

Exegetical Notes for Jude 3-4

KEY

ACCS = Ancient Christian Commentary on Scripture: New Testament XI (Gerald Bray, Ed.)

ATR = Word Pictures in the New Testament (A.T. Robertson).

BAG = Bauer Arndt and Gingrich: A Greek-English Lexicon to the New Testament and Other Early Christian Literature.

BAW = Syntax of New Testament Greek (James A. Brooks and Carlton Winbery).

BKBC = Bible Knowledge Background Commentary: John, Hebrews - Revelation (Craig A. Evans, Gen. Ed.).

Calvin = Calvin's Commentaries, Vol. XXII (John Calvin).

Carson, Moo, Morris = An Introduction to the New Testament (D.A. Carson, Douglas Moo, Leon Morris).

Cedar = The Preacher's Commentary: James, 1 & 2 Peter, Jude (Paul A. Cedar).

CNTOT = Commentary on the New Testament Use of the Old Testament (Beale and Carson, Eds.)

Comfort = New Testament Text and Translation Commentary (Philip W. Comfort).

Dauids = The Letters of 2 Peter and Jude: The Pillar New Testament Commentary (Peter H. Davids).

DNTT = The New International Dictionary of New Testament Theology (Colin Brown, Gen. Ed.).

Gill = Gill's Commentary on the Bible (John Gill).

Gene Green = Jude and 2 Peter: Baker Exegetical Commentary on the New Testament (Gene Green).

Guthrie = New Testament Introduction (Donald Guthrie).

Helm = 1 & 2 Peter and Jude (David R. Helm).

Keener = The IVP Bible Background Commentary: New Testament (Craig S. Keener).

Kelly = A Commentary on the Epistles of Peter and Jude (J.N.D. Kelly).

Kittle = Theological Dictionary of the New Testament (G. Kittle and G. Friedrich, Eds.).

Lenski = The Interpretation of I and II Epistles of Peter, the three Epistles of John, and the Epistle of

Jude (R.C. Lenski).

Luther = Commentary on Peter and Jude (Martin Luther).

Metzger = A Textual Commentary on the Greek New Testament (Bruce M. Metzger).

Michael Green = Tyndale New Testament Commentaries: 2 Peter and Jude (Michael Green).

NLK = New Linguistic and Exegetical Key to the Greek New Testament.

Schreiner = The New American Commentary: 1, 2 Peter, Jude (Thomas R. Schreiner).

Wallace = Greek Grammar Beyond the Basics (Daniel B. Wallace).

Parsing Verbs and Declining Nouns

Verbs:

ποιμάνατε (ποιμαίνω = to tend, shepherd || Verb: Aorist Active Imperative, Second Person Plural).

ἀποκαλύπτεσθαι (ἀποκαλύπτω = to reveal, disclose || Verb: Present Passive Infinitive).

Nouns:

παθημάτων, (παθημά = suffering || Noun: Neuter Genitive Plural).

Participles:

μελλούσης (μελλω = to be about to || Participle: Feminine Genitive Singular Present Active).

Adjectives:

(ἐπιεικής = gentle, kind || Adjective: Masculine Dative Plural).

Pronouns:

ἡμῖν (ἐγώ = I || First Person Independent Personal Pronoun: Dative Plural).

ὑμῖν (σύ = you || Second Person Independent Personal Pronoun: Dative Plural).

αὐτῷ (αὐτός = He, Him || Third Person Independent Personal Pronoun: Masculine Dative Singular).

(τοῦτο = this || Near Demonstrative Pronoun: Neuter Nominative Singular).

Passage Structure

Sentence [Sentence] 4	παρεισέδυσαν παρεισδύω VAAI3P 34.30	γάρ γάρ CAZ 89.23	τινες τις JNPM 92.12	άνθρωποι άνθρωπος NNPM 9.1	,
	have slipped in stealthily	for	certain	men	
Participial Clause	οί ό DNPM 92.24	πάλαι πάλαι B 67.24	προγεγραμμένοι προγράφω VRPP-PNM 33.66		
	-	long ago	who were designated		
Prepositional Phrase		είς είς P 89.57	τούτο ούτος RD-ASN 92.29	τό ό DASN 92.24	κρίμα κρίμα NASN 56.30
		for	this	-	condemnation
Appositional Clause	άσεβεῖς άσεβής JNPM 53.11				,
	ungodly ones				
Participial Clause	τήν ό DASF	του ό DGSM	θεου θεός NGSM	ήμων έγω RP1GP	χάριτα χάρις NASF

92.24	92.24	12.1	92.1	88.66
the	of	God	our	grace

μετατιθέντες
μετατίθημι

VPAP-PNM

13.64

who change

Prepositional Phrase

εἰς	ἀσέλγειαν
εἰς	ἀσέλγεια

P	NASF
---	------

13.62	88.272
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into licentiousness

[Sentence (continued)] καὶ

καί

CLN

89.92

and

Participial Clause

τὸν	μόνον	δεσπότην	καὶ	κύριον	ἡμῶν
ὁ	μόνος	δεσπότης	καί	κύριος	ἐγώ

DASM	J	NASM	CLN	NASM	RP1GP
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92.24	58.50	37.63	89.92	12.9	92.1
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- only Master and Lord our

Appositional Clause

Ἰησοῦν Χριστὸν
Ἰησοῦς Χριστός

NASM NASM

93.169	93.387
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Jesus Christ
[*Participial Clause* (*continued*)] ἀρνούμενοι .
ἀρνέομαι
VPUP-PNM
33.277
who deny

Sentence

Lukaszewski, A. L., Dubis, M., & Blakley, J. T. (2011). *The Lexham Syntactic Greek New Testament: SBL Edition* (Jud 3–4). Logos Research Systems, Inc.

Ἀγαπητοί,

πᾶσαν σπουδὴν ποιούμενος γράφειν ὑμῖν
περὶ τῆς κοινῆς ἡμῶν σωτηρίας

ἀνάγκην ἔσχον γράψαι ὑμῖν
παρακαλῶν ἐπαγωνίζεσθαι τῇ ἅπαξ παραδοθείσῃ τοῖς ἀγίοις πίστει.

γάρ /

παρεισέδυσαν τινες ἄνθρωποι,

οἱ πάλαι προγεγραμμένοι εἰς τοῦτο τὸ κρίμα,

ἀσεβεῖς,
τὴν τοῦ θεοῦ ἡμῶν χάριτα μετατιθέντες εἰς ἀσέλγειαν
καὶ τὸν μόνον δεσπότην καὶ κύριον ἡμῶν Ἰησοῦν Χριστὸν ἀρνούμενοι.

TRANSLATION, OUTLINE AND CENTRAL PROPOSITION

GREEK TEXT:

3 Ἀγαπητοί, πᾶσαν σπουδὴν ποιούμενος γράφειν ὑμῖν περὶ τῆς κοινῆς ἡμῶν σωτηρίας ἀνάγκην ἔσχον γράψαι ὑμῖν παρακαλῶν ἐπαγωνίζεσθαι τῇ ἅπαξ παραδοθείσῃ τοῖς ἀγίοις πίστει. 4 παρειπέδυσαν γάρ τινες ἄνθρωποι, οἱ πάλαι προγεγραμμένοι εἰς τοῦτο τὸ κρίμα, ἀσεβεῖς, τὴν τοῦ θεοῦ ἡμῶν χάριτα μετατιθέντες εἰς ἀσέλγειαν καὶ τὸν μόνον δεσπότην καὶ κύριον ἡμῶν Ἰησοῦν Χριστὸν ἀρνούμενοι.

ENGLISH TRANSLATION:

3 Beloved, although I was making every effort to write to you concerning our common salvation, I felt the necessity to write to you appealing that you contend earnestly for the faith which was once for all delivered to the saints. 4 For certain men have slipped in, those whose judgment was written about long ago, ungodly [men] who turn the grace of our God into licentiousness and deny our only Master and Lord, Jesus Christ.

PASSAGE OUTLINE:

I. The Theme of Jude's Letter Introduced (v. 3)

A. The theme had changed

1. Jude was going to write about their common salvation
2. Jude instead writes that they contend earnestly for the faith

II. The Theme of Jude's Letter Explained (v. 4)

A. The circumstances had changed

1. False teachers have weasled their way into the church
 - a. Foretold: Their condemnation was foretold long ago
 - b. Characteristics
 - (1) They are ungodly
 - (2) They are licentious
- (3) They deny the Lordship of Christ

SERMON OUTLINE:

I. Introduction: What is Jude Talking About? (v. 3)

A. Change in Plans: A Faith Worth Defending

II. Explanation: Why All the Fuss, Jude? (v. 4)

A. Change in Circumstances: A Faith Under Attack

1. Certain Men (They've Weaseled their Way into the Church)
2. Certain Judgment (Predicted Long Ago)
3. Certain Characteristics (Weasels with Features)
 - a. Godless
 - b. Licentious
 - c. Lordless

PASSAGE SUBJECT/THEME (what's the passage talking about): An Appeal that we contend for the faith

PASSAGE COMPLEMENT/THRUST (what's the passage saying about what it's talking about): godless men who deny the Master have made their way into the church

PASSAGE MAIN IDEA (central proposition of the text): Contend for the immutable truth of the Gospel in the face of all opposition.

CENTRAL PROPOSITION OF THE SERMON: Stand Against Those who Try to Weasel The Faith Away From the Lord's Church!

SERMONIC IDEA/TITLE: A Faith Worth Fighting For

HISTORICAL/CULTURAL/GRAMMATICAL CONTEXT

Verses 3-4 form a transition from the salutation to the body of the letter. Here Jude gives the reason why he writes what he does.

Note that throughout this epistle Jude addresses conduct (praxis). There are no Christological heresies in view, or any other specific doctrinal deviation apart from the antinomian characteristics. This doesn't mean that these heretics were orthodox in other areas of their theology – we don't know for sure. Unlike Peter, who addresses issues such as the parousia.

Parallels between Jude 3-4 and 2 Peter 2:1 :

Jude 4

⁴For certain persons have crept in unnoticed, those who were long beforehand marked out for this condemnation, ungodly persons who turn the grace of our God into licentiousness and deny our only Master and Lord, Jesus Christ.

2 Peter 2:1

¹But false prophets also arose among the people, just as there will also be false teachers among you, who will secretly introduce destructive heresies, even denying the Master who bought them, bringing swift destruction upon themselves. ¹

¹ Jackson, J. G. (2009). *Jude-2 Peter Parallels* (2 Pe 2:1–Jud 4). Bellingham, WA: Logos Bible Software.

3 EXEGESIS

GREEK TEXT:

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

Ἀγαπητοί (Ἀγαπη, τος || Noun: Masculine Vocative Plural). Vocative of Direct Address.
πᾶσαν (πᾶς, πᾶσα, πᾶν || Adjective: Feminine Accusative Singular).
σπουδὴν (σπουδῆ = eagerness || Noun: Feminine Accusative Singular).
ποιούμενος (ποιεω || Participle: Masculine Nominative Singular, Present Middle). Concessive (“although”) rather than Temporal (“while”).
γράφειν (γραφω || Verb: Present Infinitive Active).
ὑμῖν (συ || Second Person Independent Personal Pronoun: Dative Plural).
περὶ τῆς κοινῆς (κοινος = common || Adjective: Feminine Genitive Singular).
ἡμῶν (εγω || First Person Independent Personal Pronoun: Genitive Plural).
σωτηρίας (σωτηρία || Noun: Feminine Genitive Singular).
ἀνάγκην (ἀνάγκη = necessity || Noun: Feminine Accusative Singular).
ἔσχον (εχω = to have, look upon, consider || Verb: Aorist Indicative Active, First Person Singular).
γράψαι (γραφω || Verb: Aorist Infinitive Active).
ὑμῖν (συ || Second Person Independent Personal Pronoun: Dative Plural).
παρακαλῶν (παρακαλεω || Participle: Masculine Nominative Singular, Present Active).
ἐπαγωνίζεσθαι (επαγωνιζομαι = to contend earnestly || Verb: Present Infinitive Middle/Passive). “Effort expended . . . in a noble cause.” [BAGD]
τῇ (Def. Article: Feminine Dative Singular).
ἅπαξ (Adverb).
παραδοθείσῃ (παραδιδωμι = to hand over, give over, deliver || Participle: Feminine Dative Singular, Aorist Passive).
τοῖς ἁγίοις (ἅγιος || Adjective: Masculine Dative Plural).
πίστει (πίστις || Noun: Feminine Dative Singular). Dative of Advantage.

ENGLISH TRANSLATION:

Beloved, although I was making every effort to write to you concerning our common salvation, I felt the necessity to write to you appealing that you contend earnestly for the faith which was once for all delivered to the saints.

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

Beloved, (ἀγαπητοί)

NIV = “dear friends” is a weak translation of the noun which reflects that these are those who are loved by God (v. 1) and thus, by the brethren, including Jude himself (cf. same word also used in vv. 17,20).

God's love constrains us and captivates and controls us, or it should. I have long bemoaned the fact that Christians will give lip service to the fact that they love those whom they most certainly don't act as they do. They're smart enough to know that they can't go around saying, "I don't love or care for that person, or that church, or that group" but dumb enough not to know that their actions deny their words revealing rank hypocrisy. Few things I hate more than blatant hypocrisy and disloyalty.

Lack of true, selfless (not selfish) love is not only characteristic of self-centered Christians, it's also characteristic of those who are in reality unconverted (cf. 1 John) and the false teachers about whom Jude writes (cf. body of the letter).

Beloved really is a foundational term, going back to v. 1 (and vv. 17,20) and extending to the life of the body of Christ. True love is loyal and stands the test of time, transcending all other relationships.

although I was making every effort to write to you concerning our common salvation,

(πάσαν σπουδὴν ποιούμενος γράφειν ὑμῖν περὶ τῆς κοινῆς ἡμῶν σωτηρίας)

σπουδὴν (σπουδῆ = eagerness || Noun: Feminine Accusative Singular). Sometimes the thing we're eager to do isn't the thing we need to do.

Change in plans. Jude was going to write to this local gathering of believers (in Asia Minor, perhaps) to encourage them about the salvation they share. It was going to be a letter of instruction and encouragement. However, something happened, or Jude learned of something, that caused him to change his mind. God's sovereign direction was behind this (consistent with verbal, plenary inspiration).

What happened? Jude learned that the church was under attack. False teachers had crept in. We see the same thing predicted by Paul (Ephesian elders), in progress later within Ephesus (1 Timothy). Ephesus that later is commended for its doctrinal stance, but chastized for its lack of love (Revelation).

Likely that Jude is writing of the same circumstances (same audience?) as Peter, in 2 Peter.

N.B. This 'change in plans' is contra some scholars who believe that the participle ought to be understood as truly temporal, indicating that Jude WAS writing about their common salvation in his writing about the danger of the false teachers. Cf. discussion by Schreiner, 433-34.

I felt the necessity to write to you appealing (ἀνάγκην ἔσχον γράψαι ὑμῖν παρακαλῶν)

The words ἀνάγκην ἔσχον γράψαι ὑμῖν παρακαλῶν indicated a sudden, urgent change in plans.

παρακαλῶν (παρακαλεω || Participle: Masculine Nominative Singular, Present Active). First time I came across this word as a beginning student of Koine Greek it was during a study of Rom. 12:1.

that you contend earnestly for the faith which was once for all delivered to the saints.

(ἐπαγωνίζεσθαι τῇ ἅπαξ παραδοθείσῃ τοῖς ἀγίοις πίστει.)

This is the purpose of the letter. The entire epistle can be summed up in this exhortation.

ἐπαγωνίζεσθαι (επαγωνίζομαι = to contend earnestly || Verb: Present Infinitive Middle/Passive). “Effort expended . . . in a noble cause.” [BAGD]

The verb *επαγωνίζομαι* is used of military engagements (John 18:36; Eph. 6:12) or athletic competition (1 Cor. 9:25; 2 Tim. 4:7; Heb. 12:1). Sometimes the verb is simply used of intense struggle, or effort (Rom. 15:30; Phil. 1:30; Col. 1:29, 2:1, 4:12; 1 Tim. 6:12).

Interesting parallel in Sirach 4:28: “Strive (ἀγωνισαί) even to death for the truth and the Lord God will fight for you.”

Red alert! Red alert for many issues as a church . . . disunity; apathy; pettiness; carnality. Here it's a red alert to contend for the faith. Doctrinal precision (cf. Mohler's article).

παραδοθείση (παραδίδωμι = to hand over, give over, deliver || Participle: Feminine Dative Singular, Aorist Passive).

παραδίδωμι (Pind., Hdt.+; inscr., pap., LXX, En., Ep. Arist., Philo, Joseph., Test. 12 Patr.) pres. subj. 3 sing. παραδιδῶ and παραδιδοῖ 1 Cor 15:24 (Bl-D. §95, 2; Mlt.-H. 204); impf. 3 sing. παρεδίδου Ac 8:3; 1 Pt 2:23, pl. παρεδίδουν Ac 16:4 v.l.; 27:1 and παρεδίδοσαν 16:4 (Bl-D. §94, 1 app.; Mlt.-H. 202); fut. παραδώσω; 1 aor. παρέδωκα; 2 aor. indic. παρέδοσαν Lk 1:2; 2 aor. subj. 3 sing. παραδῶ and παραδοῖ Mk 4:29; 14:10, 11; J 13:2 (Bl-D. §95, 2; Mlt.-H. 210f), imper. παράδος, ptc. παραδούς; pf. παραδέδωκα, ptc. παραδεδωκώς Ac 15:26; plpf. 3 pl. παραδεδώκεισαν Mk 15:10 (on the absence of augment cf. Bl-D. §66, 1; Mlt.-H. 190). Pass.; impf. 3 sing. παρεδίδετο 1 Cor 11:23b (-δίδετο is also attested; Bl-D. §94, 1; Mlt.-H. 206), perf. 3 sing. παραδέδοται Lk 4:6, ptc. παραδεδομένος Ac 14:26; 1 aor. παρεδόθη; 1 fut. παραδοθήσομαι.

1. hand over, give (over), deliver, entrust—a. a thing τινί τι (Jos., Ant 4, 83) *τάλαντά μοι* Mt 25:20, 22. *αὐτοῖς τὰ ὑπάρχοντα αὐτοῦ* vs. 14. *ὑμῖν τὴν γῆν* 1 Cl 12:5. *τινὶ τὴν κτίσιν* Hv 3, 4, 1; *λίθους* s 9, 7, 1; *ἀμπελῶνα* s 5, 6, 2. Also in the sense give back, restore, give up (X., Hell. 2, 3, 7 *τινί τι*) *αὐτῷ τὴν παρακαταθήκην ἣν ἔλαβον* Hm 3:2.—Pass., w. the thing easily supplied fr. the context *ἐμοὶ παραδέδοται* Lk 4:6.—*παρέδωκεν τὸ πνεῦμα* J 19:30 needs no dat.: he gave up his spirit voluntarily. *ἄνθρωποι παραδεδωκότες τὰς ψυχὰς αὐτῶν ὑπὲρ τοῦ ὀνόματος τοῦ κυρίου* men who have risked (pledged Field, Notes 124) their lives for the name of the Lord Ac 15:26. *καὶ ἐὰν παραδῶ τὸ σῶμά μου ἵνα καυθήσομαι* and if I give up my body to be burned 1 Cor 13:3 (Maximus Tyr. 1, 9i τῇ Αἴτην αὐτοῦ παραδούς σῶμα; Syntipas p. 60, 11 *πυρὶ σεαυτὴν παραδίδως*). *ὅταν παραδιδῶ τ. βασιλείαν τῷ θεῷ* when he (i.e. Christ) delivers the kingship to God 15:24.

b. hand over, turn over, give up a person (as a t.t. of police and courts ‘hand over into (the) custody (of)’ Dit., Or. 669, 15; PHib. 92, 11; 17; PLille 3, 59 [both III BC]; PTebt. 38, 6 [II BC] al.) τινά someone Mt 10:19; 24:10; 27:18; Mk 13:11; Ac 3:13. Pass. Mt 4:12; Mk 1:14; Lk 21:16. *τινά τινι* Mt 5:25 (fr. one official to another, as UPZ 124, 19f [II BC]); 18:34; 27:2; Mk 10:33b; cf. 15:1; Lk 12:58; 20:20; J 18:30, 35; Ac 27:1; 28:16 v.l.; Hs 7:5; 9, 10, 6; Pass. Lk 18:32; J 18:36; Hv 5:3f; m 4, 4, 3; s 6, 3, 6b; 9, 11, 2; 9, 13, 9; 9, 20, 4; 9, 21, 4. *τὸν Ἰησοῦν παρέδωκεν τῷ θελήματι αὐτῶν* Lk 23:25.—Esp. of the betrayal of Jesus by Judas, w. acc. and dat. *ἐγὼ ὑμῖν παραδώσω αὐτόν* Mt 26:15. Cf. Mk 14:10; Lk 22:4, 6; J 19:11. Pass. Mt 20:18;

Mk 10:33a. Without a dat. Mt 10:4; 26:16, 21, 23; Mk 3:19; 14:11, 18; Lk 22:48; J 6:64, 71; 12:4; 13:21. Pass. Mt 26:24; Mk 14:21; Lk 22:22; 1 Cor 11:23b (to be sure, it is not certain that when Paul uses such terms as ‘handing over’, ‘delivering up’, ‘arrest’ [so clearly Posidon.: 87 fgm. 36, 50 Jac. παραδοθείς] he is thinking of the betrayal by Judas; cf. Ac 3:13 παρεδώκατε). ὁ παραδιδούς αὐτόν (παραδιδούς με) his (my) betrayer Mt 26:25, 46, 48; Mk 14:42, 44; Lk 22:21; J 13:11; 18:2, 5. Cf. Mt 27:3, 4; J 21:20.—τινὰ εἰς χεῖρας τινος deliver someone into someone’s hands (a Semitic construction, but paralleled in Lat., cf. Livy 26, 12, 11; Dt 1:27; Jer 33:24; Jdth 6:10; 1 Macc 4:30; 1 Esdr 1:50. Pass. Jer 39:4, 36, 43; Sir 11:6; Da 11:11; cf. Jos., Ant. 2, 20) Ac 21:11. Pass. Mt 17:22; 26:45; Mk 9:31; 14:41; Lk 9:44; 24:7 (NPerrin, JoachJeremias—Festschr., ’70, 204-12); Ac 28:17. ἡ γῆ παραδοθήσεται εἰς χεῖρας αὐτοῦ D 16:4b. Also ἐν χειρὶ τινος (Judg 7:9; 2 Esdr [Ezra] 9:7; cf. 2 Ch 36:17; 1 Macc 5:50) 1 Cl 55:5b.—W. indication of the goal, or of the purpose for which someone is handed over: in the inf. (Jos., Bell. 1, 655) παραδιδόναι τινά τινι φυλάσσειν αὐτόν hand someone over to someone to guard him (X., An. 4, 6, 1) Ac 12:4. W. local εἰς (Dit., Or. 669, 15 εἰς τὸ πρακτόρειόν τινας παρέδοσαν; PGiess. 84 II, 18 [II AD] εἰς τ. φυλακήν): εἰς συνέδρια hand over to the local courts Mt 10:17; Mk 13:9. εἰς τὰς συναγωγὰς καὶ φυλακάς hand someone over to the synagogues and prisons Lk 21:12. εἰς φυλακὴν put in prison Ac 8:3; cf. 22:4. Also εἰς δεσμοτήριον (of a place of punishment outside the present visible world: cf. PGM 4, 1245ff ἐξελθε, δαίμων, . . . παραδιδωμί σε εἰς τὸ μέλαν χάος ἐν ταῖς ἀπωλείαις) Hs 9, 28, 7. ἑαυτοὺς εἰς δεσμά give oneself up to imprisonment 1 Cl 55:2a. W. final εἰς (En. 97, 10 εἰς κατάραν μεγάλην παρα[δο]θήσεσθε): ἑαυτοὺς εἰς δουλείαν give oneself up to slavery 55:2b. εἰς τὸ σταυρωθῆναι hand over to be crucified Mt 26:2. εἰς τὸ ἐμπαῖξαι κτλ. 20:19. εἰς θλίψιν 24:9. εἰς κρίμα θανάτου Lk 24:20. εἰς κρίσιν 2 Pt 2:4. εἰς θάνατον hand over to death (POxy. 471, 107 [II AD]; Mt 10:21 (Joach Jeremias, Unknown Sayings of Jesus, tr. Fuller ’57, 68 n. 3); Mk 13:12; Hm 12, 1, 2f; pass.: ending of Mk in the Freer ms. 9; 2 Cor 4:11; 1 Cl 16:13 (Is 53:12); B 12:2; Hs 9, 23, 5. π. ἑαυτὸν εἰς θάνατον give oneself up to death 1 Cl 55:1; fig. hand oneself over to death Hs 6, 5, 4. εἰς θλίψιν θανάτου παραδίδοσθαι be handed over to the affliction of death B 12:5. π. τὴν σάρκα εἰς καταφθοράν give up his flesh to corruption 5:1.—ἵνα stands for final εἰς: τὸν Ἰησοῦν παρέδωκεν ἵνα σταυρωθῇ he handed Jesus over to be crucified Mt 27:26; Mk 15:15; cf. J 19:16.—π. alone w. the mng. hand over to suffering, death, punishment, esp. in relation to Christ: κύριος παρέδωκεν αὐτόν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν 1 Cl 16:7 (cf. Is 53:6).—Ro 8:32. Pass. 4:25; cf. B 16:5. π. ἑαυτὸν ὑπὲρ τινος Gal 2:20; Eph 5:25. παρέδωκεν ἑαυτὸν ὑπὲρ ἡμῶν προσφορὰν καὶ θυσίαν τῷ θεῷ he gave himself to God for us as a sacrifice and an offering vs. 2.—π. τινὰ τῷ σατανᾷ εἰς ὄλεθρον τῆς σαρκός hand someone over to Satan for the destruction of his physical body 1 Cor 5:5. οὓς παρέδωκα τῷ σατανᾷ, ἵνα whom I have turned over to Satan, in order that 1 Ti 1:20 (cf. the exorcism PGM 5, 334ff νεκυδαίμων, . . . παραδιδωμί σοι τὸν δεῖνα, ὅπως, . . . and s. the lit. s.v. ὄλεθρος; also ChBruston, L’abandon du pécheur à Satan: Rev. de Théol. et des Quest. rel. 21, ’12, 450-8; KLatte, Heiliges Recht ’20; LBrun, Segen u. Fluch im Urchr. ’32, 106ff). The angel of repentance says: ἐμοὶ παραδίδονται εἰς ἀγαθὴν παιδείαν they are turned over to me for good instruction Hs 6, 3, 6a (Demetr. Phaler. [IV/III BC] fgm. 164 FWehrli ’49: Demosthenes παραδίδωσι ἑαυτὸν τῷ Ἀνδρονίκῳ to be initiated into dramatic art).—ἑαυτοὺς παρέδωκαν τῇ ἀσελγείᾳ they gave themselves over to debauchery Eph 4:19. ταῖς ἐπιθυμίαις τ. αἰῶνος τούτου Hs 6, 2, 3. ταῖς τρυφαῖς καὶ ἀπάταις 6, 2, 4. παρεδώκατε ἑαυτοὺς εἰς τὰς ἀκηδίας Hn 3, 11, 3 (s. ἀκηδία). Of a God who punishes evil-doers: παρέδωκεν αὐτοὺς εἰς ἀκαθαρσίαν he abandoned them to impurity Ro 1:24 (for the thought cf. IQH 2, 16-19. See also EKlostermann, ZNW 32, ’33, 1-6 [retribution]). εἰς πάθη ἀτιμίας to disgraceful passions vs. 26. εἰς ἀδόκιμον νοῦν vs. 28. παρέδωκεν αὐτοὺς λατρεύειν τῇ στρατιᾷ τοῦ οὐρανοῦ Ac 7:42. God, the All-Gracious One, is the subject of the extraordinary (s. lit. on διδαχὴ 2) expression εἰς ὃν παρεδόθητε τύπον διδαχῆς=τῷ τύπῳ δ. εἰς ὃν π. (obedient) to the form of teaching, for the learning of which you

were given over i.e. by God Ro 6:17 (cf. the inscr. fr. Transjordan in Nabataean times NGG Phil.-hist. Kl. Fachgr. V n.s. I, 1, '36, p. 3, 1 Abedrapsas thanks his paternal god: παρεδόθην εἰς μάθησιν τέχνης='I was apprenticed to learn a trade'. AFridrichsen, Con. Neot. 7, '42, 6-8; FWBeare, NTS 5, '59, 206-10; UBorse, BZ 12, '68, 95-103; FWDanker, FWGingrich-Festschr., '72, 94).

2. give over, commend, commit w. dat. (cf. PFlor. 309, 5 σιωπῇ παραδ. 'hand over to forgetfulness') παραδίδοσθαι τῇ χάριτι τοῦ κυρίου ὑπό τινος be commended by someone to the grace of the Lord Ac 15:40. Ἀντιόχεια, ὅθεν ἦσαν παραδεδομένοι τῇ χάριτι τοῦ θεοῦ εἰς τὸ ἔργον from which (city they had gone out) commended to the grace of God for the work 14:26. —παρεδίδου τῷ κρίνοντι he committed his cause to the one who judges 1 Pt 2:23.

3. of oral or written tradition hand down, pass on, transmit, relate, teach (Theognis 1, 28f passes on what he himself learned as παῖς, ἀπὸ τῶν ἀγαθῶν; Pla., Phil. 16C, Ep. 12 p. 359D μῦθον; Demosth. 23, 65; Polyb. 7, 1, 1; 10, 28, 3; Diod. S. 12, 13, 2 π. τινί τι pass on someth. to future generations εἰς ἅπαντα τὸν αἰῶνα; Plut., Nic. 1, 5; Herm. Wr. 13, 15; Jos., C. Ap. 1, 60τὴν κατὰ νόμους παραδεδομένην εὐσέβειαν; PMagd. 33, 5 of a report to the police concerning the facts in a case) Lk 1:2. παραδόσεις Mk 7:13 (of the tradition of the Pharisees, as Jos., Ant. 13, 297;

cf. the rabbinic term **תורה** Cor 11:2. ἔθη Ac 6:14. ὁ ἡμῖν παραδοθεὶς λόγος the teaching handed down to us Pol 7:2. ἡ παραδοθεῖσα αὐτοῖς ἀγία ἐντολή 2 Pt 2:21. ἡ παραδοθεῖσα τοῖς ἀγίοις πίστις Jd 3. τὰ παραδοθέντα (Philo, Fuga 200) Dg 11:1. παρεδίδοσαν αὐτοῖς φυλάσσειν τὰ δόγματα they handed down to them the decisions to observe Ac 16:4.—(In contrast to παραλαμβάνειν [the same contrast in Diod. S. 1, 91, 4; 3, 65, 6; 5, 2, 3; PHermopol. 119 III, 22; BGU 1018, 24; PThéad. 8, 25]) pass on 1 Cor 11:23a; 15:3; Epil Mosq 1. W. a connotation of wonder and mystery (of mysteries and ceremonies: Theo Smyrn., Expos. Rer. Math. p. 14 Hiller τελετὰς παραδιδόναι; Diod. S. 5, 48, 4 μυστηρίων τελετὴ παραδοθεῖσα; Strabo 10, 3, 7; Wsd 14:15 μυστήρια καὶ τελετὰς. Cf. Herm. Wr. 13, 1 παλιγγενεσίαν; PGM 4, 475) πάντα (πᾶς 2αδ) μοι παρεδόθη ὑπὸ τ. πατρός μου Mt 11:27; Lk 10:22 (cf. Herm. Wr. 1, 32 πάτερ. . . παρέδωκας αὐτῷ [ὁ σὸς ἄνθρωπος is meant] τὴν πᾶσαν ἐξουσίαν; in Vett. Val. 221, 23 astrology is ὑπὸ θεοῦ παραδεδομένη τ. ἀνθρώποις.—For lit. on the saying of Jesus s. under υἱός 2b).—S. on παράδοσις, end.

4. allow, permit (Hdt. 5, 67; 7, 18 [subj. ὁ θεός]; X., An. 6, 6, 34 [οἱ θεοί]; Isocr. 5, 118 [οἱ καιροί]; Polyb. 22, 24, 9 τῆς ὥρας παραδιδούσης) ὅταν παραδοῖ ὁ καρπός when the (condition of the) crop permits Mk 4:29.—On the whole word: WPopkes, Christus Traditus, '67. M-M. **

Arndt, W., Gingrich, F. W., Danker, F. W., & Bauer, W. (1979). A Greek-English lexicon of the New Testament and other early Christian literature: A translation and adaption of the fourth revised and augmented edition of Walter Bauer's Griechisch-deutsches Wörterbuch zu den Schrift en des Neuen Testaments und der ubrigen urchristlichen Literatur (614-615). Chicago: University of Chicago Press.

V. 17 suggests that the apostles were the source of the faith delivered. See Wallace, 436.

“The faith” refers to a body of truth – specifically the Gospel (Gal. 1:23; Eph. 4:5; Col. 1:23; 1 Tim. 3:9, 4:1, 6:10, 12, 21; 2 Tim. 3:8, 4:7; cf. Acts 6:7, 13:8).

Titus 1:1 PAUL, a bond-servant of God, and an apostle of Jesus Christ, for the faith of those chosen of God and the knowledge of the truth which is according to godliness,

3 John 4 I have no greater joy than this, to hear of my children walking in the truth.

Verse 20 Jude returns to this theme (faith as a body of truth).

ἄπαξ – cf. 1 Peter 3:18 (my notes on that verse). Word is also used again in v. 5. There is no new revelation as it relates to the truth of Scripture and the faith of the church. The body of truth that we call the gospel has been once for all, finally, unabridgedly, handed down. No new revelation, no new church dogma, can change the essence of the Gospel: Christ slain for sinners; sola fide, gratia.

Luther:

“ . . . we have learned that no one can become righteous or be justified by his own works, but alone through faith in Christ; also, that he must rely upon the work of Christ, as his chief good and only support.” [291]

Why are the readers to be combatants for the faith? That answer is in v. 4.

4 EXEGESIS

GREEK TEXT:

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

παρεισέδυσαν (παρεισδύω = to slip in stealthily, to sneak in || Verb: Aorist Active Indicative, Third Person Plural).

γάρ τινες (τις = certain || Adjective: Masculine Nominative Plural).

ἄνθρωποι (ἄνθρωπος || Masculine Nominative Plural).

οἱ (Definite Article: Nominative Masculine Plural).

πάλαι (πάλαι = long ago, formerly || Adverb). Not necessarily “long ago” as in time (cf. use in Mark 15:44).

προγεγραμμένοι (προγραφῶ = to portray publically, to write beforehand || Participle: Masculine Nominative Plural, Perfect Passive).

εἰς τοῦτο (οὗτος || Demonstrative Pronoun: Neuter Accusative Singular).

τὸ κρίμα (κρίμα || Noun: Neuter Accusative Singular).

ἀσεβεῖς, (ἀσεβῆς || Masculine Nominative Plural).

τὴν (Def. Article: Feminine Accusative Singular).

τοῦ θεοῦ (Masculine Genitive Singular).

ἡμῶν (ἐγώ || First Person Independent Personal Pronoun: Genitive Plural).

χάριτα (χαρίς || Feminine Accusative Singular).

μετατιθέντες (μετατιθημι = to transfer, change || Participle: Masculine Nominative Plural, Present Active).

εἰς ἀσέλγειαν (ἀσέλγεια = licentiousness || Noun: Feminine Accusative Singular).

καὶ τὸν μόνον (μονός || Adjective).

δεσπότην (δεσποτής || Noun: Masculine Accusative Singular).

καὶ κύριον (Noun: Masculine Accusative Singular).

ἡμῶν (ἐγώ || First Person Independent Personal Pronoun: Genitive Plural).

Ἰησοῦν Χριστὸν (Noun: Masculine Accusative Singular).

ἀρνούμενοι. (ἀρνεομαι = to disown, deny || Participle: Masculine Nominative Plural, Present Middle/Passive).

ENGLISH TRANSLATION:

For certain men have slipped in, those whose judgment was written about long ago, ungodly [men] who turn the grace of our God into licentiousness and deny our only Master and Lord, Jesus Christ.

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

For certain men have slipped in, (παρεισέδυσαν γάρ τινες ἄνθρωποι,)

Note the use of γάρ.

The entire phrase is derogatory. “certain people creeping in” (certain creepy people!). “These people” (v. 8/10); simply “these” by v. 12,16,19.

ἄνθρωποι = men, generally. However, most contemporary English translations render this “persons” to avoid a gender specific application. Men, as a gender, are not the only trouble-makers in the church. Cf. notorious founders of cults who were women. In the NT it seems that there are certain characteristics that follow along gender lines when it comes to causing problems in the church. Men have traditionally been the teachers within the church, so false doctrine is often seen as a male-driven problem. Women are often accused of being gossips (but men are not immune as we know). The very name “devil” means “slanderer.”

παρεισδύω (παρα, beside; + εις, in; +δύω, to sink, plunge). “To slip in secretly as by a side entrance.” [ATR] They come in by stealth. Cf. Gal. 2:3-5; 2 Peter 2:1.

They may have slipped in unnoticed by the church, but they were not unnoticed by God.

those whose judgment was written about long ago, (οἱ πάλαι προγεγραμμένοι εἰς τοῦτο τὸ κρίμα,)

προγεγραμμένοι (προγράφω = to portray publically, to write beforehand || Participle: Masculine Nominative Plural, Perfect Passive).

προγράφω 1 aor. προέγραψα. Pass.: 2 aor. προεγράφη; pf. ptc. προγεγραμμένος (Aristoph., Thu.+; inscr., pap., LXX, Joseph.).

1. write before (hand)—a. in the same document in which the word is found (so oft. pap.) καθὼς προέγραψα as I have written above Eph 3:3 (Inscr. v. Sinuri no. 46, 17 LRobert '45 καθότι προέγραπται). τὰ προγεγραμμένα what I have written above (PPetr. III p. 179 [III BC]; BGU 1107, 30; 1131, 55 al.) Hv 4, 3, 6. ὁ προγεγραμμένος, τὸ προγεγραμμένον the person or thing mentioned above (POxford [ed. EPWegener '42] 8, 13 [104/5 AD] ὁ πρ. μου ἀνὴρ; 10, 10; 16) τὰ προγεγραμμένα πρόσωπα the persons mentioned above IMg 6:1 (cf. also Da 3:3). τὸ πρ. (ἀντίγραφον) the afore-mentioned copy MPol 22:3.

b. What is written before, is found in an older document (by another author, as well; cf. Ps.-Clem., Hom. p. 12, 31 Lag.) ὅσα προεγράφη what was written in earlier times (in the γραφή) Ro 15:4.—εἶς τι mark out, designate for someth. (Appian, Bell. Civ. 4, 1 §2 τ. ἐχθροὺς ἐς θάνατον πρ.) of false teachers: οἱ πάλαι προγεγραμμένοι εἰς τοῦτο τὸ κρίμα who for a long time have been marked out (or written about) for this judgment (described in what follows) Jd 4. 2. show forth or portray publicly, proclaim or placard in public (γράφω=‘draw, paint’ Hdt., Aristoph.+; here and there in Pla.; Jos., C. Ap. 2, 252; PGM 2, 47; 36, 265.—PGM 2, 60 προγράφω of a figure ‘drawn above’) οἷς κατ’ ὀφθαλμοὺς Ἰ. Χρ. προεγράφη ἐσταυρωμένος before whose eyes Jesus Christ was portrayed on the cross Gal 3:1 (many would prefer to transl. placard publicly, set forth in a public proclamation so that all may read: Aristoph., Demosth.+; Plut., Demetr. 46, 10, Mor. 408D; IG X 4, 24; PFlor. 99, 11).—GSchrenk, TW I 771f. M-M.*

Arndt, W., Gingrich, F. W., Danker, F. W., & Bauer, W. (1979). A Greek-English lexicon of the New Testament and other early Christian literature : A translation and adaption of the fourth revised and augmented edition of Walter Bauer's Griechisch-deutsches Wörterbuch zu den Schrift en des Neuen Testaments und der ubrigen urchristlichen Literatur (704). Chicago: University of Chicago Press.

ESV – For certain people have crept in unnoticed who long ago were designated for this condemnation . . .

NASB – For certain persons have crept in unnoticed, those who were long beforehand marked out for this condemnation . . .

NIV – For certain individuals whose condemnation was written about long ago have secretly slipped in among you. . . .

KJV – For there are certain men crept in unawares, who were before of old ordained to this condemnation . . .

HCSB For some men, who were designated for this judgment long ago, have come in by stealth . . .

Issues related to what Jude means here. Three options:

1) The judgment of the false teachers was written about in the heavenly books from before the foundation of the world. This is another way of saying that their destruction has been foreordained (Clement of Alexandria; Calvin). Cf. Prov. 16:4; 1 Peter 2:8. Concept of 'heavenly records' (book of life / death) common theme in Jewish and Christian circles, cf. Rev. 20:12. Note the confusion regarding the translation of προγεγραμμένοι.

2) Jude or another Christian leader (apostle?) had predicted their arrival and judgment in the recent past (cf. Acts 20:29-30; 1 Tim. 4:1-3; 2 Tim. 3:13). The adverb πάλαι (long ago, formerly) isn't limited to things that happened "long ago" as in the far distant past (cf. use in Mark 15:44). Some who hold this view believe the prophecy to be what Peter wrote in 2 Peter 2:1 ff. However, this assumes that Jude borrowed from Peter, not vice-versa.

3) The judgment was recorded in some form/s of ancient Jewish prophecy. "In the light of Jude's use of scriptural and extacanonical literature, including the prophecy of Enoch from *1 Enoch*, in the rest of the book, this identification is surely the most likely. Thus this charge that their condemnation was written about in Jewish prophecy will clarify itself as we continue to read the letter." [Davids, 44]

The most plausible interpretation of Jude 4 is that the author has in mind ancient Jewish prophecies found in the Scriptures, for these are the examples that he proceeds to list in vv. 5-7,11. Taken together, they demonstrate that, at least typologically, the judgment that befell certain people in ancient times points to similar judgment falling on those with similar failings in Jude's own day. These ancient prophecies may, in Jude's mind, include prophetic words from *1 Enoch* (see commentary on Jude 14-16 below). [D.A. Carson, Commentay on NT use of the OT]

This fits the use of the same word by Paul in Romans 15:4:

For whatever was written in earlier times was written for our instruction, that through perseverance and the encouragement of the Scriptures we might have hope.

They will be judged. The following clause tells us why.

ungodly [men] who turn the grace of our God into licentiousness and deny our only Master and Lord, Jesus Christ. (ἀσεβεῖς, τὴν τοῦ θεοῦ ἡμῶν χάριτα μετατιθέντες εἰς ἀσέλγειαν καὶ τὸν μόνον δεσπότην καὶ κύριον ἡμῶν Ἰησοῦν Χριστὸν ἀρνούμενοι.)

1) They are ungodly; 2) They pervert grace; 3) They deny the Lordship of Christ. This verse functions as a preview of what follows in vv. 5-16.

ἄσεβεῖς, (ἄσεβης || Masculine Nominative Plural). One can be religious and yet be ungodly. At its base level, this word refers to someone who lives as if God doesn't exist. From the atheist, to the agnostic, to the apathetic. Psa. 1:1, 37:38, 51:13; Prov. 1:32; Rom. 1:18; 2 Peter 2:5-6, 3:7. 3 forms of the same word (Verb, Noun, Adjective) are used in v. 15. Used again in v. 18 as an adjective (ungodly lusts).

μετατιθέντες (μετατιθημι = to transfer, change || Participle: Masculine Nominative Plural, Present Active).

εἰς ἀσέλγειαν (ἀσέλγεια = licentiousness || Noun: Feminine Accusative Singular).

This word is often used of sexual sin (Rom. 13:13; 2 Cor. 12:21; Gal. 5:19; Eph. 4:19, but also gross depravity or wickedness (Mark 7:22; 1 Peter 4:3; 2 Peter 2:2,7,18). The context of this letter, and the parallel to 2 Peter, indicates sexual sin.

I say this because some ungodly people have wormed their way into your churches, saying that God's marvelous grace allows us to live immoral lives. [New Living Translation (3rd ed.)]

δεσπότην (δεσποτης || Noun: Masculine Accusative Singular). Cf. 2 Peter 2:1.
καὶ κύριον (Noun: Masculine Accusative Singular).

KJV . . . denying the only Lord God, and our Lord Jesus Christ.

“The reading in TR, poorly attested, is probably an attempt to avoid calling Jesus δεσποτην ('Master'), when this title is usually ascribed to God (Luke 2:29; Acts 4:24; Rev. 6:10). Hence θεος ('God') was appended to δεσποτην. However, 2 Peter 2:1, a parallel passage, identifies the redeemer, Jesus Christ, as the δεσποτην.” [Comfort, 801]

Sharp's Rule – one article governs the nouns (τὸν μόνον δεσπότην καὶ κύριον ἡμῶν Ἰησοῦν Χριστὸν) – as in 2 Peter 1:1 – here indicating that Jesus Christ is both Master and Lord (cf. Wallace 270-90, esp. 276). Note Josephus, Ant. 18.23.

Issue of Christ's Lordship and “Lordship salvation.” While some within the L.S. camp may have clouded the doctrine of justification, I know of no other salvation in the NT (Bible) than that which is connected to Christ's Lordship. He is Lord = He is God; He is Lord = He is Sov.; He is Lord = He is Master. If he's my Master and my God then I am His slave (cf. v. 1a).

The perversion of grace is tantamount to a denial of the author of grace, Jesus Christ. Note those who claim it's what you profess that saves you, or indicates that you are saved.

ἄρνούμενοι. (ἄρνεομαι = to disown, deny || Participle: Masculine Nominative Plural, Present Middle/Passive).

Titus 1:16. Cf. Rom. 6:1 ff.

When people don't obey someone – even if they call that person “Lord” or “Master” – they deny their profession with their conduct.

Luke 6:46–49 46 “And why do you call Me, ‘Lord, Lord,’ and do not do what I say?⁴⁷ “Everyone who comes to Me, and hears My words, and acts upon them, I will show you whom he is like:⁴⁸ he is like a man building a house, who dug deep and laid a foundation upon the rock; and when a flood rose, the torrent burst against that house and could not shake it, because it had been well built.⁴⁹ “But the one who has heard, and has not acted accordingly, is like a man who built a house upon the ground without any foundation; and the torrent burst against it and immediately it collapsed, and the ruin of that house was great.”

Matthew 7:21–23 21 “Not everyone who says to Me, ‘Lord, Lord,’ will enter the kingdom of heaven; but he who does the will of My Father who is in heaven.²² “Many will say to Me on that day, ‘Lord, Lord, did we not prophesy in Your name, and in Your name cast out demons, and in Your name perform many miracles?’²³ “And then I will declare to them, ‘I never knew you; DEPART FROM ME, YOU WHO PRACTICE LAWLESSNESS.’

John 14:15, 21 15 “If you love Me, you will keep My commandments. 21 “He who has My commandments and keeps them, he it is who loves Me; and he who loves Me shall be loved by My Father, and I will love him, and will disclose Myself to him.”

Cf. Matt 21:28-33.

Antinomian coined by Luther. Luther had a friend and fellow co-laborer by the name of Johannes Agricola (1494-1566). After a seemingly solid start in the work of reform, Agricola went astray with grace, teaching that, “Are you steeped in sin, an adulterer or a thief? If you believe you are in salvation.” After hearing that, Luther denounced him as an 'antinomian.'

Lesson for us is that it's easy to presume upon grace. That's not necessarily bad – there's a difference between having God's great grace as a presupposition for living. It's another thing to take it for granted.