



## Serving in Challenging Times

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In this final study in the “Voices from the Early Church” series in the Smyth-Helwys Formations Sunday School lesson series, the letter of Jude is the focal point of study. The Sunday School quarterly chose to focus in only on verses 17-23, the noncontroversial paraenetic material in this NT document. We, however, are going to give some attention to the entire twenty-five verses as a second case study of ancient letters, in a fashion similar to our [study of Philemon](#) at the beginning of this series.

Just as Philemon is the shortest of the Pauline letters, and so stands at the end of the Pauline Letters section of the NT, Jude is the shortest of the single letters in the Catholic Letters and thus stands at the end of that collection. To be sure, 2 John and 3 John are shorter in length, but stand in the sequential slot determined by the length of the much longer 1 John.

The letter of Jude has the reputation of being “the most neglected book of the New Testament.” Some truth probably rests in this label, in part because the blunt, direct language of Jude in pronouncing God’s wrath upon heretical Christian teachers does not jive with the popular trend of “everything goes” that dominates American culture these days. But Jude has a vital message for our free-wheeling generation: faithfulness to God’s revelation in Christ is critically important, both for salvation and for a healthy Christian life. Attempts to “water-down” the gospel in order to make it more acceptable to a modern, sinful, self-centered audience doom that spiritual message to falseness and lack of saving grace from God.

### I. **Context**

We will attempt to summarize some of the complex background issues in order to set a backdrop for clearer understanding of the text of Jude itself. One of the best commentaries I’ve come across on Jude is the volume on Jude (vol. 50) in the *Word Biblical Commentary* by R.J. Bauckham. I heartily recommend it for more in-depth studies.

#### a. **Historical**

The **external history** issues arise out of the Praescriptio of this ancient letter, and are found in the first two verses: “1 Jude, a servant of Jesus Christ and brother of James, To those who are called, who are beloved in God the Father and kept safe for Jesus Christ: 2 May mercy, peace, and love be yours in abundance.” (NRSV) [1 Ἰούδας Ἰησοῦ Χριστοῦ δοῦλος, ἀδελφὸς δὲ Ἰακώβου, τοῖς ἐν θεῷ πατρὶ ἠγαπημένοις καὶ Ἰησοῦ Χριστῷ τετηρημένοις κλητοῖς· 2 ἔλεος ὑμῖν καὶ εἰρήνη καὶ ἀγάπη πληθυνθείη.]. The letter in the Superscriptio segment is identified as having been sent by “Jude, a servant of Jesus Christ and brother of James”. He identifies himself by name and by title in a twofold relationship.

Jude (more literally “Judah”) traditionally is understood to be the brother of James and Jesus. The [Greek name](#) Ἰούδας (Ioudas), from the [Hebrew](#) יהודה, shows up some forty plus times in the NT and can refer to one of eight individuals. It is legitimately translated one of three ways in most English Bibles: “Judah,” “Judas,” or “Jude.” The identifying reference for the use of the name here is [Matt. 13:55](#) - “Is not this

the carpenter's son? Is not His mother called Mary, and His brothers, James and Joseph and Simon and **Judas**?" (NRSV). This is paralleled by [Mark 6:3](#) - "Is not this the carpenter, the son of Mary, and brother of James and Joses and **Judas** and Simon? Are not His sisters here with us?" (NRSV). He was one of five sons of Mary and Joseph, evidently one of the younger ones, if the sequential listing in Matthew and Mark implies age. None of Jesus' sisters are named; they are simply mentioned without naming them. As R.T. Bauckham (WBC, vol. 50) says,

We know little about Jude the brother of Jesus. One of four brothers of Jesus, probably younger than James (Matt 13:55; Mark 6:3), he was presumably, like the other brothers, not a follower of Jesus during his ministry (Mark 3:21, 31; John 7:5), but became a believer after the resurrection (Acts 1:14). According to 1 Cor 9:5, the brothers of the Lord were traveling missionaries; Jude is very likely included here, especially as James probably is not. His missionary labors were no doubt among Jews, but not necessarily in Palestine only; he could have gone to the Diaspora. Julius Africanus (*ap. Eusebius, Hist. Eccl.* 1.7.14) says that the relatives of Jesus, οἱ δεσπόσωνοι, spread the gospel throughout Palestine, starting from Nazareth and Cochaba (in Transjordan). According to the *Acts of Paul* (NT Apoc. 2, 388), Judas the Lord's brother befriended Paul in Damascus, but this is no doubt based only on identifying the Judas of Acts 9:11 with the brother of the Lord.

In some circles of NT studies, the understanding is that this document was written much later, well into the second century, by an unknown writer using Jude's name in order to gain credibility for the writing. But more recent evangelical scholarship has thoroughly critiqued the arguments for this view and has shown them to be unnecessary and out of touch with the contents of the letter itself. See Bauckham (WBC) for a thorough and devastating critique of this alternative viewpoint, among many such scholars.

The initial recipients of the letter are defined in the Adscriptio merely as "To those who are called, who are beloved in God the Father and kept safe for Jesus Christ:" (NRSV) [οἷς ἐν θεῷ πατρὶ ἠγαπημένοις καὶ Ἰησοῦ Χριστῷ τετηρημένοις κλητοῖς]. The broad spiritual, non-geographical nature of this designation leaves us unsure about where these Christians lived in the Mediterranean world, as well as the exact time frame of the writing of this letter to them. Some picture of who they were has to be gleaned from an appraisal of the contents of body of the letter in verses 3-23. Again, Bauckham (WBC, vol. 50) has one of the better summations of this:

Attempts to determine the locality of the church(es) which Jude addresses are largely guesswork. Since Jude recalls his readers to the teaching which they received from the apostles at their conversion, but not to his own teaching, it is probable that he himself was not one of the missionaries who founded those churches, though he may have visited them at a later date. It is natural to think of predominantly Jewish Christian churches, both because they evidently come within the area of Jude's pastoral concern and responsibility, and also because of the high degree of familiarity with Jewish literature and traditions which Jude's allusions presuppose. The latter is not necessarily a decisive argument, since such Jewish material was no doubt used in the instruction of Gentile converts and since a writer does not always tailor his allusions to the knowledge of his readers. It is usually said that the antinomianism of the false teachers argues a Gentile background, but it should be noticed that the false teachers are itinerant teachers who have arrived in the church(es) from elsewhere (v 4), and also that antinomianism was not unknown even in first-century Judaism (Vermes, "Decalogue"; and cf. perhaps Matt 7:21-23, for Jewish Christianity). Nevertheless the antinomian problem finds its most plausible context in a church in a Gentile environment (as in Paul's Corinth, and the churches of the book of Revelation). A predominantly, but not exclusively, Jewish Christian community in a Gentile society seems to account best for what little we can gather about the recipients of Jude's letter.

A destination in Syria has often been suggested and would be appropriate, except for the fact that this was the one area of the later church which did not accept Jude as canonical (see Chaine, 266-67, for details). Asia Minor, with its large Jewish communities, the influence of Paul, and antinomian movements attested by Rev 2:14, 20, is a strong possibility, and the contacts between Jude and the *Martyrdom of Polycarp* (hereafter *Mart. Pol.*) (vv 2, 25; *Mart. Pol.* inscr., 20:2) could point in this direction. Another possibility is Egypt, where Jude was accepted as canonical by the time of Clement of Alexandria, and from its use by Clement and Origen seems to have been a popular work.

The time frame for the writing of this letter, while not spelled out inside the document, can range from the 50s of the first century until the death of Jude -- itself unclear from the Church Fathers who suggest dates from the 70s to the 90s of the first Christian century. Increasingly, scholars adopting a traditional view of authorship tend to place it early in that time frame. This, in part because of the growing view that 2 Peter used major sections of Jude in the writing of that document. If 2 Peter was written by Peter -- a big if in

modern scholarship -- then Jude had to have been written prior to Peter's death in the mid 60s. R.L. Webb ("Jude," *Dictionary of the later New Testament and its Development*) summarizes this issue helpfully:

Scholarly opinion for the date of Jude varies widely, from the 50s and 60s (e.g., Ellis, 232–35; Bauckham 1983, 13; Green, 56), to the latter part of the first century (e.g., Schelkle 1980, 138; Fuchs and Reymond, 152); through the early second century (e.g., Leaney, 82; Sidebottom, 77) and even into the latter part of that century (e.g., Barns, 391–93; for a complete survey of dates, see Bauckham 1990, 168–69 n. 237; Fuchs and Reymond, 151 n. 1). The question of date is tied to a number of issues already discussed. If the letter is read as an early-catholic, post-apostolic document, then the later dates are more appropriate. But if, as discussed above, the letter is rather to be characterized by Jewish-Christian apocalypticism, then the door is open to considering an earlier date (though this characterization would not require an earlier date). The type of opponents (see 4 above) are not dissimilar to some that Paul faced in Corinth during the 50s.

My personal inclination on this issue is to see Jude as coming in the late 50s to early 60s when the Christian movement was coming under growing pressure from the increasingly chaotic Jewish world in Palestine with the Zealot movement, coupled with the early tendencies of this new movement to experiment with the blending of the apostolic gospel with other philosophical and religious currents present in the eastern Mediterranean world. The later writings of Paul reflect growing concern over these patterns, along with 1 and 2 Peter coming in the early to mid 60s.

### b. Literary

The analysis of the literary nature and structure of this NT document flows along more clearly identifiable lines. The overarching structure of the document is clearly in the form of an ancient letter, containing a Praescriptio, Body, and Conclusio. The only missing element is that of the Proem, which was sometimes omitted, especially in the shorter letters. Close examination of the Body of the letter strongly suggests that both in style and thought arrangement the heart of the letter assumes the form more along the lines of an ancient Jewish homily or sermon. Several recent studies of Jude argue persuasively for the application of principles of Greek/Latin rhetoric being incorporated into the body of the letter. But this should not be understood to diminish the clear use of Jewish scribal midrashic patterns of argumentation found in the body of the letter. R.L. Webb ("Jude") has summarized these issues well:

Ellis (221–26; cf. Bauckham 1983, 4–5) first observed the midrashic style used in Jude 5–19, in which scriptural examples and quotations become "texts" which are then interpreted to apply to the situation facing Jude's readers. This midrashic pattern of "text" followed by interpretation is repeated four times in these verses. The first two "texts" are actually allusions to biblical stories (Jude 5–7, 11) which are then interpreted to apply to Jude's opponents (Jude 8–10, 12–13). The latter two are from authoritative (though not biblical) sources (Jude 14–15, 17–18) which are equally applied to the readers' situation (Jude 16, 19; cf. Bauckham 1990, 179–234).

This midrashic style may be compared profitably with the Qumran pesharim (scrolls interpreting biblical texts; from *pešer*, "interpretation"; plural, *pešarim*), particularly the thematic pesharim that comment on diverse texts which have been brought together because they address a common theme (e.g., 4QFlor; 11QMelch; in contrast to continuous pesharim, e.g., 1QpHab). Both similarities and differences may be noted between Jude and these pesharim (cf. Bauckham 1983, 4–5; Bauckham later suggests avoiding the term midrash because of potential confusion with rabbinic midrashim; cf. Bauckham 1990, 180 n. 2).

The Salutatio section of the Praescriptio has Pauline tones but stands distinct from the usual pattern in the Pauline section of the NT: "May mercy, peace, and love be yours in abundance" (NRSV) [ἔλεος ὑμῶν καὶ εἰρήνη καὶ ἀγάπη πληθυνθείη]. For a comparison to the rest of the NT in the Greek text, see [Praescriptio List in the NT](#) at Cranfordville.com. An English text listing for both [Paul](#) and the [General Epistles](#) is also available. The wording of Jude at this point is closer to that found in [1 and 2 Peter](#).

The Conclusio section of the letter, vv. 24–25, is comprised of a single Greek sentence in the form of a Doxology: "24 Now to him who is able to keep you from falling, and to make you stand without blemish in the presence of his glory with rejoicing, 25 to the only God our Savior, through Jesus Christ our Lord, be glory, majesty, power, and authority, before all time and now and forever. Amen." (NRSV) [24 Τῷ δὲ δυναμένῳ φυλάξαι ὑμᾶς ἀπταιστούς καὶ στήσαι κατενώπιον τῆς δόξης αὐτοῦ ἀμόμους ἐν ἀγαλλιάσει, 25 μόνῳ θεῷ σωτῆρι ἡμῶν διὰ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν δόξα μεγαλωσύνη κράτος καὶ ἐξουσία πρὸ παντός τοῦ αἰῶνος καὶ νῦν καὶ εἰς πάντας τοὺς αἰῶνας, ἀμήν.]. This praise of God appropriately climaxes the letter with the final and lasting attention placed on the worthiness of God. Doxologies commonly surface in the Conclusia of NT letters. The helpful



article “BENEDICTION, BLESSING, DOXOLOGY, THANKSGIVING” in the *Dictionary of Paul and His Letters* by P.T. O’Brian provides some insight, especially on the Pauline pattern:

*Doxologies* are short, spontaneous ascriptions of praise to God which frequently appear as concluding formulae to prayers, hymnic expressions (see Hymns) and sections of Paul’s letters. Their basic structure is threefold. First, the person to whom praise is ascribed is mentioned (“to our God and Father,” Phil 4:20). Then follows the word of praise, usually *doxa* (“glory,” or an equivalent), and finally, the doxology concludes with a temporal description, normally an eternity formula (“for ever and ever”). In most cases the doxology is followed by “amen.”

The first element in these NT ascriptions of praise is the most variable: the one to whom glory is given may be expressed by a relative pronoun (“whom,” Gal 1:5; “him,” Rom 11:36), a Greek participial expression (“God who is able to strengthen you,” Rom 16:25) or a simple noun (“the King of the ages,” 1 Tim 1:17). The ascription in Philippians 4:20 is particularly appropriate: Paul ascribes glory “to our God and Father.” At Philippians 4:19 he used the intensely personal expression “my God” to assure the Philippians that his God would act on his behalf to fulfill all their needs. Now he changes to the plural “our” as he unites himself with his converts in this ascription of praise.

The second element of the doxology is the ascription of “glory” (honor, greatness or power) which properly belongs to God and is, therefore, rightly ascribed to him. In the OT *doxa* was primarily the brightness or radiance of God’s presence. To give God glory is not to add something to him; rather, it is an active acknowledgment or extolling of what he is or has already done (Ps 29:2; 96:8). Although many doxologies contain no verb, the indicative “is” or “belongs” is presupposed: the doxology is an affirmation rather than a wish. So in Galatians 1:5 glory *belongs* to God for it was in accordance with his will that the “Lord Jesus Christ ... gave himself for our sins to set us free from the present evil age.”

The third feature of Paul’s doxologies is the temporal expression “for ever and ever” (literally, “to the ages of the ages”). This eternity formula, which is unique to the NT (cf. Gal 1:5; 1 Tim 1:17; 2 Tim 4:18), is a more emphatic variation of the common LXX expression which means “for all eternity” in an unlimited sense (cf. Ps 84:5). Paul’s ascription of glory to God is not restricted to “this age” but belongs to “the age to come” as well. The spontaneous endorsement of the doxology in Philippians 4:20 is uttered in the “amen” which follows, a response uttered on solemn occasions in the OT to confirm a curse or adjuration, to accept a blessing or to associate oneself with a doxology. Each of the doxologies which conclude the first four books of the OT psalter (Ps 41:13; 72:19; 89:52; 106:48) ends with an “amen,” while prayers and doxologies in the NT are strengthened and endorsed by it (Rom 1:25; Gal 1:5). The “amen” makes it clear that Paul’s ascription of praise is not simply a matter of the lips, but is the spontaneous response of his whole being. Elsewhere he strikingly connects believers’ response of “amen” to the faithfulness of God who has said yes to all his promises in Christ (2 Cor 1:20).

The internal thought flow of the letter body of Jude, vv. 3-23, has been variously assessed over the years. The [diagram of the Greek text](#) of Jude in the internet version of this study provides some important background understanding.

Quite clearly verses 3 and 4 set forth the rationale for the letter, somewhat in the pattern of the ancient Greek *exordium - narratio* where the writer/speaker sets forth his case and introduces the foundational argument(s) he intends to use in developing his viewpoint. This is followed by a series of proofs (*probatio*) to substantiate his case in vv. 5-16. This section is most interesting since Jude appeals to both the Old Testament and to some non-canonical Jewish writings (1 Enoch 1:9 in vv. 14-15 and Testament of Moses in v. 9) in order to make his case. The use of allusions -- not direct quotes -- of his sources follows a very common ancient Jewish scribal pattern of midrashic use of authoritative sources. Then a series of admonitions and warnings, vv. 17-23, attempt to prepare his readers to resist the influence of these false teachers. These somewhat follow an ancient pattern of a *peroratio*, as a strong appeal to his readers/listeners to agree with his viewpoint. What is reflected here is a writer thoroughly at home in both his Jewish and his Greco-Roman worlds. Also, interesting and important is that the writer works from the Hebrew text of the OT, rather than from the Septuagint, the Greek translation of the OT widely used at that time in the Greek speaking world. See R.T. Bauckham (WBC, vol. 5) for a helpful assessment of this.

## II. Message

We will follow a two fold division of the letter body as the easiest way to get into the thought flow of this section of the letter. The letter body largely revolves around describing the problem giving cause for the letter (vv. 3-16), and then admonitions directly to the readers to insulate themselves from the corrupting influence of the false teachers (vv. 17-23).

## a Judgment on False Teachers, vv. 3-16

### GNT

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

<sup>5</sup> Ὑπομῆσαι δὲ ὑμᾶς βούλομαι, εἰδότας ὑμᾶς πάντα ὅτι ὁ κύριος ἀπαξ λαὸν ἐκ γῆς Αἰγύπτου σώσας τὸ δεύτερον τοὺς μὴ πιστεύσαντας ἀπώλεσεν, <sup>6</sup> ἀγγέλους τε τοὺς μὴ τηρήσαντας τὴν ἑαυτῶν ἀρχὴν ἀλλὰ ἀπολιπόντας τὸ ἴδιον οἰκητήριον εἰς κρίσιν μεγάλης ἡμέρας δεσμοῖς ἀϊδίοις ὑπὸ ζόφον τετήρηκεν, <sup>7</sup> ὡς Σόδομα καὶ Γόμορρα καὶ αἱ περὶ αὐτὰς πόλεις τὸν ὁμοίον τρόπον τούτοις ἐκπορνεύσασαι καὶ ἀπελθοῦσαι ὀπίσω σαρκὸς ἐτέρας, πρόκεινται δεῖγμα πυρὸς αἰωνίου δίκην ὑπέχουσαι.

<sup>8</sup> Ὅμοίως μέντοι καὶ οὗτοι ἐνυπνιαζόμενοι σάρκα μὲν μιαίνουσιν κυριότητα δὲ ἀθετοῦσιν

### NASB

3 Beloved, while I was making every effort to write you about our common salvation, I felt the necessity to write to you appealing that you contend earnestly for the faith which was once for all handed down to the saints. 4 For certain persons have crept in unnoticed, those who were long beforehand marked out for this condemnation, ungodly persons who turn the grace of our God into licentiousness and deny our only Master and Lord, Jesus Christ.

5 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. 6 And angels who did not keep their own domain, but abandoned 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 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 way these men, also by dreaming, defile the flesh, and reject author-

### NRSV

3 Beloved, while eagerly preparing to write to you about the salvation we share, I find it necessary to write and appeal to you to contend for the faith that was once for all entrusted to the saints. 4 For certain intruders have stolen in among you, people who long ago were designated for this condemnation as ungodly, who pervert the grace of our God into licentiousness and deny our only Master and Lord, Jesus Christ.

5 Now I desire to remind you, though you are fully informed, that the Lord, who once for all saved a people out of the land of Egypt, afterward destroyed those who did not believe. 6 And the angels who did not keep their own position, but left their proper dwelling, he has kept in eternal chains in deepest darkness for the judgment of the great day. 7 Likewise, Sodom and Gomorrah and the surrounding cities, which, in the same manner as they, indulged in sexual immorality and pursued unnatural lust, serve as an example by undergoing a punishment of eternal fire.

8 Yet in the same way these dreamers also defile the flesh, reject authority, and slander the glorious ones. 9 But when the archangel Michael contended with

### NLT

3 Dearly loved friends, I had been eagerly planning to write to you about the salvation we all share. But now I find that I must write about something else, urging you to defend the truth of the Good News. F1 God gave this unchanging truth once for all time to his holy people. 4 I say this because some godless people have wormed their way in among you, saying that God's forgiveness allows us to live immoral lives. The fate of such people was determined long ago, for they have turned against our only Master and Lord, Jesus Christ.

5 I must remind you – and you know it well – that even though the Lord rescued the whole nation of Israel from Egypt, he later destroyed every one of those who did not remain faithful. 6 And I remind you of the angels who did not stay within the limits of authority God gave them but left the place where they belonged. God has kept them chained in prisons of darkness, waiting for the day of judgment. 7 And don't forget the cities of Sodom and Gomorrah and their neighboring towns, which were filled with sexual immorality and every kind of sexual perversion. Those cities were destroyed by fire and are a warning of the eternal fire that will punish all who are evil.

8 Yet these false



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 ζῶα ἐπίστανται, ἐν τούτοις φθείρονται.  
11 οὐαὶ αὐτοῖς, ὅτι τῇ ὁδῷ τοῦ Καῖν ἐπορεύθησαν καὶ τῇ πλάνῃ τοῦ Βαλαάμ μισθοῦ ἐξεχύθησαν καὶ τῇ ἀντιλογία τοῦ Κόρε ἀπώλοντο.  
12 οὗτοι εἰσιν οἱ ἐν ταῖς ἀγάπαις ὑμῶν σπιλάδες

συνευωχούμενοι 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 ἑβδομος ἀπὸ Ἄδὰμ Ἐνώχ λέγων, Ἴδού ἦλθεν κύριος ἐν ἀγίαις μυριάσιν αὐτοῦ  
15 ποιῆσαι κρίσιν κατὰ πάντων καὶ ἐλέγξαι πᾶσαν ψυχὴν περὶ πάντων τῶν ἔργων ἀσεβείας αὐτῶν ὧν ἠσέβησαν καὶ περὶ πάντων τῶν σκληρῶν ὧν ἐλάλησαν κατ' αὐτοῦ ἁμαρτωλοὶ ἀσεβεῖς.  
16

ity, 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!" 10 But these men revile the things which they do not understand; and the things which they know by instinct, like unreasoning animals, by these things they are destroyed. 11 Woe to them! For they have gone the way of Cain, and for pay they have rushed headlong into the error of Balaam, and perished in the rebellion of Korah. 12 These are the men who are hidden reefs in your love feasts when they feast with you without fear, caring for themselves; clouds without water, carried along by winds; autumn trees without fruit, doubly 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 It was also about these men that Enoch, in the seventh generation from Adam, prophesied, saying, "Behold, the Lord came with many thousands of His holy ones, 15 to execute judgment upon all, and to convict all the ungodly of all their ungodly deeds which they have done in an un-

the devil and disputed about the body of Moses, he did not dare to bring a condemnation of slander against him, but said, "The Lord rebuke you!" 10 But these people slander whatever they do not understand, and they are destroyed by those things that, like irrational animals, they know by instinct. 11 Woe to them! For they go the way of Cain, and abandon themselves to Balaam's error for the sake of gain, and perish in Korah's rebellion. 12 These are blemishes on your love feasts, while they feast with you without fear, feeding themselves. They are waterless clouds carried along by the winds; autumn trees without fruit, twice dead, uprooted; 13 wild waves of the sea, casting up the foam of their own shame; wandering stars, for whom the deepest darkness has been reserved forever.

14 It was also about these that Enoch, in the seventh generation from Adam, prophesied, saying, "See, the Lord is coming with ten thousands of his holy ones, 15 to execute judgment on all, and to convict everyone of all the deeds of ungodliness that they have committed in such an ungodly way, and of all the harsh things that ungodly sinners have spoken against him." 16 These are grumblers and malcontents; they in-

teachers, who claim authority from their dreams, live immoral lives, defy authority, and scoff at the power of the glorious ones. 9 But even Michael, one of the mightiest of the angels, did not dare accuse Satan of blasphemy, but simply said, "The Lord rebuke you." (This took place when Michael was arguing with Satan about Moses' body.) 10 But these people mock and curse the things they do not understand. Like animals, they do whatever their instincts tell them, and they bring about their own destruction. 11 How terrible it will be for them! For they follow the evil example of Cain, who killed his brother. Like Balaam, they will do anything for money. And like Korah, they will perish because of their rebellion. 12 When these people join you in fellowship meals celebrating the love of the Lord, they are like dangerous reefs that can shipwreck you. They are shameless in the way they care only about themselves. They are like clouds blowing over dry land without giving rain, promising much but producing nothing. They are like trees without fruit at harvesttime. They are not only dead but doubly dead, for they have been pulled out by the roots. 13 They are like wild waves of the sea, churning up the dirty foam of their shameful deeds. They are wandering stars, heading for ev-

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



godly way, and of all the harsh things which ungodly sinners have spoken against Him." 16 These are grumblers, finding fault, following after their own lusts; they speak arrogantly, flattering people for the sake of gaining an advantage.

dulge their own lusts; they are bombastic in speech, flattering people to their own advantage.

erlasting gloom and darkness.

14 Now Enoch, who lived seven generations after Adam, prophesied about these people. He said, "Look, the Lord is coming with thousands of his holy ones. 15 He will bring the people of the world to judgment. He will convict the ungodly of all the evil things they have done in rebellion and of all the insults that godless sinners have spoken against him." 16 These people are grumblers and complainers, doing whatever evil they feel like. They are loud-mouthed braggarts, and they flatter others to get favors in return.

#### Notes:

The development of Jude's argument is clear. He begins in v. 3 with a statement about feeling compulsion to write to his readers to encourage them to content for the faith: "Beloved, while eagerly preparing to write to you about the salvation we share, I find it necessary to write and appeal to you to contend for the faith that was once for all entrusted to the saints." (NRSV) [Ἀγαπητοί, πᾶσαν σπουδὴν ποιούμενος γράφειν ὑμῖν περὶ τῆς κοινῆς ἡμῶν σωτηρίας ἀνάγκην ἔσχον γράψαι ὑμῖν παρακαλῶν ἐπαγωνίζεσθαι τῇ ἀπαξ παραδοθείσῃ τοῖς ἀγίοις πίστει]. The letter was written while he was already planning to write them about a somewhat different theme. This suggests that word came to him informing him that an urgent problem had arisen among his readers that demanded immediate attention. Instead of being able to write a more positive word about their common salvation, the situation now demanded that he write a more aggressive letter urging them to "fight for" the gospel, a message delivered one time to the saints that was intended to last forever.

The thought naturally arising is what prompted this shift in purpose. Verse 4 sets forth the basic reason in summary fashion and will provide the launch pad for the subsequent discussion in vv. 5-16: "For certain intruders have stolen in among you, people who long ago were designated for this condemnation as ungodly, who pervert the grace of our God into licentiousness and deny our only Master and Lord, Jesus Christ." (NRSV) [παρεισέδυσαν γάρ τινες ἄνθρωποι, οἱ πάλαι προγεγραμμένοι εἰς τοῦτο τὸ κρίμα, ἀσεβεῖς, τὴν τοῦ θεοῦ ἡμῶν χάριτα μετατιθέντες εἰς ἀσέλγειαν καὶ τὸν μόνον δεσπότην καὶ κύριον ἡμῶν Ἰησοῦν Χριστὸν ἀρνοῦμενοι]. The reason becomes clear: itinerate Christian teachers have come into the community of faith that Jude is writing to and are corrupting this apostolic faith with wrong teaching. Several traits are set forth. 1) They have come into the community of believers under false pretense, "certain intruders have stolen in among you". 2) These people were anticipated much earlier and thus were written about, "people who long ago were designated for this condemnation as ungodly". 3) They are perverting the true teaching about divine grace as an excuse for immoral living, "who pervert the grace of our God into licentiousness". 4) They deny genuine commitment to Christ, "deny our only Master and Lord, Jesus Christ". The earlier scholarly tendency to historically identify these false teachers as gnostics has mostly been replaced with the view that at best we have here an approach to the gospel that fundamentally misunderstood divine grace and its demands for holy living. In the process, it made the fatal mistake of misunderstanding who Jesus Christ is. Thus, these people are

accused of teaching a “cheap grace” that concerns itself with “getting the soul saved and then living like the devil.” In Jude’s view, such distortion rests upon a fatal misunderstanding of who Jesus is as Lord and Master. But one shouldn’t have been surprised about the arrival of these teachers, since Jude is convinced both the OT and some Jewish intertestamental writings warned about such centuries before.

This provides the basis for vv. 5-16, where Jude will make several points, three from some OT texts (vv. 5-7) and two from the intertestamental Jewish writings (vv. 8-13 [Testament of Moses] and 14-16 [1 Enoch 1:9]). In each case, Jude will assert the ancient authorities spoke of such people, and then he will apply this to these false teachers, following a peshet style midrashic interpretive pattern (that applies to this).

**First**, the OT allusions in vv. 5-7: “5 Now I desire to remind you, though you are fully informed, that the Lord, who once for all saved a people out of the land of Egypt, afterward destroyed those who did not believe. 6 And the angels who did not keep their own position, but left their proper dwelling, he has kept in eternal chains in deepest darkness for the judgment of the great day. 7 Likewise, Sodom and Gomorrah and the surrounding cities, which, in the same manner as they, indulged in sexual immorality and pursued unnatural lust, serve as an example by undergoing a punishment of eternal fire.” (NRSV) [Ἦπομνησαι δὲ ὑμᾶς βούλομαι, εἰδότας ὑμᾶς πάντα ὅτι ὁ κύριος ἅπαξ λαὸν ἐκ γῆς Αἰγύπτου σώσας τὸ δεύτερον τοὺς μὴ πιστεύσαντας ἀπόλεσεν, ἄγγελους τε τοὺς μὴ τηρήσαντας τὴν ἐαυτῶν ἀρχὴν ἀλλὰ ἀπολιπόντας τὸ ἴδιον οἰκητήριον εἰς κρίσιν μεγάλης ἡμέρας δεσμοῖς αἰδίοις ὑπὸ ζόφον τετήρηκεν, ὡς Σόδομα καὶ Γόμορρα καὶ αἱ περὶ αὐτὰς πόλεις τὸν ὅμοιον τρόπον τούτοις ἐκπορνεύσασαι καὶ ἀπελθοῦσαι ὀπίσω σαρκὸς ἑτέρας, πρόκεινται δεῖγμα πυρὸς αἰωνίου δίκην ὑπέχουσαι.]. As Bauchkam (WBC, vol. 50) observes, “For his list of three examples of divine judgment on sinners in vv 5–7, Jude has drawn on a traditional schema in which such examples were listed. Other passages which provide evidence of this tradition are Sir 16:7–10; CD 2:17–3:12; 3 Macc 2:4–7; *T. Napht.* 3:4–5; *m. Sanh.* 10:3; 2 Pet 2:4–8 (partially dependent on Jude)”. To begin with, he reminds his readers of the [Israelite exodus](#) and the later punishment in the wilderness of Sinai, which he asserts was based on their lack of faith. The OT book of [Exodus](#) is the starting place of narrating this event. Next, Jude refers to “ἄγγελοι [who] are the angels (known as the Watchers) who, according to Jewish tradition, descended from heaven to marry human wives and corrupt the human race in the period before the Flood. This was how the account of the ‘sons of God’ in Gen 6:1–4 was universally understood (so far as our evidence goes) until the mid-second century A.D. (*1 Enoch* 6–19; 21; 86–88; 106:13–15, 17; *Jub.* 4:15, 22; 5:1; CD 2:17–19; 1QapGen 2:1; *Tg. Ps.-J. Gen.* 6:1–4; *T. Reub.* 5:6–7; *T. Napht.* 3:5; 2 *Apoc. Bar.* 56:10–14), though the tradition took several varying forms. From the time of R. Simeon b. Yohai in the mid-second century A.D., the traditional exegesis was replaced in Judaism by an insistence that the “sons of God” were not angels but men. In Christianity, however, the traditional exegesis had a longer life, questioned only in the third century and disappearing in the fifth century.” (Bauchkam). Thirdly, Jude alludes to Sodom and Gomorrah in [Gen. 19](#) which “had long been regarded as the paradigm case of divine judgment (Deut 29:23; Isa 1:9; 13:19; Jer 23:14; 49:18; 50:40; Lam 4:6; Hos 11:8; Amos 4:11; Zeph 2:9; Sir 16:8; 3 Macc 2:5; *Jub.* 16:6, 9; 20:5; 22:22; 36:10; *T. Asher* 7:1; Philo, *Quaest. Gen.* 4:51; Josephus, BJ 5.566; Matt 10:15; 11:24; Mark 6:11; Luke 10:12; 17:29)” (Bauchkam). Jude especially highlights the homosexual orientation of these ancient cities as the basis for divine wrath and destruction.

Next (v. 8) he applies these OT references to the false teachers targeted in this letter: “Yet in the same way these dreamers also defile the flesh, reject authority, and slander the glorious ones.” NRSV [Ὁμοίως μέντοι καὶ οὗτοι ἐνυπνιαζόμενοι σάρκα μὲν μαινοῦσιν κυριότητα δὲ ἀθετοῦσιν δόξας δὲ βλασφημοῦσιν.]. In a three fold pattern, he accuses these “dreamers” of three grievous sins before God in a pattern similar to his OT allusions.

Now he moves to other allusions arising out of intertestamental Jewish writings. First (v.9), he mentions Michael, [the archangel](#): “But when the archangel Michael contended with the devil and disputed about the body of Moses, he did not dare to bring a condemnation of slander against him, but said, ‘The Lord rebuke you!’” (NRSV) [ὁ δὲ Μιχαὴλ ὁ ἀρχάγγελος, ὅτε τῷ διαβόλῳ διακρινόμενος διελέγετο περὶ τοῦ Μωϋσέως σώματος, οὐκ ἐτόλμησεν κρίσιν ἐπενεγκεῖν βλασφημίας ἀλλὰ εἶπεν, Ἐπιτιμήσαι σοι κύριος.]. The point here is that Michael, Moses’ defender, did not have authority to rebuke the devil, but instead appealed to God as Judge to rebuke the devil in the dispute over Moses’ body after Moses had died. This legend evidently comes from the lost ending of a document known as the [Testament of Moses](#), which is usually dated during the first half of the beginning Christian century.

In his application (v. 10-13), he accuses the false teachers of claiming an authority that not even an angel would claim: “10 But these people slander whatever they do not understand, and they are destroyed by those



things that, like irrational animals, they know by instinct.<sup>11</sup> Woe to them! For they go the way of Cain, and abandon themselves to Balaam's error for the sake of gain, and perish in Korah's rebellion. <sup>12</sup> These are blemishes on your love-feasts, while they feast with you without fear, feeding themselves. They are waterless clouds carried along by the winds; autumn trees without fruit, twice dead, uprooted; <sup>13</sup> wild waves of the sea, casting up the foam of their own shame; wandering stars, for whom the deepest darkness has been reserved forever." (NRSV) [ 10 οὗτοι δὲ ὅσα μὲν οὐκ οἶδασιν βλασφημοῦσιν, ὅσα δὲ φυσικῶς ὡς τὰ ἄλογα ζῶα ἐπίστανται, ἐν τούτοις φθείρονται. <sup>11</sup> οὐαὶ αὐτοῖς, ὅτι τῇ ὁδῷ τοῦ Κάϊν ἐπορεύθησαν καὶ τῇ πλάνῃ τοῦ Βαλαὰμ μισθοῦ ἐξεχύθησαν καὶ τῇ ἀντιλογίᾳ τοῦ Κόρε ἀπόλοντο. <sup>12</sup> οὗτοι εἰσιν οἱ ἐν ταῖς ἀγάπαις ὑμῶν σπιλάδες συνευωχούμενοι ἀφόβως, ἑαυτοὺς ποιμαίνοντες, νεφέλαι ἄνυδροι ὑπὸ ἀνέμων παραφερόμεναι, δένδρα φθινοπωρινὰ ἄκαρπα δις ἀποθανόντα ἐκριζωθέντα, <sup>13</sup> κύματα ἄγρια θαλάσσης ἐπαφρίζοντα τὰς ἑαυτῶν αἰσχύναι, ἀστέρες πλανῆται οἷς ὁ ζόφος τοῦ σκότους εἰς αἰῶνα τετήρηται.]. With graphic, highly picturesque language he pronounces their eternal doom because of their immoral and worthless character and deeds.

His second intertestamental allusion (vv. 14-15) is to [1 Enoch 1:9](#), who prophesied the coming of the Lord: "14 It was also about these that Enoch, in the seventh generation from Adam, prophesied, saying, 'See, the Lord is coming with ten thousands of his holy ones, 15 to execute judgment on all, and to convict everyone of all the deeds of ungodliness that they have committed in such an ungodly way, and of all the harsh things that ungodly sinners have spoken against him.'" (NRSV) [<sup>14</sup> Προεφήτευσεν δὲ καὶ τούτοις ἑβδομος ἀπὸ Ἀδάμ Ἐνώχ λέγων, Ἴδου ἦλθεν κύριος ἐν ἀγίαις μυριάσιν αὐτοῦ <sup>15</sup> ποιῆσαι κρίσιν κατὰ πάντων καὶ ἐλέγξει πᾶσαν ψυχὴν περὶ πάντων τῶν ἔργων ἀσεβείας αὐτῶν ἧσέβησαν καὶ περὶ πάντων τῶν σκληρῶν ὧν ἐλάλησαν κατ' αὐτοῦ ἀμαρτωλοὶ ἀσεβεῖς.].

In typical fashion he then applies this to the false teachers (v. 16): "These are grumblers and malcontents; they indulge their own lusts; they are bombastic in speech, flattering people to their own advantage" (NRSV) [Οὗτοι εἰσιν γογγυσταὶ μεμψίμοιροι κατὰ τὰς ἐπιθυμίας ἑαυτῶν πορευόμενοι, καὶ τὸ στόμα αὐτῶν λαλεῖ ὑπέρογκα, θαυμάζοντες πρόσωπα ὠφελείας χάριν.]. Thus, they are the very kind of people that Enoch was alluding to in his prediction of divine wrath. Bauchkam (WBC, v. 50) has summarized this material in a helpful manner: "In applying the prophecy to the false teachers, Jude takes up especially its mention of the "hard things" which the ungodly have spoken against the Lord, and highlights the *words* of the false teachers as those of men who will not submit to the divine will. Like Israel in the wilderness they "murmur" against it, complaining of the restraints which the Law imposes on people. In the clash between God's will and their own, they reject the former to follow the latter. They do this with shameless arrogance, setting themselves up as a moral authority competent to set aside the commandments of God. They also do so with an eye to the favor of those members of the church on whom they depend for their prosperous living, hoping that a doctrine of moral laxity will appeal to these others as much as it appeals to themselves."

What can we learn from this material? First, we don't learn much about the historical identity of these false teachers. But that's not Jude's concern. Far more importantly, we can learn from Jude's depiction that arrogant disregard for God's will and a substituting of our own desires in its place constitutes spiritual suicide. No matter how well we disguise ourselves as respectable Christians, God's judgment will disclose our phoniness. Second, any version of the gospel that diminishes the demand of God's grace for holy living is a false, phony version of the gospel. To teach other Christians to live in immorality while claiming to be Christian is to bring down God's eternal condemnation upon both the teacher and the student. Jude has a powerfully relevant message to our time.

## b. Exhortations to Faithfulness, vv. 17-23

### GNT

<sup>17</sup> Ὑμεῖς δέ, ἀγαπητοί, μνήσθητε τῶν ῥημάτων τῶν προειρημένων ὑπὸ τῶν ἀποστόλων τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ <sup>18</sup> ὅτι ἔλεγον ὑμῖν ὅτι Ἐπ' ἐσχάτου τοῦ χρόνου ἔσονται

### NASB

17 But you, beloved, ought to remember the words that were spoken beforehand by the apostles of our Lord Jesus Christ, 18 that they were saying to you, "In the last time there will be

### NRSV

17 But you, beloved, must remember the predictions of the apostles of our Lord Jesus Christ; 18 for they said to you, "In the last time there will be scoffers, indulging their own ungodly lusts." 19 It

### NLT

17 But you, my dear friends, must remember what the apostles of our Lord Jesus Christ told you, 18 that in the last times there would be scoffers whose purpose in life is to enjoy them-

ἐμπαϊκται κατὰ τὰς  
ἐαυτῶν ἐπιθυμίας  
πορευόμενοι τῶν  
ἀσεβειῶν. <sup>19</sup> Οὗτοί εἰσιν  
οἱ ἀποδιορίζοντες,  
ψυχικοί, πνεῦμα μὴ  
ἔχοντες. <sup>20</sup> ὑμεῖς δέ,  
ἀγαπητοί,  
ἐποικοδομοῦντες  
ἐαυτοὺς τῇ ἀγιωτάτῃ ὑμῶν  
πίστει, ἐν πνεύματι ἀγίῳ  
προσευχόμενοι, <sup>21</sup>  
ἐαυτοὺς ἐν ἀγάπῃ θεοῦ  
τηρήσατε προσδεχόμενοι  
τὸ ἔλεος τοῦ κυρίου ἡμῶν  
Ἰησοῦ Χριστοῦ εἰς ζωὴν  
αἰώνιον. <sup>22</sup> καὶ οὐς μὲν  
ἐλεᾶτε διακρινομένους,  
<sup>23</sup> οὐς δὲ σφύζετε ἐκ πυρὸς  
ἀρπάζοντες, οὐς δὲ  
ἐλεᾶτε ἐν φόβῳ μισοῦντες  
καὶ τὸν ἀπὸ τῆς σαρκὸς  
ἐσπιλωμένον χιτῶνα.

mockers, following after  
their own ungodly lusts."  
19 These are the ones  
who cause divisions,  
worldly-minded, devoid  
of the Spirit. 20 But you,  
beloved, building your-  
selves up on your most  
holy faith, praying in the  
Holy Spirit, 21 keep your-  
selves in the love of God,  
waiting anxiously for the  
mercy of our Lord Jesus  
Christ to eternal life. 22  
And have mercy on  
some, who are doubting;  
23 save others, snatch-  
ing them out of the fire;  
and on some have mercy  
with fear, hating even the  
garment polluted by the  
flesh.

is these worldly people,  
devoid of the Spirit, who  
are causing divisions. 20  
But you, beloved, build  
yourselves up on your  
most holy faith; pray in  
the Holy Spirit; 21 keep  
yourselves in the love of  
God; look forward to the  
mercy of our Lord Jesus  
Christ that leads to eter-  
nal life. 22 And have  
mercy on some who are  
wavering; 23 save others  
by snatching them out of  
the fire; and have mercy  
on still others with fear,  
hating even the tunic de-  
filed by their bodies.

selves in every evil way  
imaginable. 19 Now they  
are here, and they are the  
ones who are creating  
divisions among you.  
They live by natural in-  
stinct because they do  
not have God's Spirit liv-  
ing in them. 20 But you,  
dear friends, must con-  
tinue to build your lives on  
the foundation of your  
holy faith. And continue to  
pray as you are directed  
by the Holy Spirit. 21 Live  
in such a way that God's  
love can bless you as you  
wait for the eternal life  
that our Lord Jesus  
Christ in his mercy is  
going to give you. 22  
Show mercy to those  
whose faith is wavering.  
23 Rescue others by  
snatching them from the  
flames of judgment.  
There are still others to  
whom you need to show  
mercy, but be careful that  
you aren't contaminated  
by their sins.

#### Notes:

In this section, Jude makes two basic points. First, he continues his midrash by appealing to the teachings of the apostles, which he then applies to the false teachers (vv. 17-19). Secondly, he admonishes his readers to concentrate on their own spiritual maturity and ministry to others who may be coming under the influence of these false teachers.

In vv. 17-19, Jude appeals to the third level of authoritative sources, that of the apostles of Christ: "17 But you, beloved, must remember the predictions of the apostles of our Lord Jesus Christ; 18 for they said to you, "In the last time there will be scoffers, indulging their own ungodly lusts." 19 It is these worldly people, devoid of the Spirit, who are causing divisions." (NRSV) [<sup>17</sup> Ὑμεῖς δέ, ἀγαπητοί, μνήσθητε τῶν ρημάτων τῶν προειρημένων ὑπὸ τῶν ἀποστόλων τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ <sup>18</sup> ὅτι ἔλεγον ὑμῖν ὅτι Ἐπ' ἐσχάτου τοῦ χρόνου ἔσονται ἐμπαϊκται κατὰ τὰς ἐαυτῶν ἐπιθυμίας πορευόμενοι τῶν ἀσεβειῶν. <sup>19</sup> Οὗτοί εἰσιν οἱ ἀποδιορίζοντες, ψυχικοί, πνεῦμα μὴ ἔχοντες.]. The apostles had warned of false teachers, and Jude identifies his false teachers as a fulfillment of that apostolic prophecy. Again we turn to the helpful comments of Richard Bauchkam: "The words he quotes are probably his own summary of the kind of prophecies the early Christian missionaries gave. They predict that in the final period of history there will be enemies of true religion and morality in the church. Jude sees this expectation fulfilled in the false teachers, who are now further characterized as people who cause divisions in the church. They gather an élitist faction of people who share the same kind of prophetic inspiration as they themselves claim. But this claim Jude dismisses. Their immoral behavior is for him sufficient evidence that in reality they do not possess the Spirit of God, but live purely on the level of natural, unredeemed life."

Then in vv. 20-23 Jude appeals to his readers to concentrate on their own spiritual maturity: "20 But you, beloved, build yourselves up on your most holy faith; pray in the Holy Spirit; 21 keep yourselves in the love of God; look forward to the mercy of our Lord Jesus Christ that leads to eternal life. 22 And have mercy on some who are wavering; 23 save others by snatching them out of the fire; and have mercy on still others with fear, hating even the tunic defiled by their bodies." (NRSV). Several personal commitments are needed (vv. 20-21), and then ministry to others is admonished (vv. 22-23).

Wow! This very neglected book of the NT ought to be front page headlines for Christians today. We could profit greatly by taking to heart these words of warning and admonition.

## ΙΟΥΔΑ

### Praescriptio:

<sup>1</sup> Ἰούδας Ἰησοῦ Χριστοῦ δούλος, ἀδελφὸς δὲ Ἰακώβου, τοῖς ἐν θεῷ πατρὶ ἠγαπημένοις καὶ Ἰησοῦ Χριστῷ τετηρημένοις κλητοῖς· <sup>2</sup> ἔλεος ὑμῖν καὶ εἰρήνη καὶ ἀγάπη πληθυνθείη.

### Body:

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

<sup>5</sup> Ὑπομνήσαι δὲ ὑμᾶς βούλομαι, εἰδόμενος ὑμᾶς πάντα ὅτι ὁ κύριος ἀπαξ λαὸν ἐκ γῆς Αἰγύπτου σώσας τὸ δεύτερον τοὺς μὴ πιστεύσαντας ἀπώλεσεν, <sup>6</sup> ἀγγέλους τε τοὺς μὴ τηρήσαντας τὴν ἐαυτῶν ἀρχὴν ἀλλὰ ἀπολιπόντας τὸ ἴδιον οἰκητήριον εἰς κρίσιν μεγάλης ἡμέρας δεσμοῖς αἰδίοις ὑπὸ ζόφον τετήρηκεν, <sup>7</sup> 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.

<sup>8</sup> Ὅμοίως μέντοι καὶ οὗτοι ἐνυπνιαζόμενοι σάρκα μὲν μιαίνουσιν κυριότητα δὲ ἀθετοῦσιν δόξας δὲ βλασφημοῦσιν. <sup>9</sup> ὁ δὲ Μιχαὴλ ὁ ἀρχάγγελος, ὅτε τῷ διαβόλῳ διακρινόμενος διελέγετο περὶ τοῦ Μαυσέως σώματος, οὐκ ἐτόλμησεν κρίσιν ἐπενεγκεῖν βλασφημίας ἀλλὰ εἶπεν, Ἐπιτιμήσαι σοι κύριος. <sup>10</sup> οὗτοι δὲ ὅσα μὲν οὐκ οἶδασιν βλασφημοῦσιν, ὅσα δὲ φυσικῶς ὡς τὰ ἄλογα ζῶα ἐπίστανται, ἐν τούτοις φθείρονται. <sup>11</sup> οὐαὶ αὐτοῖς, ὅτι τῇ ὁδῷ τοῦ Καῖν ἐπορεύθησαν καὶ τῇ πλάνῃ τοῦ Βαλαάμ μισθοῦ ἐξεχύθησαν καὶ τῇ ἀντιλογίᾳ τοῦ Κόρε ἀπώλοντο. <sup>12</sup> οὗτοι εἰσιν οἱ ἐν ταῖς ἀγάπαις ὑμῶν σπιλᾶδες συνευαχούμενοι ἀφόβως, ἐαυτοὺς ποιμαίνοντες, νεφέλαι ἄνυδροι ὑπὸ ἀνέμων παραφερόμεναι, δένδρα φθινοπωρινὰ ἄκαρπα δις ἀποθανόντα ἐκριζωθέντα, <sup>13</sup> κύματα ἄγρια θαλάσσης ἐπαφρίζοντα τὰς ἐαυτῶν αἰσχύνας, ἀστέρες πλανῆται οἷς ὁ ζόφος τοῦ σκότους εἰς αἶωνα τετήρηται.

<sup>14</sup> Προεφήτευσεν δὲ καὶ τούτοις ἔβδομος ἀπὸ Ἀδὰμ Ἐνὼχ λέγων, Ἴδου ἦλθεν κύριος ἐν ἀγίαις μυριάσιν αὐτοῦ <sup>15</sup> 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. <sup>16</sup> Οὗτοι εἰσιν γογγυσταὶ μεμψίμοιροι κατὰ τὰς ἐπιθυμίας ἐαυτῶν πορευόμενοι, καὶ τὸ στόμα αὐτῶν λαλεῖ ὑπέρογκα, θαυμάζοντες πρόσωπα ὠφελείας χάριν.

<sup>17</sup> Ὑμεῖς δέ, ἀγαπητοί, μνήσθητε τῶν ῥημάτων τῶν προειρημένων ὑπὸ τῶν ἀποστόλων τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ <sup>18</sup> ὅτι ἔλεγον ὑμῖν ὅτι Ἐπ' ἐσχάτου τοῦ χρόνου ἔσονται ἐμπαῖκται κατὰ τὰς ἐαυτῶν ἐπιθυμίας πορευόμενοι τῶν ἀσεβειῶν. <sup>19</sup> Οὗτοι εἰσιν οἱ ἀποδιορίζοντες, ψυχικοὶ, πνεῦμα μὴ ἔχοντες. <sup>20</sup> ὑμεῖς δέ, ἀγαπητοί, ἐποικοδομοῦντες ἐαυτοὺς τῇ ἀγιωτάτῃ ὑμῶν πίστει, ἐν πνεύματι ἀγίῳ προσευχόμενοι, <sup>21</sup> ἐαυτοὺς ἐν ἀγάπῃ θεοῦ τηρήσατε προσδεχόμενοι τὸ ἔλεος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ εἰς ζωὴν αἰώνιον. <sup>22</sup> καὶ οὐς μὲν ἐλεᾶτε διακρινομένους, <sup>23</sup> οὐς δὲ σώζετε ἐκ πυρὸς ἀρπάζοντες, οὐς δὲ ἐλεᾶτε ἐν φόβῳ μισοῦντες καὶ τὸν ἀπὸ τῆς σαρκὸς ἐσπιλωμένον χιτῶνα.

### Conclusio:

<sup>24</sup> Τῷ δὲ δυναμένῳ φυλάξαι ὑμᾶς ἀπταίστους καὶ στήσαι κατενώπιον τῆς δόξης αὐτοῦ ἀμώμους ἐν ἀγαλλιάσει, <sup>25</sup> μόνῳ θεῷ σωτῆρι ἡμῶν διὰ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν δόξα μεγαλωσύνη κράτος καὶ ἐξουσία πρὸ παντὸς τοῦ αἰῶνος καὶ νῦν καὶ εἰς πάντας τοὺς αἰῶνας, ἀμήν.



## NASB

1 Jude, a bond-servant of Jesus Christ, and brother of James, To those who are the called, beloved in God the Father, and kept for Jesus Christ: 2 May mercy and peace and love be multiplied to you.

3 Beloved, while I was making every effort to write you about our common salvation, I felt the necessity to write to you appealing that you contend earnestly for the faith which was once for all handed down to the saints. 4 For certain persons have crept in unnoticed, those who were long beforehand marked out for this condemnation, ungodly persons who turn the grace of our God into licentiousness and deny our only Master and Lord, Jesus Christ.

5 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. 6 And angels who did not keep their own domain, but abandoned 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 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 way 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!" 10 But these men revile the things which they do not understand; and the things which they know by instinct, like unreasoning animals, by these things they are destroyed. 11 Woe to them! For they have gone the way of Cain, and for pay they have rushed headlong into the error of Balaam, and perished in the rebellion of Korah. 12 These are the men who are hidden reefs in your love feasts when they feast with you without fear, caring for themselves; clouds without water, carried along by winds; autumn trees without fruit, doubly 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 It was also about these men that Enoch, in the seventh generation from Adam, prophesied, saying, "Behold, the Lord came with many thousands of His holy ones, 15 to execute judgment upon all, and to convict all the ungodly of all their ungodly deeds which they have done in an ungodly way, and of all the harsh things which ungodly sinners have spoken against Him." 16 These are grumblers, finding fault, following after their own lusts; they speak arrogantly, flattering people for the sake of gaining an advantage.

17 But you, beloved, ought to remember the words that were spoken beforehand by the apostles of our Lord Jesus Christ, 18 that they were saying to you, "In the last time there will be mockers, following after their own ungodly lusts." 19 These are the ones who cause divisions, worldly-minded, devoid of the Spirit. 20 But you, beloved, building yourselves up on your most holy faith, praying in the Holy Spirit, 21 keep yourselves in the love of God, waiting anxiously for the mercy of our Lord Jesus Christ to eternal life. 22 And have mercy on some, who are doubting; 23 save others, snatching them out of the fire; and on some have mercy with fear, hating even the garment polluted by the flesh.

24 Now to Him who is able to keep you from stumbling, and to make you stand in the presence of His glory blameless with great joy, 25 to the only God our Savior, through Jesus Christ our Lord, be glory, majesty, dominion and authority, before all time and now and forever. Amen.

## NRSV

1 Jude, a servant of Jesus Christ and brother of James,

To those who are called, who are beloved in God the Father and kept safe for Jesus Christ: 2 May mercy, peace, and love be yours in abundance.

3 Beloved, while eagerly preparing to write to you about the salvation we share, I find it necessary to write and appeal to you to contend for the faith that was once for all entrusted to the saints. 4 For certain intruders have stolen in among you, people who long ago were designated for this condemnation as ungodly, who pervert the grace of our God into licentiousness and deny our only Master and Lord, Jesus Christ.

5 Now I desire to remind you, though you are fully informed, that the Lord, who once for all saved a people out of the land of Egypt, afterward destroyed those who did not believe. 6 And the angels who did not keep their own position, but left their proper dwelling, he has kept in eternal chains in deepest darkness for the judgment of the great day. 7 Likewise, Sodom and Gomorrah and the surrounding cities, which, in the same manner as they, indulged in sexual immorality and pursued unnatural lust, serve as an example by undergoing a punishment of eternal fire.

8 Yet in the same way these dreamers also defile the flesh, reject authority, and slander the glorious ones. 9 But when the archangel Michael contended with the devil and disputed about the body of Moses, he did not dare to bring a condemnation of slander against him, but said, "The Lord rebuke you!" 10 But these people slander whatever they do not understand, and they are destroyed by those things that, like irrational animals, they know by instinct. 11 Woe to them! For they go the way of Cain, and abandon themselves to Balaam's error for the sake of gain, and perish in Korah's rebellion. 12 These are blemishes on your love-feasts, while they feast with you without fear, feeding themselves. They are waterless clouds carried along by the winds; autumn trees without fruit, twice dead, uprooted; 13 wild waves of the sea, casting up the foam of their own shame; wandering stars, for whom the deepest darkness has been reserved forever.

14 It was also about these that Enoch, in the seventh generation from Adam, prophesied, saying, "See, the Lord is coming with ten thousands of his holy ones, 15 to execute judgment on all, and to convict everyone of all the deeds of ungodliness that they have committed in such an ungodly way, and of all the harsh things that ungodly sinners have spoken against him." 16 These are grumblers and malcontents; they indulge their own lusts; they are bombastic in speech, flattering people to their own advantage.

17 But you, beloved, must remember the predictions of the apostles of our Lord Jesus Christ; 18 for they said to you, "In the last time there will be scoffers, indulging their own ungodly lusts." 19 It is these worldly people, devoid of the Spirit, who are causing divisions. 20 But you, beloved, build yourselves up on your most holy faith; pray in the Holy Spirit; 21 keep yourselves in the love of God; look forward to the mercy of our Lord Jesus Christ that leads to eternal life. 22 And have mercy on some who are wavering; 23 save others by snatching them out of the fire; and have mercy on still others with fear, hating even the tunic defiled by their bodies.

24 Now to him who is able to keep you from falling, and to make you stand without blemish in the presence of his glory with rejoicing, 25 to the only God our Savior, through Jesus Christ our Lord, be glory, majesty, power, and authority, before all time and now and forever. Amen.

## NLT

1 This letter is from Jude, a slave of Jesus Christ and a brother of James. I am writing to all who are called to live in the love of God the Father and the care of Jesus Christ. 2 May you receive more and more of God's mercy, peace, and love.

3 Dearly loved friends, I had been eagerly planning to write to you about the salvation we all share. But now I find that I must write about something else, urging you to defend the truth of the Good News. God gave this unchanging truth once for all time to his holy people. 4 I say this because some godless people have wormed their way in among you, saying that God's forgiveness allows us to live immoral lives. The fate of such people was determined long ago, for they have turned against our only Master and Lord, Jesus Christ.

5 I must remind you – and you know it well – that even though the Lord rescued the whole nation of Israel from Egypt, he later destroyed every one of those who did not remain faithful. 6 And I remind you of the angels who did not stay within the limits of authority God gave them but left the place where they belonged. God has kept them chained in prisons of darkness, waiting for the day of judgment. 7 And don't forget the cities of Sodom and Gomorrah and their neighboring towns, which were filled with sexual immorality and every kind of sexual perversion. Those cities were destroyed by fire and are a warning of the eternal fire that will punish all who are evil.

8 Yet these false teachers, who claim authority from their dreams, live immoral lives, defy authority, and scoff at the power of the glorious ones. 9 But even Michael, one of the mightiest of the angels, did not dare accuse Satan of blasphemy, but simply said, "The Lord rebuke you." (This took place when Michael was arguing with Satan about Moses' body.) 10 But these people mock and curse the things they do not understand. Like animals, they do whatever their instincts tell them, and they bring about their own destruction. 11 How terrible it will be for them! For they follow the evil example of Cain, who killed his brother. Like Balaam, they will do anything for money. And like Korah, they will perish because of their rebellion. 12 When these people join you in fellowship meals celebrating the love of the Lord, they are like dangerous reefs that can shipwreck you. They are shameless in the way they care only about themselves. They are like clouds blowing over dry land without giving rain, promising much but producing nothing. They are like trees without fruit at harvesttime. They are not only dead but doubly dead, for they have been pulled out by the roots. 13 They are like wild waves of the sea, churning up the dirty foam of their shameful deeds. They are wandering stars, heading for everlasting gloom and darkness.

14 Now Enoch, who lived seven generations after Adam, prophesied about these people. He said, "Look, the Lord is coming with thousands of his holy ones. 15 He will bring the people of the world to judgment. He will convict the ungodly of all the evil things they have done in rebellion and of all the insults that godless sinners have spoken against him." 16 These people are grumblers and complainers, doing whatever evil they feel like. They are loudmouthed braggarts, and they flatter others to get favors in return.

17 But you, my dear friends, must remember what the apostles of our Lord Jesus Christ told you, 18 that in the last times there would be scoffers whose purpose in life is to enjoy themselves in every evil way imaginable. 19 Now they are here, and they are the ones who are creating divisions among you. They live by natural instinct because they do not have God's Spirit living in them. 20 But you, dear friends, must continue to build your lives on the foundation of your holy faith. And continue to pray as you are directed by the Holy Spirit. 21 Live in such a way that God's love can bless you as you wait for the eternal life that our Lord Jesus Christ in his mercy is going to give you. 22 Show mercy to those whose faith is wavering. 23 Rescue others by snatching them from the flames of judgment. There are still others to whom you need to show mercy, but be careful that you aren't contaminated by their sins.

24 And now, all glory to God, who is able to keep you from stumbling, and who will bring you into his glorious presence innocent of sin and with great joy. 25 All glory to him, who alone is God our Savior, through Jesus Christ our Lord. Yes, glory, majesty, power, and authority belong to him, in the beginning, now, and forevermore. Amen.



## ΙΟΥΔΑ

**Praescriptio:**

**Superscriptio:**

<sup>1</sup> Ἰούδας  
Ἰησοῦ Χριστοῦ δοῦλος,  
δὲ  
ἀδελφὸς Ἰακώβου,

**Adscriptio:**

ἐν θεῷ πατρὶ  
τοῖς... ἠγαπημένοις  
καὶ  
Ἰησοῦ Χριστῷ τετηρημένοις  
----... κλητοῖς·

**Salutatio:**

1 <sup>2</sup> **ἔλεος ὑμῖν καὶ εἰρήνη καὶ ἀγάπη πληθυνθείη.**

**Body:**

<sup>3</sup> Ἀγαπητοί,  
πᾶσαν σπουδὴν ποιούμενος γράφειν ὑμῖν  
περὶ τῆς κοινῆς ἡμῶν σωτηρίας

2 **ἀνάγκην ἔσχον**  
γράψαι ὑμῖν

ἅπαξ παραδοθείση τοῖς ἁγίοις  
παρακαλῶν ἐπαγωνίζεσθαι τῇ... πίστει.

3 <sup>4</sup> γάρ  
**παραϊσέδυσαν τινες ἄνθρωποι,**

οἱ πάλαι προγεγραμμένοι  
εἰς τοῦτο τὸ κρίμα,  
-- ἄσεβεῖς,  
τοῦ θεοῦ ἡμῶν  
-- τὴν... χάριτα μετατιθέντες  
εἰς ἀσέλγειαν

καὶ  
τὸν μόνον δεσπότην  
καὶ  
-- κύριον ἡμῶν Ἰησοῦν Χριστὸν ἀρνούμενοι.

5 δὲ  
4 Ὑπομνήσαι ὑμᾶς βούλομαι,  
εἰδόμενος ὑμᾶς πάντα

6 ὅτι ὁ κύριος... τοὺς μὴ πιστεύσαντας ἀπώλεσεν,  
τε

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

7 ὡς Σόδομα καὶ Γόμορρα  
καὶ

αἱ περὶ αὐτὰς πόλεις τὸν ὅμοιον τρόπον... πρόκεινται δεῖγμα

τούτοις  
ἐκπορνεύσασαι  
καὶ  
ἀπελθοῦσαι  
ὀπίσω σαρκὸς ἐτέρας,  
πυρὸς αἰωνίου  
δίκην ὑπέχουσαι.

8 μέντοι

Ὅμοίως

καὶ  
μὲν

5 **οὗτοι ἐνυπνιαζόμενοι σάρκα... μαινοῦσιν**

δὲ

6 ----- **κυριότητα ἀθετοῦσιν**

δὲ

7 ----- **δόξας βλασφημοῦσιν.**

9 δὲ

τῷ διαβόλῳ διακρινόμενος  
ὅτε... διελέγετο

περὶ τοῦ Μωϋσέως σώματος,

8 **ὁ Μιχαὴλ... οὐκ ἐτόλμησεν κρίσιν ἐπενεγκεῖν βλασφημίας**

ὁ ἀρχάγγελος,  
ἀλλὰ

9 ----- **εἶπεν,**

Ἐπιτιμήσαι σοι κύριος.

<sup>10</sup> δὲ  
ὅσα μὲν οὐκ οἶδασιν  
10 **οὗτοι**.....**βλασφημοῦσιν**,  
δὲ  
ὅσα φυσικῶς ὡς τὰ ἄλογα ζῶα ἐπίστανται,  
ἐν τούτοις  
11 ----- **φθείρονται**.  
12 <sup>11</sup> **οὐαὶ αὐτοῖς**,  
ὅτι τῇ ὁδῷ τοῦ Κάϊν ἐπορεύθησαν  
καὶ  
τῇ πλάνῃ τοῦ Βαλαὰμ μισθοῦ ἐξεχύθησαν  
καὶ  
τῇ ἀντιλογίᾳ τοῦ Κόρε ἀπώλοντο.  
13 <sup>12</sup> **οὗτοι εἰσιν οἱ...σπιλάδες**  
ἐν ταῖς ἀγάπαις ὑμῶν  
συνευωχούμενοι  
ἀφόβως,  
ἑαυτοὺς ποιμαίνοντες,  
**νεφέλαι**  
ἄνδρσι  
ὑπὸ ἀνέμων  
παραφερόμενοι,  
**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 δὲ  
ἕβδομος ἀπὸ Ἀδὰμ  
14 **Προεφήτευσεν... Ἐνώχ**  
καὶ  
τούτοις  
λέγων,



Ἴδου  
ἦλθεν κύριος  
ἐν ἀγίαις μυριάσιν αὐτοῦ  
15 ποιῆσαι κρίσιν  
κατὰ πάντων  
καὶ  
ἐλέγξαι πᾶσαν ψυχὴν  
περὶ πάντων τῶν ἔργων ἀσεβείας αὐτῶν  
ἃν ἠσέβησαν  
καὶ  
περὶ πάντων τῶν σκληρῶν  
ἃν ἐλάλησαν...ἀμαρτωλοὶ ἀσεβεῖς.  
κατ' αὐτοῦ

15 16 **Οὗτοί** εἰσιν γογγυσταὶ  
μεμψίμοιροι  
κατὰ τὰς ἐπιθυμίας ἑαυτῶν  
πορευόμενοι,

καὶ  
16 **τὸ στόμα** αὐτῶν λαλεῖ ὑπέρογκα,  
θαυμάζοντες πρόσωπα  
ὠφελείας χάριν.

17 δὲ  
17 **Ἦμεῖς**...μνήσθητε τῶν ῥημάτων  
ἀγαπητοί, τῶν προειρημένων  
ὑπὸ τῶν ἀποστόλων  
τοῦ κυρίου ἡμῶν  
Ἰησοῦ Χριστοῦ

18 ὅτι ἔλεγον ὑμῖν  
/-----|  
| Ἐπ' ἐσχάτου τοῦ χρόνου  
ὅτι...ἔσονται ἐμπαῖκται  
κατὰ τὰς ἑαυτῶν ἐπιθυμίας  
πορευόμενοι τῶν ἀσεβειῶν.

18 19 **Οὗτοί** εἰσιν οἱ ἀποδιορίζοντες,  
ψυχικοί,  
πνεῦμα μὴ ἔχοντες.

20 δὲ

ἐποικοδομοῦντες ἑαυτοὺς  
τῇ ἀγιωτάτῃ ὑμῶν πίστει,  
ἐν πνεύματι ἁγίῳ  
προσευχόμενοι,  
ἐν ἀγάπῃ θεοῦ

19 **ὕμεις...ἑαυτοὺς...τηρήσατε**

ἀγαπητοί,

21

προσδεχόμενοι τὸ ἔλεος  
τοῦ κυρίου ἡμῶν  
Ἰησοῦ Χριστοῦ  
εἰς ζωὴν αἰώνιον.

22

καὶ

20 **οὓς μὲν ἐλεᾶτε**

διακρινομένους,

23

δὲ

21 **οὓς σφίζετε**

ἐκ πυρὸς

ἄρπάζοντες,

δὲ

22 **οὓς ἐλεᾶτε**

ἐν φόβῳ

ἀπὸ τῆς σαρκὸς

ἐσπιλωμένον

μισοῦντες καὶ τὸν...χιτῶνα.

Conclusio:

24

δὲ

Τῷ δυναμένῳ φυλάξαι ὑμᾶς ἀπταιστούς

καὶ

στήσαι (ὑμᾶς)...ἀμόμους

κατενώπιον τῆς δόξης αὐτοῦ

ἐν ἀγαλλιάσει,

25

-- μόνῳ θεῷ

σωτῆρι ἡμῶν

διὰ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν

23

**(ἔστω) δόξα**

**μεγαλωσύνη**

**κράτος**

καὶ

**ἐξουσία**

πρὸ παντὸς τοῦ αἰῶνος

καὶ

νῦν

καὶ

εἰς πάντας τοὺς αἰῶνας,

ἀμήν.