

Exegetical Notes for Jude 5-16

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 (tense, voice, mood, person, number):

ποιμάνατε (ποιμαίνω = to tend, shepherd || Verb: Aorist Active Imperative, 2P).
ἀποκαλύπτεσθαι (ἀποκαλύπτω = to reveal, disclose || Verb: Present Passive Infinitive).

Nouns (gender, case, number):

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

Participles (gender, case, number, tense, voice):

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

Adjectives (gender, case, number):

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

Pronouns (person, case, number):

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

* See passage outline

TRANSLATION, OUTLINE AND CENTRAL PROPOSITION

GREEK TEXT:

5 Ὑπομνήσαι δὲ ὑμᾶς βούλομαι, εἰδότας [ὑμᾶς] πάντα ὅτι [ὁ] κύριος ἅπαξ λαὸν ἐκ γῆς Αἰγύπτου σώσας τὸ δεύτερον τοὺς μὴ πιστεύσαντας ἀπόλεσεν, 6 ἀγγέλους τε τοὺς μὴ τηρήσαντας τὴν ἑαυτῶν ἀρχὴν ἀλλὰ ἀπολιπόντας τὸ ἴδιον οἰκητήριον εἰς κρίσιν μεγάλης ἡμέρας δεσμοῖς αἰδίοις ὑπὸ ζόφον τετήρηκεν, 7 ὡς Σόδομα καὶ Γόμορρα καὶ αἱ περὶ αὐτὰς πόλεις τὸν ὅμοιον τρόπον τούτοις ἐκπορνεύσασαι καὶ ἀπελθοῦσαι ὀπίσω σαρκὸς ἐτέρας, πρόκειται δεῖγμα πυρὸς αἰωνίου δίκην ὑπέχουσαι. 8 Ὅμοίως μέντοι καὶ οὗτοι ἐνυπνιαζόμενοι σάρκα μὲν μιαίνουσιν κυριότητα δὲ ἀθετοῦσιν δόξας δὲ βλασφημοῦσιν. 9 Ὁ δὲ Μιχαὴλ ὁ ἀρχάγγελος, ὅτε τῷ διαβόλῳ διακρινόμενος διελέγετο περὶ τοῦ Μωϋσέως σώματος, οὐκ ἐτόλμησεν κρίσιν ἐπενεγκεῖν βλασφημίας ἀλλὰ εἶπεν· ἐπιτιμήσαι σοι κύριος. 10 Οὗτοι δὲ ὅσα μὲν οὐκ οἶδασιν βλασφημοῦσιν, ὅσα δὲ φυσικῶς ὡς τὰ ἄλογα ζῷα ἐπίστανται, ἐν τούτοις φθείρονται. 11 οὐαὶ αὐτοῖς, ὅτι τῇ ὁδῷ τοῦ Κάιν ἐπορεύθησαν καὶ τῇ πλάνῃ τοῦ Βαλαὰμ μισθοῦ ἐξεχύθησαν καὶ τῇ ἀντιλογίᾳ τοῦ Κόρε ἀπόλωντο. 12 Οὗτοί εἰσιν οἱ ἐν ταῖς ἀγάπαις ὑμῶν σπιλάδες συννεωχούμενοι ἀφόβως, ἑαυτοὺς ποιμαίνοντες, νεφέλαι ἄνυδροι ὑπὸ ἀνέμων παραφερόμεναι, δένδρα φθινοπωρινὰ ἄκαρπα δις ἀποθανόντα ἐκριζωθέντα, 13 κύματα ἄγρια θαλάσσης ἐπαφρίζοντα τὰς ἑαυτῶν αἰσχύνας, ἀστέρες πλανῆται οἷς ὁ ζόφος τοῦ σκότους εἰς αἰῶνα τετήρηται. 14 Προεφήτευσεν δὲ καὶ τούτοις ἔβδομος ἀπὸ Ἀδὰμ Ἐνὼχ λέγων· ἰδοὺ ἦλθεν κύριος ἐν ἀγίαις μυριάσιν αὐτοῦ 15 ποιῆσαι κρίσιν κατὰ πάντων καὶ ἐλέγξει πᾶσαν ψυχὴν περὶ πάντων τῶν ἔργων ἀσεβείας αὐτῶν ὧν ἠσέβησαν καὶ περὶ πάντων τῶν σκληρῶν ὧν ἐλάλησαν κατ' αὐτοῦ ἁμαρτωλοὶ ἀσεβεῖς. 16 Οὗτοί εἰσιν γογγυσταὶ μεμψίμοιροι κατὰ τὰς ἐπιθυμίας ἑαυτῶν πορευόμενοι, καὶ τὸ στόμα αὐτῶν λαλεῖ ὑπέρογκα, θαυμάζοντες πρόσωπα ὠφελείας χάριν.

ENGLISH TRANSLATION:

5 Now I wish to remind you, although you know all things, that the Lord having once saved a people out of Egypt, subsequently destroyed those who did not believe. 6 And the angels who did not keep their own domain, but deserted their proper abode, He has kept in eternal bonds under darkness for the judgment of the great day. 7 Just as Sodom and Gomorrah, and those cities around them, in like manner as these, indulged in sexual immorality and went after strange flesh, are exhibited as an example in undergoing the punishment of eternal fire. 8 Yet in the same way, these men, also by dreaming, defile the flesh, and reject authority, and blaspheme majestic beings. 9 But Micheal the archangel, when he disputed with the Devil and argued about the body of Moses, did not dare to bring a reviling judgment, but said, “the Lord rebuke you!” 10 But these men revile all that they do not understand; and all that they know by instinct, like animals without reason, by these things they are destroyed. 11 Woe to them! For they have gone the way of Cain and for wages they have abandoned themselves to the error of Balaam and have perished in the rebellion of Kora. 12 These are those who are reefs in your love [feasts] when they feast with you without fear, caring for themselves; clouds without water, carried away by winds, autumn trees without fruit, twice dead, uprooted; 13 wild waves of

the sea, casting up their own shame like foam, wandering stars for whom the black darkness has been reserved forever. 14 And it was also about these men that Enoch prophesied in the seventh [generation] from Adam, saying: “Behold, the Lord came with ten thousand of His holy ones, 15 to execute judgment upon every soul, and to convict all the ungodly of all of their ungodly deeds which they have done in an ungodly way, and of all the harsh things ungodly sinners have spoken against Him.” 16 These are grumblers, finding fault, following after their own lusts; and they speak arrogantly, flattering others for the sake of gaining an advantage.

PASSAGE OUTLINE:

I. They cannot escape judgment (vv. 5-7)

A. Three examples from the past

1. Israel subsequent to the Exodus (v. 5)
 - a. Destroyed by God for their unbelief
2. Fallen angels who sinned (v. 6)
 - a. Imprisoned awaiting final judgment
3. Sodom and Gomorrah (v. 7)
 - a. Punished with a judgment of fire

B. Contemporary connection to the three examples (vv. 8-10)

1. Like Sodom and Gomorrah - they are sensually depraved (v. 8a)
2. Like Israel's unbelief – they reject authority (v. 8b)
3. Like fallen angels – they are mockers (v. 8c)
 - a. Example of Michael's dispute with the Devil (v. 9)

C. Summary statement (v. 10)

II. They are rebels against grace (v. 11)

A. Another Threefold Example

1. Cain
2. Balaam
3. Korah

III. They have infiltrated the church (vv. 12-13)

IV. They deny the Lord with their lives (vv. 14-16)

- A. Predicted (vv. 14-15)
- B. Particularized (v. 16)

- 1. They are complainers
- 2. They are faultfinders
- 3. They are self-centered
- 4. They are arrogant
- 5. They are flatterers

SERMON OUTLINE:

I. Certain Men who Face a Certain Judgment (vv. 5-10)

A. Three Reminders from History (vv. 5-7)

- 1. Reminder #1: Israel After Exodus (v. 5)
 - a. Destroyed by God for their Unbelief
- 2. Reminder #2: Immoral Angels (v. 6)
 - a. Imprisoned Awaiting final Judgment
- 3. Reminder #3: Immolated Cities (7)
 - a. Sodom and Gomorrah Destroyed

B. Application: History Repeats Itself (vv. 8-10)

- 1. Like Immolated Cities: The False Teachers are Sensually Depraved (v. 8a)
- 2. Like Israel – The False Teachers Reject Authority (v. 8b)
- 3. Like Immoral Angels – The False Teachers are Mockers (v. 8c-10)

II. Certain Men who are Rebels Against Grace (v. 11)

A. Second Threefold Example: Cain; Balaam; Korah

- 1. Pursued the Path of Cain (Gen. 4)
- 2. Participated in Balaam's Idolatry (Numbers 22)
- 3. Perished Korah's Disobedience

III. Certain Men who Have Infiltrated the Church (vv. 12-13)

IV. Certain Men who Deny the Lord with their Lives (vv. 14-16)

A. Predicted (vv. 14-15)

B. Particularized (v. 16)

1. They are complainers;
2. They are faultfinders;
3. They are self-centered;
4. They are arrogant;
5. They are flatterers

PASSAGE SUBJECT/THEME (what's the passage talking about): False teachers in the church

PASSAGE COMPLEMENT/THRUST (what's the passage saying about what it's talking about):
they can be identified and face a certain judgment

PASSAGE MAIN IDEA (central proposition of the text): Those who misrepresent the Gospel

CENTRAL PROPOSITION OF THE SERMON: ---

SERMONIC IDEA/TITLE: Dead Men Hanging (multiple parts)

HISTORICAL/CULTURAL/GRAMMATICAL CONTEXT

After stating the problem regarding the godless people, Jude proceeds to give three examples from the Old Testament of how God deals with those who turn away from him in rebellion and indulge in wickedness. These examples are: the unbelieving Israelites in the desert (verse 5), the rebellious angels (verse 6), and the cities of Sodom and Gomorrah (verse 7). Jude's aim is twofold: he wants to affirm again that the godless people will incur punishment from God, and he wants to warn his readers that they will also receive the same punishment if they follow their bad example. [Arichea, D. C., & Hatton, H. (1993). A handbook on the letter from Jude and the second letter from Peter. UBS Handbook Series (20). New York: United Bible Societies.]

Verse 5-16 form the body of the letter, expanding upon what was said in v. 4.

Out of verse 4 come four descriptive ideas that come out of verse 4:

1. They have infiltrated the church
2. They cannot escape judgment
3. They are rebels against grace
4. They deny the Lord with their lives

These four ideas can serve as an outline for vv. 5-16:

I. They cannot escape judgment (vv. 5-7)

A. Three examples from the past

1. Israel subsequent to the Exodus (v. 5)
 - a. Destroyed by God for their unbelief
2. Fallen angels who sinned (v. 6)
 - a. Imprisoned awaiting final judgment
3. Sodom and Gomorrah (v. 7)
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B. Contemporary connection to the three examples (vv. 8-10)

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 - a. Example of Michael's dispute with the Devil (v. 9)

C. Summary statement (v. 10)

II. They are rebels against grace (v. 11)

A. Another Threefold Example

1. Cain
2. Balaam

3. Korah

II. They have infiltrated the church (vv. 12-13)

IV. They deny the Lord with their lives (vv. 14-16)

A. Predicted (vv. 14-15)

B. Particularized (v. 16)

1. They are complainers
2. They are faultfinders
3. They are self-centered
4. They are arrogant
5. They are flatterers

There is an inclusio of judgment (vv. 5-7 with vv. 14-16).

Notes on Jude's use of Enoch in v. 14:

My Introduction notes on the question of Enoch:

Jude's use of Apocryphal books. Jude alone cites a Jewish apocryphal book, 1 Enoch. Verse 14 is nearly a direct quote of 1 Enoch 1:9. Jude assumes his readers are familiar with the book (lend to the idea that they were at least partially Jewish). The word Jude uses in v. 14, is only used once in citing the Old Testament and the Jews didn't consider the Apocryphal works canonical anyways. They were used and edifying (even the KJV originally had the Apocrypha in it and the Reformers believed them to be helpful).

1 Enoch was traditionally ascribed to Enoch, the great-grandfather of Noah. It is not part of the biblical canon as used by Jews. The only segment of the Christian church that considers it part of the canon is the Ethiopian Orthodox and Eritrean Orthodox Churches (both in Africa). Enoch was probably written between 300 and 100 BC.

This has been a point of stumbling for Christians t/o history, even today. Tertullian maintained that Enoch was of the canon. Jerome (who rejected the Apocrypha) states that the problems arise from Jude's use of the book in an authoritative way (which is why Jude was of later acceptance). Others have said that Jude is citing an oral tradition that lies behind the book (which would have to be the case if Enoch was written in the 4th c. BC).

No difficulties if Jude isn't citing Enoch as Scripture. "He seems rather to be recognizing that what Enoch had said has turned out to be a true prophecy in view of the ungodly conduct of these false teachers. . . . [I]t is clear that Jude regards the words he cites as inveterate with some authority, although this need give no indication of what he thought of the rest of the book." [Guthrie, 915-16]

Jude doesn't view Enoch as Sacred Scripture, but he does view it as important (weighty / having a degree of authority). Christians do the same, from confessions of faith (WCF, LBCF) to weighty books written on the Christian life. Even preaching has aspects which are extra-biblical (or else we would just read the Scriptures and not comment and apply them), though none ought be unbiblical. Problem w/the citing of the pseudepigrapha is that there's no parallel in the canonical writings.

However,

Paul refers to a rabbinical midrash in 1 Corinthains 10:54, a heathen poet in his speech at Athens (Acts 17:28), and names the magicians who withstood Pharaoh as Jannes and Jambres (2 Tim. 3:8), evidently drawn from some non-canonical source, but his epistles are not for that reason regarded as of inferior value as inspired literature. [Guthrie, 916]

Jude also alludes to the pseudepigraphal work, the Assumption of Moses. But we have no extant original text of this work. Clement, Origen, and Didymus all assumed that Jude used a book by that name. He may be citing a traditional story which became the basis of the apocryphal book.

Jude's use of the Greek language has been characterized by Chase: "The writer's Greek is a strong and weighty weapon over which, however, he has not a ready command." [cited by Guthrie, 925]

Along with 2 Peter, Jude is considered by scholars to be the most neglected of NT books. "The dark corner of the NT."

My Introductory Sermon Notes on Jude's Use of Enoch

1. The big issue.... Jude cites a Jewish apocryphal book, 1 Enoch

a. Verse 14 is nearly a direct quote of 1 Enoch 1:9

(1) When I say "apocryphal" I don't mean the Christian Apocrypha

For simplicity sake, t/Xn apocrypha are those books that were accepted into t/Biblical canon by RC's in t/16th c.

They were used by Protestants, included in Bibles such as t/1611 KJV as a sort of appendix. They were useful to read, were informational, could be edifying. Were genuine historic writings, but not Sacred Scrip.

There were other writings outside of that Apocrypha that were considered apocryphal. Secondary apocrypha (sometimes called pseudepigrapha).

(2) That's where the book of Enoch falls

Was traditionally ascribed to THE Enoch of t/OT (great-grandfather of Noah).

Jews never accepted t/BOE as part of Sacred Scripture.

T/only segment of t/ “Xn” CH (broadly defined) that considers Enoch as genuine is t/Ethiopian Orthodox & Eritrean Orthodox CHs (both in Africa).

That Jude cites this book, as well as another “Assumption of Moses” (look at that later) has been a point of stumbling for Xns t/o history. Going back to t/ECF's and those who followed them. Tertullian (d. 220) believed that Enoch should be part of t/Bible.

Jerome whose Latin Vulgate was t/Bible in t/CH for 1000 yrs. rejected all of t/Apocryphal writings, but not Jude (though he did have issue with Jude's use of Enoch).

Certainly Jude assumes his readers are familiar with the book (lend to the idea that they were at least partially Jewish).

But note v. 14

. . . Enoch, in the seventh generation from Adam, prophesied, saying, “Behold, the Lord came with many thousands of His holy ones,

That word for “prophesied” is only used 1 time in t/NT of t/OT. Not a normal word for OT prophecy.

No difficulties if Jude isn't citing Enoch as Scripture (which he isn't).

Donald Guthrie, in his *New Testament Introduction*, writes that ==>

“He seems rather to be recognizing that what Enoch had said has turned out to be a true prophecy in view of the ungodly conduct of these false teachers. . . . [I]t is clear that Jude regards the words he cites as invested with some authority, although this need give no indication of what he thought of the rest of the book.” [915-16]

Jude doesn't view Enoch as Sacred Scripture, but he does view it as important.

Since he was inspired by God to use it, what he uses is inspired, even if t/orig. writing was not.

Not w/o precedent.

TAP appears to be references a rabbinical midrash (Jewish commentary on t/Law) in 1 Corinthians 10:4.

He also cites a Greek poet in his speech at Athens (Acts 17:28)

Names t/magicians who withstood Pharaoh during t/Exodus as “Jannes and Jambres” (2 Tim. 3:8), which may have been drawn from some outside source.

2. Jude has been universally accepted by the churches as authentic

Genuine stamp of God upon it.

Traces of this letter in t/writings of Clement of Rome (d. 1st c.), Polycarp (d. 2d c. and was a disciple of John), & in t/Didache (2d c.)

It is quoted by Tertullian and Clement of Alexandria.

CHs in Rome, Africa & Egypt were using t/BOJ with wide acceptance by t/year AD 200.

It's included in 1 of t/earliest lists of NT books, The Muratorian Canon (2d to early 3d c.)

Difference Between the Pseudepigrapha and Apocrypha

Apocrypha and the Pseudepigrapha: Jewish writings from the Second Temple Period which were excluded from the Hebrew canon.

The Apocrypha (Gk, "hidden books") are non-canonical Jewish writings included in the Latin Vulgate and Septuagint Old Testaments. They were later adopted as part of the canon by Roman Catholic and Orthodox churches (the number is fixed).

The Pseudepigrapha (Gk. "falsely attributed") is a title given to Jewish writings of the same period attributed to authors who did not actually write them. (Eg. Adam, Noah, Enoch, Abraham, Moses, Elijah, Ezekiel, Baruch, and Jeremiah). The Pseudepigrapha resemble the Apocrypha in general character, yet were not included in the Bible, Apocrypha, or rabbinic literature.

These give insight into Jewish thought during the period between the end of biblical writing (400 BC).

Major Apocryphal books (include those not generally accepted): Tobit; Judith; Additions to the Book of Esther; Wisdom of Solomon; Ecclesiasticus (Wisdom of Joshua ben Sira); Baruch; The Letter of Jeremiah; The Additions to the Book of Daniel; The Prayer of Azariah and the Song of the Three Jews; Susanna; Bel and the Dragon; 1-4 Maccabees; 1-2 Esdras; Prayer of Manasseh; Psalm 151 (follows Psalm 150 in the Greek Bible);

Select List of Pseudepigrapha (with notes)

(taken from <http://www.jewishvirtuallibrary.org/jsource/Judaism/apocrypha.html>):

1. Apocalypse of Abraham: A Jewish writing presenting a vision seen by Abraham as well as legends about him. Surviving only in Old Church Slavonic, it was probably written in the second century C.E.

2. Books of Adam and Eve: A number of closely related versions of a writing dealing with the story of the protoplasts. All of these might derive from a Jewish source document, the language and date of which are unknown.
3. Apocalypse of Adam: An apparently Sethian gnostic revelation received by Adam and transmitted to Seth. Perhaps first or second century C.E. in date, it occurs in Nag Hammadi Codex 5.
4. Syriac Apocalypse of Baruch: An apocalypse written in the aftermath of the destruction of the Temple by the Romans, it is closely related to the Fourth Book of Ezra. Its chief subjects are the theological issues raised by the destruction.
5. Biblical Antiquities: Sometimes also called Pseudo-Philo, this is a biblical history from the creation to the monarchy and seems to have been written before the destruction of the Temple by the Romans.
6. Book of Enoch: A compendium of five Jewish apocalypses all of which were composed before the destruction of the Second Temple. These come from diverse periods and social sects, the oldest being the first and third parts. The whole book is found only in Ethiopic, but parts of it have been discovered in Greek and in the original Aramaic from Qumran.
7. Book of the Secrets of Enoch: (2 Enoch or Slavonic Enoch). A Jewish apocalypse from the time before the destruction of the Temple, relating Enoch's ascent to the heavens and the revelations received by him there, as well as the history of the antediluvian generations.
8. Fourth Book of Ezra (2 Esdras): An apocalypse written after the destruction of the Second Temple, probably between 95 and 100 C.E. It deals with the theological problems that arose from the destruction of the Temple.
9. Books of Giants: A writing associated with the Enoch cycle, relating the deeds of the giants who were born of the union of the "sons of God and human women" (Genesis 6:1-4). It is known from fragments found at Qumran and was written before 100 B.C.E.
10. Book of Jubilees: A retelling and expansion of the biblical history from the Creation to Moses. It was originally written in Hebrew early in the second century B.C.E.
11. Lives of the Prophets: A collection of biographical notes relating details of the lives and deeds of various prophets. It was circulated widely among Christians and probably reflects Jewish sources. Written in the early centuries C.E.
12. Fourth Book of Maccabees: A book written in Greek by a Hellenized Jew to show the rule of reason over the passions. The martyrs of the Maccabean revolt serve as his chief examples.
13. Testament of Moses (Assumption of Moses): This writing relates Moses' last charge to Joshua. Its present form dates from early in the first century C.E. It contains much important eschatological teaching.
14. Sibylline Oracles: Collection of oracles fabricated by Jewish and Christian propagandists in the early centuries C.E. They were attributed to the Sibyl, a pagan prophetess.
15. Testament of Solomon: A Greek work, Christian in its present form, containing extensive legendary and magical traditions associated with Solomon.

16. Testaments of the Twelve Patriarchs: A work listing the last wills and testaments of the twelve sons of Jacob. It survives in Greek in a Christian form but clearly contains many older, Jewish sectarian sources. It is important for the study of Jewish ethical and eschatological teaching.
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5 EXEGESIS

GREEK TEXT:

Ἵπομνησαι δὲ ὑμᾶς βούλομαι, εἰδότας [ὑμᾶς] πάντα ὅτι [ὁ] κύριος ἅπαξ λαὸν ἐκ γῆς Αἰγύπτου σώσας τὸ δεύτερον τοὺς μὴ πιστεύσαντας ἀπόλεσεν,

Ἵπομνησαι (ὑπομνησκω = to remind || Verb: Aorist Active Infinitive).

δὲ ὑμᾶς (συ || Second Person Independent Personal Pronoun: Accusative Plural).

βούλομαι (Verb: Present Middle/Passive Indicative, 1S).

εἰδότας (οἶδα || Participle: Masculine Accusative Plural, Perfect Active). Concessive (“although”) or Temporal (“while”).

[ὑμᾶς] (συ || Second Person Independent Personal Pronoun: Accusative Plural).

πάντα (Adjective: Neuter Accusative Plural).

ὅτι [ὁ] κύριος (Noun: Masculine Nominative Singular). Note the textual variant that reads Ἰησοῦς rather than κύριος.

ἅπαξ (Adverb).

λαὸν (Noun: Masculine Accusative Singular).

ἐκ γῆς (Noun: Feminine Genitive Singular).

Αἰγύπτου (Noun: Masculine Genitive Singular).

σώσας (Participle: Nominative Masculine Singular, Present Active).

τὸ δεύτερον (Adjective: Neuter Accusative Singular).

τοὺς (Definite Article: Masculine Accusative Plural).

μὴ πιστεύσαντας (Participle: Masculine Accusative Plural, Aorist Active).

ἀπόλεσεν (ἀπολυμι = to destroy || Verb: Aorist Active Indicative, 3S).

ENGLISH TRANSLATION:

Now I wish to remind you, although you know all things, that the Lord having once saved a people out of Egypt, subsequently destroyed those who did not believe.

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

Now I wish to remind you, although you know all things, (Ἵπομνησαι δὲ ὑμᾶς βούλομαι, εἰδότας [ὑμᾶς] πάντα)

Reminders . . . popular term in New Testament letters (as for example Rom 15:15; 1 Cor 11:2; 2 Thes 2:5; 2 Tim 2:8, 14; Titus 3:1; 2 Peter 1:12; Rev 3:3). Readers are reminded of the content of the Christian message; “in much the same way, Old Testament writers reminded their readers to keep on remembering God’s mighty acts and his commandments (as for example Num 15:39–40; Mal 4:4; and the whole book of Deuteronomy, which consists primarily of reminders).” [UBS]

The reminder here also applies to vv. 6-7.

Translation / textual issue related to **once for all** (ἅπαξ).

(NASB95) Now I desire to remind you, though you know all things **once for all**, that the Lord, after saving a people out of the land of Egypt, subsequently destroyed those who did not believe.

(ESV) Now I want to remind you, although you **once** fully knew it, that Jesus, who saved a people out of the land of Egypt, afterward destroyed those who did not believe.

(NIV) Though you already know all this, [ἅπαξ is left untranslated] I want to remind you that the Lord at one time delivered his people out of Egypt, but later destroyed those who did not believe.

(AV) I will therefore put you in remembrance, though ye **once** knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not.

(HCSB) Now I want to remind you, though you know all these things: The Lord **first** saved a people out of Egypt and later destroyed those who did not believe;

(RSV) Now I desire to remind you, though you were **once for all** fully informed, that he who saved a people out of the land of Egypt, afterward destroyed those who did not believe.

(NET) Now I desire to remind you (even though you have been fully informed of these facts **once for all**) that Jesus, having saved the people out of the land of Egypt, later destroyed those who did not believe.

Some texts place it after “Lord” with the parallel that He saved Israel out of Egypt the first time and destroyed them the second.

The textual evidence is divided (however, P72 lends support to placing it with the first clause, ειδοτος, favoring the reading adopted by the NASB. If that's the case, then the idea is that Jude's readers know once for all the things he's reminding them, even as the faith has been once for all delivered to the saints. That faith may be the foundation, but it's a foundation that must be revisited in our minds in order to rekindle our passions for truth.

However, UBS (and Metzger) follow placing it after κύριος:

“. . . the word did not seem to suit ειδοτος, and because the following τὸ δεύτερον appeared to call for a word like προτον, ἅπαξ was moved with the ὅτι-clause so as to qualify σώσας.

that the Lord having once saved a people out of Egypt, subsequently destroyed those who did not believe. (ὅτι [ὁ] κύριος ἅπαξ λαὸν ἐκ γῆς Αἰγύπτου σώσας τὸ δεύτερον τοὺς μὴ πιστεύσαντας ἀπώλεσεν,)

Note the textual variant that reads Ἰησοῦς rather than κύριος. Remarkable to say that “Jesus” delivered a people out of Egypt:

(NASB95) Now I desire to remind you, though you know all things once for all, that the Lord, after saving a people out of the land of Egypt, subsequently destroyed those who did not believe.

(ESV) Now I want to remind you, although you once fully knew it, that **Jesus**, who saved a people out of the land of Egypt, afterward destroyed those who did not believe.

(NIV) Though you already know all this, I want to remind you that the **Lord** at one time delivered his people out of Egypt, but later destroyed those who did not believe.

(AV) I will therefore put you in remembrance, though ye once knew this, how that the **Lord**, having saved the people out of the land of Egypt, afterward destroyed them that believed not.

(HCSB) Now I want to remind you, though you know all these things: The **Lord** first saved a people out of Egypt and later destroyed those who did not believe;

(RSV) Now I desire to remind you, though you were once for all fully informed, that **he** who saved a people out of the land of Egypt, afterward destroyed those who did not believe.

(NET) Now I desire to remind you (even though you have been fully informed of these facts once for all) that **Jesus**, having saved the people out of the land of Egypt, later destroyed those who did not believe.

Comfort feels Ἰησοῦς is the more accurate reading:

“In other words, from Jude's perspective it was Jesus, the I AM (see John 8:58) who was present with the Israelites and operative in their deliverance from Egypt. . . . Cf. 1 Cor. 10:4,9. . . . As such it should be accepted as the original reading (as it was by Eberhard Nestle . . . and F.F. Bruce . . .).”

Metzger's TC gives a committee rating of D on the reading of κύριος.

But the strongest MS support (see the additional note on v. 5) favors the reading "Jesus" (*Iesous*) with a few witnesses reading "God Christ" (*theos Christos*) or "Lord Jesus" (*kyrios Iesous*). "Jesus" is "admittedly . . . the best attested reading among Greek and versional witnesses," according to Metzger along with Wikgren and Osburn (Metzger 1994: 657-58; Wikgren 1967; Osburn 1981). This reading is decidedly the most difficult to understand but "in general, the more difficult reading is to be preferred, particularly when the sense appears on the surface to be erroneous but on more mature consideration proves itself to be correct" (Metzger 1994: 12-13). Moreover, it is very hard to comprehend why an original reading of "Lord" or "God" would have been changed to "Jesus." This difficult reading best accounts for the rise of the other variants, which either reflect the more traditional language of the exodus summaries or seek to clarify the sense.

Nevertheless, the question remains regarding how best to interpret Jude's striking assertion. Paul certainly understands that the preexistent Christ was with Israel in the wilderness (1 Cor. 10:4), and John's Gospel echoes the same belief in his preexistence (John 8:56; 12:41; and see Neyrey 1993: 62) as does Heb. 11:26. The Venerable Bede (AD 672/673-735) follows the reading "Jesus" and comments that Jude "is referring not to Jesus the son of Nun but to our Lord, showing first that he did not have his beginning at his birth from the holy virgin, as the heretics have wished [to assert], but existed as the eternal God for the salvation of all believers. . . . For in Egypt he first so saved the humble who cried out to him from their affliction that he might afterward bring low the proud who murmured against him in the desert"

(Hurst 1985: 242-43). Jude draws the parallel between Jesus's agency in the past and present of God's redemptive history, and he makes his case that as judgment came on those formerly delivered, so it will come on those whom Jesus has delivered now. The Savior is also the Judge. [Gene Green]

Three historic examples of God's judgment (his patience does run out) that will connect to v. 7. First example relates to the Israelites. Makes the warning relevant for the church.

These 3 examples are found in Jewish tradition. Schreiner writes:

The examples cited here are often found in Jewish tradition (cf. *Sir* 16:7-10; *3 Macc* 2:4-7; *T Naph.* 3:4-5; *Jub.* 20:2-7; CD 2:17-3:12; m. *Sank* 10:3; see also Luke 17:26-29). The parallels are instructive. *Sirach* notes the judgment of the giants (v. 7), which would be offspring of the angels in Gen 6:1-4, the judgment of Lot's neighbors for their ignorance (v. 8), and of Israel in the wilderness (v. 10). *Third Maccabees* 2 does not mention the judgment of Israel in the wilderness but describes the judgment of the giants at the flood (v. 4) and of Sodom and Gomorrah with sulfur and fire because of their arrogance and vices. *Testament of Naphthali* also omits a reference to Israel but pronounces judgment on Sodom for abandoning the order of nature and of the Watchers of Genesis 6 for committing the same sin (*T Naph.* 3:4-5). *Jubilees* proclaims God's judgment on the giants and Sodomites because of their fornication and impurity, also omitting the judgment of Israel (*Jub.* 20:5-6). The Damascus Document of the Dead Sea Scrolls indicts the Watchers and the wilderness generation for their stubbornness and failure to keep God's commands, and it omits any reference to Sodom and Gomorrah (CD 2:17-3:12). The Mishnah says there is no portion in the world to come for the flood generation, Sodom, and the wilderness generation (m. *Sanh.* 10:3) From the evidence cited above, we see that the tradition of appealing to the three examples of judgment was common in Jewish circles. [442-43]

¹ On the importance of typology in Jude, see J. D. Charles, "'Those' and 'These': The Use of the Old Testament in the Epistle of Jude," *JSNT* 38 (1990): 109-24. R. Bauckham rightly notes that all three serve as "eschatological types" (*Jude and the Relatives of Jesus in the Early Church* [Edinburgh: T & T Clark, 1990], 187, 217-18).

² So *ibid.*, 116.

³ So R. Bauckham, *Jude, 2 Peter* (Waco: Word, 1983), 50.

Exodus isn't mentioned in the 1 Peter parallel.

Egypt is mentioned as a reminder of the fact that most Israelites who left Egypt were not faithful. An entire generation perished in the wilderness because of their unbelief (cf. Heb. 3:16-19).

Exodus to Numbers 14. Note Numbers 14:11-12.

The main point Jude made is clear. No person in the believing community can presume on God's grace, thinking that an initial decision to follow Christ or baptism ensures their future salvation regardless of how they respond to the intruders. Israel's apostasy stands as a warning to all those who think that an initial commitment secures their future destiny without ongoing obedience. Those who are God's people demonstrate the genuineness of their salvation by responding to the warning given. The warnings are one of the means by which God preserves his people until the end. Those who ignore such warnings neglect the very means God has appointed for obtaining eschatological salvation. Nor should such a perspective be considered a form of works righteousness. Jude pinpointed the fundamental reason Israel was judged. They failed to "believe" in God. The call to perseverance is not a summons to something above and beyond faith. God summons his people to believe in his promises to the very end of their lives. Christians never get beyond the need to believe and trust, and all apostasy stems from a failure to trust in God's saving promises in Christ, just as the wilderness generation disbelieved that God would truly bring them into the land of Canaan, thinking instead that he had maliciously doomed them to die in the wilderness. [Schreiner, 446]

Luther adds:

“This example he gives to warn and terrify them, as if he would say, let those be on their guard who are called Christians and under this name turn the grace of God into wantonness lest it go with themselves as it did here with the Israelites.” [Luther, 292-93]

Imagine being part of the Exodus generation . . . Cf. the children who didn't know the Lord.
Imagine having your sins forgiven (“Amazing Grace”).

That the *hapax* is mentioned with the deliverance of Israel during the Exodus fits with its use in v. 2. There is a once for all delivered to the saints faith. And that is as unrepeatable as the “once for all” Exodus. Even the Exodus (and the Passover) stand as salvific events in the life of Israel. The Exodus is a type of redemption.

There is one faith and there is one judgment.

Hebrews 3:16–19 16 For who provoked Him when they had heard? Indeed, did not all those who came out of Egypt led by Moses? 17 And with whom was He angry for forty years? Was it not with those who sinned, whose bodies fell in the wilderness? 18 And to whom did He swear that they would not enter His rest, but to those who were disobedient? 19 So we see that they were not able to enter because of unbelief.

Psalm 78:22 Because they did not believe in God, And did not trust in His salvation.

Interesting that it was unbelief that's cited. They were wicked, but the wickedness was a result of unbelief.

6 EXEGESIS

GREEK TEXT:

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

ἀγγέλους (Noun: Masculine Accusative Plural).

τε τοὺς (Definite Article: Masculine Accusative Plural).

μὴ τηρήσαντας (τηρεω = to keep || Participial: Masculine Accusative Plural, Aorist Active).

τὴν (Definite Article: Feminine Accusative Singular).

ἑαυτῶν (ἑαυτου || Third Person Reflexive Pronoun: Masculine Genitive Plural).

ἀρχὴν (ἀρχη = rule, office, sphere, domain || Verb: Feminine Accusative Singular).

ἀλλὰ ἀπολιπόντας (ἀπολειπω = to desert || Participle: Masculine Accusative Plural, Aorist Active).

τὸ ἴδιον (ἴδιος = proper || Adjective: Neuter Accusative Singular)

οἰκητήριον (οἰκητήριον = dwelling, habitation, abode || Noun: Neuter Accusative Singular).

εἰς κρίσιν (κρίσις || Noun: Feminine Accusative Singular).

μεγάλης (Adjective: Feminine Genitive Singular).

ἡμέρας (Noun: Feminine Genitive Singular).

δεσμοῖς (δεσμος = bonds || Noun: Masculine Dative Plural).

αἰδίοις (αἰδῖος = eternal || Noun: Masculine Dative Plural).

ὑπὸ ζόφον (ζόφος = deep gloom || Noun: Masculine Accusative Singular).

τετήρηκεν, (τηρεω || Verb: Perfect Active Indicative, 3S)

ENGLISH TRANSLATION:

And the angels who did not keep their own domain, but deserted their proper abode, He has kept in eternal bonds under darkness for the judgment of the great day.

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

And the angels who did not keep their own domain, but deserted their proper abode, (ἀγγέλους τε τοὺς μὴ τηρήσαντας τὴν ἑαυτῶν ἀρχὴν ἀλλὰ ἀπολιπόντας τὸ ἴδιον οἰκητήριον)

Their 'domain' and 'proper abode' = their sphere. They are created beings and God

Jude, as Peter, is referring to the events of Genesis 6:1ff.

Jewish tradition linked together this event, with the Wilderness generation and Sodom/Gom. Jude does the same here.

1 Enoch outlines this angelic sin in greater detail. Jewish tradition holds to the view that Gen. 6:1-4 was angelic intercourse (contra other views such as Sethites). See sources cited by Schreiner on p. 448.

Jude was influenced by 1 Enoch (cf. vv. 14-15).

This passage draws a parallel between the strange flesh of Sodom and Gom. and the angelic account of Gen. 6:1-4.

Had Jude understood Gen. 6 in any other way than that which was trad. among t/Jews, he certainly would have made that clear here.

2 Peter 2:4-5 4 For if God did not spare angels when they sinned, but cast them into hell and committed them to pits of darkness, reserved for judgment; 5 and did not spare the ancient world, but preserved Noah, a preacher of righteousness, with seven others, when He brought a flood upon the world of the ungodly;

He has kept in eternal bonds under darkness for the judgment of the great day. (εις κρίσιν μεγάλης ἡμέρας δεσμοῖς αἰδίοις ὑπὸ ζόφον τετήρηκεν.)

Retaliation language – they didn't keep / God has kept.

Bound in darkness for judgment. Shining ones who sinned are reserved in blackness.

Schreiner writes:

At this juncture I want to sketch in briefly the Jewish tradition, so that we sense how pervasive it was. In *Testament of Naphtali* 3:4–5 the angels of Gen 6:1–4 are designated as “Watchers,” and they are said to have “departed from nature’s order” and hence are cursed with the flood. According to *T. Reu.* 5:6–7 women charmed the Watchers with their beauty, so that the Watchers lusted after them. They transformed themselves into males and gave birth to giants (cf. 1QapGen 2:1). *Jubilees* also teaches that the Watchers sinned with the daughters of men by mingling with them sexually (*Jub.* 4:22). The angels of the Lord saw the beauty of the daughters, took them to be their wives, the offspring were giants, and because of such wickedness the Lord brought the flood (*Jub.* 5:1–11). The Damascus Document is quite brief in its rendition of the story. The Watchers fell because they did not keep God’s commands. The tradition of giants as offspring is preserved since their sons are said to be like cedar trees and their bodies are comparable to mountains (CD 2:17–19). God sent the flood as a result of such sin.

The tradition, as we said, is most extensive in *1 Enoch*. The angels desired the daughters of men (6:1–2) and took them as wives, who in turn gave birth to giants (7:1–2; 9:7–9; 106:14–15, 17). As a result of their sin, God threatened to send a flood (10:2). The evil of the angels is quite clear when the author said they “fornicated” with women (10:11). Some of the language used bears remarkable parallels to Jude. The angel Raphael is ordered to “‘Bind Azaz’el hand and foot (and) throw him into the darkness!’ And he made a hole in the desert which was in Duda’el and cast him there; he threw on top of him rugged and sharp rocks. And he covered his face in order that he may not see light; and in order that he may be sent into the fire on the great day of judgment” (10:4–6). Jude also taught that the angels who sinned were bound in darkness and await the day of judgment. That those who sinned will experience a temporary judgment before the final judgment is clearly communicated in *1 Enoch* 10:12–13: “Bind them for seventy generations underneath the rocks of the ground until the day of their judgment and of their consummation, until the eternal judgment is concluded. In those days they will lead them into the bottom of the fire—and in torment—in the prison (where) they will be locked up forever”

(cf. 13:2). Similarly, the Watchers are told, “You will not be able to ascend into heaven unto all eternity, but you shall remain inside the earth, imprisoned all the days of eternity” (14:5; cf. 21:1–4, 10; 88:1, 3). The idea that the Watchers abandoned their proper sphere, emphasized in Jude, is communicated in *1 Enoch* as well (along with a concise summary of the event): “For what reason have you abandoned the high, holy, and eternal heaven; and slept with women and defiled yourselves with the daughters of the people, taking wives, acting like the children of the earth, and begetting giant sons?” (15:3). Jude followed the tradition in pronouncing judgment on angels who violated their proper sphere.

We must be careful, however, to avoid saying that Jude necessarily agreed with everything found in *1 Enoch* or Jewish tradition in general. His own reference to the tradition is terse and avoids the kind of speculation we find in *1 Enoch* 6–8. Nor did Jude display any interest in the specific names of angels. A general appropriation of a tradition is not the same thing as accepting every detail of the tradition. We must remember that *1 Enoch* is the most detailed account, and elsewhere in Jewish tradition the story is communicated with brevity. We must beware of reading more into Jude than is warranted. Still, I think it is clear that Jude believed angels had sexual relations with women and that God judged the angels for violating their ordained sphere.

The story is certainly bizarre to modern readers, stemming from Gen 6:1–4. Unfortunately, this passage is the subject of considerable debate, and no consensus has been realized about its meaning. Many interpreters are convinced that the “sons of god” were not angels but divine beings or humans. This is not the place to conduct an exegesis of this disputed text. I would only like to register my opinion that Jude interpreted Gen 6:1–4 correctly. In my judgment the “sons of god” (*bene elohim*) of Gen 6:1–4 are most plausibly identified as angels. The “sons of God” are clearly angels in Job (1:6; 2:1; 38:7). One of the Qumran manuscripts of Deut 32:8, following the Septuagint, also reads “sons of god” (*bene elohim*), which the Septuagint renders *angelōn theou* (“angels of God”). It is possible, of course, that Jude alluded to a traditional story without believing it was historical, but this is problematic since the judgment of Israel in the wilderness and Sodom and Gomorrah are considered to be historical events. We must beware of a rationalistic worldview that dismisses such strange events as impossible. The objection most raise is that angels are asexual (Matt 22:30). Actually, Matthew did not say angels do not have sexuality, but they neither marry nor are given in marriage. There is no evidence that angels reproduce or engage in sexual intercourse. But when angels come to earth, they often come as human beings; and presumably the human form is genuine, not a charade, so that the sexuality of angels when they appear on earth is genuine. Nor is it plausible that Jude derived the account from Hesiod’s account of the Titans in his *Theogony* (713–35), especially since it is clear that he was familiar with the book of *1 Enoch* and Jewish tradition. It is instructive, however, that many cultures have the story of the sexual union of angels and human beings. I would suggest that such accounts are distortions of an event that once occurred, an event that is accurately recorded in Gen 6:1–4. Nevertheless, the presence of such a story in so many cultures functions as evidence of a historical event that occurred. Do sexual unions between angels and human beings still happen today? I think the point of the imprisonment of angels and the flood narrative is that God now hinders any such unions from taking place.¹

¹ Schreiner, T. R. (2003). *1, 2 Peter, Jude* (Vol. 37, pp. 449–451). Nashville: Broadman & Holman Publishers.

Corresponding narrative from 1 Enoch:

Chapter 6 - 1 And it came to pass when the children of men had multiplied that in those days were born unto 2 them beautiful and comely daughters. And the angels, the children of the heaven, saw and lusted after them, and said to one another: 'Come, let us choose us wives from among the children of men 3 and beget us children.' And Semjaza, who was their leader, said unto them: 'I fear ye will not 4 indeed agree to do this deed, and I alone shall have to pay the penalty of a great sin.' And they all answered him and said: 'Let us all swear an oath, and all bind ourselves by mutual imprecations 5 not to abandon this plan but to do this thing.' Then swore they all together and bound themselves 6 by mutual imprecations upon it. And they were in all two hundred; who descended in the days of Jared on the summit of Mount Hermon, and they called it Mount Hermon, because they had sworn 7 and bound themselves by mutual imprecations upon it. And these are the names of their leaders: Samlazaz, their leader, Araklba, Rameel, Kokablel, Tamlel, Ramlel, Danel, Ezeqeel, Baraqijal, 8 Asael, Armaros, Batarel, Ananel, Zaqiel, Samsapeel, Satarel, Turel, Jomjael, Sariel. These are their chiefs of tens.

Chapter 7 - 1 And all the others together with them took unto themselves wives, and each chose for himself one, and they began to go in unto them and to defile themselves with them, and they taught them charms 2 and enchantments, and the cutting of roots, and made them acquainted with plants. And they 3 became pregnant, and they bare great giants, whose height was three thousand ells: Who consumed 4 all the acquisitions of men. And when men could no longer sustain them, the giants turned against 5 them and devoured mankind. And they began to sin against birds, and beasts, and reptiles, and 6 fish, and to devour one another's flesh, and drink the blood. Then the earth laid accusation against the lawless ones.

Chapter 8 - 1 And Azazel taught men to make swords, and knives, and shields, and breastplates, and made known to them the metals of the earth and the art of working them, and bracelets, and ornaments, and the use of antimony, and the beautifying of the eyelids, and all kinds of costly stones, and all 2 colouring tinctures. And there arose much godlessness, and they committed fornication, and they 3 were led astray, and became corrupt in all their ways. Semjaza taught enchantments, and root-cuttings, 'Armaros the resolving of enchantments, Baraqijal (taught) astrology, Kokabel the constellations, Ezeqeel the knowledge of the clouds, Araquel the signs of the earth, Shamsiel the signs of the sun, and Sariel the course of the moon. And as men perished, they cried, and their cry went up to heaven . . .

Chapter 9 - 1 And then Michael, Uriel, Raphael, and Gabriel looked down from heaven and saw much blood being 2 shed upon the earth, and all lawlessness being wrought upon the earth. And they said one to another: 'The earth made without inhabitant cries the voice of their crying up to the gates of heaven. 3 And now to you, the holy ones of heaven, the souls of men make their suit, saying, "Bring our cause 4 before the Most High.'" And they said to the Lord of the ages: 'Lord of lords, God of gods, King of kings, and God of the ages, the throne of Thy glory (standeth) unto all the generations of the 5 ages, and Thy name holy and glorious and blessed unto all the ages! Thou hast made all things, and power over all things hast Thou: and all things are naked and open in Thy sight, and Thou seest all 6 things, and nothing can hide itself from Thee. Thou seest what Azazel hath done, who hath taught all unrighteousness on earth and revealed the eternal secrets which were (preserved) in heaven, which 7 men were striving to learn: And Semjaza, to whom Thou hast given authority to bear rule over his associates. And they have gone to the daughters of men upon the earth, and have slept with the 9 women, and have defiled themselves, and revealed to them all kinds of sins. And the women have 10 borne

giants, and the whole earth has thereby been filled with blood and unrighteousness. And now, behold, the souls of those who have died are crying and making their suit to the gates of heaven, and their lamentations have ascended: and cannot cease because of the lawless deeds which are 11 wrought on the earth. And Thou knowest all things before they come to pass, and Thou seest these things and Thou dost suffer them, and Thou dost not say to us what we are to do to them in regard to these.'

Chapter 10 - 1 Then said the Most High, the Holy and Great One spake, and sent Uriel to the son of Lamech, 2 and said to him: 'Go to Noah and tell him in my name "Hide thyself!" and reveal to him the end that is approaching: that the whole earth will be destroyed, and a deluge is about to come 3 upon the whole earth, and will destroy all that is on it. And now instruct him that he may escape 4 and his seed may be preserved for all the generations of the world.' And again the Lord said to Raphael: 'Bind Azazel hand and foot, and cast him into the darkness: and make an opening 5 in the desert, which is in Dudael, and cast him therein. And place upon him rough and jagged rocks, and cover him with darkness, and let him abide there for ever, and cover his face that he may 6,7 not see light. And on the day of the great judgement he shall be cast into the fire. And heal the earth which the angels have corrupted, and proclaim the healing of the earth, that they may heal the plague, and that all the children of men may not perish through all the secret things that the 8 Watchers have disclosed and have taught their sons. And the whole earth has been corrupted 9 through the works that were taught by Azazel: to him ascribe all sin.' And to Gabriel said the Lord: 'Proceed against the bastards and the reprobates, and against the children of fornication: and destroy [the children of fornication and] the children of the Watchers from amongst men [and cause them to go forth]: send them one against the other that they may destroy each other in 10 battle: for length of days shall they not have. And no request that they (i.e. their fathers) make of thee shall be granted unto their fathers on their behalf; for they hope to live an eternal life, and 11 that each one of them will live five hundred years.' And the Lord said unto Michael: 'Go, bind Semjaza and his associates who have united themselves with women so as to have defiled themselves 12 with them in all their uncleanness. And when their sons have slain one another, and they have seen the destruction of their beloved ones, bind them fast for seventy generations in the valleys of the earth, till the day of their judgement and of their consummation, till the judgement that is 13 for ever and ever is consummated. In those days they shall be led off to the abyss of fire: and 14 to the torment and the prison in which they shall be confined for ever. And whosoever shall be condemned and destroyed will from thenceforth be bound together with them to the end of all 15 generations. And destroy all the spirits of the reprobate and the children of the Watchers, because 16 they have wronged mankind. Destroy all wrong from the face of the earth and let every evil work come to an end: and let the plant of righteousness and truth appear: and it shall prove a blessing; the works of righteousness and truth' shall be planted in truth and joy for evermore.

17 And then shall all the righteous escape,
And shall live till they beget thousands of children
And all the days of their youth and their old age
Shall they complete in peace.

18 And then shall the whole earth be tilled in righteousness, and shall all be planted with trees and 19 be full of blessing. And all desirable trees shall be planted on it, and they shall plant vines on it: and the vine which they plant thereon shall yield wine in abundance, and as for all the seed which is sown thereon each measure (of it) shall bear a thousand, and each measure of olives shall yield 20 ten presses of oil. And cleanse thou the earth from all oppression, and from

all unrighteousness, and from all sin, and from all godlessness: and all the uncleanness that is wrought upon the earth 21 destroy from off the earth. And all the children of men shall become righteous, and all nations 22 shall offer adoration and shall praise Me, and all shall worship Me. And the earth shall be cleansed from all defilement, and from all sin, and from all punishment, and from all torment, and I will never again send (them) upon it from generation to generation and for ever.

My sermon notes on 2 Peter 2:4

(a) Peter brings up as his first example angels who sinned and were not spared judgment

he doesn't say "which angels" // nature of their sin ==> lead us to believe that his readers knew exactly what he was talking about. I believe Peter is referring to – the fallen angels of Genesis 6.

(b) Remember toward the end of 1 Peter chapter 3?

Peter writes about ==>

spirits now in prison . . . who once were disobedient, when the patience of God kept waiting in the days of Noah

We have imprisoned spirits / demons / fallen angels.

Imprisoned due to disobeyed.

Specific act of disobeyed. during t/time of Noah & t/Flood.

i. What do we have here?

Angels (spirits) who sinned (were disobedient)

They are imprisoned (chained in pits of darkness).

Then we have what in v. 5? Noah.

Jude 6 angels who did not keep their own domain, but abandoned their proper abode, kept in eternal bonds under darkness for the judgment of the great day.

their sin is likened to that of Sodom and Gomorrah in that they both

. . . indulged in gross immorality and went after strange flesh . . .

In all 3 instances we have fallen angels (demons) who sinned & are imprisoned.

(c) Angels beings fall into two basic categories

i. Holy elect angels (1 Tim. 2:4) -

these are those angels whom God created in a state of confirmed holiness. They did not join t/rebellion of Satan.

ii. Evil, fallen angels (demons)

And these fallen angels may be sub-categorized: 1) Loose; 2) Bound.

It's t/bound or imprisoned angels that Peter (and Jude) are talking about. Question is, why? Why are they imprisoned? What did they do?

Jude gives us a key in t/example of Sodom and Gomorrah. Like t/men of Sodom, these angelic beings: . . . indulged in gross immorality and went after strange flesh . . .

They did something immoral and unnatural.

(d) Peter and Jude are drawing from a very common Jewish tradition that angelic beings cohabited with human women

Result was a perverted mongrel race of people who were destroyed in t/flood. That is an interpretation of what happened in Genesis 6.

i. Just to show you how pervasive this was among t/Jews I want to cite a few extra-biblical sources

In Testament of Naphtali 3:4-5 the angels of Gen 6:1-4 are designated as 'Watchers,' and they are said to have 'departed from nature's order' and hence are cursed with the flood.

In the Testament of Reuben, women charmed the Watchers with their beauty, so that the Watchers lusted after them. They transformed themselves into males and gave birth to giants (cf. IQapGen 2:1).

Book of Jubilees also teaches that the Watchers sinned with the daughters of men by mingling with them sexually (Jub. 4:22).

1 Enoch. The angels desired the daughters of men and fornicated with them. Some of the language used bears remarkable parallels to Jude — The idea that the Watchers abandoned their "proper sphere."

'For what reason have you abandoned the high, holy, and eternal heaven; and slept with women and defiled yourselves with the daughters of the people, taking wives, acting like the children of the earth, and begetting giant sons?' (15:3).

The authors of t/Bible sometimes quote or allude to outside sources. That doesn't make t/o/s source an authority and it doesn't mean that everything in that source is true.

When Paul writes "All Cretans are liars" in Titus 1:12, he cites t/Gk. philosopher Epimenides.

When biblical writers quote / refer to o/s sources that doesn't make t/source inspired. It doesn't even make t/quote in t/source inspired. The quote is inspired where it's found in t/Bible (Titus 1:12) only because t/biblical author meant to use it for a larger purpose w/i t/canon.

We must be careful, however, to avoid saying that Jude [or Peter] necessarily agreed with everything found in 1 Enoch or Jewish tradition in general. His own reference to the tradition is terse and avoids the kind of speculation we find in 1 Enoch 6-8. . . . A general appropriation of a tradition is not the same thing as accepting every detail of the tradition. We must remember that 1 Enoch is the most detailed account, and elsewhere in Jewish tradition the story is communicated with brevity. We must beware of reading more into [the biblical text] more than is warranted. Still, I think it is clear that Jude [along with Peter] believed angels had sexual relations with women and that God judged the angels for violating their ordained sphere. [Thomas R. Schreiner, The New American Commentary: 1, 2 Peter; Jude, 2003]

(e) All of this relates to Genesis Chapter 6

A chapter that I think records an early attempt by Satan to pollute the race of humanity.

Satan, who is called by Jesus "the father of lies" works very hard to pervert God's Word, especially as it relates to the Gospel.

Goes all t/way back to Genesis 3 ==> "Has God said..."

Satan must have had a seminal understanding of God's plan to bring forth a Savior thru t/Jewish line because ever since that time he's been hard at work to thwart God's plan.

See this, for example, in the OT with the attempted genocide of the Jews recorded in t/book of Esther.

Then there was t/wicked queen Athaliah who usurped the throne of Judah & massacred t/house of David which would have effectively destroyed forever t/Messianic line. God used t/High Priest, Johoida, who hid t/Joash who later became King and renewed t/Messianic line thru which would come JC.

i. In Genesis 6 we have one of those early attempts to prevent the coming Savior of men

God announced in 3:15 that Satan's ultimate defeat was to come through t/seed of a woman (3:15).
"protoevangellion"

Genesis 3:15 And I will put enmity Between you and the woman, And between your seed and her seed; He shall bruise you on the head, And you shall bruise him on the heel."

Genesis 4-5 ==> t/spread of civilization.

Gen. 6:1-2 Now it came about, when men began to multiply on the face of the land, and daughters were born to them, that the sons of God saw that the daughters of men were beautiful; and they took wives for themselves, whomever they chose.

"Sons of God" = Hebrew phrase "bene elohim". A Hebrew idiom for angels.

6:4 The Nephilim were on the earth in those days, and also afterward, when the sons of God came in to the daughters of men, and they bore children to them. Those were the mighty men who were of old, men of renown.

The Jews understood this passage as referring to "Watchers" - fallen angels who left their proper place to marry human females, have children who were mighty warriors, & teach forbidden arts & practices.

These are shut way in a prison by God, awaiting their final judgment.

I tend to think that these are demonic spirits who entered into wicked men. This is t/first recorded instance of demon possession. They were probably powerful rulers, empowered by demons, who took women as wives.

We know from passages like Ezekiel 28:11-19 and Daniel 10:13 that earthly rulers/kings can have demonic forces ruling behind them. IOW their power is demonic.

This is perhaps the most heinous effort of Satan to corrupt humanity (which was itself descending into

greater depravity, v. 5).

God responded by wiping out the entire race with the exception of Noah and 7 others — see that in t/next verse.

The fallen angels who took part in this were condemned & imprisoned awaiting final judgment.

This interpretation is assumed by the LXX and is supported by early Jewish exegesis, as well as by the earliest church fathers and some later ones (including Justin Martyr, Clement of Alexandria, Tertullian, Cyprian, Ambrose).

Also interesting that cultures from various parts of t/world share stories of a past union between wicked angels and humans.

Many events recorded in first 11 chapters of Gen. are found in other cultures (i.e. similar creation accounts, similar flood accounts) suggesting a common source.

Only one that has been preserved from error and myth is that found in Scripture.

For if God did not spare angels when they sinned but cast them into Tartarus and delivered them to chains of darkness, reserved for judgment;

Here we have t/only use in t/NT of this word that most every translation renders "hell" ==> verb tartaroo = to cast into Tartarus.

What was tartarus? Among t/Gks. this referred to t/lowest part of hell. In Gk. mythology t/Titans were punished by being consigned to Tartarus.

Was Peter referring to Gk. mythology? I don't there's any reason to assume that.

There were Jewish writers who compared the myth of the Titans to the story of the fallen angels (Josephus, Ant. 1.73: "these men did what resembled the acts of those whom the Greeks call giants").

The word was already being used in t/Gk. language for the abode of t/dead & is even found 3x in t/LXX.

Was Peter simply using a word that was familiar to his audience? Perhaps.

May be that Tartarus is a place akin to Hades where wicked spirits are confined until final judgment.

Remember it's at the last judgment (future) that death and hades are cast into t/Lake of Fire. I understand that to mean there's a difference between Hades and Hell. Hades is to Hell what a jail is to a prison.

A condemned criminal can be held in a jail until final sentencing when he is thrown into prison. That's a similar idea to what we see here.

Interesting parallel in Isaiah 24 (judgment)

21 So it will happen in that day, That the LORD will punish the host of heaven, on high, And the kings of the earth, on earth.22 And they will be gathered together Like prisoners in the dungeon, And will be confined in prison; And after many days they will be punished.

. . . cast them into Tartarus and delivered . . . to chains of darkness, reserved for judgment;

Textual issue: $\sigma\epsilon\iota\rho\alpha$ = a chain VS $\sigma\iota\rho\iota$ " (a pit). Probably $\sigma\epsilon\iota\rho\alpha$ is the best reading and would parallel Jude's use of a similar word "bonds".

Over 100 years ago, C.H. Spurgeon preached this text to his congregation at the Metropolitan Tabernacle in London. His message was entitled "Fallen Angels a Lesson To Fallen Men."

That's the point.

It's a point w/3 prongs.

First – it's a warning that if God did not spare angelic beings, those who were created beautiful and who bathed in t/glorious presence of his majesty in t/heavenly places, neither will he spare men who are made a little lower than these.

It's also a warning that we take heed we stand lest we fall.

Beloved hearer, this should teach us not to presume upon anything connected with our position here below. You may be the child of godly parents who watch over you with sedulous care, and yet you may grow up to be a man of Belial. You may never enter a haunt of iniquity, your journeys may be only to and from the house of God, and yet you may be a bond-slave of iniquity. The house in which you live may be none other than the house of God and the very gate of heaven through your father's prayers, and yet you may yourself live to blaspheme. Your reading may be bound up with the Bible; your companions may be of the choicest; your talk may concern holy things; you may be as if you were in the garden of the Lord, shut in to everything that is good, and every evil shut out from you; and yet you may have no part nor lot with the people of God.

Lastly, it's a reminder that God will cause those who are his to stand firm even in t/midst of terrible persecution and suffering.

Same word translated "reserved" here in v. 4 (reserved for judgment - verb $\tau\alpha\rho\omega$) is used in Peter's first letter.

1 Peter 1:3-4

3 Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead,
4 to obtain an inheritance which is imperishable and undefiled and will not fade away, reserved in heaven for you,

What a contrast. The elect of God, protected by His power and grace, have an inheritance reserved in heaven.

Spurgeon, on the last day of January the year 1892 received that inheritance ==>

Though I had tasted of the heavenly gift, and the powers of the world to come, yet, had I been left to myself . . . I should have so fallen that I could never again have been brought to repentance. But I was kept; preserved by as great a miracle as if a spark should fall into the sea and yet burn on, or a straw should be blown into a heated furnace and should not be consumed, or a moth should be trodden on by a giant and yet remain uncrushed.

To think that men should stand where angels fall! We are by sovereign grace called to be as near to God as the angels ever were, and in some respects we are nearer still. We are the body-guard of Christ, his chosen ones with whom he communes. We are the table companions of our Lord—we eat of his bread, and drink of his cup, and are made partakers with him. We are lifted up to be one with him, and are made to be "members of his body, of his flesh and of his bones;" yet God's eternal unbounded power keeps us in the day of temptation, and leads us so that if we go through the rivers we are not drowned, and when we pass through the fires we are not burned. O, the splendor of triumphant grace! Neither the glory of our calling, nor the unworthiness of our original, shall cause us to be traitors; we shall neither perish through pride nor lust; but the new nature within us shall overcome all sin, and abide faithful to the end.

"Kept alive with death so near,
I to God the glory give."

7 EXEGESIS

GREEK TEXT:

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

ὡς Σόδομα καὶ Γόμορρα = “even as Sodom and Gomorrah”

καὶ αἱ (Definite Article: Feminine Nominative Plural).

περὶ αὐτὰς (αὐτός || Third Person Independent Personal Pronoun: Feminine Accusative Plural).

πόλεις (πολις || Noun: Feminine Nominative Plural).

τὸν ὅμοιον (ὅμοιος || Adjective: Masculine Accusative Singular).

τρόπον (τρόπος = manner, way || Noun: Masculine Accusative Singular).

τούτοις (οὗτος || Near Demonstrative Pronoun: Masculine Dative Plural).

ἐκπορνεύσασαι (ἐκπορνεύω = to indulge in sexual immorality || Participle: Feminine Nominative Plural, Aorist Active). Only use in the NT. Used in the LXX in Gen. 38:24; Exo. 34:15; etc.

καὶ ἀπελθοῦσαι (ἀπερχομαι = to go, go out, go after || Participle: Feminine Nominative Plural, Aorist Active).

ὀπίσω (ὀπίσω = after || Preposition).

σαρκὸς (σαρξ || Noun: Feminine Genitive Singular).

ἐτέρας, (Adjective: Feminine Genitive Singular).

πρόκεινται (προκειμαι = to be exposed, exhibited || Verb: Present Middle/Passive Indicative, 3P).

δεῖγμα (δειγμα = example || Noun: Neuter Accusative Singular). Only here in the NT.

πυρὸς (πυρ, πυρος || Noun: Neuter Genitive Singular).

αἰωνίου (Adjective: Neuter Genitive Singular).

δίκην (δικη = punishment || Noun: Feminine Accusative Singular).

ὑπέχουσαι. (ὑπέχω = to undergo (punishment) || Participle: Feminine Nominative Plural, Present Active).

ENGLISH TRANSLATION:

Just as Sodom and Gomorrah, and those cities around them, in like manner as these, indulged in sexual immorality and went after strange flesh, are exhibited as an example in undergoing the punishment of eternal fire.

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

Just as Sodom and Gomorrah, and those cities around them, in like manner as these, (ὡς Σόδομα καὶ Γόμορρα καὶ αἱ περὶ αὐτὰς πόλεις τὸν ὅμοιον τρόπον τούτοις)

Note the comparative phrases: “Just as” / “In like manner” (v. 7); “In the same manner” (v. 8).

indulged in sexual immorality and went after strange flesh, (ἐκπορνεύσασαι καὶ ἀπελθοῦσαι ὀπίσω σαρκὸς ἐτέρας,)

σαρκὸς ἐτέρας - "Horrible licentiousness, not simply with women not their wives or in other nations, but even unnatural uses (Rom. 1:27) for which the very word *sodomy* is used (Gen. 19:4-11). Cf. 2 Peter 2:10.

are exhibited as an example in undergoing the punishment of eternal fire. (πρόκεινται δειγμα πυρὸς αἰωνίου δίκην ὑπέχουσαι.)

2 Peter 2:6 and if He condemned the cities of Sodom and Gomorrah to destruction by reducing them to ashes, having made them an example to those who would live ungodly lives thereafter;

Sermon notes on 2 Peter 2:6

(3) The Destruction of Sodom and Gomorrah in Genesis 19
and if by reducing the cities of Sodom and Gomorrah to ashes He condemned them to ruin, making them an example of what will happen to the ungodly; Here's another "if" (cf. v. 4,5).

(a) Here we are introduced to our 3rd example, also from the book of Genesis: the destruction of Sodom and Gomorrah

For this we go back to somewhere around t/middle of the 21st c. BC. Roughly 4,000 yrs. ago.

i. Stage is set in Genesis 18 (turn there)

T/OT Patriarch Abraham is visited by 3 Men. Not 3 men at all but God and 2 holy angels. They announce that Sodom and Gomorrah are to be destroyed for their wickedness.

Abraham then asks t/question:

What if t/entire city isn't wicked? What if there are even 10 there who are righteous. Would God not spare the city if 10 were there who worshiped t/Lord?

God assured Abraham that if 10 righteous men could be found, he would spare the city.

We know that t/# had to be less than that since t/cities were destroyed.

ii. And we see that in t/next chapter

Here again we are introduced to Lot, Abraham's nephew.

(i) We saw him in Gen. 12

Abraham took him along when t/Lord called him to leave his native land and travel to Canaan where God would make him into a great nation.

(ii) Chapter 13 tells us they settled around Bethel

But t/land wasn't sufficient to support all of their livestock so Abraham says to Lot: "Let's not be at odds w/one another over this. We need to separate and you get to choose. If you head west I'll go east, if you go east I'll go west."

We see God's providence in this. God is sovereign over t/free acts of men.

Lot looked toward the Jordan Valley. Saw that it was fertile and rich, an ideal place to raise crops and livestock & chose to move in that direction, to t/S.E. of the Dead Sea.

Abraham settled in t/land of Canaan just as God designed.

Here in chapter 13 that we are introduced to t/wickedness of Sodom:

v. 13 Now the men of Sodom were wicked exceedingly and sinners against the LORD.

Sets us up for t/destruction of the cities several years later.

iii. Chapter 19 - The 2 men who appeared to Abraham in chapter 18 (angels) visit Sodom Partly they're there to serve as witnesses: "By t/testimony of 2 or 3 witnesses let every act be confirmed."

They come to t/city gate and Lot is there. That's where t/politicians hung out so he may have had some official role (elder) in t/city.

Knowing that it's late & knowing t/wickedness of t/city, Lot invites them to lodge at his home. They initially decline t/invite saying that they will stay in t/city square, but Lot, knowing that this would be disastrous, convinces them to stay w/him.

They enter his house, Lot prepares a fine dinner, they eat and then intend to retire for t/eve.

(i) We pick up the story in verse 4

4 Before they lay down, the men of the city, the men of Sodom, surrounded the house, both young and old, all the people from every quarter;

Shows how extensive t/wickedness of the city was.

5 and they called to Lot and said to him, "Where are the men who came to you tonight? Bring them out to us that we may have relations with them."

Lit. "that we may know them." Heb. yada.

We have a mob. This isn't the welcome wagon. It's a mob of sexually charged perverts. They see some newcomers and want to formally introduce themselves.

6 But Lot went out to them at the doorway, and shut the door behind him, 7 and said, "Please, my brothers, do not act wickedly. 8 "Now behold, I have two daughters who have not had relations with man; please let me bring them out to you, and do to them whatever you like; only do nothing to these men, inasmuch as they have come under the shelter of my roof."

What's that all about? That seems to us to be a heartless, godless, and foolish thing to do.

A few thoughts

First - These were men who lived in a time of darkness and whose understanding of YHWH was limited. They didn't have the Law and the Prophets. Not only that, they didn't have the fulness of the Holy Spirit. They were part of the Pre-Mosaic O.T. dispensation, not under the New Covenant. The law had not been written on their hearts.

Second - Near Eastern culture was fanatical when it came to hospitality. That seems strange to us, but you were almost compelled to treat strangers w/more consideration and sacrifice than members of your own family.

Third - Women were not highly esteemed at this time. They were expendable. That was cultural, not biblical. (Contrary to pop. belief, Xnty elevated women to t/special place of honor that they deserve).

Fourth - Could it be that Lot felt that, in offering his daughters, he was throwing fruit to hungry dogs rather than meat? Perhaps he thought that they wouldn't be interested and he was trying to buy time? We don't know if he actually would have sent his daughters out (he never got the chance), we can only presume that he would have.

9 But they said, "Stand aside." Furthermore, they said, "This one came in as an alien, and already he is acting like a judge; now we will treat you worse than them." So they pressed hard against Lot and came near to break the door. 10 But the men reached out their hands and brought Lot into the house with them, and shut the door. 11 And they struck the men who were at the doorway of the house with blindness, both small and great, so that they wearied themselves trying to find the doorway.

The angels have witnessed enough. The city and its inhab. are to be destroyed.

15 And when morning dawned, the angels urged Lot, saying, "Up, take your wife and your two daughters, who are here, lest you be swept away in the punishment of the city." 16 But he hesitated. So the men seized his hand and the hand of his wife and the hands of his two daughters, for the compassion of the LORD was upon him; and they brought him out, and put him outside the city.

24 Then the LORD rained on Sodom and Gomorrah brimstone and fire from the LORD out of heaven, 25 and He overthrew those cities, and all the valley, and all the inhabitants of the cities, and what grew on the ground.

26 But his wife, from behind him, looked back; and she became a pillar of salt.

(b) In verse 6 we see how Peter describes the scene:

. . . the cities of Sodom and Gomorrah [were reduced] to ashes . . . condemned . . . to ruin . . .

The Jewish historian Philo describes it in a similar fashion:

"Such . . . were burnt to ashes, when God passed well-deserved sentence on the impious, and the heavens rained instead of water the unquenchable flames of the thunderbolt" (Drunkness 53 §223).

In his day Josephus:

"In fact, vestiges of the divine fire and faint traces of five cities are still visible. Still, too, may one see ashes, reproduced in the fruits, which from their outward appearance would be thought edible, but on being plucked with the hand dissolve into smoke and ashes." [J.W. 4.484-85]

Jewish apocryphal Book of Wisdom ==>

"Evidences of their wickedness still remains: a continually smoking wasteland, plants bearing fruit that does not ripen." [Wisdom, 10:7]

i. The word Peter uses - $\tau\epsilon\phi\rho\omega$ = to reduce to ashes, to cover with ashes - is only found here in the NT

Same word used by Dio Cassius (lxxvi) in his account of the eruption of Vesuvius in AD 79 when t/city of Pompeii was buried in lava.

(c) What's the point?

II. The Condemnation of False Teachers (3b-9)

A. Their Judgment Declared (3b)

1. Described in Terms of the Past

a. Three Examples of God's Certain Judgment of the Unrighteous:

(1) The Fallen Angels of Genesis 6

(2) The Great Flood of Genesis 7

(3) The Destruction of Sodom and Gomorrah in Genesis 19

. . . making them an example of what will happen to the ungodly;

Each of these comes as an example.

The example sort of culminates with S&G's dest.

Noteworthy that more than 20x in Scripture S&G are used an example of God's sure judgment on sinful men who violate his law.

Jewish apocryphal book of 3 Maccabees 2:5-7 5 The people of Sodom acted arrogantly and were notorious for their wicked deeds. You destroyed them with fire and sulfur, making them an example to others for all time.

Deut. 29:23 where God warns Israel that if they forsake His ways they would be like S&G.

ISA 13:19 And Babylon, the beauty of kingdoms, the glory of the Chaldeans' pride, Will be as when God overthrew Sodom and Gomorrah.

Likewise, JER 50:40 "As when God overthrew Sodom And Gomorrah with its neighbors," declares the \Lord\, "No man will live there, Nor will {any} son of man reside in it.

AMO 4:11 "I overthrew you as God overthrew Sodom and Gomorrah, And you were like a firebrand

snatched from a blaze; Yet you have not returned to Me," declares the \Lord\.

JUD 1:7 Just as Sodom and Gomorrah and the cities around them, since they in the same way as these indulged in gross immorality and went after strange flesh, are exhibited as an example, in undergoing the punishment of eternal fire.

. . . an example of what will happen to the ungodly;

8 EXEGESIS

GREEK TEXT:

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

Ὅμοίως (ὁμοίως = in the same way || Adverb).

μέντοι (μέντοι = indeed, yet, despite that || Conjunction). Cf. John 1:27.

καὶ οὗτοι (οὗτος || Near Demonstrative Pronoun: Masculine Nominative Plural).

ἐνυπνιαζόμενοι (ἐνυπνιαζόμαι = to dream || Participle: Masculine Nominative Plural, Present Middle/Passive). From ἐν and ύπνος (to sleep). Only here in NT but cf. Acts 2:17; Col. 2:18.

σάρκα (σαρξ || Noun: Feminine Accusative Singular).

μὲν μαιίνουσιν (μαιίνω = to defile, stain with sin || Verb: Present Active Indicative, 3P). Titus 1:15.

κυριότητα (κυριότης = lordship, authority || Noun: Feminine Accusative Singular).

δὲ ἀθετοῦσιν (ἀθετεω = to reject || Verb: Present Active Indicative, 3P).

δόξας (δοξα || Noun: Feminine Accusative Plural).

δὲ βλασφημοῦσιν. (βλασφημew || Verb: Present Active Indicative, 3P).

ENGLISH TRANSLATION:

Yet in the same way, these men, also by dreaming, defile the flesh, and reject authority, and blaspheme majestic beings.

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

Yet in the same way, these men, also by dreaming, (Ὅμοίως μέντοι καὶ οὗτοι ἐνυπνιαζόμενοι)

These men – v. 4. ὁμοίως extends back to vv. 5-7. Just like Israel; Angels; Sodom. Cf. Stephen's closing accusations against the Jews in Acts.

B. Application: History Repeats Itself (vv. 8-10)

1. Like Immolated Cities: The False Teachers are Sensually Depraved (v. 8a)

2. Like Israel – The False Teachers Reject Authority (v. 8b)

3. Like Immoral Angels – The False Teachers are Mockers (v. 8c-10)

Note the comparative phrases: “Just as” / “In like manner” (v. 7); “In the same manner” (v. 8). What does this refer to here? Were these false teachers homosexual? Prob. not draw that hard of a parallel. They were sensual – which opens the door to all kinds of sexual deviancy. Incl. hetero dev. as well as homosexual practices.

Cf. 2 Peter 2:6–19 -

6 and if He condemned the cities of Sodom and Gomorrah to destruction by reducing them to ashes, having made them an example to those who would live ungodly thereafter; 7 and if He

rescued righteous Lot, oppressed by the sensual conduct of unprincipled men⁸ (for by what he saw and heard that righteous man, while living among them, felt his righteous soul tormented day after day with their lawless deeds),⁹ then the Lord knows how to rescue the godly from temptation, and to keep the unrighteous under punishment for the day of judgment,¹⁰ and especially those who indulge the flesh in its corrupt desires and despise authority. Daring, self-willed, they do not tremble when they revile angelic majesties,¹¹ whereas angels who are greater in might and power do not bring a reviling judgment against them before the Lord.¹² But these, like unreasoning animals, born as creatures of instinct to be captured and killed, reviling where they have no knowledge, will in the destruction of those creatures also be destroyed,¹³ suffering wrong as the wages of doing wrong. They count it a pleasure to revel in the daytime. They are stains and blemishes, reveling in their deceptions, as they carouse with you,¹⁴ having eyes full of adultery and that never cease from sin, enticing unstable souls, having a heart trained in greed, accursed children;¹⁵ forsaking the right way they have gone astray, having followed the way of Balaam, the son of Beor, who loved the wages of unrighteousness,¹⁶ but he received a rebuke for his own transgression; for a dumb donkey, speaking with a voice of a man, restrained the madness of the prophet.¹⁷ These are springs without water, and mists driven by a storm, for whom the black darkness has been reserved.¹⁸ For speaking out arrogant words of vanity they entice by fleshly desires, by sensuality, those who barely escape from the ones who live in error,¹⁹ promising them freedom while they themselves are slaves of corruption; for by what a man is overcome, by this he is enslaved.

Dreaming (ἐνυπνιαζόμεναι)? They are dreamers (cf. NIV). But the source of their error appears to be their claim to extra-biblical revelations, or dreams. Some think the phrase is used symbolically (i.e. “dreamers / ignorant”).

“By dreaming” = The ptcp pertains to all three verbs.

Dreams were a means of special revelation during the OT dispensation (Joel 2:28; Matt. 1:20; Acts 2:17). But false OT prophets appealed to dreams as well (Deut. 13:1,3,5; Isa. 56:9-12; Jer. 23:25-32). The word for “dream” occurs only one other time in the New Testament, in Acts 2:17, where it is used of prophetic dreams. It is very likely that these people have claimed that through dreams or “visions” (TEV) they receive special revelations from God and thereby gain spiritual insight. Therefore the verse is not suggesting that they perform all these evil acts while experiencing visions, or that they sin in their dreams (which a literal translation may suggest), but that they justify their sinful acts by special revelations they claim to receive from God.¹

Again note Jude's fondness for triplets:

defile the flesh, and reject authority, and blaspheme majestic beings. (σάρκα μὲν μαιίνουσιν κυριότητα δὲ ἀθετοῦσιν δόξας δὲ βλασφημοῦσιν.)

Cf. 2 Peter 2:10 - and especially those who indulge the flesh in its corrupt desires and despise authority. Daring, self-willed, they do not tremble when they revile angelic majesties,

All 3 of these elements were evident in the sinful conduct of Sodom and Gomorrah:

¹ Arichea, D. C., & Hatton, H. (1993). *A handbook on the letter from Jude and the second letter from Peter* (p. 29). New York: United Bible Societies.

Like Sodom the false teachers “defile the flesh,” (homosexual activity)
Like Sodom the false teachers “reject authority,” (authority of God)
Like Sodom the false teachers “and blaspheme majestic beings.” (even though they didn't know they were dealing with angels, even YHWH himself).

But in a wider sense, these three elements draw deeper into the passage:

B. Application: History Repeats Itself (vv. 8-10)

- 1. Like Immolated Cities: The False Teachers are Sensually Depraved (v. 8a)*
- 2. Like Israel – The False Teachers Reject Authority (v. 8b)*
- 3. Like Immoral Angels – The False Teachers are Mockers (v. 8c-10)*

Translation comparison:

NIV: In the very same way, on the strength of their dreams these ungodly people pollute their own bodies, reject authority and heap abuse on celestial beings.

ESV: Yet in like manner these people also, relying on their dreams, defile the flesh, reject authority, and blaspheme the glorious ones.

HCSB: Nevertheless, these dreamers likewise defile their flesh, reject authority, and blaspheme glorious ones.

I'd go with the NIV or ESV.

μὲν μαινοῦσιν (μαίνω = to defile, stain with sin || Verb: Present Active Indicative, 3P). Titus 1:15.

- 1. Like Immolated Cities: The False Teachers are Sensually Depraved (v. 8a)*

“Defile the flesh” (cf. NIV: “pollute their own bodies”)

In the LXX this word was used to denote sexual sin (Gen. 34:4,13,27; Lev. 18:24,27-28; Job. 31:11; Jer. 3:2; Hos. 5:3; 6:10).

Clearly, the false teachers didn't think they were defiling the flesh. This libertinism has been seen t/o the history of the church, and even today.

“Presumably, they appealed to their dreams to say that their sexual freedom was from God himself, that they transcended moral norms.” [Schreiner, 456]

Note the modern movement to make Evang. Xnty compatible with contemporary social opinion.

- 2. Like Israel – The False Teachers Reject Authority (v. 8b)*

“reject authority”

All types/levels of authority. Cf. “Sola Scriptura” misunderstood. This could refer to anything from political to ecclesiastical authority. The word (κυριότης = lordship) used here is never used that way in LXX or NT. The word is singular and angels are referenced next, so it's more likely that the authority

of God / Christ is in mind. Could be translated “lordship” or “sovereignty”. Their denial was practical, not theological. Cf. v. 4.

Central confession – Jesus is Lord. Central failure of the false teachers. Cf. Peter's admonition about “twisting the Scriptures” (2 Peter 3:16). Why we need good scholarship. I'm constantly amazed at how gullible / undiscerning the church is today.

Notes from 2 Peter:

B. They despise authority (10b)

indulge the flesh in its corrupt desires AND DESPISE AUTHORITY...

1. What authority do they despise?

No doubt they despise all authority, after all, to be antinomian or lawless is to reject any and all constraint.

But t/word is singular which would lead me to believe that Peter has God in mind.

Remember 1 - They denied t/Master (despotes) who bought them.

While they professed to serve God they actually detested Him.

καταφρονεω = to look down on, despise, scorn).

2. Lesson here is that actions speak louder than words

"They may be energetic worshipers, but their actions betray them in that they have thrown off all authority from their lives." [Davids, 233-34]

Just because someone professes to "love Jesus" doesn't mean that they belong to Him. They may be sincere // put forth great effort in their cause. But if they pervert t/Gospel by what they believe & how they act, they fall into t/terrible category of 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.’

a. Today we have those who promote what I call "lordless salvation"

This is the fatal error of believing that one can trust X as Savior while denying him as Lord. Corrupt fruit of "decisional regeneration"

"walked the aisle" or "said t/prayer" mentality that bifurcates X's role as Priest from who He is as King.

ISW it attempts to divide Xns into 2 classes: spiritual and carnal.

One of my fav. quotes - J. Boice ==>

"It is a tragic error. It is the idea--where did it ever come from?--that one can be a Christian without

being a follower of the Lord Jesus Christ. It reduces the gospel to the mere fact of Christ's having died for sinners, requires of sinners only that they acknowledge this by the barest intellectual assent, and then assures them of their eternal security when they may very well not be born again. This view bends faith beyond recognition--at least for those who know what the Bible says about faith--and promises a false peace to thousands who have given verbal assent to this reductionist Christianity but are not truly in God's family." [James Montgomery Boice, from the Foreword to *The Gospel According to Jesus*, by John MacArthur]

We agree w/Spurgeon ==>

"Every true Christian pronounces this phrase, 'Jesus our Lord,' with the emphasis of unreservedness. We desire that Christ Jesus should be our Lord in everything, and Lord over every part of our being. . . . He who truly loves Jesus, and who knows that he is one of those who are redeemed by him, says with all his heart that Jesus is his Lord, his absolute Sovereign, his Despot, if that word be used in the sense of his having unlimited monarchy and supreme sway over the soul."

3. *Like Immoral Angels – The False Teachers are Mockers (v. 8c-10)*

“and blaspheme majestic beings.”

Lit. “slander glories.” Not people, but angels. Good or bad? The context (v. 9) would indicate demons. Why? Perhaps they thought, as many do today, that they had power over demons. They arrogantly took authority over them, when in fact, they were playing with fire (pun).

Most commentators, however, take “glories” to mean angels, since the Greek term is used of angels in many writings, including the Dead Sea Scrolls, and in Gnostic literature. They are probably called “glories”¹

Cf. many in the modern charismatic movt. Cf. Mark 9:29; Acts 19:11 ff.

My notes from 2 Peter:

.they do not tremble when they speak out against the glorious ones.

a. What does that mean?

I have probably spent 20 hours on this phrase alone.

"No completely satisfactory interpretation of this enigmatic sentence has so far been proposed." [JND Kelly]

What does Peter mean when he says [^] ??

b. Here's the million dollar question

Who are the "glorious ones" that the false teachers were speaking out against?

¹ Arichea, D. C., & Hatton, H. (1993). *A handbook on the letter from Jude and the second letter from Peter* (p. 30). New York: United Bible Societies.

Angels? Men? Church leaders? Demons?

c. Phrase "glorious ones" (NAS "angelic majesties") comes from a single word in the original Greek text: Plural form of the noun $\delta\omicron\xi\alpha$

The key is how one interprets this noun. Gen. when someone conversant w/Koine sees it he thinks "glory" or "praise."

At t/end of every service we sing the "doxology" A song of glory or praise to God. "Doxology" comes from 2 Gk. nouns: $\delta\omicron\xi\alpha$ + $\lambda\omicron\gamma\omicron\varsigma$.

It's in the plural and rather than interpret it "glories" ==> "glorious ones."

NAS - angelic majesties; ESV & HCSB - the glorious ones; NIV - celestial beings; RSV - authority; KJV - government.

d. Options funnel down to 2 categories: Angelic Beings or Men

(1) Both of those categories can further be divided:

Angels: Fallen or Elect; Men: Political or Religious leaders?

1) The false teachers slander fallen angels (because they believe they won't share their fate or fall under their influence), but good angels, who are greater than fallen angels, aren't so brazen as to bring a judgment against the evil angels (in God's presence) as they know such judgment belongs to God.

2) The false teachers slander holy angels—perhaps those that, according to Jewish tradition, mediated the Law. Yet the holy angels, greater in power and might than the false teachers, are not so brazen as to bring a judgment against the false teachers (in God's presence) knowing that such judgment belongs to God.

3) The false teachers despise governmental authority and slander political leaders who are trying to rightfully lead as God intended. Yet the holy angels, greater in power and might, are not so brazen as to bring a judgment against these magistrates knowing that such judgment belongs only to God.

I don't think this is the right time and place to go into the strengths & weaknesses of all the views (probably lose most of you if I haven't already).

e. Suffice to say that I would go with the first option:

The glorious ones of v. 10 = fallen angels, or demons.

Largely because it fits in with the parallel in Jude. Look at that in a moment.

But if you're following me you're probably asking t/? I've wrestled w/the past few weeks: *"How can demons be called 'glorious ones'?"*

This is a word $\delta\omicron\xi\alpha$ that's used of God's glory. It doesn't seem right that Peter would use this word to refer to fallen angels.

(1) The word $\delta\omicron\xi\alpha$ was one that had a bit of elasticity to it

If you study t/evol. of t/word (words change thru time) you see that it comes from a group of words that relate to what someone thinks, or an opinion.

Also used in the sense of one's reputation (can see how those two ideas would relate - an opinion of someone = reputation).

Remember t/LXX? Heb. => When t/translators came across t/Heb. noun כְּבוֹד they used t/Grk. noun δοξα.

כְּבוֹד common word used in 189 vv. When it's used of God it's generally translated "glory" (and that's how the Grk. word δοξα came to carry that meaning almost exclusively).

Sometimes the word כְּבוֹד is used of men. When it is it's gen. transl. "honor". Honor in the sense of 'importance,' 'weightiness.' Something or someone impressive, demanding of recognition.

"Gravitas."

Didn't necessitate that the one of whom it's used be honorable. It's used of a political leader (2 Chron. 17:5; 18:1) and of men in general (Psa. 8:5).

"Respect" that's due someone or something. In that sense, even wicked rulers deserve respect (Whitehouse; governor's mansion).

If I'm right and the Greek word δοξα - when used of men or angels, can carry that sense of respect or gravitas in a more neutral sense, then that would fit Peter's use of it here for fallen angels.

". . . even fallen angels retain the imprint of divine majesty, a show of their pre-Fall glory. In this sense, they are like sinful men—who still retain the divine image (Gen. 1:26; Ps. 8:5)—and post-Fall creation—which still evidences its God-given magnificence (1 Cor. 15:40-41). Thus there remains a transcendent amount of dignity for demons, even though they are fallen." [MacArthur, 98]

(2) Why would the false teachers slander or speak out against demons? I don't know.

Maybe they rejected their existence (fit their skeptical worldview - judgment & X's return).

Maybe they laughed at the idea that their own sin would make them cohorts with them.

Maybe they thought that demons were not to be respected; were to be taken lightly.

That would fit with their arrogance and boldness.

f. Other views start to break down when you look at verse 11 **Whereas angels who are greater in might and power . . .**

Greater in might and power than the demons.

. . . do not bring a slanderous judgment against them (demons) before the Lord.

(1) Fit best with what Jude writes (turn there - keep finger in 2 Peter)

7 **Just as Sodom and Gomorrah and the cities around them, since they in the same way as these indulged in gross immorality and went after strange flesh, are exhibited as an example, in undergoing**

the punishment of eternal fire.

8 Yet in the same manner these men, also by dreaming, defile the flesh, and reject authority, and revile angelic majesties

9 But Michael the archangel, when he disputed with the devil and argued about the body of Moses, did not dare pronounce against him a railing judgment, but said, "The Lord rebuke you."

Here we have a holy angel (Michael the archangel) who didn't dare speak out against Satan, but rather left that to the Lord saying, "The Lord rebuke you."

The FTers of whom Peter writes are so bold and arrogant that they will something that even an archangel would not attempt.

...they do not tremble when they speak out against the glorious ones. Whereas angels who are greater in might and power do not bring a slanderous judgment against them before the Lord.

See the connection?

". . . these curses are not returned in kind. Rather, the angels reserve any judgment against them to the Lord, even though they are more powerful than the demons." [Oecumenius, Commentary On 2 Peter] They ought to tremble when they are faced with angelic beings, good or evil. "tremble" = τρέμω (tremor).

The common reaction of sinful men to the appearance of an angel is fear. Contrary to today's notions of warm and fluffies.

Matt. 28 an angel of t/Lord appeared and rolled away t/stone from X's tomb. Guards shook w/fear and became as dead.

Luke 1 an angel appears before Zacharias and he's terrified.

Luke 2 an angel of the Lord appeared to the shepherds and they were terribly frightened.

Angels demand respect.

So do demons.

Stomping on demons mentality within Charismania.

Acts 19 13 But also some of the Jewish exorcists, who went from place to place, attempted to name over those who had the evil spirits the name of the Lord Jesus, saying, "I adjure you by Jesus whom Paul preaches." 14 And seven sons of one Sceva, a Jewish chief priest, were doing this. 15 And the evil spirit answered and said to them, "I recognize Jesus, and I know about Paul, but who are you?" 16 And the man, in whom was the evil spirit, leaped on them and subdued all of them and overpowered them, so that they fled out of that house naked and wounded.

If it's enough that Michael t/archangel left all rebuke in t/care of God, it's enough for me.

9 EXEGESIS

GREEK TEXT:

Ὁ δὲ Μιχαὴλ ὁ ἀρχάγγελος, ὅτε τῷ διαβόλῳ διακρινόμενος διελέγετο περὶ τοῦ Μωϋσέως σώματος, οὐκ ἐτόλμησεν κρίσιν ἐπενεγκεῖν βλασφημίας ἀλλὰ εἶπεν· ἐπιτιμήσαι σοι κύριος.

Ὁ δὲ Μιχαὴλ (Μιχαήλ || Noun: Masculine Nominative Singular). Nominative of Appellation. Michael is mentioned also in Daniel 10:13,21, 12:1; Rev. 12:7.

ὁ ἀρχάγγελος, (ἀρχάγγελος || Noun: Masculine Nominative Singular). Predicate Nominative. In the NT only here and 1 Thess. 4:16.

ὅτε τῷ διαβόλῳ (διαβόλος || Noun: Masculine Dative Singular).

διακρινόμενος (διακρινω = to dispute, take issue || Participle: Masculine Nominative Singular, Present Middle).

διελέγετο (διαλεγομαι = to converse, discuss, argue || Verb: imperfect Middle/Passive Indicative, 3S).

περὶ τοῦ Μωϋσέως (Μωϋσης || Noun: Masculine Genitive Singular).

σώματος, (σῶμα || Noun: Neuter Genitive Singular).

οὐκ ἐτόλμησεν (τολμαω = to dare, presume || Verb:

κρίσιν (κρίσις || Noun: Feminine Accusative Singular).

ἐπενεγκεῖν (επιφερω = to bring on, inflict, pronounce || Verb: Aorist Active Infinitive)

βλασφημίας (βλασφημία || Noun: Feminine Genitive Singular).

ἀλλὰ εἶπεν· (εἶπον || Verb: Aorist Active Indicative, 3S).

ἐπιτιμήσαι (επισταμαι = to know, understand || Verb: Aorist Active Optative, 3S).

σοι (συ || Second Person Singular Independent Personal Pronoun).

κύριος. (Noun: Nominative Masculine Singular).

ENGLISH TRANSLATION:

But Micheal the archangel, when he disputed with the Devil and argued about the body of Moses, did not dare to bring a reviling judgment, but said, “the Lord rebuke you!”

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

Here we have one of the more difficult verses in the Bible.

2 Peter 2:11 however, angels, who are greater in might and power, do not bring a slanderous charge against them before the Lord.

But Micheal the archangel,

There are two angels mentioned by name in Scripture. Michael and Gabriel.

Gabriel seems to have as a spec. task t/interp. of divine rev. (Dan. 8:16; 9:21; Luke 1:19,26).

Michael seems to have a role in spiritual battle/warrior. Cf. Dan. 10:13,21; Rev. 12:7.

Berkhof: “We see in him the valiant warrior fighting the battles of Jehovah against the enemies of Israel and against the evil powers in the spirit world. It is not impossible that the title 'archangel' also applies to Gabriel and a few other angels.” [Systematic Theology, 147]

ὁ ἀρχάγγελος, (ἀρχάγγελος || Noun: Masculine Nominative Singular). Predicate Nominative. In the NT only here and 1 Thess. 4:16. ἀρχ + ἄγγελος (chief/leading angel).

For the Lord Himself will descend from heaven with a shout, with the archangel’s voice, and with the trumpet of God, and the dead in Christ will rise first.

Mich. and Gabr mentioned in 1 Enoch 9:1 (context following the Watchers):

Then Michael and Gabriel and Surjan and Urjan looked down from heaven and saw the great amount of blood which had been spilled on the earth, and all the wickedness which had been committed over the earth.

M. = Israel's guardian.

The title *archangel* means “chief angel” or “ruling angel.” In some literature written during the period between the Old Testament and the New Testament, there is a great deal of reference to angels and how these are classified into grades in a descending scale, with archangels at the top. There is also mention of seven archangels, and six of them are named in 1 Enoch 20.2–8: Raphael, Raquel, Michael, Saraqael, Gabriel, and Ramiel. To each of these archangels God assigned a province. *Archangel* can also be translated as “the chief of God’s messengers.”¹

when he disputed with the Devil and argued about the body of Moses,

“the body of Moses” Some see Zech. 3:1 here, others a rabbinical comment on Deut. 34:6. cf. Acts 7:22; Gal. 3:19; Heb. 2:2; 2 Tim. 3:8.

Deuteronomy 34:6 He buried him in the valley in the land of Moab facing Beth-peor, and no one to this day knows where his grave is.

Disputed = legal dispute.

This is one reason why this epistle was formerly rejected, because an example is cited here that is not found in the Scriptures: That the archangel Michael and the devil contended with one another about the body of Moses. And that could have taken place for the reason that so much is written about Moses in Deuteronomy 34:6, how God buried him, and yet no one knows his sepulcher. And the Scriptures bear witness in Deuteronomy 34:10 that no prophet has arisen since in Israel like unto Moses, whom Jehovah knew face to face. Hence it is said in reference to the same text that his body was left concealed in order that the Jews might not practice idolatry with it. And therefore the angel Michael contended with Satan, who desired that the body be disclosed so that the Jews might worship it. And although Michael was an archangel, says Jude, yet he did not make so bold as to curse the devil himself. Yet these scoffers trample underfoot the authority ordained by God, and curse in seven, eight, and nine degrees or ways,

¹ Arichea, D. C., & Hatton, H. (1993). *A handbook on the letter from Jude and the second letter from Peter* (p. 32). New York: United Bible Societies.

though they are mere men; while this archangel dared not curse the worst devil, who is already condemned; but said no more than: "The Lord rebuke thee." [Luther]

“The Assumption of Moses” (written about the first century a.d.), it is related that, when Moses died, Michael was given the task of burying the body. The Devil, however, claimed power over the body, since he was lord of the material order. When Michael refused to hand the body over, the Devil threatened to accuse Moses of being a murderer for having killed the Egyptian (as recorded in Exo 2:12). Michael, however, did not respond by rebuking the Devil, but simply proceeded to bury Moses with his own hands.¹

did not dare to bring a reviling judgment, but said, “the Lord rebuke you!”

The whole expression “*The Lord rebuke you*” is in the Greek optative mood, expressing a wish or a hope, similar in form to that of blessing or benediction formulas, but used in this context in a negative sense.²

“These words occur in Zech. 3:1-10 where the angel of the Lord replies to the charges of Satan.” [ATR]

Zechariah 3:1–10 1 THEN he showed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to accuse him.2 And the LORD said to Satan, “The LORD rebuke you, Satan! Indeed, the LORD who has chosen Jerusalem rebuke you! Is this not a brand plucked from the fire?”3 Now Joshua was clothed with filthy garments and standing before the angel.4 And he spoke and said to those who were standing before him saying, “Remove the filthy garments from him.” Again he said to him, “See, I have taken your iniquity away from you and will clothe you with festal robes.”5 Then I said, “Let them put a clean turban on his head.” So they put a clean turban on his head and clothed him with garments, while the angel of the LORD was standing by.6 And the angel of the LORD admonished Joshua saying,7 “Thus says the LORD of hosts, ‘If you will walk in My ways, and if you will perform My service, then you will also govern My house and also have charge of My courts, and I will grant you free access among these who are standing here. 8 ‘Now listen, Joshua the high priest, you and your friends who are sitting in front of you—indeed they are men who are a symbol, for behold, I am going to bring in My servant the Branch.9 ‘For behold, the stone that I have set before Joshua; on one stone are seven eyes. Behold, I will engrave an inscription on it,’ declares the LORD of hosts, ‘and I will remove the iniquity of that land in one day.10 ‘In that day,’ declares the LORD of hosts, ‘every one of you will invite his neighbor to sit under his vine and under his fig tree.’”

The account is presumably from The Assumption of Moses (so Clement of Alex.). Some (Mayor) think the author of the Assumption of Moses took Zech's words and attributed them to Michael.

The Assumption of Moses = The Testament of Moses altho some think they are 2 diff. sources.

1 Arichea, D. C., & Hatton, H. (1993). *A handbook on the letter from Jude and the second letter from Peter* (p. 32). New York: United Bible Societies.

2 Arichea, D. C., & Hatton, H. (1993). *A handbook on the letter from Jude and the second letter from Peter* (p. 33). New York: United Bible Societies.

Jude verse 9 refers to an event which is found nowhere else in Scripture. Michael had to struggle or dispute with Satan about the body of Moses, but what that entailed is not described. Perhaps Michael was commissioned to bury Moses (Deuteronomy 34:5-6).

These three church fathers [Clement, Didymus, Origen] are usually offered as proof that Jude quotes the Assumption. But one of them says that Jude confirms it as an independent witness confirms ; the other that Jude reminds one of the little book; the third only that the archangel's word is found in both Jude and in the Assumption. We draw attention to this fact because even a good man like Plummer, on the strength of the statements made by Clement, Origen, and Didymus, says "that this (Assumptio) is the source of the illustration used by Jude." Not even one of these three says that. They do not say where Jude got the account. They leave the impression that he did not get it from the Assumptio. Didymus says only that both Jude and the little book contained the archangel's word to the devil. Let us add that, when two ancient writings contain something that is similar or even identical, this does not prove that one writer drew from the other or quotes the other. In the present case the date of the Assumptio is still debated ; no one can be sure that Jude ever saw the Assumptio. Scholars have drawn more than one hasty conclusion of this kind. Where did Paul obtain the names of the Egyptian sorcerers, Jannes and Jambres (II Tim. 3:8)?

The view that such information that is not recorded in the Old Testament was obtained by direct revelation, is not the correct answer. On the other hand, the view that such information is legendary, is equally incorrect. Legends are not facts. We do not believe them. It is not always a safe procedure to point to another document and to be satisfied with that as the source.

.....
The honest answer is : "We do not know." We are compelled to give this answer in regard to the original source of even other and simpler things.

This is, however, not the whole answer. The holy writers were inspired. Jesus says that they would be "guided into all truth," kept in what is true, preserved from error, falsehood, legend, and the like. It is not the function of inspiration to supply facts ; that is the function of revelation. Inspiration prevents error, assures us that what is written is true. No matter whence or how an inspired writer obtained his information, the Holy Spirit enabled him to sift out and adequately to present only what is genuine, true. That is the real point here.

Apply this as a test. Crude, wrong notions about natural phenomena prevailed, but not one of them got into the Old or the New Testament although we do not hesitate to say that the writers held such strange notions in their own minds. Ancient histories, documents, traditions contained some true things that were more or less admixed with fiction, legend, fancies. Take this Assumption of Moses or the Book of Enoch or ancient pagan histories. We always see that the inspired writer is protected, none of them adopts a single fiction.

So we say : "If Jude has recorded a legend and not a fact, his letter is not inspired, does not belong in the canon." The position that inspiration does not include discrimination between legend and fact; that Jude could know that what is said about Moses' body was a myth and yet use it; that if an inspired writer wrote today he might well use Dante's Purgatory, Shakespeare's King Lear; that inspiration did not preserve from "imperfections which have nothing to do with the truth that saves souls": this position makes the Bible only partially inspired. Who, then, knows what part is not inspired? Pursue the conclusions yourself. But do not fail to face "one jot or tittle" in Matt. 5:18 — "all truth," John 16:13 — "Thy Word is truth," John 17 :17 —

these from Jesus and many another certification to the same effect. To face these words and then to say, by an extension of the argument, that the Holy Spirit did not keep his writers from "imperfect grammar" is inconsistent. The grammar is adequate, is often wonderful in conveying the thought. This plea is like saying: "If the Spirit had put the diamonds of truth into a golden box, they would all be diamonds ; if he used a wooden box, some are just paste diamonds!" [Lenski, 629-31]

(Another angelic struggle is related by Daniel, who describes an angel coming to him in a vision. This angel, named Gabriel in Daniel 8:16 and 9:21, tells Daniel that he was "resisted" by a demon called "the prince of Persia" until the archangel Michael came to his assistance, Daniel 10:13).

Various theories as to this struggle over Moses' body, such as 1) Satan, the accuser of the brethren (Revelation 12:10), may have resisted the raising of Moses to eternal life due to Moses' sin at Meribah (Deuteronomy 32:51) and his murder of the Egyptian (Exodus 2:12). 2) This is the same as the passage in Zechariah 3:1-2. 3) Jude is quoting an apocryphal book that contained this account, The Assumption of Moses. Origen (c. 185–254) mentions the book "The Assumption of Moses" as extant in his time, containing this account.

Lessons: 1) that Jude may be alluding to an outside source is no concern to us (see my into notes on this); 2) the example of how Christians are to deal with Satan and demons. If as powerful a being as Michael deferred to the Lord in dealing with Satan, who are we to attempt to reproach or rebuke them?

Keener states that the DSS record that some of those Jews engaged in cursing Satan.

Now, we shouldn't think of this angelic confrontation over the body of Moses as merely fanciful or beyond the realm of factual possibility. After all, we have our own incredible history of battles over the bodies of the deceased. In 1418 a church council ended deliberations that had been going for over four years. It condemned Wycliffe, the great Bible translator, "as a heretic; and ordered his bones to be exhumed and removed from consecrated ground." Why? They were incensed that his body had received an honorable burial. "This decree was finally (and reluctantly) carried out in the spring of 1428. . . . Wycliffe's remains were disinterred and burned on a little arched bridge that spanned the river Swift (a tributary of the Avon), and his calcined ashes cast into the stream. From thence the prophecy arose:

*The Avon to the Severn runs,
The Severn to the sea,
And Wycliffe's dust shall spread abroad,
Wide as the waters be.*

Yes, an angelic encounter over the body of Moses is possible. But whether Jude chose it because it is factual or merely illustrative, the point of his intended use cannot be missed. With the angelic tug of war, Jude has given us an example of whom to emulate. We are to be like Michael. Follow his example, and you will keep yourself straight. You will steer clear of apostasy. You will live under authority. You will guard yourself against all temptations toward immorality. [Helm, 309]

Cf. commercial – I want to be like Mike.

10 EXEGESIS

GREEK TEXT:

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

Οὗτοι δὲ (Οὗτος || Near Demonstrative Pronoun: Masculine Nominative Plural).
ὅσα (ὅσος = all that || Correlative Pronoun: Neuter Accusative Plural).
μὲν οὐκ οἶδασιν (οἶδα || Verb: Present Active Indicative, 3P)
βλασφημοῦσιν, (βλασφημew || Verb: Present Active Indicative, 3P).
ὅσα (ὅσος = all that || Correlative Pronoun: Neuter Accusative Plural).
δὲ φυσικῶς (φυσικῶς = naturally, by instinct || Adverb).
ὡς τὰ ἄλογα (ἄλογος = without reason || Adjective: Neuter Nominative Plural).
ζῶα (ζων = animal || Noun: Neuter Nominative Plural).
ἐπίστανται, (ἐπίσταμαι = to know, understand || Verb: Present Middle/Passive Indicative, 3P).
ἐν τούτοις (Οὗτος || Near Demonstrative Pronoun: Neuter Dative Plural).
φθείρονται. (φθείρω = to destroy, ruin, corrupt || Verb: Present Passive Indicative, 3P).

ENGLISH TRANSLATION:

But these men revile all that they do not understand; and all that they know by instinct, like animals without reason, by these things they are destroyed.

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

But these men revile all that they do not understand; and all that they know by instinct, like animals without reason, by these things they are destroyed. (Οὗτοι δὲ ὅσα μὲν οὐκ οἶδασιν βλασφημοῦσιν, ὅσα δὲ φυσικῶς ὡς τὰ ἄλογα ζῶα ἐπίστανται, ἐν τούτοις φθείρονται.)

These people claim spiritual superiority, but Jude now asserts that in actual fact they know little if anything of the spiritual world that they despise and abhor. In fact, the opposite is true: they are experts in *things that they know by instinct*. *Instinct* translates a Greek word that means “naturally” as opposed to something learned or developed, and hence the use of natural or instinctive powers as opposed to the use of developed reason or acquired knowledge. Included in this are impulses of appetite, sensual pleasure, sexual desire, and perhaps evil violence and rebellion.¹

2 Peter 2:12 But these, like unreasoning animals, born as creatures of instinct to be captured and killed, reviling where they have no knowledge, will in the destruction of those creatures also be destroyed,

1 Arichea, D. C., & Hatton, H. (1993). *A handbook on the letter from Jude and the second letter from Peter* (p. 34). New York: United Bible Societies.

My notes from 2 Peter:

D. They are like unreasoning animals in their ignorance (12)

1. We noted a bit ago ==>

Martin Luther ==> the Diet of Worms ==> *"Unless I am convinced by Scripture and plain reason, my conscience is captive to the Word of God . . . "*

"Scripture and plain reason" = basis for spiritual discernment.

2. Note ==>

But these, like unreasoning animals, born as creatures of instinct to be captured and destroyed, reviling in their ignorance, will also be destroyed in their corruption.

a. Peter likens these men to "unreasoning animals"

(1) Go back to Genesis 1

Genesis 1:24–27 **24 Then God said, “Let the earth bring forth living creatures after their kind: cattle and creeping things and beasts of the earth after their kind”; and it was so.**

25 And God made the beasts of the earth after their kind, and the cattle after their kind, and everything that creeps on the ground after its kind; and God saw that it was good.

26 Then God said, “Let Us make man in Our image, according to Our likeness; and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth.”

27 And God created man in His own image, in the image of God He created him; male and female He created them.

(2) This is something I've marveled over for years – how man stands apart from The rest of creation / animal world

We can talk about t/commonalities (common designer) – but if humanistic evolution were true, one would expect much less of a gap between men and ape.

Of course, early evolutionists were quite bigoted in that regard and saw primitive men such as tribal Africans and Aborigines as "missing links."

Thomas Huxley *"No rational man, cognizant of the facts, believes that the average Negro is the equal, still less the superior, of the white man. . . . It is simply incredible [to think] that . . . he will be able to compete successfully with his bigger-brained and smaller-jawed rival, in a contest which is to be carried on by thoughts and not by bites."* [cited in Hank Hannegraaf, *The Face that Demonstrates the Farce of Evolution*, 25]

That was only 150 yrs. ago. We know now that this is ridiculous; there is no existing mediating form between man and beast.

While we can get excited over how smart a chimpanzee, or dolphin can be - we are stand lightyears apart from them in rationality and intelligence.

Animals make no intellectual contribution to society.

Here we have man, created in the image and likeness of God, has t/ability to think God's thoughts after him.

Ability to reason, to "think outside of oneself."

What do we say when we turn on the news and see thousands of middle-eastern Muslims rioting in t/streets and screaming bloodshed? // Read a story about a group of young men who conspired to savagely attack, rape, and torture? THEY ARE ACTING LIKE - ANIMALS.

To act like an animal is to throw off all that it means to be created in God's image! Immoral; unreasoning; illogical.

(3) That's what Peter is saying here

These are men who claim to represent God - yet they are like unreasoning animals in how they live. They reflect not t/image of God, but t/stupidity of common beasts of the field.

There is definitely a sense of sarcasm here; these godless people are denounced for claiming that they know everything about the spiritual world, when in fact what is true is the opposite— all their knowledge is based on raw and uninformed instinct. Translators will do well to capture this sense of sarcasm in the translation.¹

¹ Arichea, D. C., & Hatton, H. (1993). *A handbook on the letter from Jude and the second letter from Peter* (p. 34). New York: United Bible Societies.

11 EXEGESIS

GREEK TEXT:

οὐαὶ αὐτοῖς, ὅτι τῆ ὁδοῦ τοῦ Κάϊν ἐπορεύθησαν καὶ τῆ πλάνῃ τοῦ Βαλαὰμ μισθοῦ ἐξεχύθησαν καὶ τῆ ἀντιλογία τοῦ Κόρε ἀπόλωντο.

οὐαὶ (οὐαὶ = woe || Interjection).

αὐτοῖς, (αὐτος || Third Person Independent Personal Pronoun, Masculine Dative Plural).

ὅτι τῆ ὁδοῦ (ὁδος || Noun: Masculine Nominative Singular).

τοῦ Κάϊν (Κάϊν || Noun: Proper name with Masculine Genitive Singular Definite Article).

ἐπορεύθησαν (πορεύομαι || Verb: Aorist Passive Indicative, 3P). Perfective aorist.

καὶ τῆ πλάνῃ (πλανη = error || Noun: Feminine Dative Singular).

τοῦ Βαλαὰμ (Βαλαὰμ || Noun: Proper name with Masculine Genitive Singular Definite Article).

μισθοῦ (μισθος = pay, wages, reward || Noun: Masculine Genitive Singular).

ἐξεχύθησαν (ἐκχυνω = to pour out; passive: to give up, abandon oneself || Verb: Aorist Passive Indicative, 3P). Perfective aorist.

καὶ τῆ ἀντιλογία (ἀντιλογία = hostility, rebellion || Noun: Feminine Dative Singular).

τοῦ Κόρε (Κόρε || Noun: Proper name with Masculine Genitive Singular Definite Article).

ἀπόλωντο. (ἀπολυμι = to perish, die || Verb: Aorist Middle Indicative, 3P). Perfective aorist.

ENGLISH TRANSLATION:

Woe to them! For they have gone the way of Cain and for wages they have abandoned themselves to the error of Balaam and have perished in the rebellion of Kora.

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

2 Peter 2:5 forsaking the right way they have gone astray, having followed the way of Balaam, the son of Beor, who loved the wages of unrighteousness,

II. They are rebels against grace (v. 11)

A. Another Threefold Example

1. Gone Cain's Direction
2. Given Over to Balaam's Error
3. Gainstakenly Perished in Kora's Rebellion

Woe to them! (οὐαὶ αὐτοῖς,)

Woe to them! is a common expression in the Gospels, but outside the Gospels it is used only here and in 1 Cor 9:16. ¹

¹ Arichea, D. C., & Hatton, H. (1993). *A handbook on the letter from Jude and the second letter from Peter* (p. 35). New York: United Bible Societies.

Woe oracle

Woe oracles are common in the Old Testament prophets, and they are also prominent in the teaching of Jesus, especially Matthew 23 (vv. 13, 15, 16, 23, 25, 27, 29 par.). Jude, following the example of others, gives the reason for the oracle (lit., “For they have taken; cf. Matt 23:13, 15, 23, 25, 27, 29 par.).¹

Woe hinges back to vv. 8-10 and functions as the conclusion of those vv. even as it looks forward to vv. 11-13. VV. 8-13 pronounce woe and give the reasons for it.

At its most basic level, this word “woe” is like t/cry of an animal in t/face of terror or peril. Common in t/OT.

Echo of t/7 “woes” of Matthew 23 where Jesus applies t/term to a group that also

1. Pursued the Path of Cain
2. Participated in Balaam's Idolatry
3. Perished Kora's Disobedience

13 “But woe to you, scribes and Pharisees, hypocrites, because you shut off the kingdom of heaven from men

15 “Woe to you, scribes and Pharisees, hypocrites, because you travel about on sea and land to make one proselyte; and when he becomes one, you make him twice as much a son of hell as yourselves.

“You fools and blind men . . . hypocrites . . . like whitewashed tombs which on the outside appear beautiful, but inside they are full of dead men’s bones and all uncleanness. 28 “Even so you too outwardly appear righteous to men, but inwardly you are full of hypocrisy and lawlessness.

1 Corinthians 9:16 (woe is me if I do not preach the gospel)

Here comes another triad:

For they have gone the way of Cain and for wages they have abandoned themselves to the error of Balaam and have perished in the rebellion of Kora. (ὅτι τῆ ὁδοῦ τοῦ Κάιν ἐπορεύθησαν καὶ τῆ πλάνῃ τοῦ Βαλαὰμ μισθοῦ ἐξεχύθησαν καὶ τῆ ἀντιλογίᾳ τοῦ Κόρε ἀπώλοντο.)

three verbs (timeless aorists denot. type). gone the way of; abandoned themselves; perished.

1. Gone Cain's Direction
2. Given Over to Balaam's Error
3. Gainstakenly Perished in Kora's Rebellion

Cain:

The first example given is *Cain*, who is known from the Old Testament for killing his brother Abel. In first-century Jewish thought, Cain was described as a person of treachery, lust, avarice,

¹ Schreiner, T. R. (2003). *1, 2 Peter, Jude* (Vol. 37, p. 462). Nashville: Broadman & Holman Publishers.

self-indulgence; he was the unloving person who cared for nothing except his own self-interest; he was a cynical, skeptical, materialistic person who had little faith in God or in morality, and who therefore did everything according to his own whims and wishes. Furthermore Cain was also represented in the tradition as a false teacher who led the people into licentiousness and immorality. Among the early church fathers Cain is represented as an example of those who through jealousy, dissatisfaction, and rebellion against society lead their fellow-believers to death (1 Clement 4.1–7). It is of course rather unlikely that Jude had all of this in mind; but at any rate it was easy to take Cain as the first clear example of an evil person.¹

Instead, Cain was naturally chosen in that he is an example of a person who chose wickedness over goodness. When God confronted him about his evil sacrifice (Gen 4:6–8), Cain grew angry and killed his brother instead of repenting. Cain became, therefore, an example of sin and envy in subsequent literature (1 John 3:12; *1 Clem.* 4:7; *T. Benj.* 7:5). Philo portrayed him as a man enslaved to self-love (*That the Worse Attacks the Better* 32, 78).²

Jude likes sets of three. (cf. vv. 5-7; v. 8).

Action in this v. is described by way of 3 aorist verbs (Aorist is a simple past-tense). These are timeless truths which imply that Cain, Balaam, Korah are more than examples,, they're even a type as far as these F.Ters were concerned.

3 aorist verbs: Gone; Abandoned; Perished. Each verb is connected to a personal noun: Cain; Balaam; Korah.

Cain is an early example. To find Cain you have to go all the way back to Gen. 4.

1 NOW the man [Adam] had relations with his wife Eve, and she conceived and gave birth to Cain, and she said, "I have gotten a manchild with the help of the LORD."² And again, she gave birth to his brother Abel. And Abel was a keeper of flocks, but Cain was a tiller of the ground.³ So it came about in the course of time that Cain brought an offering to the LORD of the fruit of the ground.⁴ And Abel, on his part also brought of the firstlings of his flock and of their fat portions. And the LORD had regard for Abel and for his offering;⁵ but for Cain and for his offering He had no regard. So Cain became very angry and his countenance fell. ⁶ Then the LORD said to Cain, "Why are you angry? And why has your countenance fallen? ⁷ "If you do well, will not your countenance be lifted up? And if you do not do well, sin is crouching at the door; and its desire is for you, but you must master it."⁸ And Cain told Abel his brother. And it came about when they were in the field, that Cain rose up against Abel his brother and killed him.⁹ Then the LORD said to Cain, "Where is Abel your brother?" And he said, "I do not know. Am I my brother's keeper?" ¹⁰ And He said, "What have you done? The voice of your brother's blood is crying to Me from the ground. ¹¹ "And now you are cursed from the ground, which has opened its mouth to receive your brother's blood from your hand.

Cain was a murderer and his name has stood t/o hist. as an example of selfishness, envy, and murder.

1 Arichea, D. C., & Hatton, H. (1993). *A handbook on the letter from Jude and the second letter from Peter* (p. 35). New York: United Bible Societies.

2 Schreiner, T. R. (2003). *1, 2 Peter, Jude* (Vol. 37, p. 462). Nashville: Broadman & Holman Publishers.

Some commentators have taken from Jude's example that t/false teachers of whom he writes were guilty of literal murder. Some have said they murdered directly, others that they had a hand in t/later persecution of these 1st c. Xns which later resulted in their deaths. Taking t/text too far, IMO. Cain is an example of all who are driven by envy, bitterness, hatred.

Matthew 5:21–22 21 “You have heard that the ancients were told, ‘YOU SHALL NOT COMMIT MURDER’ and ‘Whoever commits murder shall be liable to the court.’ 22 “But I say to you that everyone who is angry with his brother shall be guilty . . .

Note how John makes this connection with Cain ==>

1 John 3 11 For this is the message which you have heard from the beginning, that we should love one another; 12 not as Cain, who was of the evil one, and slew his brother. And for what reason did he slay him? Because his deeds were evil, and his brother’s were righteous. 15 Everyone who hates his brother is a murderer; and you know that no murderer has eternal life abiding in him.

Selfish/Self-serving/Self-promoting/Self-Centered/Filled w/Self-Love.

Balaam:

The second example given is *Balaam*. The godless people are said to have abandoned themselves to *Balaam’s error*. The word translated *error* can also mean “delusion,” “deceit,” “deception.” What was Balaam’s error? The references are in the book of Numbers, chapters 22–24, and in particular 31:16, where Balaam leads Israel to worship other gods, and all because of a bribe from Balak. Jewish tradition remembers Balaam primarily as a man of greed, who was prepared to commit sin and lead others to sin, for the sake of gaining a reward for himself. In other parts of the tradition, Balaam is represented as a false teacher who perverted the youth of Israel and led them into idolatry and immorality.¹

B. was an hist. indiv. who stands as an OT type for all false prophets.

Background: Turn to the book of Numbers (22) Numbers / Pentateuch. Chronicles 40 years of wandering in the wilderness o/s of the Promised land following t/Exodus from Egypt.

Israel, this new nation, comes out of Egypt. They cross t/Red Sea north of the Gulf of Suez, heading down the Sinai peninsula. Moses receives the 10 Commandments at Mt. Sinai. They travel up the peninsula eventually making their way thru Edom to Moab, which was on the southeastern side of the Dead Sea.

22:1 THEN the sons of Israel journeyed, and camped in the plains of Moab beyond the Jordan opposite Jericho.

¹ Arichea, D. C., & Hatton, H. (1993). *A handbook on the letter from Jude and the second letter from Peter* (pp. 35–36). New York: United Bible Societies.

Moabites find their origin in Gen. 19 where t/2 daughters of Lot conspire together to get him drunk so that they could engage in an incestuous relationship w/him driven by t/fear that they would die childless. The firstborn daughter had a son and named him Moab, from which came the Moabites.

2 Now Balak [King of Moab, v. 4] the son of Zippor saw all that Israel had done to the Amorites.

Amorites were an ancient people who were neighbors to the N. of Moab (their most influential king being Hammurabi, 1792–1750).

What had Israel done to them? That is recorded in 21:21-32.

Balak sees th the Jews are on the move and he's very concerned

3 So Moab was in great fear because of the people, for they were numerous; and Moab was in dread of the sons of Israel. 4 And Moab said to the elders of Midian, "Now this horde will lick up all that is around us, as the ox licks up the grass of the field." And Balak the son of Zippor was king of Moab at that time.

5 So he sent messengers to Balaam the son of Beor . . .

Here we are intro for 1st time to Balaam. No doubt he was infamous, not as a prophet much less a p. of YHWH, but as a magician of sorts (not t/kind that pulls rabbits from hats).

Balaam is never called a prophet in the OT, but rather "a diviner" or "a soothsayer." Sorcerer. He practices that which was forbidden by God in Deut. 18:10-11.

5 So he sent messengers to Balaam . . . to call him, saying, "Behold, a people came out of Egypt; behold, they cover the surface of the land, and they are living opposite me. 6 "Now, therefore, please come, curse this people for me since they are too mighty for me; perhaps I may be able to defeat them and drive them out of the land. For I know that he whom you bless is blessed, and he whom you curse is cursed." 7 So the elders of Moab and the elders of Midian departed with the fees for divination in their hand; and they came to Balaam and repeated Balak's words to him.

Note, "the fees for divination in their hand . . ." \$\$ / Greed

8 And he said to them, "Spend the night here, and I will bring word back to you as the LORD may speak to me." And the leaders of Moab stayed with Balaam. 9 Then God came to Balaam and said, "Who are these men with you?" 10 And Balaam said to God, "Balak the son of Zippor, king of Moab, has sent word to me, 11 'Behold, there is a people who came out of Egypt and they cover the surface of the land; now come, curse them for me; perhaps I may be able to fight against them, and drive them out.'"

Of course, God knew who they were, but he wanted to hear it from Balaam, perhaps hoping that he would see how silly this all was. "Let me summon the national God of the Jews to see if He will let me curse His covt. people." Balaam was a well-known seer, but one gets the impression that he wasn't all that bright.

12 And God said to Balaam, "Do not go with them; you shall not curse the people; for they are blessed." 13 So Balaam arose in the morning and said to Balak's leaders, "Go back to your land, for the LORD has refused to let me go with you." 14 And the leaders of Moab arose and went to Balak, and said, "Balaam refused to come with us."

15 Then Balak again sent leaders, more numerous and more distinguished than the former. 16 And they came to Balaam and said to him, "Thus says Balak the son of Zippor, 'Let nothing, I beg you, hinder you from coming to me; 17 for I will indeed honor you richly, and I will do whatever you say to me. Please come then, curse this people for me.'" 18 And Balaam answered and said to the servants of Balak, "Though Balak were to give me his house full of silver and gold, I could not do anything, either small or great, contrary to the command of the LORD my God.

He calls YHWH "his God." Some have read into this that B. was a true prophet. What someone professes isn't necessarily indicative of what that person possesses.

This isn't Balaam making some sort of profession of faith. No repentance, no desire to follow YHWH. He's claiming the Israelites God as "another deity to add to his repertoire."

NT counterpart is Simon t/magician in Acts 8. Simon believed; he was baptized. He loved to see the miracles and signs that were being performed by Philip & t/Apostles. He wanted to buy into that, offering them money "give this authority to me as well."

19 "And now please, you also stay here tonight, and I will find out what else the LORD will speak to me." 20 And God came to Balaam at night and said to him, "If the men have come to call you, rise up and go with them; but only the word which I speak to you shall you do." 21 So Balaam arose in the morning, and saddled his donkey, and went with the leaders of Moab.

22 But God was angry because he was going, and the angel of the LORD took his stand in the way as an adversary against him. Now he was riding on his donkey and his two servants were with him.

23 When the donkey saw the angel of the LORD standing in the way with his drawn sword in his hand, [s. symbolic of judgment] the donkey turned off from the way and went into the field; but Balaam struck the donkey to turn her back into the way.

24 Then the angel of the LORD stood in a narrow path of the vineyards, with a wall on this side and a wall on that side. 25 When the donkey saw the angel of the LORD, she pressed herself to the wall and pressed Balaam's foot against the wall, so he struck her again. 26 And the angel of the LORD went further, and stood in a narrow place where there was no way to turn to the right hand or the left. 27 When the donkey saw the angel of the LORD, she lay down under Balaam; so Balaam was angry and struck the donkey with his stick.

28 And the LORD opened the mouth of the donkey, and she said to Balaam, "What have I done to you, that you have struck me these three times?"

29 Then Balaam said to the donkey, "Because you have made a mockery of me! If there had been a sword in my hand, I would have killed you by now." 30 And the donkey said to Balaam, "Am I not your donkey on which you have ridden all your life to this day? Have I ever been accustomed to do so to you?" And he said, "No."

Don't know how God did this or exactly what He did. Did He give the donkey a brief moment of

sentience & miraculously transformed the dumb vocal cords, tongue and mouth of the animal to speak as a man would speak? Was it something that was inaudible to any others around? Or not understandable? Like those who were with Jesus in John 12 (v. 29)?

Don't know & we shouldn't get caught up in t/minor details to t/negl. of t/main point: (relates to false teachers/Jude) that this unreasoning animal had more spiritual discernment than a famous seer.

31 Then the LORD opened the eyes of Balaam, and he saw the angel of the LORD standing in the way with his drawn sword in his hand; and he bowed all the way to the ground.
32 And the angel of the LORD said to him, "Why have you struck your donkey these three times? Behold, I have come out as an adversary, because your way was contrary to me. 33 "But the donkey saw me and turned aside from me these three times. If she had not turned aside from me, I would surely have killed you just now, and let her live."
34 And Balaam said to the angel of the LORD, "I have sinned, for I did not know that you were standing in the way against me. Now then, if it is displeasing to you, I will turn back." 35 But the angel of the LORD said to Balaam, "Go with the men, but you shall speak only the word which I shall tell you." So Balaam went along with the leaders of Balak.
36 When Balak heard that Balaam was coming, he went out to meet him at the city of Moab, which is on the Arnon border, at the extreme end of the border. 37 Then Balak said to Balaam, "Did I not urgently send to you to call you? Why did you not come to me? Am I really unable to honor you?" 38 So Balaam said to Balak, "Behold, I have come now to you! Am I able to speak anything at all? The word that God puts in my mouth, that I shall speak."
39 And Balaam went with Balak, and they came to Kiriath-huzoth. 40 And Balak sacrificed oxen and sheep, and sent some to Balaam and the leaders who were with him.

Note, it's Balak, the King of Moab, that makes animal sacrifices. Probably not to his pagan deities, those of Moab, but to YHHW, the God of the Israelites (cf. v. 38) in an attempt to "win Him over."

41 Then it came about in the morning that Balak took Balaam, and brought him up to the high places of Baal; and he saw from there a portion of the people.

Chapter 23 - Balaam has Balak built 7 altars for a burnt offering. He then tells Balak in verse 3: . . . "Stand beside your burnt offering, and I will go; perhaps the LORD will come to meet me, and whatever He shows me I will tell you."

Verses 4-6 - God meets w/him, tells him "here's what you will say." Balaam returns finding Balak standing beside the burnt offering along with all the leaders of the nation (picture of expectation).

Verses 7-11 - Balaam proceeds to bless Israel.

Two more times Balak tries to get Balaam to curse Israel (1x from t/slopes of Mt. Pisgah, 1x from t/top of Peor) all to no avail.

What are we to make of Balaam? Prophet or Pretender? Both ancient Jewish historians Philo and Josephus refuse to acknowledge Balaam as a true prophet of God. Far from it.

As far as Jewish tradition is concerned, one scholar writes "In the basic sources of rabbinic tradition, Balaam is mainly depicted as rogue." [cited in BibSac 166:664, 398]

The Mishnah claims that Balaam will have no place in the world to come. It's even been suggested that he committed bestiality with his donkey! No reason to believe that, but it does indicate what the Jews later thought of him. Why?

2 passages that shed further light on him - both in chapter 31

Numbers 31:8 - And they killed the kings of Midian along with the rest of their slain: Evi and Rekem and Zur and Hur and Reba, the five kings of Midian; they also killed Balaam the son of Beor with the sword.

Sword indicates a judicial judgment? Why?

Numbers 31:16 "Behold, these caused the sons of Israel, through the counsel of Balaam, to trespass against the LORD in the matter of Peor, so the plague was among the congregation of the LORD.

Cf. Numbers 25:1-9; 1 Corinthians 10:5-8

"What was really in Balaam's heart?"

Deuteronomy 23:5 . . . the LORD your God was not willing to listen to Balaam, but the LORD your God turned the curse into a blessing ...

Intent of Balaam's heart was evil. When he couldn't curse Israel, he counseled with Balak to destroy them by means of forbidden inter-marriage with pagan women.

For the sake of money, he led the Israelites into cultic prostitution with the Midianites.

Balaam joined the 2 foremost attributes of false teachers together: Greed // Immorality. No wonder John picks up on this theme in Rev. 2 (Pergamum) ==>

14 'But I have a few things against you, because you have there some who hold the teaching of Balaam, who kept teaching Balak to put a stumbling block before the sons of Israel, to eat things sacrificed to idols, and to commit acts of immorality.

2 Peter 2:5 forsaking the right way they have gone astray, having followed the way of Balaam . . . who loved the wages of unrighteousness,

Today's "prosperity gospel" - an abhorrent counterfeit that is no gospel at all - that has perhaps done more to undermine t/faith "once for all" than any movement of recent history.

Nothing new. The 2d century Xn document known as the Didache warns about receiving traveling preachers who ask for money and make traffic of Christ. Such are to be rejected as false prophets.

2 Cor. 2:17 TAP spoke of false teachers who peddled the WOG.

These have Balaam as their spiritual father.

Korah's rebellion:

As a result of their imitating Cain and following the example of Balaam, these people are said to *perish in Korah's rebellion*. The reference here is to Num 16:1–35, where Korah, son of Izhar, together with over two hundred and fifty others, rebelled against the leadership of Moses and Aaron, with the aim of getting hold of a share in the priesthood. The end result is that all those who rebelled, together with all the members of their families, were swallowed through an opening of the earth. Later tradition pictures Korah as a heretic who had utter disregard for the law or for duly constituted ecclesiastical authority. Korah therefore is a good example from Scripture for these people, for they also are disrespectful of authority and have coveted for themselves positions in the Christian community that they have no right to occupy. *Perish* means “to be destroyed,” “to die,” “to have their breath snuffed out,” or “to be wiped off the earth.”¹

Note the perfective use of the aorist tenses here. Especially in this last clause the “already but not yet” eschatological tension is evident.

Goes back to Numbers 16. Korah, the son of Levi, conspires against Moses, w/250 leaders of t/congregation who are subsequently consumed by God in judgment. This was all about pride as demonstrated by a rejection of Moses' authority. Seem to ind. that t/FTers of whom Jude writes likewise rejected authority. They didn't just spurn grace, they spurned t/author of Grace (v. 4d).

Prophetic Aorist (past-tense – guarantees future result)

Result ==> and have perished in the rebellion of Kora.

¹ Arichea, D. C., & Hatton, H. (1993). *A handbook on the letter from Jude and the second letter from Peter* (p. 36). New York: United Bible Societies.

12 EXEGESIS

GREEK TEXT:

Οὗτοι εἰσιν οἱ ἐν ταῖς ἀγάπαις ὑμῶν σπιλάδες συνευωχούμενοι ἀφόβως, ἑαυτοὺς ποιμαίνοντες, νεφέλαι ἄνυδροι ὑπὸ ἀνέμων παραφερόμεναι, δένδρα φθινοπωρινὰ ἄκαρπα δις ἀποθανόντα ἐκριζωθέντα,

Οὗτοι (Οὔτος || Near Demonstrative Pronoun: Masculine Nominative Plural).

εἰσιν (εἶμι || Verb: Present Active Indicative, 3P).

οἱ (ὁ || Definite Article: Masculine Nominative Plural).

ἐν ταῖς ἀγάπαις (ἀγαπή || Noun: Feminine Dative Plural). Locative of Place).

ὑμῶν (συ || Second Person Independent Personal Pronoun, Genitive Plural).

σπιλάδες (σπιλος = rock, reef, spot, stain || Noun: Feminine Nominative Plural).

συνευωχούμενοι (συνευωχεομαι = pass. feast together || Participle: Masculine Nominative Plural, Present Middle/Passive).

ἀφόβως, (ἀφοβος || Adverb).

ἑαυτοὺς (Third Person Reflexive Pronoun, Masculine Accusative Plural).

ποιμαίνοντες, (ποιμαινω = to tend, protect, care for || Participle: Masculine Nominative Plural, Present Active).

νεφέλαι (νεφελη = cloud || Noun: Feminine Nominative Plural).

ἄνυδροι (ἄνυδρος = waterless || Adjective: Masculine Nominative Plural).

ὑπὸ ἀνέμων (ἄνεμος = wind || Noun: Masculine Genitive Plural).

παραφερόμεναι, (παραφερω = to take away, carry away, remove || Participle: Feminine Nominative Plural, Present Passive).

δένδρα (δενδρον || Noun: Neuter Nominative/Accusative Plural).

φθινοπωρινὰ (φθινοπωρινος = belonging to late autumn || Adjective: Neuter Nominative Plural).

ἄκαρπα (ἄκαρος = fruitless || Adjective: Neuter Nominative Plural).

δις (δῖς = twice || Adverb).

ἀποθανόντα (ἀποθνησκω = to die || Participle: Neuter Nominative Plural, Aorist Active).

ἐκριζωθέντα, (ἐκριζωω = to uproot || Participle: Neuter Nominative Plural, Aorist Passive).

ENGLISH TRANSLATION:

These are those who are reefs in your love [feasts] when they feast with you without fear, caring for themselves; clouds without water, carried away by winds, autumn trees without fruit, twice dead, uprooted;

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

2 Peter 2:13 suffering wrong as the wages of doing wrong. They count it a pleasure to revel in the daytime. They are stains and blemishes, reveling in their deceptions, as they carouse with you,

III. They have infiltrated the church (vv. 12-13)

Note the 4 descriptions that follow.

Hidden reefs that make shipwreck of the faith.

These are those who are reefs in your love [feasts] when they feast with you without fear, (Οὗτοί εἰσιν οἱ ἐν ταῖς ἀγάπαις ὑμῶν σπλάδες συνευωχούμενοι ἀφόβως)

The love feasts were evening meals in the early church, during which members came together as an expression of their close relationship with God and with one another. The “love feast” usually ended with the sacrament of holy communion. This practice of coming together for a common meal has as its primary background the common meals that Jesus ate with his disciples both before his crucifixion and after his resurrection. Mention of these common meals is found in descriptions of the early church in the book of (Acts see 2:46; 20:7, 11) and in Paul’s first letter to the Corinthians (see 11:20–34). However, the term “love feast” actually occurs only here and perhaps in 2 Peter 2:13. TEV’s “fellowship meals” is a more natural English translation of the term. [UBS]

This is an intimate time. Eating together has held that connotation. Look in the OT and NT (something we saw in Ruth). Families used to eat together – at least dinner. It was a time of interaction & intimacy. Lost today – if we eat together at all it's in front of a TV or someone has a portable device in their hand.

Especially here – the love feast which was connected w/the Lord's Table. Ought to be an intense time of fellowship and that fellowship can only be around truth / Gospel. Problem is, the false teachers know nothing of truth.

They enter in “without fear.” What is the object of the fear? Does this describe their casual attitude? Fear of God?

σπλος = rock, reef, spot, stain || Noun: Feminine Nominative Plural. ATR – “old word for rocks in the sea.”

The word translated blemishes is a very rare word, occurring only here in the New Testament. Some of the meanings of the Greek word are:

1. “Blot,” “blemish,” “spot” (compare verse 23, which is the verbal form, meaning “to defile”). Sometimes this word can be used to describe spots and markings on rocks. This would fit the context; however, some claim that this meaning came to be popular only very much later, perhaps in the fourth century.
2. The word can be taken as an adjective that means “dirty,” or “polluted.” A similar word occurs in verse 13, where it is translated “spotted” (TEV “stained”). This also fits the context, since the godless are polluted by their sexual perversity.
3. It can also mean half-submerged rocks, or coral “reefs,” which can easily cause shipwrecks. In this sense Jude is saying two things: first, that these people will destroy the love feasts, in much the same way that reefs cause ships to sink; secondly, that close

association with them, especially during the fellowship meals, is dangerous and can cause other people to lose their faith. Therefore contact with these people should be avoided as much as possible, in much the same way as a pilot tries to steer clear of the dangerous reefs.

Both the first and the third of these meanings are possible and appropriate to the context. Given these interpretations, two possible translation models are as follows:

- (1) They are like dirty spots that defile you as you eat your fellowship meals together.
- (2) They are like coral reefs (or, half-submerged rocks) that cause disharmony as you eat your meals together. [UBS]

21.5 σπιλάζα, ἄδος f: (a figurative extension of meaning of σπιλάς ‘a rock or reef washed by the sea,’ not occurring in the NT) an unrecognized source of danger or peril—‘unseen danger, hidden danger.’ οὗτοί εἰσιν οἱ ἐν ταῖς ἀγάπαις ὑμῶν σπιλάδες ‘these are the hidden dangers in your fellowship meals’ Jd 12. σπιλάς in Jd 12 may also be understood as meaning ‘spot’ or ‘stain’ (see 79.57). – Louw, J. P., & Nida, E. A.

caring for themselves; (ἐαυτοὺς ποιμαίνοντες,)

The admonition is to care for others (cf. Corinth where they were serving themselves during the time of the Lord's Table). Phil. 2:1 ff.

Utterly selfish.

Waterless clouds; fruitless trees.

clouds without water, carried away by winds, autumn trees without fruit, twice dead, uprooted;

(νεφέλαι ἄνυδροι ὑπὸ ἀνέμων παραφερόμεναι, δένδρα φθινοπωρινὰ ἄκαρπα δις ἀποθανόντα ἐκριζωθέντα,)

Proverbs 25:14 Like clouds and wind without rain Is a man who boasts of his gifts falsely.

13 EXEGESIS

GREEK TEXT:

κύματα ἄγρια θαλάσσης ἐπαφρίζοντα τὰς ἑαυτῶν αἰσχύνας, ἀστέρες πλανῆται οἷς ὁ ζόφος τοῦ σκότους εἰς αἰῶνα τετήρηται.

κύματα (κύμα = wave || Noun: Neuter Nominative Plural).

ἄγρια (ἄγριος = wild, fierce || Adjective: Neuter Nominative Plural).

θαλάσσης (Noun: Feminine Genitive Singular).

ἐπαφρίζοντα (ἐπαφρίζω = cause to splash up like foam, to cast up || Participle: Neuter Nominative Plural, Present Active).

τὰς (Definite Article: Feminine Accusative Plural).

ἑαυτῶν (Third Person Reflexive Pronoun, Neuter Genitive Plural).

αἰσχύνας, (αἰσχύνη = shameful deed, shame, disgrace || Noun: Feminine Accusative Plural).

ἀστέρες (ἀστήρ = star || Noun: Masculine Nominative Plural).

πλανῆται (πλανῆς = wandering || Adjective: Masculine Nominative Plural).

οἷς (ὅς || Relative Pronoun: Masculine Dative Plural).

ὁ ζόφος (ζόφος = gloom, darkness || Noun: Nominative Masculine Singular).

τοῦ σκότους (σκοτος = darkness || Noun: Neuter Genitive Singular).

εἰς αἰῶνα (Noun: Masculine Accusative Singular)

τετήρηται. (τηρεῶ = to reserve, keep || Verb: Perfect Passive Indicative)

ENGLISH TRANSLATION:

wild waves of the sea, casting up their own shame like foam, wandering stars for whom the black darkness has been reserved forever.

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

Perilous waves of the sea.

wild waves of the sea, casting up their own shame like foam, (κύματα ἄγρια θαλάσσης ἐπαφρίζοντα τὰς ἑαυτῶν αἰσχύνας,)

Greek tradition. Aphrodite (goddess of desire) was produced from sea foam at the castration of the Titan Uranos. Immorality.

The Dead SS use the imagery of waves casting up the filth of sin.

Isaiah 57:20 But the wicked are like the tossing sea, For it cannot be quiet, And its waters toss up refuse and mud.

wandering stars for whom the black darkness has been reserved forever. (ἀστέρες πλανῆται οἷς ὁ ζόφος τοῦ σκότους εἰς αἰῶνα τετήρηται.)

Back to the theme of judgment (dead men hanging, cf. Certain men / Certain judgment)

14 EXEGESIS

GREEK TEXT:

Προεφήτευσεν δὲ καὶ τούτοις ἑβδομος ἀπὸ Ἀδάμ Ἐνώχ λέγων· ἰδοὺ ἦλθεν κύριος ἐν ἁγίαις μυριάσιν αὐτοῦ

Προεφήτευσεν δὲ (προφητεω = to prophesy || Verb: Aorist Active Indicative, 3S).
καὶ τούτοις (οὗτος || Near Demonstrative Pronoun: Masculine Dative Plural).
ἑβδομος (ἑβδομος = seventh || Adjective: Masculine Nominative Singular).
ἀπὸ Ἀδάμ (Ἀδάμ || Noun: Proper name).
Ἐνώχ (Ἐνώχ || Noun: Proper name).
λέγων· (λεγω || Participle: Masculine Nominative Singular, Present Active).
ἰδοὺ ἦλθεν (έρχομαι || Verb: Aorist Active Indicative, 3S). Futuristic Aorist.
κύριος (Noun: Masculine Nominative Singular).
ἐν ἁγίαις (Adjective: Feminine Dative Plural).
μυριάσιν (μυριος = myriad, thousand, ten thousand || Adjective: Feminine Dative Plural). Dative / Instrumental of Association.
αὐτοῦ (αὐτος || First Person Independent Personal Pronoun, Genitive Singular).

ENGLISH TRANSLATION:

And it was also about these men that Enoch prophesied in the seventh [generation] from Adam, saying: “Behold, the Lord came with ten thousand of His holy ones,

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

And it was also about these men that Enoch prophesied in the seventh [generation] from Adam, saying: (Προεφήτευσεν δὲ καὶ τούτοις ἑβδομος ἀπὸ Ἀδάμ Ἐνώχ λέγων·)

This is the 4th text that Jude has used regarding the coming/judgment of t/heretics (cf. vv. 5-7,9,11). This one, problematic, is from 1 Enoch.

Jude applies a passage from Enoch to “these men.”

Grammatical question:

The word kai, “also” (omitted by the NIV), could connect to either “prophesied” or “these men.” If the latter, Jude said that Enoch prophesied to his own generation and also to those of Jude’s day. More likely, however, the conjunction attaches to the verb, and in that case the NIV’s omission is insignificant exegetically. The term toutois could be rendered “to these,” but the dative probably is a dative of reference, so that it means “with reference to these,” or as the NIV renders it “about these men.” [Schreiner, T. R. (2003). 1, 2 Peter, Jude (Vol. 37, p. 470). Nashville: Broadman & Holman Publishers.]

Jude quotes from Enoch 1:9 (book of Enoch is part of the pseudepigrapha).
See my notes under "HISTORICAL/CULTURAL/GRAMMATICAL CONTEXT"

Popular story that was extant. Jude uses it to make a point. Some scholars believe that Jude's opponents didn't accept the canonical judgment texts, so he uses one from a source they recognized (cf. New Testament Use of the Old Testament).

Enoch Chapter 1:

1 The words of the blessing of Enoch, wherewith he blessed the elect and righteous, who will be 2 living in the day of tribulation, when all the wicked and godless are to be removed. And he took up his parable and said -Enoch a righteous man, whose eyes were opened by God, saw the vision of the Holy One in the heavens, which the angels showed me, and from them I heard everything, and from them I understood as I saw, but not for this generation, but for a remote one which is 3 for to come. Concerning the elect I said, and took up my parable concerning them:

The Holy Great One will come forth from His dwelling,
4 And the eternal God will tread upon the earth, (even) on Mount Sinai,
[And appear from His camp]
And appear in the strength of His might from the heaven of heavens.
5 And all shall be smitten with fear
And the Watchers shall quake,
And great fear and trembling shall seize them unto the ends of the earth.
6 And the high mountains shall be shaken,
And the high hills shall be made low,
And shall melt like wax before the flame
7 And the earth shall be wholly rent in sunder,
And all that is upon the earth shall perish,
And there shall be a judgement upon all (men).
8 But with the righteous He will make peace.
And will protect the elect,
And mercy shall be upon them.
And they shall all belong to God,
And they shall be prospered,
And they shall all be blessed.
And He will help them all,
And light shall appear unto them,
And He will make peace with them'.
9 And behold! He cometh with ten thousands of His holy ones
To execute judgement upon all,
And to destroy all the ungodly:
And to convict all flesh
Of all the works of their ungodliness which they have ungodly committed,
And of all the hard things which ungodly sinners have spoken against Him.

The surprising element to most readers is not the content of the prophecy but its source. First Enoch is not considered to be canonical Scripture by any religious group, whether we think of Judaism, Roman Catholicism, the Greek or Russian Orthodox, or Protestantism. It seems puzzling that Jude would cite 1 Enoch, for the quotation suggests to some that Jude believed 1

Enoch was part of inspired Scripture and an inspired book. [Schreiner, T. R. (2003). 1, 2 Peter, Jude (Vol. 37, pp. 468–469). Nashville: Broadman & Holman Publishers]

Issues . . . Clement of Alexandria (Eccl. Proph. 3) and (Tertullian, De cultu fem. 1:3) thought that Jude's citation made Enoch inspired. Others thought Jude's citation meant Jude wasn't inspired!

Citing a quotation from another source does not indicate that the entire work is inspired, even if the saying drawn upon is true. For instance, Paul quoted Aratus (Phaenomena 5) in Acts 17:28, and he surely did not intend to teach that the entire work was inspired Scripture. Similarly, he quoted Epimenides in Titus 1:12, without any notion that he accepted the truth of the whole work. Some might think the citation here is different because Jude said Enoch “prophesied” (prophēteusen). The verb “prophesy” (propheteuō) sometimes is used to designate canonical Scripture (Matt 15:7; 1 Pet 1:10). But the verb also is used to say that a certain utterance or saying is from God. For example, Caiaphas prophesied regarding the fate of Jesus even though he was an unbeliever (John 11:51). Zechariah prophesied when the Spirit filled him at the Baptist’s birth (Luke 1:67). Women prophesied when the believing church gathered as well (1 Cor 11:4–5; cf. Acts 19:6; Rev 11:3). A prophecy may derive from God and still not be a part of canonical Scripture. [Schreiner, T. R. (2003). 1, 2 Peter, Jude (Vol. 37, p. 470). Nashville: Broadman & Holman Publishers.]

προφητεω = to prophesy. while this can refer to sacred canonical scripture (1 Peter 1:10), it not need be. Contrast “It is written” as in 1 Peter 1:16.

Bauckham writes: “It need not imply that he regarded the book as canonical Scripture. At Qumran, for example, the Enoch literature and other apocryphal works were evidently valued without being included in the canon of Scripture.” [Bauckham, Jude, 2 Peter, 96]

Enoch – 7th generation – this is stated in the book of Enoch. Cf. Gen. 5:4 ff.:

Adam #1 -

4 The days of Adam after he fathered Seth were 800 years; and he had other sons and daughters.
5 Thus all the days that Adam lived were 930 years, and he died.

Seth #2 -

6 When Seth had lived 105 years, he fathered Enosh. 7 Seth lived after he fathered Enosh 807 years and had other sons and daughters. 8 Thus all the days of Seth were 912 years, and he died.

Enosh #3 -

9 When Enosh had lived 90 years, he fathered Kenan. 10 Enosh lived after he fathered Kenan 815 years and had other sons and daughters. 11 Thus all the days of Enosh were 905 years, and he died.

Kenan #4 -

12 when Kenan had lived 70 years, he fathered Mahalalel. 13 Kenan lived after he fathered Mahalalel 840 years and had other sons and daughters. 14 Thus all the days of Kenan were 910 years, and he died.

Mahalalel #5 -

15 When Mahalalel had lived 65 years, he fathered Jared. 16 Mahalalel lived after he fathered Jared 830 years and had other sons and daughters. 17 Thus all the days of Mahalalel were 895 years, and he died.

Jared #6 -

18 When Jared had lived 162 years he fathered Enoch. 19 Jared lived after he fathered Enoch 800 years and had other sons and daughters. 20 Thus all the days of Jared were 962 years, and he died.

Enoch #7 -

21 When Enoch had lived 65 years, he fathered Methuselah. 22 Enoch walked with God after he fathered Methuselah 300 years and had other sons and daughters. 23 Thus all the days of Enoch were 365 years. 24 Enoch walked with God, and he was not, for God took him.

Cf. Hebrews 11:5; Jude's attribute of a prophetic role here. However, while Jude wouldn't have accepted the book as Jewish Scripture, did he believe that Enoch wrote it? The prophecy is being attributed to apply to the current situation and I don't believe that Jude thought the Enoch of old wrote it. He's using it for his purposes, referring to Enoch by t/then accepted title of the book.

Debated which version Jude quotes.

Jewish writers believed that “heavenly secrets” were conveyed to Enoch. So he becomes an agent of revelation in Jewish literature. Jude inserts a word not found in the original text (in any version): Lord (κύριος). This may indicate that Jude didn't see Enoch as Scripture, for it would be unlikely for him to make such a change.

Enoch focuses on the theme of God's judgment (in keeping w/Jude). We today have versions – Aramaic (Qumran); Greek (translation from the Aramaic orig.); Ethiopic (translated from a Gk edition).

“Behold, the Lord came with ten thousand of His holy ones, (ἰδοὺ ἦλθεν κύριος ἐν ἀγίαις μυριάσιν αὐτοῦ)

With 10,000 . . . cf. 1 Thess. 3:13.

The coming of Christ is patterned after God’s theophany on Sinai, where he “came with myriads of holy ones” (Deut 33:2). Zechariah looked forward to the day when “the LORD my God will come, and all the holy ones with him” (Zech 14:5). That angels will accompany Jesus at his coming is clearly taught in the New Testament as well (Matt 16:27; 25:31; Mark 8:38; Luke 9:26; 1 Thess 3:13; 2 Thess 1:7). The attendance of the angels at his coming indicates the event will be stunning and majestic. [Schreiner, T. R. (2003). 1, 2 Peter, Jude (Vol. 37, p. 472). Nashville: Broadman & Holman Publishers.]

Holy ones = angels or saints?

Behold, the Lord cometh, or came. The past tense, after the manner of the prophets, is used for

the future. He says, that the Lord would come with ten thousand of his saints; 198 and by saints he means the faithful as well as angels; for both will adorn the tribunal of Christ, when he shall descend to judge the world. He says, ten thousand, as Daniel also mentions myriads of angels, (Daniel 7:10;) in order that, the multitude of the ungodly may not, like a violent sea, overwhelm the children of God; but that they may think of this, that the Lord will sometime collect his own people, a part of whom are dwelling in heaven, unseen by us, and a part are hid under a great mass of chaff. [Calvin]

Cf. Matt. 13:41; 25:31; Mark 8:38; 13:27; 2 Thess. 1:7.

That Jude inserts *kurios* demonstrates his high Christology.

Awkward verse break . . .

15 EXEGESIS

GREEK TEXT:

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

ποιῆσαι (ποιεω || Verb: Aorist Active Infinitive).

κρίσιν (κρισις || Noun: Feminine Accusative Singular).

κατὰ πάντων (πας, πασα, παν || Adjective: Masculine Genitive Plural).

καὶ ἐλέγξει (ἐλέγχω = convict, reprove, expose || Verb: Aorist Active Infinitive).

πᾶσαν (πας, πασα, παν || Adjective: Feminine Accusative Singular).

ψυχὴν (ψυχή || Noun: Feminine Accusative Singular).

περὶ πάντων (πας, πασα, παν || Adjective: Neuter Genitive Plural).

τῶν ἔργων (Noun: Neuter Genitive Plural).

ἀσεβείας (ἀσεβείας || Noun: Feminine Genitive Singular).

αὐτῶν (αὐτός || First Person Independent Personal Pronoun, Masculine Genitive Plural).

ὧν (ὅς || Relative Pronoun: Feminine Genitive Plural).

ἠσέβησαν (ἀσεβέω = to act impiously || Verb: Aorist Active Indicative, 3P).

καὶ περὶ πάντων (πας, πασα, παν || Adjective: Neuter Genitive Plural).

τῶν σκληρῶν (σκληρός = hard, harsh || Adjective: Neuter Genitive Plural).

ὧν (ὅς || Relative Pronoun: Feminine Genitive Plural).

ἐλάλησαν (Verb: Aorist Active Indicative, 3P).

κατ' αὐτοῦ (αὐτός || First Person Independent Personal Pronoun, Masculine Genitive Singular).

ἄμαρτωλοὶ (ἄμαρτωλος = sinner || Noun: Masculine Nominative Plural).

ἀσεβεῖς. (ἀσεβής = ungodly || Adjective: Masculine Nominative Plural).

ENGLISH TRANSLATION:

to execute judgment upon every soul, and to convict all the ungodly of all of their ungodly deeds which they have done in an ungodly way, and of all the harsh things ungodly sinners have spoken against Him.”

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

to execute judgment upon every soul, and to convict all the ungodly of all of their ungodly deeds which they have done in an ungodly way, and of all the harsh things ungodly sinners have spoken against Him.” (ποιῆσαι κρίσιν κατὰ πάντων καὶ ἐλέγξει πᾶσαν ψυχὴν περὶ πάντων τῶν ἔργων ἀσεβείας αὐτῶν ὧν ἠσέβησαν καὶ περὶ πάντων τῶν σκληρῶν ὧν ἐλάλησαν κατ' αὐτοῦ ἄμαρτωλοὶ ἀσεβεῖς.)

ἀσεβής / ἀσεβείας / ἀσεβέω = cf. Romans 1:18, 11:26; Jude vv. 4, 18. At one level this is a failure to reference, or worship God.

Deeds and words. See description that follows in v. 16 (speech).

Cf. 1 Enoch 1:7 (Jude's already, not yet judgment theme).

No hope. No universalism. The only one's who will stand are those clothed in Christ (cf. Rev. 20).

Why does Jude reference this? Some believe that he did it because this type of literature was venerated by his opponents. He's using against them in a polemic.

Some parallels to 1 Enoch are instructive. Enoch said to the wicked, “You have not done the commandments of the Lord, but you have transgressed and spoken slanderously grave and harsh words with your impure mouths against his greatness” (1 Enoch 5:4). The parallel to Jude is quite close in the Greek of 1 Enoch 5:4, where the expression *sklērous logous* (“harsh words”) is used. A similar idea appears in 1 Enoch 101:3, “You utter bold and hard words [*megala kai sklēra*] against his righteousness.” Similarly, judgment is pronounced against “those who speak with their mouth unbecoming words against the Lord and utter hard words concerning his glory” (1 Enoch 27:2). [Schreiner, T. R. (2003). *1, 2 Peter, Jude* (Vol. 37, p. 473). Nashville: Broadman & Holman Publishers.]

John Gill:

. . . [the ungodly are] those who are without God, the fear of him love to him, or faith in him; who have lived without the worship of him, or in a false worship . . .”

16 EXEGESIS

GREEK TEXT:

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

Οὗτοί (Οὗτος || Near Demonstrative Pronoun: Masculine Nominative Plural).

εἰσιν (εἶμι || Verb: Present Active Indicative, 3P).

γογγυσταὶ (γογγυστης = grumbler, murmurer || Noun: Masculine Nominative Plural). Onomatopoeic word from γογγυζω. Matthew 20:11; 1 Cor. 10:10. Used in the LXX in Exo. 16:8; Num. 11:1,14-29.

μεμψίμοιροι (μεμψιμοιρος = faultfinding, malcontented || Adjective: Masculine Nominative Plural). Hapax.

κατὰ τὰς ἐπιθυμίας (ἐπιθυμία || Noun: Feminine Accusative Plural).

ἑαυτῶν (ἑαυτου || Third Person Reflexive Pronoun: Masculine Genitive Plural).

πορευόμενοι, (πορευόμαι || Participle: Masculine Nominative Plural, Present Middle/Passive).

καὶ τὸ στόμα (Noun: Neuter Nominative Singular).

αὐτῶν (αὐτος || First Person Independent Personal Pronoun, Masculine Genitive Plural).

λαλεῖ (Verb: Present Active Indicative, 3S).

ὑπέρογκα, (ὑπέρογκος = haughty, puffed up, bombastic, arrogant || Adjective: Neuter Accusative Plural).

θαυμάζοντες (θαυμαζω = to marvel, to wonder, to respect (persons) || Participle: Masculine Nominative Plural, Present Active). “The addition of the words ὠφελείας χάριν gives an unfavorable turn to the mng. ‘admire’: render admiration to someone for one’s own advantage. Hence the transl. flatter seems as good as any.” [BAG]

πρόσωπα (προσοπον || Noun: Neuter Accusative Plural).

ὠφελείας (ὠφελεία = gain, profit, advantage || Noun: Feminine Genitive Singular).

χάριν. (χάριν = because of, for the sake of || Preposition).

ENGLISH TRANSLATION:

These are grumblers, finding fault, following after their own lusts; and they speak arrogantly, flattering others for the sake of gaining an advantage.

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

These are grumblers, finding fault, following after their own lusts; (Οὗτοί εἰσιν γογγυσταὶ μεμψίμοιροι κατὰ τὰς ἐπιθυμίας ἑαυτῶν πορευόμενοι,)

Onomatopoeic word from γογγυζω. Matthew 20:11; 1 Cor. 10:10. Used in the LXX in Exo. 16:8; Num. 11:1,14-29.

Likened to Israel in the wilderness - they were “grumblers” who complained against the Lord (cf. Exod 16:7–9, 12; 17:3; Num 11:1; 14:23; 16:41; 17:5, 11; Ps 105:25; Sir 46:7). Another parallel to the Exodus generation (see v. 5).

Not the same as someone who asks why in suffering. Grumbling and complaining is contagious.
Danger in the church.

Grumbling against Moses (Exo. 15:24); Num 14:36)

Moses and Aaron (Exo. 16:2; Num. 14:2)

But past them toward God (Exo 16:7-9,12; Num. 14:27,29).

Grumbling against Jesus (John 6:41,43,61; 7:32).

Cf. Phil. 2:14. “Do not grumble, as some of them did—and were killed by the destroying angel” (1 Cor 10:10).

Davids, P. H. (2006). The letters of 2 Peter and Jude (p. 82). Grand Rapids, MI: William B. Eerdmans Pub. Co.

Jewel of contentment.

They follow their own lusts / desires / ambitions / will - rather than Christ's. They are driven by the flesh, not by the Spirit. Cf. 1 Peter 4:3; 2 Peter 2:10, 3:3.

and they speak arrogantly, flattering others for the sake of gaining an advantage. (καὶ τὸ στόμα αὐτῶν λαλεῖ ὑπέρογκα, θαυμάζοντες πρόσωπα ὠφελείας χάριν.)

The Greek expression used here (lalei hyperonka, “he speaks arrogant things”) is also found in Theodotion’s translation of the Septuagint (Dan 11:36), reflecting Antiochus Epiphanes’ blasphemy against God (lalēsei hyperonka, “he will speak arrogant things”; cf. Dan 7:8, 20). [Schreiner, T. R. (2003). 1, 2 Peter, Jude (Vol. 37, p. 474). Nashville: Broadman & Holman Publishers.]

Lit. “their mouth speaks arrogantly.” Cf. Daniel 7:8,20; James 3:5.
“Boasters are vacuous” [Gene Green]

Flattery – smooth talkers (Romans 16:18).

Picture of a worldly person. Cf. 2 Peter 2:3,14.