

## Jude

**1** Jude, a bonds slave of Jesus the Messiah and brother of James, to the called, the loved in God the Father and the kept for Jesus the Messiah (Ἰησοῦ Χριστῷ τετηρημένοις).<sup>1</sup>

**2** May mercy [*hesed*] and shalom and love (ἔλεος ὑμῖν καὶ εἰρήνη καὶ ἀγάπη) be multiplied to you.<sup>2</sup>

**3** Beloved, while making all earnestness (σπουδὴν) to write to you concerning our common salvation, I felt the necessity to write to you to persuade you to struggle (ἐπαγωνίζεσθαι) for the belief that was delivered (παραδοθείση) once and for all for those who have been set apart.<sup>3</sup>

**4** For certain men have secretly slipped into the group. From long ago they were written about for this purpose—condemnation—ones who do not properly worship God (ἄσεβεις), who turn the grace of our God into lack of moral restraint (ἀσελγείαν), even disregarding our only owner and Lord, Jesus the Messiah (τὸν μόνον δεσπότην καὶ κύριον ἡμῶν Ἰησοῦν Χριστὸν ἀρνούμενοι).<sup>4</sup>

**5** And I want to remind (ὑπομνήσαι) you, even though you know (εἰδότες) all things once and for all, that the Lord, after He rescued the people out of Egypt, subsequently destroyed those who did not believe (τοὺς μὴ πιστεύσαντας ἀπώλεσεν).<sup>5</sup>

**6** And *angeloī*, who did not keep to their own sphere of influence but abandoned their own place of dwelling, He has kept under blackness for the judgment of the Great Day by means of permanent bonds (εἰς κρίσιν μεγάλης ἡμέρας δεσμοῖς αἰδίσις ὑπὸ ζόφον τετήρηκε),<sup>6</sup>

**7** just as Sodom and Gomorrah and the cities around them, who engaged immorally in a lifestyle similar to these and went after different flesh, are being exhibited as an example (πρόκεινται δεῖγμα) of suffering the just punishment of eternal fire (πυρὸς αἰωνίου δίκην ὑπέχουσιν).<sup>7</sup>

**8** To be sure, similarly, these indeed are dreamers. On the one hand, they pollute the flesh. On the other hand, they reject authorities (κυριότητα δὲ ἀθετοῦσιν), and they treat disrespectfully glorious things (δόξας δὲ βλασφημοῦσιν).<sup>8</sup>

**9** But Michael, the archangel, when he was disputing with the devil and arguing about the body of Moses, did not dare to pronounce a judgment of denunciation (οὐκ ἐτόλμησεν κρίσιν ἐπενεγκεῖν βλασφημίας). Instead he said, “May Yahweh rebuke you.”<sup>9</sup>

**10** And these are men who treat with disrespect things they do not understand (οὗτοι δὲ ὅσα μὲν οὐκ οἶδασιν βλασφημοῦσιν). And the things which they know instinctively like irrational animals (ὅσα δὲ φυσικῶς ὡς τὰ ἄλογα ζῶα ἐπίστανται), by these things they are in the process of being destroyed (ἐν τούτοις φθείρονται).<sup>10</sup>

**11** Woe to them for they have gone the way of Cain (ὅτι τῇ ὁδῷ τοῦ Κάϊν ἐπορεύθησαν), and they have become committed to the error of Balaam’s reward (τῇ πλάνῃ τοῦ Βαλαάμ μισθοῦ ἐξεχύθησαν). And they are set to experience destruction in line with the rebellion of Korah (τῇ ἀντιλογίᾳ τοῦ Κόρε ἀπώλοντο).<sup>11</sup>

**12** These are stains while they eat together with you without fear in your love meals (οἱ ἐν ταῖς ἀγάπαις ὑμῶν σπιλάδες συνευωχούμενοι ἀφόβως), shepherding themselves. [They are] waterless clouds (νεφέλαι ἄνυδροι), being driven along by the winds (ὑπὸ ἀνέμων παραφερόμεναι), unfruitful autumn trees, dying twice when they are uprooted,<sup>12</sup>

**13** wild waves of the sea casting up their shameless deeds like foam, wandering stars for whom the blackness of darkness has been kept into the age (οἷς ὁ ζόφος τοῦ σκότους εἰς αἰῶνα τετήρηται).<sup>13</sup>

**14** And indeed the seventh from Adam, Enoch, prophesied about these people, saying, “Behold, Yahweh will come in the midst of his countless thousands of holy ones”<sup>14</sup>

**15** to execute judgment (κρίσιν) on everyone and to reprove all those who lack proper worship of God (πάντας τοὺς ἄσεβεις) concerning all their actions of lack of proper worship of God (περὶ πάντων τῶν ἔργων ἀσεβείας αὐτῶν), which they did by lacking proper worship of God (ὧν ἡσέβησαν), and concerning all the unyielding things which sinners, who do not properly worship God, have spoken against Him (ὧν ἐλάλησαν κατ’ αὐτοῦ ἁμαρτωλοὶ ἄσεβεις).<sup>15</sup>

**16** These are complainers, who constantly blame others, while proceeding through life according to their own strong desires (κατὰ τὰς ἐπιθυμίας ἑαυτῶν πορευόμενοι). And their mouth speaks of

grandiose things (τὸ στόμα αὐτῶν λαλεῖ ὑπέρογκα), while admiring faces for the sake of gaining advantage.<sup>16</sup>

**17** But you, beloved, remember the words which were spoken before by the apostles of our Lord Jesus the Messiah (μνήσθητε τῶν ῥημάτων τῶν προειρημένων ὑπὸ τῶν ἀποστόλων τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ),<sup>17</sup>

**18** that they were saying to you, “In the last time there will be those who dismiss (ἐπ’ ἐσχάτου [τοῦ] χρόνου ἔσονται ἐμπαίκται), who proceed through life according to their own strong desires of not properly worshiping God (κατὰ τὰς ἐαυτῶν ἐπιθυμίας πορευόμενοι τῶν ἀσεβειῶν).”<sup>18</sup>

**19** These are people who cause divisions, natural, who do not have the Spirit.<sup>19</sup>

**20** But you, beloved, while building yourselves up in your super holy belief, while praying in the Holy Spirit,<sup>20</sup>

**21** keep yourselves in the love of God (ἐαυτοὺς ἐν ἀγάπῃ θεοῦ τηρήσατε), while waiting for the mercy (τὸ ἔλεος) [*hesed*] of our Lord Jesus the Messiah into eternal life.<sup>21</sup>

**22** On the one hand, certainly have mercy (ἐλεᾶτε) on those who are disputing,<sup>22</sup>

**23** and, on the other hand, save others, snatching them out of the fire (ἐκ πυρὸς ἀρπάζοντες). In addition, have mercy on some in fear, hating even the tunic which has been stained from the flesh.<sup>23</sup>

**24** Now to Him who has the power to keep you from stumbling (τῷ δὲ δυναμένῳ φυλάξαι ὑμᾶς ἀπταιστούς) and to make you stand in the presence of His glory spotless in a state of great joy,<sup>24</sup>

**25** to the only God, our Savior, through Jesus the Messiah, our Lord—glory (δόξα), majesty, power, and authority before every age (πρὸ παντὸς τοῦ αἰῶνος) and now (νῦν) and into all the ages (εἰς πάντα τοὺς αἰῶνας). Amen.<sup>25</sup>

<sup>1</sup> Ἰούδας Ἰησοῦ Χριστοῦ δοῦλος, ἀδελφὸς δὲ Ἰακώβου, τοῖς ὅτι ἐν θεῷ πατρὶ ἡγαπημένοι καὶ Ἰησοῦ Χριστῷ τετηρημένοι κλητοῖς

The superscript numbers in parentheses refer to the verses in 2 Peter where these same words are found, thus showing the similarity between the two letters and providing some evidence to the effect that Peter was instrumental in writing or at least approving the letter by Jude.

Jude begins the introduction of his letter by identifying himself by his name, Joudas (or Judas), the Greek form the Hebrew Judah. He also identifies himself as a slave of the Jewish Messiah, Jesus. This means that he has committed himself to following Jesus' teaching by believing in him as the final Davidic king of Israel and the ultimate priest and offering to God in order to obtain eternal forgiveness and life for sinners. This would also mean that Jude is committed to following all Jesus' instructions and the teachings of the rest of the Bible regarding worshiping and submitting to God along with loving and caring for his fellow believers up to the time of his death or Jesus' return, whichever occurs first.

In addition, Jude identifies himself as the "brother of James," meaning not the brother of Jesus' apostle James (whose brother was John, the author of the gospel by his name, 1, 2, & 3 John, and Revelation), but the sibling of Jesus' own half-brother James who became an apostle with the others who were directly appointed as such by Jesus. This particular James, indeed, plays a prominent role in the important discussion in Acts 15 regarding the lack of the requirement of Gentiles' having any obligation to the Jewish Mosaic Covenant. I think that we can assume that James knew of this letter by his brother and approved of its ideas as true, while also obtaining the approval of at least one other apostle, maybe Peter (because the language and terminology of 2 Peter and Jude are very similar), who was directly appointed as such by Jesus. This then allows for this letter to be apostolic and included in the New Testament as were the documents of the other apostles such as, for example, of Paul and Peter.

My guess is that Peter and Jude participated heavily in the Christian community in Jerusalem and, therefore, were very familiar with not only the same biblical ideas, but also the same Hebrew and Greek terminology to communicate them. As a result, it should be no surprise that their warnings about false teachers sound very similar, even using the example in one case of the destruction of Sodom and Gomorrah.

This James and his brother Jude appear first in Mark 6:3 and Matthew 13:55—

**Mark 6:3** "Is not this the carpenter, the son of Mary, and brother of James and Joses and Judas and Simon? Are not his sisters here with us?" And they took offense at Him.

**Matthew 13:55** "Is not this the carpenter's son? Is not his mother called Mary, and his brothers, James and Joseph and Simon and Judas?"

Jude indicates that he is writing to the *klaytoi* (κλητοι), i.e., the "called." These are sinners whom God has summoned to become believers in Jesus as the crucified and resurrected Messiah by His changing their inwardness through the work of the Holy Spirit. But Jude does not indicate where these "called" ones are located. But they seem to be in the same situation as those to whom Peter writes his letters, because the language and ideas are so similar.

Jude further defines what it means for these people to be *klaytoi*, the "called," as those who have been and continue to be "loved in God the Father" (ἐν θεῷ πατρὶ ἡγαπημένοι). This means that God has loved these sinful human beings by changing their hearts, so that they have become authentic believers in Jesus the Messiah and thus making them "in" God as the community are who rightly associated with Him. Thus, God is their "Father" as the source of their existence and faith that qualifies them for the Kingdom of God and eternal life so that they can consider themselves to be children of God.

A second part of the definition of being "called" is that these believers have been and continue to be the "kept for Jesus the Messiah" (Ἰησοῦ Χριστῷ τετηρημένοι). This means that God holds on to them as His children and Jesus' slaves by preserving their belief in the midst of life's circumstances so that they will always belong to, i.e., are "for," Jesus as the Messiah. He is their leader and master into the eternal Kingdom of God as their champion, savior, and high priest.

As with many other words in this letter by Jude, here are uses of **τηρέω** in 2 Peter –

**2 Peter 2:4** For if God did not refrain from dealing with *angeloi* who sinned, but instead, having cast them into Tartarus, He delivered them to chains of gloom where they are being kept for judgment (εἰς κρίσιν **τηρουμένων**),

**2:9** then the Lord knows how to rescue those who properly worship God (εὐσεβεῖς) from temptation, and to keep (**τηρεῖν**) for the day of judgment the unrighteous (ἀδίκους) who will be punished,

**2:17** These are waterless springs and dark clouds in the sky, driven by a huge storm, for whom the blackness of darkness has been kept (**τετήρηται**).

**3:7** And, now, the heavens and earth have been reserved for fire with reference to the same story, as they are being kept (**τηρούμενοι**) for the day of judgment and destruction of men who do not properly worship God (τῶν ἀσεβῶν ἀνθρώπων).

In the following two verses the Hebrew word "keep" (קָנָה) is translated in Deuteronomy by **φυλάσσω** and in Daniel by **τηρῶν**, which shows that the two Greek verbs are synonymous, both meaning to guard, keep, and hold onto in a specific and unchangeable condition. Thus, God guards and keeps the Covenant of Moses (and, therefore, of Abraham) that He has made with the nation of Israel. Similarly, God keeps the "called" for Jesus and the eternal Kingdom of God, while He "keeps" those who remain committed to rebelling against Him for eternal judgment. Neither of these kinds of people change their eternal condition, and God does not change it either. They are stuck theologically where they are.

**Deuteronomy 7:9** “Know therefore that Yahweh your God, He is God, the faithful God, who keeps (יְהִי) (δὲ φυλάσσει) His covenant and His lovingkindness to a thousandth generation with those who love Him and keep His commandments.

**Daniel 9:4** I prayed to Yahweh my God and confessed and said, “Alas, O Lord, the great and awesome God, who keeps (יְהִי) (τηρῶν) His covenant and lovingkindness for those who love Him and keep His commandments,

<sup>2</sup> ἔλεος ὑμῖν καὶ εἰρήνη ἡ καὶ ἀγάπη πληθυνθεῖη

The Septuagint translates *hesed* (חֶסֶד) with ἔλεος. This is God’s faithfulness to be merciful/forgiving and gracious in accordance with His promises. For Israel, this is to make them a “great nation.” For Christians, this is to bring them eternal life and participation in the “great nation” of Israel on account of His predestining them to such.

The Septuagint translates peace/shalom (שָׁלוֹם) with εἰρήνη. It could refer to lack of conflict between Israel/sinners and God or to the state of well-being that Israel will experience when they become a “great nation” and that Christians will experience in the eternal Kingdom of God. Here, I think that it is the latter of these options—a sin-free existence of wholesome living that is marked by moral perfection under Jesus’ rule for all eternity—both during the “great nation” of Israel and the during their time on the eternal earth of Revelation 21. Jude desires that God continue to extend the promise of this shalom to his readers.

The Septuagint translates love (אַהֲבָה) with ἀγάπη. It refers to a person’s caring for all the needs that another person might have in order to provide him with a condition of shalom. This obviously includes *hesed* with forgiveness, grace, protection and saving from any enemies, and the reason never to be afraid or anxious.

Jude would have these three theological conditions increase continuously for his readers as they live out their belief and faith in God and His Messiah Jesus.

Here is the one use of **πληθύνω** in 2 Peter—

**2 Peter 1:2** May grace and shalom be multiplied (**πληθυνθεῖη**) to you in the midst of a true knowledge of God and of Jesus our Lord.

<sup>3</sup> Ἀγαπητοί, πᾶσαν σπουδὴν ποιούμενος ἡ γράφειν ὑμῖν περὶ τῆς κοινῆς ἡμῶν σωτηρίας ἀνάγκην ἔσχον γράψαι ὑμῖν παρακαλῶν ἐπαγωνίζεσθαι τῇ ἀπαξ παραδοθείσῃ τοῖς ἁγίοις πίστει

Jude addresses his readers as “Beloved” or “those whom I love” (Ἀγαπητοί). But he probably also means that they are loved by God, as he said in v. 1, so that there is love between God and them and between them and him. Thus, God cares for their eternal well-being, and so does Jude. And he assumes that they care for his eternal well-being besides. He is writing this letter concerning salvation from God’s wrath and eternal condemnation, which they share with one another (περὶ τῆς κοινῆς ἡμῶν σωτηρίας)—obviously through their belief in Jesus as the Messiah.

But his primary purpose in regard to this salvation of theirs is that he wants to be as earnest and diligent as possible to persuade/encourage them to do everything they can, no matter how hard it might be, to stand up for and hold on to the message which they believe about God and the Messiah (περὶ τῆς κοινῆς ἡμῶν σωτηρίας). This is the message which was delivered “once and for all” (ἅπαξ = once and never again), probably from God through Jesus through his apostles, for or on behalf of those whom God ends up setting apart from the world by changing their inwardness and causing them to become authentic believers in it (παραδοθείσῃ τοῖς ἁγίοις πίστει). God causes a lot of “delivering” to take place along the way in His story—delivering some people to judgment and delivering the message of His truth to those who will embrace it and benefit from it for the sake of their eternal well-being.

Thus, belief (πίστει) here is a metonymy, the act of sinners in believing the message and information of the gospel for the gospel itself. They must “struggle” (ἐπαγωνίζεσθαι) (literally *agonize*) for the truth and their belief in the truth as the condition God has placed on sinful human beings in order for them to acquire the Kingdom of God and eternal life. Clearly, the sheer, human struggle to gain and hold on to the truth of God in the Bible is what God has called us to engage in, even in the midst of His sovereign determinism of the story which He has composed and is telling.

Maybe Jude means “to those who have been set apart” (τοῖς ἁγίοις). The message still comes by the same path, but he means that they have received the truth and is implying that they should never stray from it. But I think “for” emphasizes the path in contrast to the path of the lies of the “certain men who have secretly slipped into the group” (v. 4).

Use of **σπουδή** (and the verb **σπουδάζω**) in 2 Peter—

**2 Peter 1:5** And, indeed, regarding this same thing, while exerting all earnestness (**σπουδῇ** πᾶσαν), provide excellence in the midst of your belief (ἐν τῇ πίστει ὑμῶν τὴν ἀρετὴν), and in the midst of excellence, provide knowledge (τὴν γνῶσιν).

**1:10** Therefore, brothers, be all the more diligent (**σπουδάσατε**) to confirm God’s calling and choosing you. For if you do these things, you will never experience disaster,

**1:15** And I will make every effort (**σπουδάσω**) indeed, so that, after my departure, you at any time have the ability to call these things to mind.

**3:14** Therefore, beloved, while you wait for these things, make every effort (**σπουδάσατε**) to be found by Him in a state of shalom, spotless and without blemish.

Uses of **παραδίδωμι** in 2 Peter—

**2 Peter 2:4** For if God did not refrain from dealing with *angels* who sinned, but instead, having cast them into Tartarus, He delivered them (**παραέδωκεν**) to chains of blackness where they are being kept for judgment,

**2:21** It would be better for them not to have known the way of *dikaio sunay* (δικαιοσύνης) than, having known it, to turn away from the holy instruction which had been delivered (**παραδοθείσης**) to them.

<sup>4</sup> *παρεισέδυσαν γάρ τινες ἄνθρωποι, οἱ πάλαι προγεγραμμένοι εἰς τοῦτο ὅτι κρίμα, ἄσεβεις, τὴν τοῦ θεοῦ ἡμῶν χάριτα μετατιθέντες εἰς ἀσέλειαν καὶ τὸν μόνον ὃν δεσπότην καὶ κύριον ἡμῶν Ἰησοῦν Χριστὸν ἄρνούμενοι*  
There are certain people who claim to be not only Christians but also Bible/gospel teachers who have appeared in the Christian community to whom Jude is writing (if not also in other Christian gatherings). The verb that Jude uses, *παρεισέδυσαν*, means that they have slipped in among the genuine Christians in a stealthy and secret manner. They have not explicitly declared themselves to be false teachers, but this is what they are. And they must know it, because, they consciously must realize that they are ignoring certain parts of the biblical message and rationalizing doing so—with an inner sense that they cannot really be teaching God accurately and completely while leaving out some of what the Bible is teaching.

Jude says that they were written about a long time ago, i.e., in OT times and in the OT, for a very specific purpose, which he identifies as condemnation (τὸ κρίμα), meaning ultimately eternal destruction by God. This would mean, too, that God has predestined them for this role they are playing in His story and in the Christian community.

Jude calls them “ones who do not properly worship God” (*ἄσεβεις*) = those who ignore and/or reject God as their source of existence and as their ultimate moral authority. By inference, they may say that they believe in God and even in Jesus as the Messiah (see below), but their belief is vacuous and empty. They are in fact unbelievers and non-Christians while claiming to be believers and Christians.

Their ignoring portions of the truth about God while talking confidently about His grace and mercy leads them to turn God’s undeserved kindness into an opportunity to do whatever they want (*ἀσέλειαν*), even if it is contrary to His moral commandments. In other words, they engage in and condone behavior that is obviously contrary to biblical morality while supposedly preaching God’s love and the gospel of His forgiveness. But they forget that mercy comes to only those who acknowledge their sinfulness and sins as taught by the Bible and the gospel.

Thus, lack of moral restraint (*ἀσέλειαν*) means a complete disregard for proper moral boundaries that leads to abandoning oneself to sinful conduct; their motto is, “If it feels good, do it.”

Jude also describes these false teachers as those who “disregard” (*ἄρνούμενοι*) Jesus as the Messiah. However, is this explicit such as Diotrophes in 3 John, or implicit like the Jewish teachers of Galatians? I think that it is the latter. This is why these people have crept in unnoticed or secretly. They appear to be authentic Christians by what they say about God, His grace, and Jesus as Lord. But they deny what they say and disregard Jesus by *acting contrary to Jesus’ and biblical teaching*. Thus, they refuse to accept as true God’s complete definition of morality and the deep essence of their sin and Jesus’ death for their sins.

Uses of *ἄσεβής* or *ἄσεβέω* in 2 Peter—

**2 Peter 2:5** and if He did not refrain from dealing with the ancient world, but nevertheless preserved Noah, a proclaimer of righteousness, with seven others, when He brought a flood upon the world of those who do not properly worship God (*κατακλυσμὸν κόσμῳ ἄσεβων ἐπάξας*),

**2:6** and if He condemned the cities of Sodom and Gomorrah to destruction by turning them into ashes, having appointed them an example for those in the future who do not properly worship God (*μελλόντων ἄσεβειν*),

**3:7** And, now, the heavens and earth have been reserved for fire with reference to the same story, as they are being kept for the day of judgment and destruction of men who do not properly worship God (*τῶν ἄσεβων ἀνθρώπων*).

Uses of *ἀσελγεία* in 2 Peter—

**2 Peter 2:2** Indeed, many will follow their lack of moral restraint (*αὐτῶν ταῖς ἀσελγείαις*), and because of them, the way of truth will be treated disrespectfully (*βλασφημηθήσεται*).

**2:7** and if He rescued righteous Lot, who was being worn down by the way of life (*ἀναστροφῆς*) of lawless men in the midst of their lack of moral restraint (*ἐν ἀσελγείᾳ*),

**2:18** Indeed, while talking about boastful things that serve no good purpose, they entice, in the midst of strong desires of the flesh, in the midst of actions that lack moral self-restraint (*ἀσελγείαις*), those who barely escape from them who conduct themselves in error.

Use of *ἀσελγεία* in 2 Peter—

Use of *δεσπότης* and *ἀρνέομαι* in 2 Peter—

**2 Peter 2:1** Nevertheless, false prophets definitely arose in the midst of the people, just as also there will be false teachers in your midst, who will introduce destructive erroneous ideas (*αἰρέσεις ἀπωλείας*) and will disregard (*ἄρνούμενοι*) the Master (*δεσπότην*) who bought them, while they bring imminent destruction upon themselves.

<sup>5</sup> *Υπομνήσαι ὅτι ὑμᾶς βούλομαι ὅτι, εἰδόντας ὑμᾶς ἅπασι πάντα ὅτι Ἰησοῦς λαὸν ἐκ γῆς Αἰγύπτου σώσας τὸ δεύτερον τοὺς μὴ πιστεύσαντας ἀπώλεσεν*

2 Peter 2 does not mention this particular example of God’s killing unbelieving Jews in the wilderness after rescuing them from slavery in Egypt. But it certainly fits the pattern of people being exposed to the truth of God, even if it is only through the fact of the creation, rejecting that truth, and eventually incurring God’s wrath and destruction because of His justice.

This example is something Jude’s readers have already learned about in the OT (*εἰδόντας ὑμᾶς ἅπασι πάντα*), but he wants to remind them (*Υπομνήσαι ὅτι ὑμᾶς βούλομαι*) of it as an object lesson of what God will do with people who say they belong to Him but then behave as though they do not—He will destroy them (*τοὺς μὴ πιστεύσαντας ἀπώλεσεν*). Thus, Jude is implying that the Christians to whom he is writing have already both learned and embraced the entirety of the Bible message that includes the stories of sinful human beings’ disobedience, God’s justice, and their



destruction by Him to which he is referring. He is also implying that continuing to embrace the entirety of the information about God's justice, judgment, and destroying unbelieving sinners necessary in order to obtain eternal salvation and life. Jude also means that the false teachers may teach important portions of the Bible, e.g., regarding God's and Jesus' love for sinners, but that they are leaving out certain parts about God's justice and particular sins that He rejects and will judge so as to destroy those who persist in them. In other words, these false teachers may seem to be all about God's and Jesus' love for human beings, but they are ignoring His justice (that means they are ignoring the sins that result in God's justice) and the coming judgment and destruction of created beings, *angeloi* and human beings, who remain committed to disobeying God.

Thus, this verse is a good reminder that we all need consistent reminding of what the Bible says in regard to what we believe and how we behave in the light of both God's justice and His grace/mercy. And it is good practice to remind ourselves of all the truth we can in order to contend for the gospel within the community of Christians and outside it. This is the only instance in both 2 Peter and Jude where one of the authors uses the verb to believe (πιστεύω), whereas both Peter and Jude use the noun (πίστις) twice.

Jude is convinced that his readers know once and for all everything that they need to know regarding the Bible and the gospel, including what he is about to remind them of.

He speaks of God's first rescuing the Jewish people, the nation of Israel, from Egypt. This is the story of Exodus when Moses was leading them.

And he highlights the fact of God's judgment and destruction of certain of the Israelites who escaped slavery in Egypt, that He put to death those who "did not believe" (τοὺς μὴ πιστεύσαντας). And how did they reveal their unbelief? By their behavior and actions. For example in Exodus 32, with Aaron's help, they made an idol, the golden calf, and danced around it to worship it, probably even engaging in other immoral activity that was a regular practice in pagan religions. The result was that the Levites were instructed by Moses to kill those who committed the sin of worshipping the idol, and they put to death 3,000 Israelites that day.

See 1 Corinthians 10:1-13 for Paul's applying the same lesson with OT examples.

Use of ὑπομνήσκω and οἶδα in 2 Peter—

**2 Peter 1:12** Therefore, I will always be ready to remind (ὑπομνήσκω) you of these things, even though you know (οἶδα) and have become established (ἐστηριγμένους) in the truth that is present among you.

Uses of ἀπόλλυμι in 2 Peter—

**2 Peter 3:6** because of which the world at that time was destroyed (ἀπόλετο) when it was flooded with water.

**3:9** The Lord is not hesitating in regard to His promise as some consider hesitation. Instead, He is being patient towards us. He does not desire any to be destroyed (ἀπολέσθαι) but for all to make the move to repentance.

<sup>6</sup> ἀγγέλους τε τοὺς μὴ τηρήσαντας τὴν ἑαυτῶν ἀρχὴν ἀλλ' ἀπολιπόντας τὸ ἴδιον οἰκητήριον εἰς κρίσιν μεγάλης ἡμέρας δεσμοῖς ἰδίοις ὑπὸ ζόφον τετήρηκεν

2 Peter 2:4 mentions this example of "*angeloi*" (ἀγγέλους) who disobeyed God by not "keeping to their own sphere of influence" (μὴ τηρήσαντας τὴν ἑαυτῶν ἀρχὴν ἀλλ' ἀπολιπόντας τὸ ἴδιον οἰκητήριον) and are being held by Him for the judgment day when they will be destroyed (εἰς κρίσιν μεγάλης ἡμέρας δεσμοῖς ἰδίοις ὑπὸ ζόφον τετήρηκεν). My conclusion in 2 Peter is that these were simply invisible, angelic beings who were rebels against God as Satan, their leader and arch adversary of God, has been. However, because they do not die, they were relegated to a location within the created reality where they are being kept for their own final judgment that will result in eternal destruction. The definite inference from the passage in 2 Peter and Jude 6 is that these *angeloi* still exist in a prison-like location until the final "judgment" takes place. Is this the same "final" judgment that human beings will experience, or is it simply a judgment-like experience where the *angeloi* will eventually suffer destruction as rebellious human beings will also? It probably does not matter, but Revelation 20 seems to indicate that the final judgment of Satan, rebellious angelic beings, and unbelieving human beings takes place at the same time—at the end of the millennial kingdom with the Great White Throne Judgment.

Jude says that these *angeloi* "did not keep to their own sphere of influence but abandoned their own place of dwelling" (μὴ τηρήσαντας τὴν ἑαυτῶν ἀρχὴν ἀλλ' ἀπολιπόντας τὸ ἴδιον οἰκητήριον), meaning, I think, that they did not keep to themselves and influence only themselves in their rebellion against God. Instead, they branched out and influenced human beings by demonizing them so that they made choices that were either self-destructive or destructive towards other human beings as demonstrated by the people with unclean spirits in the gospels and the book of Acts. I suppose this would be the same for Satan, too. That he was supposed to lead these rebellious *angeloi* and be with them only, but he left that domain and entered into the one of human beings in Genesis 3 and influenced them.

Jude says that the result has been that God has kept under darkness for the judgment of the great day by means of permanent bonds (εἰς κρίσιν μεγάλης ἡμέρας δεσμοῖς ἰδίοις ὑπὸ ζόφον τετήρηκε). This must be the same as what Peter says in 2:4, "having cast them into Tartarus, He delivered them to chains of gloom where they are being kept for judgment."

Therefore, it would seem that some evil, angelic beings were assigned to Tartarus and Hades in the past for their crossing the line of their domain, and some, like Satan, are still in operation in the realm of human beings but will be cast into the abyss during the millennial kingdom and then destroyed afterwards at the Great White Throne Judgment. But we can see why the demons of Jesus' day begged him not to cast them into the abyss, because they would have to remain there until the final judgment. Instead, they wanted to continue their evil ways among human beings for as long as possible.

Notice that Jude calls the judgment the “Great Day” (μεγάλη ἡμέρα). It seems most likely that this is the same as the “Day of the Lord” and the “Day of God” of 2 Peter 3:10 & 12 respectively, adding evidence to the interpretation of 2 Peter 3 as referring to the end of the millennium even though Peter skips over Jesus’ return and the millennial kingdom. Thus, this is another “Day of the Lord” and different from that of Jesus’ return. Indeed, it would seem that anytime God brings about great judgment on the Jews or other beings, that the event can easily be labelled as the “Day of the Lord” or the “Great Day.”

Uses of ἄγγελος in 2 Peter—

**2 Peter 2:4** For if God did not refrain from dealing with *angeloi* (ἄγγελοι) who sinned, but instead, having cast them into Tartarus, He delivered them to chains of blackness where they are being kept for judgment,

**2:11** whereas *angeloi* (ἄγγελοι), even though they are greater in strength and power, do not produce (φέρουσιν) a denouncing judgment against them before the Lord.

See notes for Jude 1 for τηρέω.

Use of ἀρχή in 2 Peter—

**2 Peter 3:4** even saying, “Where is the promise of his grand appearance? For since the fathers fell asleep, all continues just as it was from the beginning (ἀρχῆς) of the creation.”

Uses of κρίσις in 2 Peter—

**2 Peter 2:4** For if God did not refrain from dealing with *angeloi* who sinned, but instead, having cast them into Tartarus, He delivered them to chains of blackness where they are being kept for judgment (κρίσιν),

**2:9** then the Lord knows how to rescue those who properly worship God (εὐσεβεῖς) from temptation, and to keep for the day of judgment (κρίσεως) the unrighteous (ἀδίκους) who will be punished,

**2:11** whereas *angeloi* (ἄγγελοι), even though they are greater in strength and power, do not produce (φέρουσιν) a denouncing judgment (κρίσιν) against them before the Lord.

**3:7** And, now, the heavens and earth have been reserved for fire with reference to the same story, as they are being kept for the day of judgment (κρίσεως) and destruction of men who do not properly worship God (τῶν ἀσεβῶν ἀνθρώπων).

Uses of ἡμέρα in 2 Peter—

**2 Peter 1:19** Thus, we have with greater certainty the prophetic message (τὸν προφητικὸν λόγον) to which you do well to pay attention as a lamp shining in a dark place until the day (ἡμέρα) dawns and the morning star rises in your hearts, **2:9** then the Lord knows how to rescue those who properly worship God (εὐσεβεῖς) from temptation, and to keep for the day (ἡμέραν) of judgment the unrighteous (ἀδίκους) who will be punished,

**3:3** Know this first of all, that, in the last days (ἐπ’ ἐσχάτου τῶν ἡμερῶν), those who dismiss the message will come in the midst of dismissiveness while proceeding in their lives according to their own strong desires

**3:7** And, now, the heavens and earth have been reserved for fire with reference to the same story, as they are being kept for the day (ἡμέραν) of judgment and destruction of men who do not properly worship God (τῶν ἀσεβῶν ἀνθρώπων).

**3:10** But the Day (ἡμέρα) of the Lord will come like a thief, in which the heavens will pass away with a loud, rushing noise, and the elements will be destroyed by being burned up. Indeed, the earth and the works in it will not be found.

**3:12** while we wait for and hasten the grand appearance of the Day (ἡμέρας) of God, on account of which the heavens will be destroyed by burning and the elements will melt by burning?

**3:18** Instead, grow in the grace and knowledge of our Lord and Savior, Jesus the Messiah. To him be the glory, both now and into the day (ἡμέραν) of the age. Amen.

Uses of ζόφος in 2 Peter—

**2 Peter 2:4** For if God did not refrain from dealing with *angeloi* who sinned, but instead, having cast them into Tartarus, He delivered them to chains of blackness (ζόφου) where they are being kept for judgment (κρίσιν),

**2:17** These are waterless springs and dark clouds in the sky, driven by a huge storm, for whom the blackness (ὁ ζόφος) of darkness has been kept.

<sup>7</sup> ὥς Σόδομα καὶ Γόμορρα καὶ αἱ περὶ αὐτὰς πόλεις τὸν ὅμοιον ἄπορον τεύχεσιν ἐκπορνεύσασαι καὶ ἀπελθοῦσαι ὀπίσω σαρκὸς ἐτέρας, πρόκειται δείγμα πρὸς αἰωνίου δίκην ὑπέχουσιν

2 Peter 2:6-8 mention this example and include Lot in the explanation, “**2:6** and if He condemned the cities of Sodom and Gomorrah to destruction by turning them into ashes, having appointed them an example for those in the future who do not properly worship God (μελλόντων ἀσεβέσ[ειν]), **2:7** and if He rescued righteous Lot, who was being worn down by the way of life of lawless men in the midst of their lack of moral restraint, **2:8** (for, by what he saw and what he heard, this righteous man, while dwelling among them, felt his righteous existence tormented day after day by their lawless deeds).”

Jude also mentions “the cities around” (αἱ περὶ αὐτὰς πόλεις) Sodom and Gomorrah, that they all “engaged immorally in a lifestyle similar to these and went after different flesh” (τὸν ὅμοιον ἄπορον τεύχεσιν ἐκπορνεύσασαι καὶ ἀπελθοῦσαι ὀπίσω σαρκὸς ἐτέρας). The “similar to these” refers to the *angeloi* in the previous verse, who chose to perform actions outside the boundaries which God had set for them. In the case of the people of these cities, they “went after different flesh” (ἀπελθοῦσαι ὀπίσω σαρκὸς ἐτέρας), meaning that, based upon the story in Genesis 19, they engaged in homosexuality, which is outside the boundaries of God’s moral commandments.

And Jude says that these cities “are being exhibited as an example of suffering the just punishment of eternal fire” (πρόκειται δείγμα πρὸς αἰωνίου δίκην ὑπέχουσιν). God all along planned to use certain events in human history this side of Jesus’ return and the inception of the Kingdom of God to demonstrate His character and response to human sin and righteousness. His response to human sin is wrath, condemnation, and destruction. His response to

righteousness in the form of a changed heart that produces authentic belief and pursuit of biblical morality is mercy, forgiveness, and eternal life. Here, Jude says that the destruction of Sodom and Gomorrah was a plain indication of God's condemnation and destruction that will, in the final analysis, be in the form of "eternal fire," i.e., destruction that lasts into eternity. The bringing an end to the physical lives of these people points to the bringing to an end the existences of people who are unwilling to embrace God, His Messiah Jesus, and His moral commandments in their entirety.

This verse helps make clear that Jude's goal in this letter (like Peter's goal in 2 Peter) is to warn people away from God's judgment, which the Bible tells us will take place in its final form at the end of the millennial kingdom at the Great White Throne Judgment of Revelation 20.

Uses of **σάρξ** in 2 Peter—

**2 Peter 2:10** certainly those who proceed in their lives behind the leading of the flesh (**σαρκός**) in its strong desire for uncleanness and who care nothing for authority. They are reckless, self-willed people. They do not tremble when they treat disrespectfully (**βλασφημοῦντες**) glorious things (**δόξας**),

**2:18** Indeed, while talking about boastful things that serve no good purpose, they entice, in the midst of strong desires of the flesh (**σαρκός**), in the midst of actions that lack moral self-restraint (**ἀσελγείας**), those who barely escape from them who conduct themselves in error.

Use of **δείγμα** in 2 Peter—

**2 Peter 2:6** and if He condemned the cities of Sodom and Gomorrah to destruction by turning them into ashes, having appointed them an example (**ὑπόδειγμα**) for those in the the future who do not properly worship God (**μελλόντων ἀσεβέ[σ]ιν**),

Use of **πῦρ** in 2 Peter—

**2 Peter 3:7** And, now, the heavens and earth have been reserved for fire (**πυρὶ**) with reference to the same story, as they are being kept for the day of judgment and destruction of men who do not properly worship God (**τῶν ἀσεβῶν ἀνθρώπων**).

Use of **αἰώνιος** in 2 Peter—

**2 Peter 1:11** because, in this way, the entrance into the eternal (**αἰώνιον**) kingdom of our Lord and Savior, Jesus the Messiah, will be richly supplied to you.

<sup>8</sup> ὁμοίως μέντοι καὶ ὅυτοι ἐνυπνιαζόμενοι σάρκα ὁμὲν μιαίνουσιν ἱκυριότητα δὲ ἀθετοῦσιν ἱδόξας δὲ βλασφημοῦσιν

**2 Peter 2:10** comments on the same things here, that these people follow their passions towards a life that is morally unclean, while also caring nothing for authority, being reckless and self-willed, so that they do not tremble when they treat disrespectfully glorious things, meaning that the false teachers treat disrespectfully the glorious things surrounding Jesus' return because they are so focused on justifying their immoral behavior and satisfying their human passions through immoral means, "**2:10** certainly those who proceed in their lives behind the leading of the flesh in its strong desire for uncleanness and who care nothing for authority. They are reckless, self-willed people. They do not tremble when they treat disrespectfully (**βλασφημοῦντες**) glorious things (**δόξας**)."

God's whole point in making the creation is to bring about His eternal kingdom with Jesus' ruling over it and with his followers being biblically morally perfect beings. But this falls by the wayside in theology of the false teachers to the extent that they basically blaspheme against it and treat it disrespectfully by ignoring it and rejecting biblical morality. Jude begins this verse by saying that the false teachers are "similarly dreamers" (**ὁμοίως μέντοι καὶ ὅυτοι ἐνυπνιαζόμενοι**). They are like the rebellious people of Sodom and Gomorrah and are completely out of touch with reality the same way that people who are asleep and dreaming do not actually know what is going on around them. They think they can get away with their immoral behavior and not be punished by God. Indeed, they may even think that God approves of their lifestyles, calling them loving because they are not really hurting anybody—in their opinion. Jude also says that "they pollute the flesh" (**σάρκα ὁμὲν μιαίνουσιν**), meaning that they treat their bodies as though they should be permitted to fulfill any desire which arises within them, including ones that lead to behaving outside the boundaries of God's moral commandments.

On the other hand, "they reject authorities" (**κυριότητα δὲ ἀθετοῦσιν**), that is, the proper authorities of God, Jesus, and the Bible. They become their own authority when it comes to defining right and wrong, good and evil. And their definition is opposite of God's, because we can assume that it arises out of their sinfulness and not out of their right thinking in line with God and His thoughts.

In addition, they "treat disrespectfully glorious things" (**δόξας δὲ βλασφημοῦσιν**) as I have already commented above and that Peter mentions in **2 Peter 2:10**. They do not care about God's eternal plans and promises to the degree that they should.

Uses of both **κυριότης** and **δόξα** in 2 Peter—

**2 Peter 2:10** certainly those who proceed in their lives behind the leading of the flesh in its strong desire for uncleanness and who care nothing for authority (**κυριότητος**). They are reckless, self-willed people. They do not tremble when they treat disrespectfully (**βλασφημοῦντες**) glorious things (**δόξας**),

Uses of **βλασφημέω** in 2 Peter—

**2:2** Indeed, many will follow their lack of moral restraint (**αὐτῶν ταῖς ἀσελγείας**), and because of them, the way of truth will be treated disrespectfully (**βλασφημηθήσεται**).

**2:12** But these, like irrational animals, who have been born in accordance with the natural order of things for the



purpose of being captured and destroyed (φθορὰν), because they treat disrespectfully (βλασφημοῦντες) things of which they have no good intellectual grasp, will indeed be destroyed (φθαρήσονται) because of their corruption (ἐν τῇ φθορᾷ).

<sup>9</sup> ὁ δὲ Μιχαὴλ ὁ ἀρχάγγελος. ὅτε τῷ διαβόλῳ διακρινόμενος διελέγετο περὶ τοῦ Μωϋσέως σώματος, οὐκ ἐτόλμησεν κρίσιν ἐπενεγκεῖν βλασφημίας ἀλλ' εἶπεν ἐπιτιμῆσαι σοι ὁ κύριος

2 Peter 2:11 mentions this same thing, that “*angeloi*, even though they are greater in strength and power, do not bring a denouncing judgment against them [sinful and unrighteous human beings, especially false teachers] before the Lord,” “2:11 whereas *angeloi*, even though they are greater in strength and power, do not produce (φέρουσιν) a denouncing judgment against them before the Lord.”

Jude seems to be referring to a specific event in Zechariah 3 when Joshua, the high priest in Jerusalem, is standing before the angel of Yahweh and Satan is there to accuse him. But rather than the angel’s pronouncing judgment against Satan, he says simply, “Yahweh rebuke you, Satan!” Jude interprets this “angel of Yahweh” not as a theophany, but as a conventional angel by the name of Michael. In fact, he calls him an “archangel” (ὁ δὲ Μιχαὴλ ὁ ἀρχάγγελος), meaning a chief angel, a leader of all the good angels who have remained obedient to God throughout the time of their existence within the creation.

Jude says that Michael and Satan are “disputing” and “arguing about the body of Moses” (ὅτε τῷ διαβόλῳ διακρινόμενος διελέγετο περὶ τοῦ Μωϋσέως σώματος), which sounds like a different event from Zechariah 3. My guess is that Jude is referring to another situation that is similar to that in Zechariah 3 and that he found out through some other means. And he knows on the basis of Zechariah 3 that this is how Michael responded to Satan—that he would not denounce him directly, but only call upon God to deal with him as and when He wishes, which he also knows will be an appropriate rebuke (and a strong rebuke at that), that eventually God will condemn and destroy Satan at the final judgment.

How does Jude know about this incident with Michael and Satan? We are not told in Jude or the Bible. See the quote from the Expositor’s Bible Commentary below.

EBC – The false teachers should have learned from the example of the archangel Michael. Oral tradition and apocryphal literature tell of a struggle over Moses’ body. According to Clement of Alexandria (*Adumbr. in Ep. Judae*), Origen (*De princ.* 3.2.1), and Didymus of Alexandria (*In Ep. canon brevis enarr.*), Jude is quoting from the apocryphal Assumption of Moses, only small portions of which have survived. Accordingly, the devil, it seems, claimed the right to the body because of Moses’ sin of murder (Exodus 2:12) or because he (the devil) considered himself the Lord of the earth. Michael is mentioned in Revelation 12:7, and 1 Thessalonians 4:16 refers to “the voice of the archangel.” In Daniel 10:13, 21 and 12:1, Michael is a great prince or mighty angel for Israel. Yet in spite of Michael’s power and dignity, he dared not bring a “slandorous accusation” against the devil but referred the dispute to the sovereignty of God.

The point that Jude is making is that angels have the right to denounce evil beings such as even Satan, and therefore by extrapolation human beings, but they do not, which obviously leaves room for God alone to initiate when He desires to judge, and condemn, and destroy them—which also by inference He will! As Peter says, “Condemnation for them is not lingering for a long time, and their destruction is not nodding off to sleep” [emphasis mine] (2 Peter 2:3).

<sup>10</sup> οὗτοι δὲ ὅσα μὲν οὐκ οἶδασιν βλασφημοῦσιν, ὅσα δὲ φυσικῶς ὡς τὰ ἄλογα ζῶα ἐπίστανται, ἐν τούτοις φθείρονται

2 Peter 2:12 mentions the same thing, that the false teachers (and those who follow them) are like “irrational animals” (τὰ ἄλογα ζῶα), 2:12 “But these, like irrational animals, who have been born in accordance with the natural order of things for the purpose of being captured and destroyed (φθορὰν), because they treat disrespectfully (βλασφημοῦντες) things of which they have no good intellectual grasp, will indeed be destroyed (φθαρήσονται) because of their corruption (ἐν τῇ φθορᾷ).” This is to say that animals do not think when they act. They behave simply on the basis of their instincts (φυσικῶς) and physical desires. If wild animals are hungry, then they kill and eat, etc. They have no moral compass. They have only their physical desires which they seek to fulfill in whatever manner they have available. They are not asking themselves, “Is this the right thing to do before God?” They are only asking themselves, “How can I fulfill this physical desire?”

The main point is that animals are not human beings and destined for eternal life because of their moral value to God. But, as Peter indicates, if human beings act like animals, not thinking about God when they make moral decisions but simply seek to fulfill their insatiable desires however they want, including in immoral ways, then they deserve nothing less than to be “destroyed in the midst of their corruption” (ἐν τῇ φθορᾷ αὐτῶν καὶ φθαρήσονται). As Peter says, “they treat disrespectfully things of which they have no good intellectual grasp” (ἐν οἷς ἀγνοοῦσιν βλασφημοῦντες). Rather than do all they can to find out from God how to live good, moral lives, they willfully ignore Him and choose to do whatever they want in order to satisfy their sensual desires.

Animals cannot weigh the moral quality of their choices. If they desire to eat, they pursue eating, regardless of the means and consequences by which they go about fulfilling their desire. If they desire to have sex, they pursue having sex, regardless of the means and consequences by which they go about fulfilling their desire. If they desire to get from point A to point B, they pursue making the journey, regardless of the means and consequences by which they go about fulfilling their desire. But if people act in this way, they are refusing to pay attention to God and His moral commandments. The means and consequences of their actions, especially the eternal consequences, are of no concern to them. The end justifies the means.

Peter also indicates that both the thinking and the behavior of these rebellious people are nothing less than irrational

(ἄλογα). Their thinking and actions defy logic, when the truth of God and His justice and mercy are taken into account. In other words, it makes no sense that people would pursue immorality in the light of who God is and what He threatens, which is His justice and destruction, of which Paul tells us in Romans 1 everyone is aware. As a result, these irrational, human rebels against God will be hunted by Him and destroyed eternally by Him. This is to say that God will basically scour the earth looking for them and will destroy them once He finds them. And as Peter says in 1 Peter 2:8, “to [this end] they were appointed.”

Peter also indicates that their statements about reality and their actions which fit their understanding constitute a total disrespect (βλασφημοῦντες) for truth. In his day and among his readers, these could be Jews who speak confidently about the importance of following the Mosaic Covenant, but they basically are intellectual morons while claiming to be so smart—because they are ignoring the instructions about Jesus as the returning Messiah and about the proper life of morality. They could also be Gentiles who practice pagan idolatry and pursue immoral behavior that was condoned and even encouraged by their atheistic religions—according to the spirits of Baal, Ishtar, and Molech. Again, they are ignoring certain moral instructions from God through Jesus and his apostles.

The outcome of these people’s lives as human beings who are motivated to think, speak, and act irrationally will be the disappearance of their very existence when God destroys (φθείρονται) them in the midst of (and for) their unrepentant moral corruption (ἐν τῇ φθορᾷ αὐτῶν).

Use of **φυσικῶς** and **ἄλογος** and **ζῷον** and **φθείρω** in 2 Peter—

**2 Peter 2:12** But these, like irrational animals (**ἄλογα ζῷα**), who have been born in accordance with the natural order of things (**φυσικῶς**) for the purpose of being captured and destroyed (φθορὰν), because they treat disrespectfully (βλασφημοῦντες) things of which they have no good intellectual grasp, will indeed be destroyed (**φθαρήσονται**) because of their corruption (ἐν τῇ φθορᾷ).

<sup>11</sup> οὐαὶ αὐτοῖς, ὅτι τῇ ὁδῷ τοῦ Κάιν ἐπορεύθησαν καὶ τῇ πλάνῃ τοῦ Βαλαάμ μισθοῦ ἐξεχύθησαν καὶ τῇ ἀντιλογίᾳ τοῦ Κόρε ἀπώλοντο

2 Peter 2:15-16 mention only the second example which Jude provides here, that of Balaam, “**2:15** abandoning the straight path, they wander about aimlessly, following the path of Balaam of Bosor, who loved the reward of wrongdoing. **2:16** (Indeed, he received a rebuke for his own lawless act. A dumb donkey halted the insanity of the prophet when it spoke with the voice of a man.)”

These false teachers are following the path of the OT false prophet Balaam in Numbers 22-24. Loving “the reward of wrongdoing” (ὃς μισθὸν ἀδικίας ἠγάπησεν), he was originally enticed by the wealth that he would receive from Balak, who hired him to curse the Israelites. But God stopped him on his way to meet Balak and convinced him to say only what He told him. Otherwise, he would have died.

Jude begins this verse by calling down a curse on these false teachers, “Woe to them” (οὐαὶ αὐτοῖς), meaning that they deserve eternal condemnation.

And the reason he gives is “that they have gone the way of Cain” (ὅτι τῇ ὁδῷ τοῦ Κάιν ἐπορεύθησαν), who, in Genesis 4, murdered his brother because he was envious of God’s acceptance of him and angry enough to murder Abel because of God’s rejection of him. In other words, rather than worship God with his offering from his harvest in a manner pleasing to God, he made up his own rules and sought to please God without authentic belief and according to his religious system (which is always what people do if they do not have changed hearts). He probably believed that he could earn God’s favor and blessing on the basis of his religious actions—exactly like the Jews down through the centuries and like Christians past and present who use their NT-like religious actions to try to please God, all the while condoning their sin.

As I said above, Jude also indicates that these false teachers “have become committed to the error of Balaam’s reward” (καὶ τῇ πλάνῃ τοῦ Βαλαάμ μισθοῦ ἐξεχύθησαν). In Numbers 31, Balaam was going to be rewarded by Balak with money for cursing the Israelites. But this was obviously the wrong motivation for his actions because he was not only greedy, but also speaking against God’s people, the Jews. Likewise, these NT false teachers are in it for the “money” so to speak, i.e., personal gain (even if it is mostly or only popularity), while misleading God’s people, Jewish and Gentile Christians. To speak against or mislead God’s people brings with it God’s curse, condemnation, and destruction.

Fortunately, according to the OT and Peter, Balaam got off with simply a miraculous rebuke from a dumb donkey. But we do not know what will be his eternal destiny, which may very well be destruction.

Jude says that these false teachers will also “experience destruction in line with the rebellion of Korah” (καὶ τῇ ἀντιλογίᾳ τοῦ Κόρε ἀπώλοντο), who, in Numbers 16, was swallowed up by an opening of the earth and killed for not following God’s instructions to destroy everything the Israelites encountered when they went into Canaan to kill all the Canaanites and to take over their land.

So just as Jude comments in v. 7 that Sodom and Gomorrah were examples of God’s justice and punishment for evil, so Cain, Balaam, and Korah play the same role for NT sinners. The lesson is, don’t mess with God’s moral commandments, because you are only setting yourself up to incur His wrath and destruction.

Uses of **ὁδός** in 2 Peter—

**2 Peter 2:2** Indeed, many will follow their lack of moral restraint (αὐτῶν ταῖς ἀσελγείαις), and because of them, the way (**ὁδός**) of truth will be treated disrespectfully (βλασφημηθήσεται).

**2:15** abandoning the straight path (**ὁδόν**), they wander about aimlessly, following the path (**ὁδῷ**) of Balaam of Bosor, who loved the reward of wrongdoing.

**2:21** It would be better for them not to have known the way (**ὁδόν**) of *dikaioσunay* (δικαιοσύνης) than, having known

it, to turn away from the holy instruction which had been delivered to them.

Uses of **πορεύομαι** in 2 Peter—

**2 Peter 2:10** certainly those who proceed in their lives (**πορευομένους**) behind the leading of the flesh in its strong desire for uncleanness and who care nothing for authority. They are reckless, self-willed people. They do not tremble when they treat disrespectfully (βλασφημοῦντες) glorious things (δόξας),

**3:3** Know this first of all, that, in the last days (ἐπ' ἐσχάτου τῶν ἡμερῶν), those who dismiss the message will come in the midst of dismissiveness while proceeding in their lives (**πορευόμενοι**) according to their own strong desires

Uses of **πλάνη** in 2 Peter—

**2 Peter 2:18** Indeed, while talking about boastful things that serve no good purpose, they entice, in the midst of strong desires of the flesh, in the midst of actions that lack moral self-restraint (ἀσελγείας), those who barely escape from them who conduct themselves in error (**πλάνη**).

**3:17** You, therefore, beloved, because you know this ahead of time, be on your guard, so that you do not fall from your own establishment of commitment by being led away by the error (**πλάνη**) of unprincipled men.

Uses of **μισθός** 2 Peter—

**2 Peter 2:13** They will justifiably receive the wage (**μισθόν**) that comes from wrongdoing (ἀδικίας). They consider it a daily luxury to satisfy their pleasures. Stains and blemishes as they revel in their aesthetic deceptions while feasting together with you.

**2:15** abandoning the straight path, they wander about aimlessly, following the path of Balaam of Bosor, who loved the reward (**μισθόν**) of wrongdoing.

<sup>12</sup> οὗτοί εισιν ὅτι ἐν ταῖς ἁγάπαις ὅμων σπιλᾶδες ἰσυνευωχούμενοι ἄφοβως, ἑαυτοὺς ποιμαίνοντες, νεφέλαι ἄνυδροι ὑπὸ ἀνέμων ἵ3 παραφερόμεναι, δένδρα φθινοπωρινὰ ἄκαρπα δις ἀποθανόντα ἐκρίζωθέντα

**2 Peter 2:13** identifies these false teachers with similar language, “**2:13** They will justifiably receive the wage that comes from wrongdoing (ἀδικίας). They consider it a daily luxury to satisfy their pleasures. Stains and blemishes as they revel in their aesthetic deceptions while feasting together with you” (σπίλοι καὶ μῶμοι ἐντρυφῶντες ἐν ταῖς ἁπάταις αὐτῶν συνευωχούμενοι ὅμῃν).

Because Peter combines “stains and blemishes” in a hendiadys, it probably makes more sense to translate σπιλᾶδες here in Jude 12 as “stains” instead of “hidden reefs.” But the idea is very similar, that these false teachers are a definite moral problem among the authentic Christians. Indeed, they are all about “shepherding themselves” (ἐαυτοὺς ποιμαίνοντες) with their greed and selfish sinfulness before God. They do not care about God’s people in any kind of genuine way. They are only out for themselves.

Jude also says that they are “waterless clouds” (νεφέλαι ἄνυδροι) in that they look like authentic pastors and teachers, but they lack what it takes to be genuine on the inside. They are as dry as a bone spiritually, while “being driven along by the winds” (ὑπὸ ἀνέμων ἵ3 παραφερόμεναι). In this case, the winds are their own sinful desires which they simply want to fulfill without regard to obeying God’s moral commandments.

They are also “unfruitful autumn trees, dying twice when they are uprooted” (δένδρα φθινοπωρινὰ ἄκαρπα δις ἀποθανόντα ἐκρίζωθέντα). Again, they look genuine outside like trees that actually exist in autumn and should provide fruit for the benefit of those who would pick the fruit, but in the final analysis, they are missing the fruit—because they lack what it takes to be a real tree inside. Therefore, they are of no benefit to those who would come to them to sustain their lives (eternally!!) by eating of their fruit. In other words, these false teachers might as well not exist if they are thinking that they can really help people in their relationships with God, because they lack what it takes to be of genuine and authentic assistance—intellectually, morally, and eternally.

Plus they “die twice when they are uprooted,” meaning that when they are taken from this world by physical death, because all unbelievers die eventually, they will experience a second death at the final judgment when God destroys them for all eternity. They will die physically and then go through the Great White Throne Judgment of Revelation 20 and be destroyed by God.

Use of **ἀγάπη** in 2 Peter—

**2 Peter 1:7** and in the midst of proper worship of God, provide brotherly love (τὴν **ἀγάπην**), and in the midst of brotherly love, provide agape love (τὴν **ἀγάπην**).

Use of **συνευωχέομαι** in 2 Peter—

**2 Peter 2:13** They will justifiably receive the wage (μισθόν) that comes from wrongdoing (ἀδικίας). They consider it a daily luxury to satisfy their pleasures. Stains and blemishes as they revel in their aesthetic deceptions while feasting together (**συνευωχούμενοι**) with you.

Use of **ἄνυδρος** in 2 Peter—

**2 Peter 2:17** These are waterless (**ἄνυδροι**) springs and dark clouds in the sky, driven by a huge storm, for whom the blackness of darkness has been kept.

Use of **ἄκαρπος** in 2 Peter—

**2 Peter 1:8** Now, if these things belong to you and are increasing, they cause you to be neither worthless nor unfruitful (**ἄκαρπους**) for the purpose of true knowledge (ἐπίγνωσιν) of our Lord Jesus the Messiah.

<sup>13</sup> κύματα ἄγρια θαλάσσης ἑπαφρίζοντα τὰς ἐαυτῶν αἰσχύνas, ἀστέρες πλανῆται οἷς ὁ ζῶφος τοῦ σκοτοῦς εἰς αἰῶνα τετήρηται

**2 Peter 2:4**, “**2:4** For if God did not refrain from dealing with angeloi who sinned, but instead, having cast them into Tartarus, He delivered them to chains of blackness where they are being kept for judgment,” speaks of how God “delivered [disobedient *angeloi*] to chains of gloom where they are being kept for judgment.”

2 Peter 2:9, “**2:9** then the Lord knows how to rescue those who properly worship God (εὐσεβεῖς) from temptation, and to keep for the day of judgment the unrighteous (ἀδίκους) who will be punished,” speaks of how God will “keep for the day of judgment the unrighteous who will be punished.”

2 Peter 2:17, “**2:17** These are waterless springs and dark clouds in the sky, driven by a huge storm, for whom the blackness of darkness has been kept,” speaks of how “the gloom of darkness has been preserved for them.”

2 Peter 3:7, “**3:7** And, now, the heavens and earth have been reserved for fire with reference to the same story, as they are being kept for the day of judgment and destruction of men who do not properly worship God (τῶν ἁσεβῶν ἀνθρώπων),” speaks of how “the heavens and earth have been reserved for fire with reference to the same story, as they are being kept for the day of judgment and destruction of men who do not respect God.”

Here in v. 13, Jude calls the false teachers “wild waves of the sea casting up their shameless deeds like foam” (ῥύματα ἄγρια ὁ θαλάσσης ἑπαφρίζοντα τὰς ἐαυτῶν αἰσχύνας). They are wild and untamed by the truth of God to think and act correctly before Him. And they throw their sinful actions, of which they should be ashamed and repentant, out onto the beach of life just like wild waves which cast foam into the beach. In other words, the outcome of their lack of self-discipline spiritually and intellectually leads them to act in an inappropriate way also.

Jude also says that they are “wandering stars for whom the gloom of darkness has been kept into the age” (ἀστέρες πλανῆται οἷς ὁ ζόφος ὁ τοῦ σκότους εἰς αἰῶνα τετήρηται). These false teachers wander through life in the error of their beliefs and thinking, and eventually they will experience the gloom of eternal darkness (“into the age”) of being thrust out of existence and destroyed by God at the final judgment, which is being kept for them.

Use of αἰών in 2 Peter—

**2 Peter 3:18** Instead, grow in the grace and knowledge of our Lord and Savior, Jesus the Messiah. To him be the glory, both now and into the day of the age (αἰῶνος). Amen.

<sup>14</sup> προεφήτευσεν δὲ καὶ τούτοις ἑβδομος ἀπὸ Ἀδὰμ Ἐνὼχ λέγων ἰδοὺ ἦλθεν κύριος ἐν ἁγίαις μυριάσιν αὐτοῦ  
Jude moves on to another Old Testament example, Enoch, whom we know from Genesis 5 and 1 Chronicles 1:1-3 was the seventh generation from Adam and Eve.

The Book of Enoch, a so-called pseudepigraphical book of OT times, is that from which Jude quotes here. Other places where NT authors quote from outside the Bible are Acts 17:28; 1 Corinthians 15:33; and Titus 1:12. The question here, though, is whether or not Enoch really said this and Jude believes that he did? I think the answer is yes, but we do not know how Jude acquired the certainty that it did—from direct inspiration from God, from teaching by Jesus and then by Peter, from both Jesus and Peter, etc. We just do not know. Nevertheless, because Jude’s letter is an inerrant and authoritative document of the Bible, we can say that Enoch did say this—even if the Book of Enoch is not inerrant and authoritative in its entirety.

Thus, Jude says that Enoch “prophesied about these people” (προεφήτευσεν δὲ καὶ τούτοις), meaning that he spoke on behalf of God concerning the kind of people like the false teachers who are demonstrating strong unbelief and disobedience towards God.

And Enoch said that “Yahweh will come in the midst of the countless thousands of his holy ones” (ἦλθεν κύριος ἐν ἁγίαις μυριάσιν αὐτοῦ), where the “holy ones” could mean

- 1) theophanies who accompany Jesus when he returns, or
- 2) conventional angels who accompany Jesus, or
- 3) resurrected and raptured believers who accompany Jesus, or
- 4) some combination of beings during Jesus’ return, or
- 5) some combination of beings at the final Great White Throne Judgment, or
- 6) some combination of beings at both Jesus’ return and the final judgment (cf. 2 Thessalonians 1:6-10 below).

To figure out which option above is correct, we should consider the following passages—

Deuteronomy 33:2 He said, “Yahweh came from Sinai, and dawned on them from Seir; He shone forth from Mount Paran, and He came from the midst of ten thousand holy ones; at His right hand there was flashing lightning for them.

Daniel 7:10-14 “A river of fire was flowing and coming out from before Him; thousands upon thousands were attending Him, and myriads upon myriads were standing before Him. The court sat, and the books were opened. Then I kept looking because of the sound of the boastful words which the horn was speaking; I kept looking until the beast was slain, and its body was destroyed and given to the burning fire. As for the rest of the beasts, their dominion was taken away, but an extension of life was granted to them for an appointed period of time. I kept looking in the night visions, and behold, with the clouds of heaven one like a Son of Man was coming, and he came up to the Ancient of Days and was presented before Him. And to him was given dominion, glory and a kingdom, that all the peoples, nations and men of every language might serve him. His dominion is an everlasting dominion which will not pass away; and his kingdom is one which will not be destroyed.

Zechariah 14:5 You will flee by the valley of My mountains, for the valley of the mountains will reach to Azel; yes, you will flee just as you fled before the earthquake in the days of Uzziah king of Judah. Then Yahweh my God, will come, and all the holy ones with Him!

Matthew 25:31 “But when the Son of Man comes in his glory, and all the angels with him, then he will sit on his glorious throne.

**2 Thessalonians 1:6** For after all it is only just for God to repay with affliction those who afflict you, **1:7** and to give relief to you who are afflicted and to us as well when the Lord Jesus will be revealed from heaven with His mighty angels in flaming fire **1:8** dealing out retribution to those who do not know God and to those who do not obey the



gospel of our Lord Jesus. 1:9 These will pay the penalty of eternal destruction, away from the presence of the Lord and from the glory of His power, 1:10 when He comes to be glorified in His saints on that day, and to be marveled at among all who have believed — for our testimony to you was believed.

It seems that anytime God appears to bring about judgment, He brings with Him a whole host of created beings, who may be either conventional angels or theophanies of God, or they may be both (I would assume). In this case and in line with Peter's comments about God's judgment, which I have interpreted to refer to the Great White Throne Judgment of Revelation 20, I think that option #5 above is correct—that Enoch and Jude are talking about a combination of beings who accompany God to help in destroying unbelievers at the final judgment.

<sup>15</sup> ποιῆσαι κρίσιν κατὰ πάντων καὶ ἐλέγξει 'πᾶσαν ψυχὴν' [πάντας τοὺς ἄσεβεις] περὶ πάντων ὧν ἔργων ἄσεβείας αὐτῶν ὧν ἡσέβησαν καὶ περὶ πάντων τῶν σκληρῶν ὧν ἐλάλησαν κατ' αὐτοῦ ἁμαρτωλοὶ ἄσεβεις

This verse continues Jude's quote of Enoch's prophesy, which is a prediction that God will "execute judgment on everyone" (ποιῆσαι κρίσιν κατὰ πάντων), which is to say that all sinful human beings will experience God's assessment of their moral lives. We know that this takes place for believers when Jesus returns and for unbelievers at the end of the millennium kingdom at the Great White Throne Judgment as described in Revelation 20.

The result will be that He will "reprove all those who lack proper worship of God concerning all their actions of lack of proper worship of God, which they did by lacking proper worship of God, and concerning all the unyielding things which sinners, who lack proper worship of God, have spoken against Him" (ἐλέγξει 'πᾶσαν ψυχὴν' [πάντας τοὺς ἄσεβεις] περὶ πάντων ὧν ἔργων ἄσεβείας αὐτῶν ὧν ἡσέβησαν καὶ περὶ πάντων τῶν σκληρῶν ὧν ἐλάλησαν κατ' αὐτοῦ ἁμαρτωλοὶ ἄσεβεις).

First I think that it makes more sense that the Majority Text is correct with the words πάντας τοὺς ἄσεβεις αὐτῶν, instead of πᾶσαν ψυχὴν. God will not reprove and destroy everyone, but only those who have demonstrated disrespect and a lack of proper worship towards Him by not being willing to take into account who He is and all that He has said through the Bible to us sinners as to what we should believe about the nature of reality and how we should live our lives.

Second, Jude obviously emphasizes the lack of proper worship and respect for God of these sinners, because he uses ἄσεβεις (2x), ἄσεβείας, and ἡσέβησαν all in this sentence. This kind of people such as the false teachers have been disrespectful and disobedient towards God in not only their actions but also their words. Their words have been "harsh" (NAS95) and "unyielding" (my translation), meaning stubborn in that they will not say what God would have them to say in regard to his truth and moral commandments, which is the same as speaking "against Him" (κατ' αὐτοῦ) even if they think that they are speaking for Him. Thus, this is a reference to really their hearts which are hard, harsh, and unyielding when it comes to biblical truth. They are unwilling to yield and embrace all the truth with authentic belief. Indeed, they leave out and ignore certain biblical truths, while rationalizing their words and behavior for their own personal gain and popularity.

Use of ἄσεβέω in 2 Peter—

2 Peter 2:6 and if He condemned the cities of Sodom and Gomorrah to destruction by turning them into ashes, having appointed them an example for those in the the future who do not properly worship God (μελλόντων ἀσεβέ[σ]ιν (ἀσεβεῖν)),

Uses of ἔργον in 2 Peter—

2 Peter 2:8 (for, by what he saw and what he heard, this righteous man, while dwelling among them, felt his righteous existence tormented day after day by their lawless deeds (ἔργοις)),

3:10 But the Day of the Lord will come like a thief, in which the heavens will pass away with a loud, rushing noise, and the elements will be destroyed by being burned up. Indeed, the earth and the works (ἔργα) in it will not be found.

<sup>16</sup> οὗτοί εἰσιν γογγυσταὶ μεμψιμοῖροι ἡ κατὰ τὰς ἐπιθυμίας ἑαυτῶν πορευόμενοι· καὶ τὸ στόμα αὐτῶν λαλεῖ ὑπέρογκα, θαυμάζοντες πρόσωπα ὠφελείας χάριν

Jude first says in this verse that the false teachers are "complainers" (γογγυσταὶ) and "those who blame others" (μεμψιμοῖροι), by which I think he means that they can never be truly grateful for what God has provided and for what He is doing in regard to saving sinners from His eternal wrath and destruction. They are never content with their lives, and they even blame other people for the problems that they encounter (or for not following them in the false ideas that they promote), but instead...

Jude next says that they are "proceeding through life according to their own strong desires" (κατὰ τὰς ἐπιθυμίας ἑαυτῶν πορευόμενοι). In their complaining about the circumstances and condition of this life, these false teachers try to find relief, contentment, and satisfaction by fulfilling their strong (evil) desires which obviously lead them into ideas and actions that are contrary to God's moral commandments. They probably go along with some of what God requires in the Bible, so that they do not look completely like people who are hostile to God. But they are not willing to embrace the entirety of biblical truth, because that would not fit their own personal agenda of gaining as many people's approval and admiration as possible.

I have translated τὰς ἐπιθυμίας with strong desires because the ἐπι is implying this. These people do not really care about biblical morality. They care about only living life the way they want to as sinners, even while saying that they are Christians and teachers of God and the Bible.

Plus, "their mouth speaks of grandiose things" (καὶ τὸ στόμα αὐτῶν λαλεῖ ὑπέρογκα), meaning that they do not mind revealing their arrogance and pride by speaking of things that sound grandiose and impressive, while the ideas behind their words are false and come from arrogance that is opposed to God.

And this also "while admiring faces for the sake of gaining advantage" (θαυμάζοντες πρόσωπα ὠφελείας χάριν). I



have translated this clause literally in order to show that it is an obvious idiomatic expression, but it means to be partial towards people in order to gain an advantage in life and with them and to get ahead in life in a worldly way—probably mostly by obtaining status and wealth within the “Christian” community. In other words, these people actually become respected Bible teachers and Christian leaders, but this is all that they really want. They are not interested in salvation from God’s wrath and eternal destruction. They want to be admired and respected in the present realm only. Therefore, as they teach their Christian communities, they admire the faces of their listeners as evidence of their support for them. Basically, they are narcissists who desperately need other people’s approval, which they obtain by their worldly and false teaching of the biblical truth. They twist the truth for their own personal gain.

Two OT verses use the same expression and must be where Jude got it –

**Leviticus 19:15** ‘You shall do no injustice in judgment; you shall not be partial to the poor (לֹא תִּיָּחָס לְפָנָיו) (οὐ λήμψη πρόσωπον πτωχοῦ) nor defer to the great (לֹא תִּיָּחָס לְפָנָיו) (οὐδὲ θαυμάσεις πρόσωπον δυνάστου) [“admire the face of the powerful”], but you are to judge your neighbor fairly (בְּצִדְקָה תִּשְׁפֹּט) (ἐν δικαιοσύνῃ κρινεῖς τὸν πλησίον σου).’

**Deuteronomy 10:17** “For Yahweh your God is the God of gods and the Lord of lords, the great, the mighty, and the awesome God who does not show partiality (לֹא יִחָסֵד) (ὁστις οὐ θαυμάζει πρόσωπον) [“admire a face”] nor take a bribe.”

The Leviticus 19 verse is in the midst of commandments regarding how to treat one’s fellow Jew and strangers in a good and upright way. The Deuteronomy 10 verse is likewise in the midst of a description of how God treats people in a good and upright way.

Uses of **ἐπιθυμία** in 2 Peter—

**2 Peter 1:4** in the light of which He has given us the precious and great promises, so that you have become sharers in the divine nature (θείας κοινωνοὶ φύσεως) through these as you escape from the corruption in the world in the midst of its strong desire (**ἐπιθυμία**).

**2:10** certainly those who proceed in their lives behind the leading of the flesh in its strong desire (**ἐπιθυμία**) for uncleanness and who care nothing for authority. They are reckless, self-willed people. They do not tremble when they treat disrespectfully (βλασφημοῦντες) glorious things (δόξας),

**2:18** Indeed, while talking about boastful things that serve no good purpose, they entice, in the midst of strong desires (**ἐπιθυμίας**) of the flesh, in the midst of actions that lack moral self-restraint (ἀσελγείας), those who barely escape from them who conduct themselves in error.

**3:3** Know this first of all, that, in the last days (ἐπ’ ἐσχάτου τῶν ἡμερῶν), those who dismiss the message will come in the midst of dismissiveness while proceeding in their lives (**πορευόμενοι**) according to their own strong desires (**ἐπιθυμίας**),

Uses of **πορεύομαι** in 2 Peter—

**2 Peter 2:10** certainly those who proceed in their lives (**πορευόμενους**) behind the leading of the flesh in its strong desire for uncleanness and who care nothing for authority. They are reckless, self-willed people. They do not tremble when they treat disrespectfully (βλασφημοῦντες) glorious things (δόξας),

Use of **ὑπέρογκος** in 2 Peter—

**2 Peter 2:18** Indeed, while talking about boastful things (**ὑπέρογκα**) that serve no good purpose, they entice, in the midst of strong desires of the flesh, in the midst of actions that lack moral self-restraint (ἀσελγείας), those who barely escape from them who conduct themselves in error.

<sup>17</sup> ὑμεῖς δέ, ἀγαπητοί, μνήσθητε τῶν ῥημάτων τῶν προειρημένων ὑπὸ τῶν ἀποστόλων τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ

Jude now gives his readers, whom he calls “beloved” (ἀγαπητοί) because they are loved by God and him, another exhortation, to “remember the words which were spoken before by the apostles of our Lord Jesus the Messiah” (μνήσθητε τῶν ῥημάτων τῶν προειρημένων ὑπὸ τῶν ἀποστόλων τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ). He, thus, wants them to bring to mind all which they have already heard and learned in regard to the good news of Jesus as the Messiah, who is also “our Lord,” as it pertains to what is going to happen in the future (and as he will go on to describe in v. 18). It is Jesus whom they follow and obey, because he is the Anointed King of Israel, the “Messiah.”

The “apostles” are men such as Peter who were commissioned by God and Jesus with the responsibility to proclaim the same message as Jesus in regard to God’s salvation for sinners and entrance into the eternal Kingdom of God and to do so with the same authority, clarity, accuracy, and completeness as Jesus. Thus, they were “sent out” by God and Jesus to fulfill this responsibility.

Uses of **ἀπόστολος** in 2 Peter—

**2 Peter 1:1** Simon Peter, a bondservant and apostle (**ἀπόστολος**) of Jesus the Messiah, to those who have received a belief that is as equally valuable as ours within the framework of the *dikaio sunay* [justification] of our God and the Savior, Jesus the Messiah.

Uses of **μνησकोμαι** and **ῥήμα** and **προλέγω** in 2 Peter—

**2 Peter 3:2** so that you remember (**μνησθῆναι**) the words (**ῥημάτων**) spoken previously (**προειρημένων**) by the prophets, who were set apart, and by the instruction of your apostles (**ἀποστόλων**) of the Lord and Savior.

<sup>18</sup> ὅτι ἔλεγον ὑμῖν ὅτι ἐπ’ ἐσχάτου χρόνου ἔσονται ἐμπαίκεται κατὰ τὰς ἐαυτῶν ἐπιθυμίας πορευόμενοι τῶν ἀσεβειῶν

Part of the apostolic message of Jesus as the Messiah is concrete information about the future, “in the last time” (ἐπ’

ἐσχάτου χρόνου) as Jude says here, that “there will be those who dismiss, who proceed in life according to their own strong desires of not properly worshiping God” (ἔσονται ἐμπαίκεται κατὰ τὰς ἑαυτῶν ἐπιθυμίας πορευόμενοι τῶν ἀσεβειῶν).

Are these the same as or different from the false teachers to whom Jude has been referring up until now? Like Peter in 2 Peter 3, it seems that Jude is speaking more generally now, but this characteristic easily applies to the false teachers also. Nevertheless, Jude is saying that there will be people between Jesus’ two appearances who enter into the Christian community and yet fundamentally dismiss the Christian message while they live their lives in accordance with only their own selfish, evil desires and ignore what God has to say about morality, thus engaging in disrespectful actions that are outside the boundaries of God’s moral commandments. They dismiss the truth by distorting the Bible in order to promote their own selfish religious, political, and social agendas, which includes being more interested in being popular than in being committed to the truth of God and of the Bible.

Uses of **ἐσχατος** and **ἐμπαίκτης** in 2 Peter—

**2 Peter 2:20** Thus, if, after having escaped from the shameful deeds of the world by means of the true knowledge (ἐν ἐπιγνώσει) of our Lord and Savior, Jesus the Messiah, they have become overcome (ἡττώνται) by them, getting entangled in these things again, then the last things (τὰ **ἐσχατα**) have become worse for them than the first.

**3:3** Know this first of all, that, in the last (**ἐσχάτων**) of the days, those who dismiss the message (**ἐμπαίκεται**) will come in the midst of dismissiveness, while proceeding in their lives according to their own strong desires,

<sup>19</sup> οὗτοί εἰσιν οἱ ἀποδορίζοντες ἃ, ψυχικοί, πνεῦμα μὴ ἔχοντες

People in the last time who will ridicule the biblical message will also “cause divisions” (οἱ ἀποδορίζοντες) within the Christian community, meaning that some members of the community will be going one way in their worship of God, and some will be going in the opposite direction, even they both probably claim to be Christians. But those who are in line with these people are headed in the wrong direction—towards God’s wrath and destruction.

They will also be “unspiritual” or “natural” (ψυχικοί), which is to say, doing what people naturally do without the Spirit of God within them as the one who has changed their hearts. They will continue pursuing evil and be unwilling to take the truth of God seriously. Their goal is to satisfy their natural, fleshly, and sinful desires, because they lack a genuine desire for biblical goodness and God’s mercy and salvation.

And so Jude finishes this statement with the fact that they do “not have the Spirit” (πνεῦμα μὴ ἔχοντες), capital S here to refer to the Holy Spirit, who has not worked within them and changed their inwardness so that they are repentant and pursuing genuine obedience to God.

**1 Corinthians 2:14** But a natural man (ψυχικός δὲ ἄνθρωπος) does not accept the things of the Spirit of God, for they are foolishness to him; and he cannot understand them, because they are spiritually appraised.

Used of in 2 Peter—

**2 Peter 1:21** For no prophetic comment (προφητεία) was ever produced (ἠνέχθη) by means of the will of man, but men, being brought along (φερόμενοι) by the Holy Spirit (**πνεύματος ἁγίου**), spoke from God.

<sup>20</sup> ὑμεῖς δέ, ἀγαπητοί, ἐποικοδομοῦντες ἑαυτοὺς τῇ ἁγιωτάτῃ ὑμῶν πίστει, ἐν πνεύματι ἁγίῳ προσευχόμενοι  
Jude exhorts his audience to do the opposite of the false teachers and people who dismiss and disregard the biblical message—either in part or in whole. They should be “building themselves up in [their] super holy belief”

(ἐποικοδομοῦντες ἑαυτοὺς τῇ ἁγιωτάτῃ ὑμῶν πίστει), meaning probably that they should constantly remind one another of the truth which they have learned about Jesus that comes from the apostolic message in order to keep their belief going and persevering so that they do not stop being Christians and following Jesus as their rabbi—for the sake of obtaining eternal salvation and life.

Another important thing to be doing as they remind themselves of the gospel is to “praying in the Holy Spirit” (ἐν πνεύματι ἁγίῳ προσευχόμενοι), which is to say that they pray in line with what God is doing within them, so that they appeal to him for eternal mercy, strength to persevere in their faith, and motivation to choose to do what is good and right as often as possible—in other to demonstrate the authenticity of their faith and to obtain eternal salvation and life.

<sup>21</sup> ἑαυτοὺς ἐν ἀγάπῃ θεοῦ τηρήσατε προσδεχόμενοι τὸ ἔλεος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ εἰς ζωὴν αἰώνιον  
Jude exhorts them to make the choice to “keep [themselves] in the love of God” (ἑαυτοὺς ἐν ἀγάπῃ θεοῦ τηρήσατε), which more likely refers to their love for God rather than God’s love for them. The reason is that, if God truly loves them and has chosen them for eternal salvation, then they are not in control of His love for them. But they should make the existential choice on a moment by moment basis to love Him by believing in Him and His Messiah, Jesus of Nazareth, and by pursuing obedience to Him in their daily choices that reflect and reveal His work within them through His Holy Spirit. Just as God keeps them from losing their belief, they are to keep themselves from not loving God on a consistent basis.

And they should do the above while “waiting for the mercy of our Lord Jesus the Messiah into eternal life”

(προσδεχόμενοι τὸ ἔλεος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ εἰς ζωὴν αἰώνιον). The word for mercy is the same in the OT as the translation of God’s *hesed*, His unfailing faithfulness to His word and promises to Israel to make them a “great nation” and to those who imitate Abraham’s belief for the sake of obtaining participation in the “great nation” of Israel and eternal life. Here, Jude is probably using the same word to refer to Jesus’ unfailing commitment to act as High Priest and advocate for believing sinners at the judgment which will result in their eternal salvation by receiving God’s limitless forgiveness and mercy. Thus, they will gain eternal life through Jesus and his *hesed*.

Use of **ζωή** in 2 Peter—

**2 Peter 1:3** just as His divine power (τῆς θείας δυνάμεως αὐτοῦ) has given us all things which lead to life (**ζωὴν**) and

proper worship of God (πρὸς ζῶην καὶ εὐσέβειαν) by means of a true knowledge of Him, who called us with reference to His own glory and excellence (ιδίᾳ δόξῃ καὶ ἀρετῇ),

<sup>22</sup> καὶ οὖς μὲν ἔλεατε διακρινομένους

Jude would have his readers do two things. The first is here in this verse, that they should “have mercy on those who are disputing” (οὖς μὲν ἔλεατε διακρινομένους) in regard to the truth of the gospel, both the false teachers and those who have become influenced by the false teachers. I am interpreting διακρινομένους in the same way as in v. 9. Michael “was disputing with the devil” (ὁ δὲ Μιχαὴλ ὁ ἀρχάγγελος, ὅτε τῷ διαβόλῳ διακρινόμενος), and I think that Jude is referring to how these people, the false teachers, are disputing with the truth of the entirety of the biblical message. As a result, Jude would have the authentic Christians express mercy and faithfulness towards these disputing people as God has had mercy and is faithful towards them. He wants them to mimic God as Jesus says, “Blessed are the merciful, for they shall receive mercy.”

In other words, these authentic believers should not forget that the only reason they will experience the eternal mercy and faithfulness of God is because He has chosen for them to do so and He has moved them to embrace the whole message of the gospel, including to be merciful towards others who need God’s and their mercy to persevere in their belief. Likewise, all people gain God’s mercy if He chooses to change them.

He is also encouraging his audience to be patient with people, because they never know whom God has chosen and when He might reveal this by changing their hearts so that they become authentic believers—even those who are now being influenced by the false teachers and doubting the truth of the whole of the biblical message.

<sup>23</sup> οὖς δὲ σφῆτε ἐκ πυρὸς ἀρπάζοντες, οὖς δὲ ἔλεατε ἐν φόβῳ μισοῦντες καὶ τὸν ἀπὸ τῆς σαρκὸς ἐσπιλωμένον χιτῶνα

Here is the second thing that Jude would have his readers do—to use their understanding of the gospel to save people who are currently unbelievers but who are indicating some interest in the gospel to the point that they may actually become believers. These are “others” whom Jude encourages his audience to “save” and “snatch them out of the fire” (οὖς δὲ σφῆτε ἐκ πυρὸς ἀρπάζοντες). Of course, it is not that these sinful human beings have the power literally to save other sinners from the fire of eternal condemnation and destruction. But by proclaiming the gospel in a bold and truthful way, they can participate in what God does—if He so chooses.

Then there is a third category of sinners mentioned in this verse. Jude encourages his readers to “have mercy on some in fear, hating even the tunic which has been stained from their flesh” (ἐλεατε ἐν φόβῳ μισοῦντες καὶ τὸν ἀπὸ τῆς σαρκὸς ἐσπιλωμένον χιτῶνα). These sound like people who have fully given themselves over to rejecting God so that their undergarment, their tunic, is in contact with the actual flesh which has been engaged in sin, i.e., their physical bodies. Jude exhorts his audience to have mercy on them by proclaiming the gospel to them when they have the opportunity and do so “in fear,” in fear of God who would destroy them likewise if they were to succumb to the temptation of engaging in the same sinful actions.

So we notice that Christians should be gracious and merciful to all kinds of people who need the gospel and who need to embrace it for the sake of their own eternal salvations from God’s wrath and destruction.

<sup>24</sup> τῷ δὲ δυναμένῳ φυλάξαι ἑαυτὸν ἀπὸ πταίστου καὶ στήσαι κατενώπιον τῆς δόξης αὐτοῦ ἁμόμους ἐν ἀγαλλιάσει

πταίω = lose one’s footing, stumble, trip; [2 Peter 1:10](#) Therefore, brethren, be all the more diligent to make certain about His calling and choosing you; for as long as you practice these things, you will never stumble (οὐ μὴ πταίσῃτε ποτε).

On the one hand, Peter encourages his audience that if they pursue the qualities of 1:5-7, then they will never stumble (πταίω). On the other hand, Jude declares that God has the power (and, by inference, uses His power) to keep his readers from stumbling (τῷ δὲ δυναμένῳ φυλάξαι ἑαυτὸν ἀπὸ πταίστου). Thus, both God and His chosen believers are both involved in making sure that the latter endure in their belief and obedience in order to acquire eternal salvation and life.

Jude puts it in terms of God’s “making them stand in the presence of His glory spotless in a state of great joy” (στήσαι κατενώπιον τῆς δόξης αὐτοῦ ἁμόμους ἐν ἀγαλλιάσει). God will cause them to reach their ultimate goal of eternal life as those who have been forgiven of all their sins (“spotless”) which will bring them great joy (ἐν ἀγαλλιάσει).

[1 Peter 4:13](#) but to the degree that you share the sufferings of Christ, keep on rejoicing, so that also at the revelation of His glory you may rejoice with exultation (χαρῇτε ἀγαλλιώμενοι).

Thus, both Peter and Jude are looking forward to and encouraging their readers to look forward to the inexpressible joy (ἀγαλλιάσθε χαρᾷ ἀνεκκλήτῃ – [1 Peter 1:8](#)) that believers will experience when Jesus returns and they are either resurrected from the dead or lifted from the earth to be with Jesus for all eternity in the millennial kingdom of this earth and then the eternal existence of the new earth.

[1 Peter 1:19](#) but with precious blood, as of a lamb unblemished and spotless (ἀμόμου καὶ ἀσίλου), the blood of Christ.

[Exodus 29:1](#) “Now this is what you shall do to them to consecrate them to minister as priests to Me: take one young bull and two rams without blemish (בְּרִיָּאִים בְּלֹא מַעֲרָבִים from בְּרִיָּאִים) (ἀμόμους).”

[Genesis 6:9](#) These are the records of the generations of Noah. Noah was a righteous man, blameless (יָשָׁר וְנָכוֹן) (ἀνθρώπος δίκαιος τέλειος) in his time; Noah walked with God.

It is also interesting that Peter uses **φυλάσσω** in the context of God’s preserving Noah in his faith and regarding those to whom he has written being encouraged to preserve their faith. See below.

Uses of **φυλάσσω** in 2 Peter—

**2 Peter 2:5** and if He did not refrain from dealing with the ancient world, but nevertheless preserved (**ἐφύλαξεν**) Noah, a proclaimer of righteousness, with seven others, when He brought a flood upon the world of those who do not properly worship God (κατακλυσμὸν κόσμῳ ἁσεβῶν ἐπάξας),

**3:17** You, therefore, beloved, because you know this ahead of time, be on your guard (**φυλάσσεσθε**), so that you do not fall from your own establishness of commitment by being led away by the error of unprincipled men.

<sup>25</sup> μόνῳ τῷ θεῷ σωτῆρι ἡμῶν διὰ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν δόξα μεγαλωσύνη κράτος καὶ ἐξουσία ἡπρὸ παντὸς τοῦ αἰῶνος ἡμῶν καὶ εἰς πάντας τοὺς αἰῶνας, ἀμήν

Jude is completing the doxology of vs. 24-25, an expression of praise and worship of God, which is an outstanding way of ending a monologue to some fellow Christians. He refers to God as not only the only God, but also his and his readers' "Savior" (μόνῳ τῷ θεῷ σωτῆρι ἡμῶν). Yes, Jesus is our Savior by virtue of his acting as our intercessor, a role for which he qualified by dying on the cross. But God the Father is ultimately our Savior by virtue of the fact that He is the one who is telling this story and making all the arrangements for us to be saved through His predestination, Jesus' death and resurrections, and the Holy Spirit's work within us to change our hearts.

Thus it is "through Jesus the Messiah our Lord" (διὰ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν) that God works to be our Savior by using him as our Lord, Master, and High Priest. Jesus is the Anointed One who fills out all three roles of King (as the Son of David), Priest (according to the order of Melchizedek), and prophet (as God's ultimate spokesman within the created reality). Jesus is the human instrument on this earth of God's saving actions on behalf of sinners. Jude then goes on to say that "glory" (δόξα) should be attributed to God. Glory is that visible and obvious greatness which God produces and displays on behalf of Himself through events that in turn create a sense of wonder and awe in His creatures, especially in human beings, and ultimately refers to His invisible reality that is eternal and transcendent to the creation.

Next to be attributed to God is "majesty" (μεγαλωσύνη). In Hebrews 1:3 and 8:1, the word refers to God as the only transcendent being who can be said to have this greatness. There is nothing and no one greater than God. He surpasses everyone and everything in greatness—power, knowledge, wisdom, ability, truth, morality, etc., etc.

**Hebrews 1:1** God, after He spoke to the fathers long ago by means of the prophets in many portions and in many ways,<sup>25</sup> **1:2** in the last of these days,<sup>25</sup> has spoken to us by means of the Son,<sup>25</sup> whom He appointed heir of all things,<sup>25</sup> in view of whom He also made the ages,<sup>25</sup> **1:3** who is the radiance of His glory () and the reproduction of His identity. And in the midst of bearing all things with respect to His powerful utterance, he himself made purification of sins and sat down at the right hand of the Great One (τῆς μεγαλωσύνης) in the heights,

**Hebrews 8:1** The main point in what is being said is that we have a high priest, who has sat down at the right hand of the throne of the Great One (τῆς μεγαλωσύνης) in the heavens,

Next to be attributed to God is power (κράτος). This word in the NT seems to mean nothing more than sheer strength and might that both give a person the ability to do whatever they want or need to do. God certainly has this in conjunction with all His other attributes, to do what He wants to as He wants to do it. He is therefore telling the story of the creation exactly the way He wants with the transcendent power and strength that He has.

And finally God has "authority" (ἐξουσία), which is the right to govern and control everything and everyone else exactly as He desires, which is obvious because nothing and no one else exists apart from God's causing it or him to exist. This is His sovereign authority and right to do with what He has made exactly what He wants to do for His own purposes. God, therefore, is the divine determiner of all the details of the creation in accordance with His authority to cause every detail to be exactly what He wants it to be.

And Jude indicates that these characteristics should be attributed to God for all time—"before every age and now and into all the ages" (ἡπρὸ παντὸς τοῦ αἰῶνος ἡμῶν καὶ εἰς πάντας τοὺς αἰῶνας). These words cover it all—from eternity past into the present and into eternity future. There is no point in the existence of anything created and the entire creation when God does not sovereignly rule over it and to some degree reveal His wonderful awesomeness, power, wisdom, and strength—even in our darkest moments when it seems as though God has forgotten us and has lost complete control of everything and everyone.

And Jude finishes this doxology with his own "Amen" = Truly!! Nothing is more certain than God and His beingness, person, transcendence, creating activities, and sovereign authority and rule over and control of all that He has brought into existence for His own purposes.

Uses of **σωτήρ** in 2 Peter—

**2 Peter 1:1** Simon Peter, a bondservant and apostle of Jesus the Messiah, to those who have received a belief that is as equally valuable as ours within the framework of the *dikaioṣunay* [justification] of our God and the Savior (**σωτήρ**), Jesus the Messiah.

**1:11** because, in this way, the entrance into the eternal kingdom of our Lord and Savior (**σωτήρ**), Jesus the Messiah, will be richly supplied to you.

**2:20** Thus, if, after having escaped from the shameful deeds of the world by means of the true knowledge (ἐν ἐπιγνώσει) of our Lord and Savior (**σωτήρ**), Jesus the Messiah, they have become overcome (ἡττώνται) by them, getting entangled in these things again, then the last things have become worse for them than the first.

**3:2** so that you remember the words spoken previously by the prophets, who were set apart, and by the instruction of your apostles of the Lord and Savior (**σωτήρ**).

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3:18 Instead, grow in the grace and knowledge of our Lord and Savior (σωτήρ), Jesus the Messiah. To him be the glory, both now and into the day of the age. Amen.