

**Notes on the Greek New Testament**  
**Week 204 – Jude 11-25**

**Day 1016: Jude 11-13****Verse 11**

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

οὐαὶ interj. woe! how horrible it will be!

Introduces a 'woe oracle.'

ὁδος, ου f way, path, road

πορευομαι go, proceed, travel

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

πλανη, ης f error, deceit, deception

μισθος, ου m pay, reward, gain

ἐξεχύθησαν Verb, aor pass indic, 3 pl

ἐκχεω and ἐκχυννω pour out; pass  
plunge into, abandon oneself

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

ἀντιλογία, ας f dispute; rebellion

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

ἀπωλοντο Verb, aor midd indic, 3 pl

ἀπολλυμι destroy; midd perish, die

**Verse 12**

οὗτοί εἰσιν οἱ ἐν ταῖς ἀγάπαις ὑμῶν σπλάδες συνευχόμενοι ἀρόβως, ἑαυτοὺς ποιμαίνοντες, νεφέλαι ἄνυδροι ὑπὸ ἀνέμων παραφερόμεναι, δένδρα φθινοπωρινὰ ἄκαρπα δις ἀποθανόντα ἐκριζωθέντα,

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

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

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

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

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

συνευωχεομαι eat together; perhaps  
carouse together

ἀφοβως without fear, without reverence

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

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

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

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

νεφελη, ης f cloud  
ἀνυδρος, ον waterless, desert

Cf. Prov 25:14.

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

Cf. 2 Peter 2:17.

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

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

δις twice  
ἀποθανόντα Verb, aor act ptc, n nom/acc pl  
ἀποθνησκω die, face death  
ἐκριζωθέντα Verb, aor pass ptc, n nom/acc  
pl ἐκριζωω uproot

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

### Verse 13

κύματα ἄγρια θαλάσσης ἐπαφρίζοντα τὰς ἐαντῶν αἰσχύνας, ἀστερες πλανῆται οἷς ὁ ζόφος τοῦ σκότους εἰς αἶωνα τετήρηται.

κύμα, ατος n wave

ἄγριος, α, ον wild

θαλασσα, ης f sea

ἐπαφριζω foam up, cast up like foam

αἰσχυνη, ης f shame, shameful deed

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

ἀστηρ, ερος m star

πλανητης, ου wanderer; ἀστερες π.  
stars out of their orbit

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

ζοφος, ου m gloom, darkness

σκοτος, ους n darkness, evil

αἶων, αἰωνος m age, eternity

τετήρηται Verb, perf pass indic, 3 s τηρεω  
keep

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

## Day 1017: Jude 14-16

### Verses 14-16

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

### Verse 14

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

προφητεω prophesy

ἑβδομος, η, ον seventh

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

μυριας, αδος f group of ten thousand,  
myriad, countless thousands

### Verse 15

ποιῆσαι κρίσιν κατὰ πάντων καὶ ἐλέγξαι πᾶσαν ψυχὴν περὶ πάντων τῶν ἔργων ἀσεβείας αὐτῶν ὧν ἠσέβησαν καὶ περὶ πάντων τῶν σκληρῶν ὧν ἐλάλησαν κατ' αὐτοῦ ἁμαρτωλοὶ ἀσεβεῖς.

ποιῆσαι Verb, aor act infin ποιεω

κρισις, εως f judgement

ἐλέγξαι Verb, aor act infin ἐλεγω prove  
guilty, condemn, rebuke, show

(something) up for what it is, convict

ψυχη, ης f 'soul', living being, person

ἀσεβεια, ας f godlessness, wickedness

ἀσεβω live or act in an ungodly way

σκληρος, α, ον hard; harsh, terrible

λαλεω speak, talk

ἁμαρτωλος, ον sinful, sinner

ἀσεβεῖς Adjective, m/f nom/acc pl ἀσεβης,

ες godless, impious

See comment on v. 4.

### Verse 16

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

γογγυστης, ου m habitual grumbler

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

μεμψιμοιρος, ον complaining,  
dissatisfied with life

"The μεμψιμοιρος was a standard Greek character, like Andy Capp in the *Daily Mirror*. 'You're satisfied by nothing that befalls you; you complain at everything. You don't want what you've got, you long for what you haven't got. In winter you wish it were summer, and in summer that it were winter. You are like the sick folk, hard to please, and *mempσιμοιρος*!' (Lucian, *Cynic* 17), Unfortunately those words fit many a Christian. This whole spirit of grumbling is condemned roundly in James 1:13. It is to insult the God who gives us all things; it is to forget that whatever befalls us, nothing can separate us from his love, nor deprive us of that most priceless of all treasures, the Lord's presence in our lives (Rom 8:34-39; Heb 13:5,6)." Green.

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

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

ὠφελεια, ας f advantage, benefit  
χαριν prep with gen for the sake of,  
because of

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

### Day 1018: Jude 17-19

#### Verse 17

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

Ἑμεῖς δέ indicates a contrast with the false teachers.

ἀγαπητος, η, ον see v.3  
μνήσθητε Verb, aor pass imperat, 2 pl  
μνησκομαι remember

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

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

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

#### Verse 18

ὅτι ἔλεγον ὑμῖν [ὅτι] Ἐπὶ ἐσχάτου [τοῦ] χρόνου ἔσονται ἐμπαίκται κατὰ τὰς ἑαυτῶν ἐπιθυμίας πορευόμενοι τῶν ἀσεβειῶν.

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

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

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

### Verse 19

Οὗτοί εἰσιν οἱ ἀποδιορίζοντες, ψυχικοί, πνεῦμα μὴ ἔχοντες.

ἀποδιορίζω cause divisions; perhaps  
make false distinctions between people

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

ψυχικός, η, ον unspiritual, physical

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

## Day 1019: Jude 20-23

### Verse 20

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

### Verse 20

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

ἐποικοδομεῶ build on, build up

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

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

πίστει Noun, dat s πιστις, εως f faith

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

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

προσευχομαι pray

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

### Verse 21

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

τηρεῶ keep, maintain

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

προσδεχομαι wait for, expect

ἔλεος, ος η mercy, compassion

ζωη, ης f life

αἰώνιος, ον eternal, everlasting

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

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

**Text of verses 22-23a**

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

Green provides a useful summary and analysis of the complex variants in verses 22-23a:

"Unfortunately, although the general drift of these verses is clear, the text has been preserved in different forms, and it is no longer possible to be certain which is the original. The possibilities are complicated, but are roughly as follows.

"The main division lies between the majority of MSS, which read three clauses, and the excellent uncial, B, which omits the words οὐς δε, 'and some' at the beginning of verse 23 and thus reduces Jude's injunction to two clauses.

The NEB accepts this latter reading and renders 'There are some doubting souls who need your pity; snatch them from the flames and save them'. There are, on this view, 'two groups of people in question, both of which are to be treated with pity, though in the second instance pity is to be "mixed with fear".' [Tasker] Among the MSS supporting the shorter reading is the recently discovered papyrus 72 which may provide the original reading, according to Dr. J. N. Birdsall. He thinks that the two senses in which διακρινομαι could be taken (i.e. 'to be judged' or 'to doubt') account for the origin of the three clause version of the text. This is possible, but not only flies in the face of the majority of MSS attestation but forgets the strong liking Jude has for triads. Accordingly, I think it most probable that the RV and RSV are right in sticking to three clauses, not two.

"But we are still far from being out of the wood. There is a good deal of variety among the MSS which do retain the three clauses. There are three main variants for the first clause, ἐλεατε διακρινομενους ('show pity on the waverers'), ἐλεατε διακρινομενοι ('show pity with discernment') and ἐλεγετε διακρινομενους ('confute the waverers'). Of these the second is the worst attested, and looks like a correction to parallel the nominatives ἀρπαζοντες ('pulling') and μισουντες ('hating') in the subsequent clause. The first, though well attested, looks suspicious in view of the ἐλεατε below. The third gives excellent sense and has wide attestation, 'Argue some out of their error while they are still in two minds.' Ἐλεγετεν means to overcome error by truth. When men are beginning to waver, that is the time for a well taught Christian to come alongside them and help. A man who is flirting with false teaching is not to be 'sent to Coventry' by his Christian friends; they must have him in to coffee and chat it over with him in love. And they must know the faith so well that they can convince him while he is still hesitating. A loving approach, a sense of the right occasion and a carefully-thought-out Christian position – these are the qualities required by this first clause."

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

**Verse 22**

καὶ οὐς μὲν ἐλεατε διακρινομένους,  
ἐλεαω and ἐλεεω be merciful  
διακρινω judge; midd & aor pass doubt,  
hesitate

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

**Verse 23**

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

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

σωζω **save, rescue, heal**  
πυρ, ος **n fire**

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

ἀρπαζω **take by force, take away, carry off**

φοβος, ου **m fear**

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

μισεω **hate**  
σαρξ, σαρκος **f flesh**  
ἐσπιλωμένον **Verb, perf pass ptc, m acc & n nom/acc s σπιλωω spot, stain, pollute**  
χιτων, ωνος **m tunic, shirt**

"That is to say, they are to have pity upon even the most abandoned heretic, but to exercise great care while getting alongside him lest they themselves become defiled. They are to retain their hatred of sin even as they love the sinner. 2 Corinthians 7:1 provides something of a parallel." Green. And Bauckham comments, "The phrase suggests that Jude's readers, while exercising mercy toward these people, must maintain their abhorrence of their sin and everything associated with it, lest they themselves be infected by it." Again, there may be an allusion to Zech 3:3f. Bauckham comments, "Joshua's 'filthy garments' were removed and replaced by clean ones, as a symbol of God's forgiveness (3:4–5). Similarly, if Jude's opponents will abandon their sin and all that is associated with it, forgiveness is available for them."

**Day 1020: Jude 24-25****Verse 24**

Τῷ δὲ δυναμένῳ φυλάξαι ἑμᾶς ἀπταιστούς καὶ στήσαι κατενωπιον τῆς δόξης αὐτοῦ ἀμώμους ἐν ἀγαλλιάσει,

δυναμαι **can, be able to**

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

φυλασσω **keep, guard, defend**

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

ἀπταιστος, ον **free from stumbling**

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

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

I.e. the glory of his presence.

ἀμώμος, ον **faultless; without blemish**

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

ἀγαλλιασις, εως **f great joy**

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

Bauckham.

### Verse 25

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

μονος, η, ον adj only, alone

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

σωτηρ, ηρος m saviour

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

μεγαλωσυνη, ης f majesty, greatness

Cf. 1 Chr 29:11 LXX.

κρατος, ους n might, power, dominion  
ἐξουσια, ας f authority, power  
αἰων, αἰωνος m age, world order,  
eternity

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

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