

## Jude

**1:5.** The word “want” is from *boulomai* (#1014 βούλομαι), which here has the undertone of “council” or “plan.” This shows Jude’s thoughtfulness for his readers, more than just *wanting* to write to them, he had deemed it necessary according to his council.

**“second time.”** This is the literal translation of the Greek word *deuteron* (#1208 δεύτερος), meaning “second.” The “first time,” God delivered all the people out of Egypt by grace, even though they did not all deserve it. But then the second time, he made a distinction according to faith and destroyed those who did not believe. BDAG translates *deuteron* in this verse as “the second time,” and notes that Jude is making a “contrast between two special moments of display of divine power, one in salvation, and the second in destruction.” The versions that read “afterward” miss this point.

**1:7.** “unnatural flesh.” For “unnatural” compare: ESV; NAB; NET; NRSV. The Greek word is *heteros* (#2087 ἕτερος), meaning “another of a different kind,” which in this context makes “unnatural” a good translation.

**1:8.** “defame.” The Greek verb *blasphēmeō* (#987 βλασφημῶ) means showing disrespect to a person or deity, and/or harming his, her, or its reputation. (For more on *blasphēmeō*, see commentary on Matt. 9:3).

**1:9.** “defaming accusation.” The Greek noun is *blasphēmia* (#988 βλασφημία; pronounced blas-fay-me'-ah), and was used of someone speaking against another. The primary meaning of as they were used in the Greek culture was showing disrespect to a person or deity, and/or harming his, her, or its reputation. (For more on *blasphēmia*, see note on Matt. 9:3).

**1:10.** “defame.” The Greek verb *blasphēmeō* (#987 βλασφημῶ) means showing disrespect to a person or deity, and/or harming his, her, or its reputation. This is the third time in three verses that *blasphēmeō* and *blasphēmia* have been used, and the contrast is stark between these beings who do not mind defaming, and even Michael the archangel, who would not defame the Devil. (For more on *blasphēmeō*, see commentary on Matt. 9:3).

**“whatever they do not understand.”** Jude has great contrasts between godly and ungodly beings. Godly people (and angels) understand spiritual matters such as salvation (v. 3), faith (v. 3), and grace (v. 4), but ungodly people have no spiritual understanding and defame these wonderful things. For example, they ignore salvation, and speak of the Christian’s hope as “pie in the sky, by and by.”

**“understand.”** The Greek verb is *epistamai* (#1987 ἐπιστάμαι), and in this verse it is a present indicative, they are understanding or comprehending.

**“naturally.”** The Greek adverb is *phusikōs* (#5447 φυσικῶς; pronounced, foo-see-kōs'), and it means in a natural manner, by nature, under the guidance of nature: by the aid of the bodily senses, by instinct. This is the only place this word occurs in the NT. Many versions translate it “instinctively,” but that does not seem to be quite right. We usually think of things that are “instinctive” when we do not have to learn them but are born with an innate knowledge, such as duck hatch from the egg knowing how to swim, or babies know to suck “by instinct;” no one teaches them that. These people, however, are, or should be, taught by nature, even as animals are taught by nature or can be trained (although there is quite a bit of instinct built into animal behavior). Thus, while it is true that we more or less “instinctively” know about sex (or at least instinctively feel the attraction), we should be taught about it by our experiences. The same goes for stealing,

lying, anger, drunkenness, etc. These ungodly beings participated in “unrestrained behavior” (v. 4), and ignored examples from which they should have learned (v. 7, 11). These evil and ungodly things that they participate in and enjoy are the very things for which they will be judged and that will destroy them.

**1:13.** “shame.” Shame here is used as a metonymy for “shameless deeds” (cp. Bullinger, *Figures of Speech*). BDAG translates the phrase: “*casting up their shameful deeds like (waves casting up) foam.*”

**“lusts for ungodly things.”** The Greek here is a genitive phrase that can be understood in different ways. We have translated it as an objective genitive (cp. Lenski), making “ungodly things” the object that is lusted after. But the same Greek phrase can be a subjective genitive or productive genitive, and mean: “lusts *produced by* ungodliness.” It is true that ungodliness can produce lusts, and this meaning is certainly implied in the Greek; however, the stronger, and more obvious for translational purposes, is the objective genitive reading: lusts for ungodly things. Nevertheless, both meanings are likely intended by God, the Author. Undisciplined people lust for ungodly things, but the more ungodliness they participate in, the more they are filled with lust. It is a vicious cycle, all neatly packed into one Greek phrase. Sinful actions lead to more sinful actions. (cp. 2 Tim. 2:16 and Rom. 6:19, and see commentary on 2 Tim. 3:13).

**1:14. “Look!”** The Greek word is *idou* (#2400 ἴδο), and it is used to get our attention. See commentary on Matthew 1:20 (“Look!”).

**“came.”** The Greek is in the past tense, which is the “prophetic perfect” (see note on “seated,” in Ephesians 2:6). The Lord’s coming is so certain it is spoken of in the past tense.

**1:20.** “building yourselves up on.” The Greek is *epoikodomeo* (#2026 ἐποικοδομέω), a present middle participle, “to build up upon a foundation.” The foundation is our faith. Now we build upon our faith in Jesus Christ, in this case by “praying in holy spirit.”

**“praying by holy spirit.”** There is no definite article “the” in the Greek text. Praying “in,” or “by” (the instrumental dative) holy spirit is speaking in tongues (1 Cor. 14:14-16). This verse is clear and factual. We build up ourselves on our faith by speaking in tongues. This agrees with 1 Cor. 14:4, which says that the person who speaks in tongues “edifies himself.”

**1:24.** “without blemish.” See note on Ephesians 1:4.