

The GENERAL LETTER of JUDE

LAST GENERATION VERSION

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Chapter 1

Introduction

Jude,¹ a slave of Jesus Anointed and brother of James,² to those having been set apart in God the Father, invited, and having been kept in Jesus Anointed. 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 Lord⁶ and Master of us, Jesus Anointed.

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 the Anointed. 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 the Anointed.

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

⁵ Literally, “pre-written”

⁶ The Majority Text adds “God” but the earlier Alexandrian copies omit it. If “God” it is taken as genuinely what Jude wrote, and if Sharp’s rule is correct, then the clause, τὸν μόνον δεσπότην θεὸν καὶ κύριον ἡμῶν Ἰησοῦν χριστὸν, must be translated “the only Lord God and Master of us – Jesus Anointed,” making Jesus “the **only** Lord God” thereby excluding the Father from being “Lord God.” Therefore, either the addition of “God” here in later manuscripts is a corruption, or else Sharp’s first Rule is invalid. To solve this difficulty, the LGV follows the earlier reading in the Alexandrian text. However, as an alternate reading following the Majority Text and assuming Sharp’s rule is not valid, the text would read: “the only Lord God, and our Master, Jesus Christ.” It should be noted that Sharp designed his rule specifically to strengthen the Trinitarian doctrine so that Jesus is shown to be called “God” in places where the KJV did not do so. The entire rule then was developed in order to achieve a specific outcome, and is consequently heavily biased.

5 Yet I intend to remind you – you once having observed this – that Jesus,⁷ having delivered the people out of the land of Egypt, afterwards destroyed the unbelieving ones.⁸ 6 And the messengers, those not having guarded their personal dominion⁹ but having abandoned their own domain,¹⁰ He has placed under guard¹¹ in enduring confinement¹² 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,¹³ 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-messenger, when disputing with the devil about the body of Moses,¹⁴ dared not to bring an allegation of blasphemy, but said, “May the Master rebuke you.”¹⁵

⁷ The Majority Text has ὁ κύριος (the Master {Lord}). But the Nestle-Aland 28th edition of the Greek New Testament has “Jesus” based on two 4th century uncial manuscripts, Alexandrinus & Vaticanus. The very oldest witness is the 2nd cent. papyrus fragment, p72, which has “God Christ,” thus agreeing in sense with the 4th cent. witnesses, that Jude was referring to the Son rather than to the Father. The decision to follow Nestle-Aland 28th Greek edition here was made in part because of the fact that Jude appears to always use the term “Lord/Master” in reference to the Son (cf. vs. 4,14,17,21,25). Thus Jude was indeed referring to the Son of God this passage, regardless of which reading we follow. See also the following translations: Douay-Rheims, NLT, ESV, CSV, NET. The 5th cent. Latin Vulgate also has “Jesus.”

⁸ Cf. 1 Cor. 10:1-12; Heb. 3:7 – 4:11).

⁹ That celestial messengers have assigned dominions to guard, and that some were in rebellion and encroaching on the dominion of other celestial messengers 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.

¹⁰ These celestial messengers no doubt refer to those who joined Satan in his apostasy from God, which Jesus referred to as the Devil’s messengers (Matt. 25:41). In Rev. 12:7-9, Michael and his celestial messengers fight against Satan and his celestial messengers. The metaphor in verse four, that the Dragon drew away a third of the stars, implies that a third of the celestial messengers followed Satan in his rebellion. 1 Peter 3:18-22 indicates that these celestial messengers 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 the Anointed Himself has triumphed over (Col. 2:15).

¹¹ 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 celestial messengers using force against other rebellious celestial messengers who have abused their dominion.

¹² This confinement does not necessarily render the fallen celestial messengers completely impotent, but restricts their activity within certain boundaries they cannot cross.

¹³ “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.

¹⁴ Nothing is known of the source of this incident, which was probably part of a Jewish oral tradition.

¹⁵ Zech. 3:1-2 has a similar encounter between “the Messenger of the Lord” and Satan. This has led some to conclude that “Michael” here is the Son of God, the “Messenger of the Lord.” However, the subject matter of Jude’s

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-rocks¹⁶ in your love-feasts,¹⁷ communing with you, fearlessly shepherding themselves,¹⁸ waterless clouds carried along by winds, withered fruit trees, fruitless, having died twice,¹⁹ having been uprooted, 13 wild waves of the sea foaming forth their own shame, wandering stars²⁰ for whom He has been preserving for an age the gloom of darkness.

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."²¹

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 Anointed,²² 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.

description (the body of Moses) has nothing in common with the subject matter in Zech. 3 which concerns Satan's resisting Joshua the High Priest.

¹⁶ Jagged rocks submerged just below the surface of the water, so as to rip open the underside of a sailing vessel

¹⁷ Love-feasts were Christian community meals

¹⁸ Apparently they were not submitting to the authority of the pastors of the Anointed's flock.

¹⁹ This likely refers to apostasy – once believing, but having abandoned the true Faith.

²⁰ As the planets appear to wander among the fixed stars

²¹ 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.

²² 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.

JUDE

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 Anointed, 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 only²³ God, our Savior, through Jesus Anointed our Master,²⁴ be glory, and majesty, power, and authority before all the ages,²⁵ and now, and unto all the ages. Amen.

²³ The Majority Text and Textus Receptus add "wise."

²⁴ The Majority Text and Textus Receptus omit "through Jesus Anointed our Master"

²⁵ The Majority Text and Textus Receptus omit "before all ages."