

The GENERAL LETTER of JUDE

LAST GENERATION VERSION

Translation & Notes by Tim Warner

Copyright © www.4windsfellowships.net

Chapter 1

Introduction

Jude,¹ a slave of Jesus Christ and brother of James,² to those having been set apart in God the Father, invited, and having been kept in Jesus Christ. 2 Mercy to you, and peace and love be multiplied.

Warning Against Gnostic Imposters

3 Beloved, using all diligence to write to you about the common deliverance, I found it necessary to write urging you to contend for the Faith³ having once for all been delivered to the holy ones.⁴

4 For some men have crept in secretly, having been prescribed⁵ long ago for this condemnation, irreverent [men], perverting the grace of our God into incontinence, disavowing the only Sovereign God⁶ and our Master Jesus Christ.

5 Yet I intend to remind you – you once having observed this – that the Master, having delivered the people out of the land of Egypt, afterwards destroyed the unbelieving ones.⁷ 6 And the messengers, those not having guarded their personal dominion⁸ but

¹ Jude is the English version of the Hellenized form of the Hebrew name, Judah which means “praise.”

² James and Jude were brothers of Jesus (Matt. 13:55).

³ With the martyrdom of James (AD 62), followed by Paul (AD 66) and Peter (AD 67), and then the complete destruction of Jerusalem, a great vacuum in leadership was left. Into this vacuum stepped the false teachers that Paul (Acts 20:28-31; 2 Tim. 3:1 – 4:5) and Peter (2 Peter 2:1-22) warned were going to corrupt the Faith, particularly the doctrine of Christ. Jude had been part of the Jerusalem assembly, but had fled along with the remainder of that assembly when the Roman armies surrounded the city (Luke 21:20-24). It was likely in response to this emergency and Jude’s plea that John settled in Ephesus and wrote all of his books, seeking to support what Paul had previously taught concerning Christ.

⁴ This statement implies that the entire body of apostolic preaching was considered fixed, referred to as “the Faith.”

⁵ Literally, “pre-written”

⁶ This clause, τὸν μόνον δεσπότην θεὸν καὶ κύριον ἡμῶν Ἰησοῦν χριστόν, invalidates Granville Sharp’s first rule (as defined by Sharp). If translated in agreement with Sharp’s rule, it must read “*the only Sovereign God and Master of us, Jesus Christ,*” making Jesus “the **only** Sovereign God” as well as “Master of us,” thereby excluding the Father from being “God.”

⁷ Cf. 1 Cor. 10:1-12; Heb. 3:7 – 4:11).

⁸ That angels have assigned dominions to guard, and that some were in rebellion and encroaching on the dominion of other angels in an attempt to alter the course of kingdoms contrary to God’s plan, seems apparent from Daniel 10:11-13,20-21; Dan. 11:1 & Dan. 12:1.

JUDE

having abandoned their own domain,⁹ He has placed under guard¹⁰ in enduring confinement¹¹ under doom for judgment of the great Day.

7 Just as Sodom and Gomorrah, and the cities around them, in like manner to these [men], prostituting and going after other flesh, displaying a specimen of permanent fire,¹² having experienced justice, 8 likewise also these [men], although dreamers, indeed defile the flesh, and repudiate sovereignty, and denounce dignitaries.

9 Yet, Michael the arch-angel, when disputing with the devil about the body of Moses,¹³ dared not to bring an allegation of blasphemy, but said, “May the Master rebuke you.”¹⁴

10 But these [men] indeed blaspheme what they have not seen. And whatever they do understand, as naturally illogical creatures, in these things they are being corrupted.

11 Woe to them because they have gone in the way of Cain; and they rushed to the straying of Balaam’s bribery; and they were destroyed in the altercation of Korah.

12 These are jagged-rocks¹⁵ in your love-feasts,¹⁶ communing with you, fearlessly shepherding themselves,¹⁷ waterless clouds carried along by winds, withered fruit trees, fruitless, having died twice,¹⁸ having been uprooted, 13 wild waves of the sea foaming forth their own shame, wandering stars¹⁹ for whom He has been preserving for an age the gloom of darkness.

⁹ These angels no doubt refer to those who joined Satan in his apostasy from God, which Jesus referred to as the Devil’s angels (Matt. 25:41). In Rev. 12:7-9, Michael and his angels fight against Satan and his angels. The metaphor in verse four, that the Dragon drew away a third of the stars, implies that a third of the angels followed Satan in his rebellion. 1 Peter 3:18-22 indicates that these angels rebelled during the time of Noah. (See also 2 Pet. 2:4-5). These are the “principalities and powers” which we struggle against (Eph. 6:12), and which Christ Himself has triumphed over (Col. 2:15).

¹⁰ Daniel 4:13,17,23 mentions angelic “Watchers” (guards) who have the responsibility of executing judgments related to kingdoms. Daniel 10:12-13,20 describes such angels using force against other rebellious angels who have abused their dominion.

¹¹ This confinement does not necessarily render the fallen angels completely impotent, but restricts their activity within certain boundaries they cannot cross.

¹² “δειγμα πυρος αιωνιου” is translated in the KJV as “an example ... of everlasting fire.” Yet, the Greek word “δειγμα” means a specimen (of the same thing) and not merely a representation. Thus, the fire that fell on Sodom and Gomorrah was indeed “πυρος αιωνιου.” This shows that “αιωνιου” which is rendered “eternal” in the KJV does not mean that the fire burns forever, but that the effects of the fire are permanent. Sodom and Gomorrah were completely obliterated so that absolutely nothing remains even to this day.

¹³ Nothing is known of the source of this incident, which was probably part of a Jewish oral tradition.

¹⁴ Zech. 3:1-2 has a similar encounter between the Angel of the Lord and Satan.

¹⁵ Jagged rocks submerged just below the surface of the water, so as to rip open the underside of a sailing vessel

¹⁶ Love-feasts were Christian community meals

¹⁷ Apparently they were not submitting to the authority of the pastors of Christ’s flock.

¹⁸ This likely refers to apostasy – once believing, but having abandoned the true Faith.

¹⁹ As the planets wander among the fixed stars

14 Yet Enoch, the seventh from Adam, prophesied saying, "Look! The Master came with myriads of His holy ones 15 to do judgment against all, and to expose all the irreverent ones of them, concerning all the deeds of irreverence and concerning all of the harshness which irreverent sinners spoke against Him."²⁰

16 These [men] are grumblers, complainers, going according to their desires. And their mouth speaks flattery, admiring appearances for the benefit of favor.

Exhortation

17 But you, beloved, be reminded of the speeches which have been spoken by the Emissaries of our Master, Jesus Christ,²¹ 18 because they said to you that in the end-time there will be mockers, going according to their own lusts. 19 These are the ones who segregate themselves, natural [men] without the Breath.

20 But you, beloved, building yourselves up in the most holy Faith, praying in the holy Breath, 21 keep yourselves in the love of God, anticipating the mercy of our Master, Jesus Christ, unto permanent life.

22 And be merciful indeed to some, discriminating. 23 Yet some save with fear, snatching them out of the fire, hating even the garment soiled from the flesh.

24 And to the One able to keep you from stumbling and to set you before His glory unflawed in exuberance, 25 to the only wise God, our Savior, be glory and majesty, power and authority, both now and unto all the ages, amen.

²⁰ Many suppose that Jude endorsed the pseudo- book of Enoch which contains this passage in the first chapter. Yet, Jude said he was quoting what Enoch said (an oral tradition), not what Enoch allegedly wrote. Since the pseudo-book of Enoch was written after the Babylonian exile, and not by Enoch, it incorporated some very old oral tradition of Enoch. Yet, that book also contains many tall tales and scientifically absurd claims about how the solar system works, showing that it is not an inspired work. And the Jews never included it in their canon of sacred Scripture.

²¹ The apostolic oral tradition was well known among the early Churches (see: 2 Thess. 2:15). This statement suggests that the speeches of the Apostles may have been memorized in a similar manner in which the Jews preserved oral tradition for many centuries.