -ωνος. Started out as the noun for a garment worn next to the skin.

“And save others, snatching them out of the fire,” brings another class of persons into view. The terms ἀρπάζω, ἐκ πυρός are lively enough terms to surmise that these folks have sunk in deep and will soon find themselves beyond help. As of yet, Jude sees a quick and direct tact as being the only hope to rescue. Such measures are often met with antagonism, but the believer is to make the attempt. We are, after all, talking about the difference of being found or being lost.

Lastly, “and show compassion to others, with fear,” sets before us a third class of persons. The believers are urged to deal with them (ἐλεᾶτε) in the same manner as the first class (v. 22); however, there is a difference here. These are to be shown active, genuine compassion, but this is to be carried out “with fear,” ἐν φόβῳ. It seems these may be the most far gone of the bunch. It could be their heresy, their lifestyle, or perhaps both. But they are so dangerous that the Christian who seeks to come close does so with grave risks involved. Jude issues stern warning that the Christian be well aware of the dangers of being led astray himself.

Everything associated with their impurities should be zealously avoided (μισοῦντες). True, the Christian has a new garment to offer, “a robe of righteousness” (cf. Zechariah 3:3ff and Revelation 3:4) and he will offer it, *but* he must not toy with or strike compromise with the evil which exists before him.

Verse 24

Τῷ δὲ δυναμένῳ φυλάξαι ὑμᾶς ἀπταίστους καὶ στῆσαι κατενώπιον τῆς δόξης αὐτοῦ ἀμώμους ἐν ἀγαλιάσει,

Translation: To the one who is able to protect you from stumbling and to set you up before the presence of his glory, blameless, with: exceeding joy,”

Vocabulary and Grammar:

δυναμένῳ	<i>be powerful, can, be able</i> – present participle of δύναμαι.
φυλάξαι	<i>guard; protect, defend</i> – aorist infinitive of φυλάσσω.
ἀπταίστους	<i>not stumbling, without stumbling</i> – used of a sure-footed horse which does not stumble and here: of a man who does not fall into error.
κατενώπιον	<i>before, before the face of, in the presence of</i> – adverb which at times serves as a preposition + genitive.
ἀμώμους	<i>blameless, without blemish</i>
ἀγαλιάσει	<i>wild joy, ecstatic delight, exhilaration, exultation</i>

Jude fittingly ends his letter by appealing to the one who is at hand for their help and protection. “Now to him who is able to protect you from stumbling” reminds the readers and us all that God’s omnipotence and not any of our own power will keep us from slip-sliding away and will “set us up blameless before the presence of his glory.” One only need recall the sight which Isaiah was granted (cf. Isaiah 6). His reaction? “Woe to me! I am ruined!” The only presentation or setting up you and I deserve is out the door of God’s presence. Yet, what awesome grace! You, I, and all who trust in that blameless spotless Lamb (cf. 1 Peter 1:19) will one day enter that glorious presence without the knee-jerk reaction: “Woe to me!” Alas, our joy will be wild! It will be exhilarating. Praise be to God! Praise to him that his grace will indeed bring us through time, through his great day of justice to the hallowed halls of his glory.

Verse 25

μόνῳ θεῷ σωτῆρι ἡμῶν διὰ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν δόξα μεγαλωσύνη κράτος καὶ ἐξουσία πρὸ παντὸς τοῦ αἰῶνος καὶ νῦν καὶ πάντας τοὺς αἰῶνας, ἀμήν.

Translation: To the only God, our Savior, through Jesus Christ our Lord, be glory, majesty, dower, and authority before all ages, both now and forevermore! Amen.

Vocabulary and Grammar:

μόνῳ	<i>alone, only</i>
σωτῆρι	<i>savior, deliverer</i> – from ὁ σῴτηρ, -ηρος.
μεγαλωσύνη	<i>(divine) majesty, greatness</i>
κράτος	<i>might (of God’s power) right, rule, power</i>

ἐξουσία

power, freedom of choice, right, authority, weight – especially moral authority.

ἀμήν

from אָמֵן an adverb from אָמַן, “to be firm” ...the Hiphil “to believe, to trust” used in the OT to confirm an oath, used as a solemn conclusion, or at the end of a doxology.

The mood of this epistle has been overshadowed with sobriety. A deadly threat had cropped up in this part of Christ’s Church: Blood-bought souls were in mortal danger. Godless men had entered masquerading as God’s reps and were perverting the life-giving gospel. Jude *must* write with hard-hitting words. He had to sound the alarm, he had to waken the believers and put them on alert status. Yet, in the midst of all this he can end his epistle on a note of victory, confidence, and praise. There is but one God, and he is our Savior. For all eternity it is his glory, his majesty, his power, and his authority which can and will help and heal and save us. To him alone, be all glory and praise!

Appendix 1

One of the striking characteristics of this epistle of Jude is the abundance of apparent quotations from various sources. Jude may have quoted from such sources as 2 Peter 2: 1 -22, the *Assumption of Moses* and *The Book of Enoch*. Though scholars have struggled with the similarities in vocabulary and grammatical structures, the question may be an unsolved mystery on this side of eternity. Following you will find the apparent comparisons (Biblical quotes are from the NIV):

Jude 4

...and deny Jesus Christ our only Sovereign and Lord.

Jude 4

For certain men whose condemnation has been written about long ago have secretly slipped in among you.

Jude 6

And the angels who did not keep their positions of authority but abandoned their own home – these he has kept in darkness, bound with everlasting chains for judgment on the last day.

Jude 7

in a similar way, Sodom and Gomorrah and the surrounding towns gave themselves to sexual immorality and perversion. They serve as an example of those who suffer the punishment of eternal fire.

Jude 8-10

In the very same way, these dreamers pollute their own bodies, reject authority and slander celestial beings. But even the Archangel Michael, when he was disputing with the devil about the body of Moses, did not dare to bring a slanderous accusation against him, but said, "The Lord rebuke you!" Yet these men speak abusively against whatever they do not understand and what things they do understand by instinct, like unreasoning animals – these are the very things that destroy them.

2 Peter 2:1

Even denying the sovereign Lord who bought them.

2 Peter 2:3

Their condemnation has long been hanging over them, and their destruction has not been sleeping

2 Peter 2:4

For if God did not spare angels when they sinned, but sent them to hell, putting them into gloomy dungeons to be held for judgment.

2 Peter 2:6

If he condemned the cities of Sodom and Gomorrah by burning them to ashes, and made them an example of what is going to happen to the ungodly.

2 Peter 2:10-12

Bold and arrogant, these men are not afraid to slander celestial beings; yet even angels, although they are stronger and more powerful, do not bring slanderous accusations against such beings in the presence of the Lord. But these men blaspheme in matters they do not understand. They are like brute beasts, creatures of instinct, born only to be caught and destroyed and like beasts they too will perish.

Jude 12

They have rushed for profit into Balsam's error.

Jude 12

These men are blemishes at your love feasts, eating with you without the slightest qualm – shepherds who feed only themselves.

Jude 13

Blackest darkness has been reserved for them.

Jude 14,15

...see, the Lord is coming with thousands of his holy ones to judge everyone, and to convict all the ungodly of all the ungodly acts they have done in the ungodly way, and all the harsh words ungodly sinners have spoken against him.

Jude 17,18

But, dear friends, remember what the apostles of our Lord Jesus Christ foretold. They said to you, "In the last times there will be scoffers who will follow their own ungodly desires.

2 Peter 2:15,16

They have left the straight way and wandered off to follow Balsam son of Beor, who loved the wages of wickedness. But he was rebuked for his wrong doing by a donkey, a beast without speech – who spoke with a man's voice and restrained the prophet's madness.

2 Peter 2:13

They are blots and blemishes, reveling in their pleasures while they feast with you.

2 Peter 2:17

Blackest darkness is reserved for them.

Enoch 1:9

And behold! He cometh with ten thousands of his holy ones to execute judgment upon all, and to destroy all the ungodly; and to convict all flesh of all the works of their ungodliness which they have ungodly committed, and of all the hard things which ungodly sinners have spoken against him.

2 Peter 3:3

First of all, you must understand that in the last days scoffers will come, scoffing and following their own evil desires.