

# THE EPISTLE OF JUDE

## Bible Marking Notes

Jude the Lord's brother Matt. 13:55; Mk. 6:3. Epistle written just before AD 70 – late among the epistles. Purpose – to combat growing apostasy in the ecclesias and warn of impending judgement. Confirms that the apostasy predicted by Apostles had come to pass. Jude refers extensively to 2 Peter 2 and quotes 2 Pet. 3:2-3 in Vv. 17-18.

**Use of triplets in the Epistle is characteristic** – see V.1, 2, 4, 5-7, 8, 11, 19, 22-23. Epistle is based on 2 Peter. Cp. 'conversion' of Peter – his life marked by threes – 3 calls, 3 confessions, 3 denials, 3 declarations of love (see Acts 10). Principle of new life (seed) bearing fruit by death to the old way – Luke 22:31-32; 1 Pet. 1:22-25.

<sup>1</sup> 1 Jude, <sup>2</sup> the servant of Jesus Christ, and <sup>3</sup> brother of James, to them that are <sup>4</sup> sanctified <sup>5</sup> by God the Father, and <sup>6</sup> preserved in Jesus Christ, and <sup>7</sup> called:

**3 Key Words** – (1) "beloved" 3 occs. V. 3,17,20; (2) "ungodly" 6 occs. V. 4,15,18; (3) "preserved" (tereo) 5 occs. V. 1,6,13,21.

<sup>2</sup> 8 Mercy unto you, and <sup>9</sup> peace, and <sup>10</sup> love, be <sup>11</sup> multiplied.  
<sup>3</sup> 12 Beloved, when I gave <sup>13</sup> all diligence to write unto you of the <sup>14</sup> common salvation, <sup>15</sup> it was needful for me to write unto you, and <sup>16</sup> exhort you that ye should <sup>17</sup> earnestly contend for the faith which was <sup>18</sup> once delivered unto the <sup>19</sup> saints.

**Profile of false teachers** – Not Gnostics (developed later and appealed to Gentile converts), but Jewish converts who, released from formalism and bondage of the Law, swung to the other extreme of libertinism. They preached, "Let us sin that grace may abound" Rom. 6:12; 3:8. Lamech was the first to turn grace into license (Gen. 4:15, 23-24); Enoch the first to earnestly contend for the faith against such (Gen. 5:24).

<sup>4</sup> For there are certain men <sup>1</sup> crept in unawares, who were <sup>2</sup> before of old ordained to this <sup>3</sup> condemnation, <sup>4</sup> ungodly men, <sup>5</sup> turning <sup>6</sup> the grace of our God into <sup>7</sup> lasciviousness, and denying <sup>8</sup> the only Lord God, <sup>9</sup> and our Lord Jesus Christ.

**Three Main Errors Combated** – V.4  
 1. God's grace turned to license  
 2. The Atonement denied in walk  
 3. Rejection of God manifestation

<sup>5</sup> I will therefore put you in <sup>1</sup> remembrance, <sup>2</sup> though ye once knew this, how that <sup>3</sup> the Lord, having saved the people out of the land of Egypt, <sup>4</sup> afterward destroyed them that <sup>5</sup> believed not.

<sup>6</sup> And the <sup>6</sup> angels which <sup>7</sup> kept not their <sup>8</sup> first estate, but <sup>9</sup> left <sup>10</sup> their own habitation, he hath reserved in <sup>11</sup> everlasting <sup>12</sup> chains under darkness unto the <sup>13</sup> judgment of the <sup>14</sup> great

### The need to contend for the Faith

- <sup>1</sup> Judah = "praise"; Rom. 2:29.
- <sup>2</sup> doulos with no def. art. - Lit. "of Jesus Christ a slave". Humility John 6:63.
- <sup>3</sup> Endorses and identifies with brother's message for increased effect and authority. Cp. Matt. 13:55; Gal. 2:9.
- <sup>4</sup> hagiazo – to make holy, clean, to sanctify. Some texts have different word – "beloved" (R.V.). Int. Bib. "having been loved".
- <sup>5</sup> en – in; a being within, remaining within.
- <sup>6</sup> tereo – to watch over, guard, preserve.
- <sup>7</sup> kletos – a call or invitation, appointment to take office (root klesis – ecclesia); Acts 15:14 – separateness/status.
- <sup>8</sup> Our first and greatest need.
- <sup>9</sup> eirene – peace, rest (in contrast with strife). Flows from mercy – fellowship.
- <sup>10</sup> agape – Col. 3:14; 1 Tim. 1:5.
- <sup>11</sup> plethuno – to increase, make full, i.e. by manifestation.
- <sup>12</sup> agapetoi – 3 occs. Reveals essence of Jude's character.
- <sup>13</sup> spoude – earnestness, zeal and sometimes haste to do a thing.
- <sup>14</sup> koines – belonging to several (akin to koinonia – fellowship). Proposed a treatise on basic truths.
- <sup>15</sup> ananke – a necessity imposed whether by external circumstances or inward pressure. TCNT – "I felt that I must write to you at once".
- <sup>16</sup> parakaleo – to call to one's side; to admonish; to urge one to pursue some course of conduct – always prospective, always looking to the future.
- <sup>17</sup> epigonizesthai – to contend about a thing as a combatant. The strongest word in N.T. (only occ.). Lit. "super-agony" – striving of athletes for mastery.
- <sup>18</sup> Roth. "once for all" – a finality.
- <sup>19</sup> hagios – Cp. V.1. Reaffirms status of believers.

### The problem of false teachers

- <sup>1</sup> pareisduno – to settle in alongside; to lodge stealthily; to slip in; insinuate oneself. Cp. Gal. 2:4; 2 Pet. 2:1.
- <sup>2</sup> prographe – to write before; i.e. in O.T.
- <sup>3</sup> krima – judgement; the decision resulting from an investigation.
- <sup>4</sup> asebes – one defiant of God; not merely one missing the mark.
- <sup>5</sup> metatithemi – to transfer or exchange.
- <sup>6</sup> Refers to the whole process of redemption.
- <sup>7</sup> aselgia – excess, licentiousness, absence of restraint, wantonness – Rom. 6:1; 3:8.
- <sup>8</sup> Some texts have despotes – sovereign (from 2 words; deo – to bind; pou – the foot). Hence denied in walk – 2 Pet. 2:1; Titus 1:16.
- <sup>9</sup> R.V. - "our only master and Lord (kurios) Jesus Christ". Diag. - "denying the only sovereign and our Lord Jesus Christ". Refers to Yahweh in manifestation.

### The evidence of Scripture

- <sup>1</sup> hupomimnesko – to call to one's mind, privately, silently, by hints or suggestions. Jude shows how – by diligent Bible study.
- <sup>2</sup> Wey. "although the whole matter is sufficiently familiar to you". RSV – "though ye were once for all fully informed".
- <sup>3</sup> Saved for purpose (Jer. 13:11) – failed to comprehend it (Ps. 106:7). Cp. V.4.
- <sup>4</sup> deuterios – the second time. Yahweh acted twice. Saved (baptism), then destroyed.
- <sup>5</sup> pisteuo – to believe, be persuaded, trust, reliance.
- <sup>6</sup> aggelos – a messenger. Cp. Rev. 2:1; Luke 7:24; 9:52. Refers to Korah, Dathan and Abiram (Num. 16). See also Gen. 6:1.
- <sup>7</sup> tereo – cp. V.1. An important responsibility.
- <sup>8</sup> arche – beginning; commencement. Roth. & R.V. (mgn.) "principality"; i.e. an elevated position by God's selection.
- <sup>9</sup> apoleipo (active) – to leave behind.

day.

<sup>7</sup>Even as Sodom and Gomorrha, and <sup>15</sup>the cities about them in like manner, giving themselves over to <sup>16</sup>fornication, and <sup>17</sup>going after <sup>18</sup>strange flesh, are set forth for an <sup>19</sup>example, <sup>20</sup>suffering the <sup>21</sup>vengeance of <sup>22</sup>eternal fire.

<sup>8</sup> <sup>23</sup>Likewise also these filthy <sup>24</sup>dreamers <sup>25</sup>defile the flesh, <sup>26</sup>despise dominion, and <sup>27</sup>speak evil of dignities.

**Three Grounds for Contending**

1. The challenge of holiness "in God the Father".
2. The need for preservation.
3. The privileges of the call – For the Name – Acts 15:14.

<sup>9</sup> <sup>1</sup>Yet <sup>2</sup>Michael the <sup>3</sup>archangel, when <sup>4</sup>contending with the <sup>5</sup>devil he <sup>6</sup>disputed about <sup>7</sup>the body of Moses, <sup>8</sup>durst not bring against him a <sup>9</sup>railing accusation, <sup>10</sup>but said, The Lord rebuke thee.

**Zech.3:2; Jude 9 – “The Lord rebuke thee” – How?**

1. Michael had procured for “the body of Moses” (Israel the decree of Cyrus – Dan.10:13,20-21.
2. Joshua and Zerubbabel contended against false claims of Samaritans by upholding the decree.
3. This faithful contention was the way Yahweh said “The Lord rebuke thee”.

<sup>10</sup>But these <sup>1</sup>speak evil of those things which they <sup>2</sup>know not: but what they <sup>3</sup>know naturally, as <sup>4</sup>brute beasts, in those things <sup>5</sup>they corrupt themselves.

<sup>11</sup> <sup>6</sup>Woe unto them! for they have gone in the <sup>7</sup>way of <sup>8</sup>Cain, and <sup>9</sup>ran greedily after the error of <sup>10</sup>Balaam for <sup>11</sup>reward, and <sup>12</sup>perished in the <sup>13</sup>gainsaying of Core.

<sup>12</sup>These are <sup>1</sup>spots in your <sup>2</sup>feasts of charity, <sup>3</sup>when they feast with you, <sup>4</sup>feeding themselves without fear: <sup>5</sup>clouds they are without water, <sup>6</sup>carried about of winds; <sup>7</sup>trees whose fruit withereth, without fruit, <sup>8</sup>twice dead, <sup>9</sup>plucked up by the roots;

<sup>10</sup> Wey. – “deserted their proper abode”. Roth. – “had forsaken their proper dwelling”. Num. 2:10-16; 3:29.

<sup>11</sup> aidos – a continuing period of time.

<sup>12</sup> desmos – bonds or means of restraint. Num. 16:30-31.

<sup>13</sup> krisis – the process of judgement – trial, sentence, execution.

<sup>14</sup> Contrast with darkness – day of revelation.

<sup>15</sup> Permissiveness is highly contagious.

<sup>16</sup> ekporneuo – excessive indulgence in fornication.

<sup>17</sup> Int. Bib. – “going away after”.

<sup>18</sup> Roth. “other kind of flesh”. Rom. 1:27.

<sup>19</sup> deigma – a specimen or example.

<sup>20</sup> hupeko – to hold under; to undergo.

<sup>21</sup> ekdikesis – that which proceeds out of justice.

<sup>22</sup> Cp. 2 Pet. 2:6; Lam. 4:6. Cp. Rome Rev. 11:8; 14:10; 18:4,8.

<sup>23</sup> TCNT – “yet in the very same way...these men too cherishing vain dreams”.

Summary of Vv.5-7. Related to false teachers V.4.

<sup>24</sup> Roth. “in their dreamings”. Sometimes a Divine agency (Acts 2:17), but see Deut. 13:1-5; Jer. 23:22-32.

<sup>25</sup> Like Sodom – cp. 1 Cor. 3:16-17.

<sup>26</sup> Wey. – “set authority at nought” – like Korah, Dathan and Abiram.

<sup>27</sup> blasphemo doxas – Lit. blaspheme glories. Cp. 2 Pet. 2:10. Like Israel who blasphemed God’s glory in manifestation – Num. 13:31; 14:2-3, 9-10.

**The example of Michael**

<sup>1</sup> de – whereas (Roth.); but (Wey. & Int. Bib.).

<sup>2</sup> “Who is like El”. Angel of presence (Isa. 63:9; Ex. 23:20-23; 33:14). Manifestation of Yahweh’s glory.

<sup>3</sup> Roth. “chief messenger”. Israel’s prince – Dan. 10:13, 21; 12:1.

<sup>4</sup> diakrino – to separate the evidence; weigh the evidence; make a decision or judgement. Refer Zech. 3:1-2; Ezra 4 & 5.

<sup>5</sup> diabolos – false accuser, slanderer (“Satan” in Zech. 3). Samaritan opposition in collusion with disaffected priests – Ezra 4:1-6; 2:61-63.

<sup>6</sup> dialogomai – to reason, to speak to and fro; dispute. Refers to discussion between Jews, Samaritans and Persians which Michael overshadowed as “the eye of God” – Ezra 5:5. Cp. Dan. 10:13 – not seen but in control.

<sup>7</sup> soma – body (living or dead). Called “ecclesia in the wilderness” Acts 7:38 = Israel 1 Cor. 10:1-2 (cp. 1 Cor. 12:27).

<sup>8</sup> Int. Bib. “he did not dare”.

<sup>9</sup> blasphemia krisis – Lit. a blasphemous judgement. Cp. Ezra 4:11-16.

<sup>10</sup> Cited from Zech. 3:2. See Deut. 32:35.

**Natural Brute Beasts**

<sup>1</sup> blasphemeo – used V.8. Those of V.4.

<sup>2</sup> oida – knowledge in a general sense.

<sup>3</sup> epistamai – to fix one’s mind upon; i.e. to understand (carnally).

<sup>4</sup> zoon alagos – animals without reason. Wey. – “in things which like the brute they do understand instinctively”.

<sup>5</sup> ptheiro – to destroy by means of corrupting. Roth. – “bringing themselves to ruin” - 2 Cor. 11:3.

<sup>6</sup> ouai – exclamation of grief and indignation.

<sup>7</sup> hodos – a road, path – John 14:6; Heb. 10:20.

<sup>8</sup> “Gain”. Misunderstood Atonement. Offered only minchah – Gen. 4:3-5; Heb. 11:4.

<sup>9</sup> R.V. “ran riotously”. Wey. “rushed on headlong”.

<sup>10</sup> “Waster of the people” – by turning grace into license – Rev. 2:14; Num. 22-25.

<sup>11</sup> misthos – pay for service, hire, wages.

<sup>12</sup> apollumi – to destroy fully.

<sup>13</sup> antilogia – contradiction. Challenged Yahweh’s manifested authority.

**Six Graphic Metaphors**

<sup>1</sup> spilias – a hidden rock or reef. Roth. “hidden rocks” – 1 Tim. 1:19-20.

<sup>2</sup> agapais – love-feasts (so R.V., Roth., Diag.). Matt. 26:26; 1 Cor. 11:2—22.

<sup>3</sup> suneucho – to entertain sumptuously. RSV – “they boldly carouse together”.

<sup>4</sup> poimanio – to exercise the whole office of a shepherd. Cp. Ezek. 34; Isa. 56:11; 1 Pet. 5:1-4.

<sup>5</sup> Impressive, full of promise but empty – 2 Pet. 2:18.

<sup>6</sup> TCNT – “driven before the winds”. Eph. 4:14.

<sup>7</sup> RSV – “fruitless trees in late autumn”. Whole cycle of growth completed but no fruit. Cp. Mk. 11:13.

<sup>8</sup> “Dead” previous winter – then revived – no fruit by autumn – dead in reality (1 Tim. 5:6). Cp. second death Rev. 20:6.

<sup>9</sup> Aorist tense – Lit. “they shall be plucked up”.

<sup>13</sup> <sup>10</sup>Raging waves of the sea, <sup>11</sup>foaming out their own shame; <sup>12</sup>wandering stars, to whom is reserved the <sup>13</sup>blackness of darkness for ever.

<sup>14</sup> And <sup>1</sup>Enoch also, <sup>2</sup>the seventh from Adam, <sup>3</sup>prophesied of these, saying, Behold, the Lord <sup>4</sup>cometh <sup>5</sup>with ten thousands of his <sup>6</sup>saints,

<sup>15</sup> To execute judgment <sup>7</sup>upon all, and to <sup>8</sup>convince all that are <sup>9</sup>ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their <sup>10</sup>hard speeches which ungodly sinners have spoken against him.

<sup>16</sup> These are <sup>11</sup>murmurers, <sup>12</sup>complainers, walking after their own <sup>13</sup>lusts; and their mouth speaketh <sup>14</sup>great swelling words, having men's <sup>15</sup>persons in <sup>16</sup>admiration because of <sup>17</sup>advantage.

<sup>17</sup> <sup>1</sup>But, beloved, <sup>2</sup>remember ye <sup>3</sup>the words which were spoken before of the apostles of our Lord Jesus Christ;

<sup>18</sup> How that they <sup>4</sup>told you <sup>5</sup>there should be <sup>6</sup>mockers in the last time, who should walk after their own ungodly lusts.

<sup>19</sup> These be they who <sup>7</sup>separate themselves, <sup>8</sup>sensual, <sup>9</sup>having not the Spirit.

<sup>20</sup> But ye, beloved, <sup>1</sup>building up yourselves <sup>2</sup>on your most holy faith, <sup>3</sup>praying in the Holy Ghost,

<sup>21</sup> <sup>4</sup>Keep yourselves in the <sup>5</sup>love of God, <sup>6</sup>looking for the mercy of our Lord Jesus Christ unto eternal life.

<sup>22</sup> And of some have <sup>7</sup>compassion, <sup>8</sup>making a difference:

<sup>23</sup> <sup>9</sup>And others <sup>10</sup>save with fear, <sup>11</sup>pulling them out of the <sup>12</sup>fire; hating even the <sup>13</sup>garment <sup>14</sup>spotted by the flesh.

<sup>24</sup> Now unto him that is <sup>1</sup>able to <sup>2</sup>keep you

<sup>10</sup> agrios – wild; vehement, furious, i.e. uncontrollable and destructive (Isa. 57:20).

<sup>11</sup> Shame is plural – by-product of ungovernable behaviour.

<sup>12</sup> planetes – a wanderer. Stars are fixed in relation to earth. Refers to bright meteors – useless for light or guidance, but impressive.

<sup>13</sup> Meteors swallowed up in oblivion – eternally lost. Contrast Dan. 12:3.

#### **The prophecy of Enoch**

<sup>1</sup> “Dedicated”, “Initiated”. Man of sign to this generation – Heb.11:5.

<sup>2</sup> Lamech's contemporary (Gen. 4:19-24). Cp. V.4. Lamech = “Powerful overthrewer”.

<sup>3</sup> False teachers the same in all ages.

<sup>4</sup> erchomai – the act of coming.

<sup>5</sup> Lit. “in holy myriads of himself” (Diag.); i.e. God manifestation V.4 – an innumerable host – Deut. 33:2 (1 Cor. 4:15; 14:19).

<sup>6</sup> hagiais – cp. hagogos V.1 = separation.

<sup>7</sup> kata (with Genitive) – Lit. down upon. Diag. “against all”; i.e. judgement of household complete – only rejected and world to be judged.

<sup>8</sup> exelencho – to convict thoroughly.

<sup>9</sup> asebes – one who is impious, defiant of God.

<sup>10</sup> skeleros – hard, rough, dry, harsh. Roth. - “hard things”.

<sup>11</sup> gongustes – to mutter, murmur or grumble. Lxx for Ex. 15:24; 17:3; Num. 14:29; cp. V.5.

<sup>12</sup> mempsimoiroi – Lit. blamers of fate, Discontent with their lot in life because of demands of Truth. See 1 Tim. 6:6; Phil. 4:11, cp. V.6.

<sup>13</sup> epithumia – a longing, strong desire for forbidden. TCNT – “they follow where their passions lead them”. Cp. V.7.

<sup>14</sup> hyperogkos – over-swollen, pompous, boastful, highflown things. Used in 2 Pet. 2:18. See Ps. 12:1-4.

<sup>15</sup> prosopon – the part seen – the face.

<sup>16</sup> thaumazo – to wonder, marvel, be astonished; to regard with wonder and reverence.

<sup>17</sup> ophelia – profit, gain. Only other occ. Rom. 3:1.

#### **The prophecy of Peter fulfilled**

<sup>1</sup> R.V. – “But ye beloved (agapetos V.3)”.

<sup>2</sup> mnaomai – to think much of a thing.

<sup>3</sup> See 2 Pet. 2:1-2; 2 Tim. 4:3-4; Acts 20:30-31.

<sup>4</sup> lego – to pick out, gather, collect, then to lay before. Refers to the substance and meaning of words. Cp. Rom. 3:19.

<sup>5</sup> Roth. & Wey. – “there shall be”.

<sup>6</sup> empaiktes – in part derived from pai – a child. See Lxx. Isa. 3:4. Only other occ. 2 Pet. 3:3.

<sup>7</sup> apodiorizo – to mark off, set up bounds, create sects or cliques. Diag. – “These are marking out boundaries”.

<sup>8</sup> psuchikos – what pertains to the animal (V.10).

<sup>9</sup> Lacked power of Truth through the Word – 1 John 5:6; John 17:17; Rom. 8:14.

#### **The way to contend – Available resources**

<sup>1</sup> epoikodomeo – to build a house upon. See use Acts 20:32; 1 Cor. 3:10-12,14; Eph. 2:20; Col. 2:7. First of 4 steps.

<sup>2</sup> Purity of practice requires purity of doctrine – 1 Tim. 1:9-10; 4:13-16.

<sup>3</sup> Diag. – “praying with holy spirit”. Int. Bib. & Roth. no def. art. Cp. Rom. 8:26-27; John 15:7. See Prov. 15:8-9.

<sup>4</sup> tereo – V.6, 13. – personal responsibility.

<sup>5</sup> agape. Cp. John 15:9-10.

<sup>6</sup> prosdechomai – from pros – to or towards and dechomai – to accept by a deliberate and ready reception. Int. Bib. – “eagerly awaiting”.

<sup>7</sup> eleeo – to show mercy; to have the desire of relieving the miserable to show kindness by beneficence or help.

<sup>8</sup> diakrino – to separate, distinguish, judge, contend. In accusative case and middle voice – R.V. “who are in doubt”; Roth. “such as are in doubt”.

<sup>9</sup> ous de – but some. A weaker class than V.22.

<sup>10</sup> Cp. Gal. 6:1; 1 Cor. 10:12-14.

<sup>11</sup> harpazo – to snatch away. Cp. 1 Thess. 4:17.

<sup>12</sup> Symbol of divine judgement. Cp. Zech. 3:2.

<sup>13</sup> chiton – undergarment. Same as Christ's coat without seam – John 19:23. Cp. Ex. 26:31-32; Ps. 133 = unity of body. See Zech. 3:3.

<sup>14</sup> spiloo – stain, defile. Cp. Lev. 13:47-52.

#### **Final prayer for preservation**

<sup>1</sup> dunamai – to have power, be capable.

<sup>2</sup> phulasso – to keep, guard.

<sup>3</sup> Roth. “from stumbling”. Vine – “surefooted”.

<sup>4</sup> histemi – to cause to stand. R.V. – “set”.

<p><sup>3</sup>from falling, and to <sup>4</sup>present you <sup>5</sup>faultless before the <sup>6</sup>presence of his glory with <sup>7</sup>exceeding joy,  <sup>25</sup> <sup>8</sup>To the only wise God our <sup>9</sup>Saviour, be glory and <sup>10</sup>majesty, <sup>11</sup>dominion and <sup>12</sup>power, both now and <sup>13</sup>ever. Amen</p>	<p><sup>5</sup> amomos – without blemish (sacrificial term). Cp. use Rev.14:5; Eph. 5:27.  <sup>6</sup> katenopion – directly in front of; in the very presence of – Col. 3:4.  <sup>7</sup> agalliasis – exultation, great joy. Int. Bib. – “unspeakable joy”.  <sup>8</sup> Roth. – “unto God alone”.  <sup>9</sup> See Isa. 43:11; 49:6; 2 Cor. 5:19.  <sup>10</sup> megalosune – greatness, dignity, majesty.  <sup>11</sup> kratos – manifested or exerted power (through others).  <sup>12</sup> exousia – freedom of action, authority.  <sup>13</sup> ainos (plural). Diag. – “both now and throughout all the ages”.</p>
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<p><b>Abbreviations</b>  R.V. – Revised Version  RSV – Revised Standard Version  Roth. – J. B. Rotherham Emphasised Bible  Diag. – The Diaglott Translation  TCNT – Twentieth Century New Testament  Int. Bib. – Interlinear Bible (Green)  Wey. – Weymouth Translation  Lit. – Literally      Cp. – Compare</p>
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