

## Notes on the Greek New Testament Week 203 – Jude 1-10

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### Day 1011: Introduction to Jude

#### The Structure of Jude

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

The letter is structured as follows:

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

#### Form and Language

Jude contains a high number of *hapax legomena* – there are 14 words found nowhere else in the NT. It is a careful composition with a lively and vigorous style.

Bauckham, however, comments, "Despite his competence in Greek, the author's real intellectual background is the literature of Palestinian Judaism." In his use of the OT he shows a familiarity with the Hebrew Scriptures rather than the LXX.

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

#### Jude's Opponents

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

Their real motive was greed for they looked for material support from their disciples (vv 11-12).

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

### **Date and Authorship**

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

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

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

### **Recipients**

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

### **Referenced Works**

- Bauckham, R. J.                      *Word Biblical Commentary: Vol 50: Jude, 2 Peter*, Dallas, Word, 1998  
Green, Michael                      *2 Peter and Jude (Tyndale Commentary)*, Leicester, IVP, 1968
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**Day 1012: Jude 1-2****Verse 1**

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

δουλος, ου m slave, servant

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

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

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

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

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

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

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

κλητος, η, ου called, invited

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

**Verse 2**

ἔλεος ὑμῖν καὶ εἰρήνη καὶ ἀγάπη  
πληθυνθείη.

ἔλεος, οὐς n mercy, compassion

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

εἰρήνη, ης f peace

πληθυνθείη Verb, aor pass optative, 3 s

πληθυνω increase, multiply

**Day 1013: Jude 3-4****Verses 3-4**

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

**Verse 3**

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

ἀγαπητος, η, ον beloved

σπουδη, ης f earnestness, eagerness,  
zeal, haste

γραφω write

κοινος, α, ον common, in common

Some MSS read κοινῆς ὑμῶν. ἡμῶν is strongly supported.

σωτηρια, ας f salvation

ἀναγκη, ης f necessity, compulsion

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

"Jude never intended to write this letter!

Proposing *to write* (does the present infinitive γραφειν suggest 'in a leisurely style'?) about *the common salvation* he was driven to snatch up his pen (aorist infinitive γραψαι) by the news of a dangerous heresy. Instead of a pastoral letter, he found himself writing a broadsheet. The phrasing here suggests it was a somewhat unwelcome task, but *it was needful*. The true pastor is also watchman (Acts 20:28-30; Ezk 3:17-19), though this part of his duty is widely neglected in our generation, under the plea of tolerance."

Green. This tends to support the authenticity of the letter, "Such a reference [to an intended letter not now written] makes little sense in a pseudepigraphal letter." Bauckham.

παρακαλεω exhort, encourage, urge

ἐπαγωνιζομαι struggle in behalf of

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

ἅπαξ once, once for all time

παραδοθείση Verb, aor pass ptc, f dat s

παραδιδωμι hand over, commit

πίστει Noun, dat s πιστις, εως f faith

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

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

#### Verse 4

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

παρεισδυνω sneak in under false pretences

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

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

πάλαι adv long ago, formerly, all this time

προγεγραμμένοι Verb, perf pass ptc, m nom pl προγραφω write beforehand

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

κρίμα, τος n judgement, condemnation

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

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

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

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

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

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

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

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

ἀρνεομαι deny, disown, renounce

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

### Verses 3-4 Postscript

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

## Day 1014: Jude 5-7

### Verse 5

Ἐπομνησαι δὲ ὑμᾶς βούλομαι, εἰδότας [ὑμᾶς] πάντα, ὅτι [ὁ] κύριος ἅπαξ λαὸν ἐκ γῆς Αἰγύπτου ὠσας τὸ δεύτερον τοὺς μὴ πιστεύσαντας ἀπώλεσεν,

ὑπομνήσαι Verb, aor act infin  
ὑπομνησκω remind

βουλομαι want, desire, wish, intend, plan

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

εἰδότας Verb, perf act ptc, m acc pl οἶδα

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

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

ἅπαξ see v.3

λαος, ου m people, a people

γη, γης f earth

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

δευτερος, α, ον second; (το) δ.  
secondly, afterward

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

ἀπολλυμι destroy, kill

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

### Verse 6

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

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

τε enclitic particle and

τηρήσαντας Verb, aor act ptc, m acc pl  
τηρεω keep, maintain

ἑαυτος, ἑαυτη, ἑαυτον him/her/itself  
ἀρχη, ης f beginning, power

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

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

ἴδιος, α, ον one's own

οἰκητήριον, ου n dwelling, home

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

κρίσις, εως f judgement

μεγας, μεγαλη, μεγα large, great

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

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

αἰδιος, ον eternal

ζοφος, ου m gloom, darkness

Cf. *1 Enoch* 10:4-6. "Jude reinforces his lesson with a touch of savage irony. The evil angels had been too arrogant to *keep* their position – so God *kept* them in punishment." Green. Bauckham adds, "The angels contrast with faithful Christians who should *keep* their position in God's love (v 21) and whom God *keeps* safe, not for judgment but for salvation at the Last Day (v 1)."

### Verse 7

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

Σοδομα, ὠν n Sodom  
πολις, εως f city, town  
ὅμοιος, α, ὠν like, of the same kind as  
τροπος, ου m way, manner

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

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

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

ἀπελθοῦσαι Verb, aor act ptc, f nom pl  
ἀπερχομαι  
ὀπίσω prep with gen after, follow  
σαρξ, σαρκος f flesh  
ἕτερος, α, ὠν other, another, different  
προκειμαι be set before, lie before  
δειγμα, τος n example

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

πυρ, ος n fire  
αἰωνιος, ὠν eternal, everlasting  
δικη, ης f punishment, divine justice  
ὑπεχω undergo, suffer (punishment)

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

### Day 1015: Jude 8-10

### Verse 8

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

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

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

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

ἐνυπνιαζομαι dream, have visions

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

μαιινω defile, contaminate

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

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

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

δοξα, ης f glory; power

βλασφημew speak against, slander

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

### Verse 9

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

ὅτε conj when

διαβολος, ου m the devil

διακρινω judge; midd dispute, take issue

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

διαλεγομαι discuss, debate, speak

σωμα, τος n body

τολμαω dare, be brave

ἐπενεγκεῖν Verb, aor act infin ἐπιφερω

bring upon, pronounce

βλασφημια, ας f slander

ἐπιτιμαω command, rebuke

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

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

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

### Verse 10

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

ὅσος, η, ον correlative pronoun, as much  
as

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

φυσικῶς naturally, by nature

'By instinct'

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