

The boxes in this left-hand column provide parsing options for Greek verbs.

PERSON & NUMBER		
	Singular	Plural
1st	I	We, Us
2nd	You	You
3rd	He, She, It	They

TYPICAL AKTIONSAART	TENSE FORMS
Durative	Present
Summary	Future
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**PARTICIPLE (VERBAL ADJECTIVE)**

**MOOD**

Indicative: Indicates  
 Imperative: Commands  
 Subjunctive: Expresses Possibility  
 Optative: Expresses A Wish  
 [Infinitive: Verbal Noun]

**VOICE**

Active: Subject does action  
 Passive: Subject acted upon  
 Middle: Subject involved in action

The Vocabulary Box lists Greek words that appear in this section of Jude and/or 2Peter.

**VOCABULARY**

ἀγαπάω  
 ἠγαπημένοις  
 ἀγάπη, ἡ  
 ἀδελφός, ὁ  
 δοῦλος, ὁ  
 εἰρήνη, ἡ  
 ἔλεος, τό  
 θεός, ὁ  
 Ἰάκωβος, ὁ  
 Ἰησοῦς, ὁ  
 κλητός, ἡ, ὄν  
 πατήρ, ὁ  
 τηρέω  
 τετηρημένοις  
 Χριστός, ὁ

Diphthongs are marked in blue, letters with a shifted pronunciation are in red.

**GNT: JUDE LESSON 1**  
**JUDE 1.1-2; 2PE 2.1-2**

Roderick Graciano  
 Timothy Ministries  
 2016

This right-hand box provides extra info on grammatical and other topics.

**CONJUNCTIONS**

ἀλλά ἵνα  
 δέ και  
 εἰάν ὅτι  
 ὡς

**NEGATIONS: NO/NOT**

οὐ, οὐχ,  
 μή

**PRACTICAL APPLICATION & OTHER NOTES**

**Conversational Koine Greek: When To Just Say Οὐ**  
 Say οὐ before a word beginning with a consonant: οὐ νυστάζει (2Pe 2.3).  
 Say οὐκ before a word beginning with *smooth breathing*: οὐκ οἶδασιν (Jud 1.10)  
 Say οὐχ before a word beginning with *rough breathing*: οὐχ ἁμαρτάνει (1Jo 5.18)  
 Say μή in a non-indicative statement: Μὴ ἀγαπᾶτε τὸν κόσμον (1Jo 2.15)

This box is a place to write down insights that were surfaced by our discussion of the passage.

## JUDE AND 2 PETER

There is a relationship between the epistle of Jude and the epistle of 2 Peter. Scholars have not been able to prove whether (1) Jude copied from 2Pe, (2) whether Peter copied from Jude, or (3) whether they both drew material from a third written source. The question doesn't matter very much, except to those trying to disprove the Petrine authorship of 2Pe. Nevertheless, comparing the parallel material cannot help but give us additional insight as we go through the Grk text of Jude. We will begin with the:

### SALUTATION

Jud 1.1 Ἰούδας Ἰησοῦ Χριστοῦ δοῦλος, ἀδελφὸς δὲ Ἰακώβου, τοῖς ἐν θεῷ πατρὶ ἡγαπημένοις [ἡγιασμένοις] καὶ Ἰησοῦ Χριστῷ τετηρημένοις κλητοῖς·  
2 ἔλεος ὑμῖν καὶ εἰρήνη καὶ ἀγάπη πληθυνθείη.

2 Pe 1.1 Συμεὼν Πέτρος δοῦλος καὶ ἀπόστολος Ἰησοῦ Χριστοῦ τοῖς ἰσότημον ἡμῖν λαχοῦσιν πίστιν ἐν δικαιοσύνῃ τοῦ θεοῦ ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ·  
2 χάρις ὑμῖν καὶ εἰρήνη πληθυνθείη ἐν ἐπιγνώσει τοῦ θεοῦ καὶ Ἰησοῦ τοῦ κυρίου ἡμῶν.

### WHO WAS JUDE?

We know he was the brother of James (Jude 1.1), but which James? **1** James son of Zebedee, brother of John and early martyr (Mat 4.21; Act 12.2)? **2** James the son of Alphaeus, another of the twelve (Mat 10.3)? **3** James the brother of Jesus, leader of the Jerusalem church and author of the epistle of James (Mat 13.35; Act 12.17; 15.13; Gal 1.19; 2.9)?

It seems most likely that the author of *Jude* was the brother of James number **3**, Jesus' half-brother James (Mat 13.55), and thus himself a half-brother of Jesus. If so, then Joh 7.5 implies that this Jude did not at first believe in Jesus, and should be distinguished from Jude Thaddaeus who was one of the twelve ("Judas of James" = Thaddaeus, based on comparisons of the apostle lists in the gospels; Mar 3; Luk 6). This tentative conclusion means that our English versions are probably correct in interpreting the phrase Ἰούδαν Ἰακώβου, of Luk 6.16 and Act 1.13, as "Judas son of James" (Jude **the brother** of James son of Mary, and Judas **the son** of James son of Alphaeus were two different people, related to two different men named James). This conclusion would also mean that the author of *Jude* and the author of *James* were brothers. These two were apostles, probably commissioned with the twelve after Christ's resurrection (see 1Co 15.5-7), but content to call themselves slaves (Jam 1.1; Jud 1.1).

**GNT: JUDE LESSON 2**  
**JUDE 1.3-5; 2PE 2.1**

Roderick Graciano  
 Timothy Ministries  
 2016

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**PARTICIPLE (VERBAL ADJECTIVE)**

MOOD
<b>Indicative:</b> Indicates
<b>Imperative:</b> Commands
<b>Subjunctive:</b> Expresses Possibility
<b>Optative:</b> Expresses A Wish
<b>[Infinitive: Verbal Noun]</b>

VOICE
<b>Active:</b> Subject does action
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<b>Middle:</b> Subject involved in action

VOCABULARY
ἀγαπητός, ή, όν
ἅγιος, α, ον
ἄνθρωπος, ό
ἅπαξ
ἄρνέομαι
ἄρνούμενοι
δεσπότης, ον, ό
ἐπαγωνίζομαι
ἐπαγωνίζεσθαι
κοινός, ή, όν
κύριος, ό
παρακαλέω
παρακαλῶν
πίστις, ή
σωτηρία, ή
χάρις, ή

Diphthongs are marked in blue, letters with a shifted pronunciation are in red.

**THE BELOVED AND THE OTHERS**  
 The epistle of Jude is addressed to a group known as the Beloved. In contrast to the Beloved, there is another group, the ungodly. They are often referred to ... as simply οὗτοι [these] (vv. 8, 10, 12, 16, 19). They are a group of people who are a secret part of the Beloved. In other words, while the epistle makes a strong case for a difference between us, the beloved, and them, the ungodly, it also indicates that this division is happening right within the group of people to whom the epistle is addressed, the Beloved. The Others are ... ungodly people who reject authority .... This is a group who takes advantage of God's grace ... as well as their position within the Christian community to lead a life that is lacking in godliness, purity, and self-control. — Ruth Anne Reese (2007).

**PRACTICAL APPLICATION & OTHER NOTES**  
 Learn *Koine Greek* phrases:  
 ἀγωνίζομαι = "I am engaging in a struggle."  
 ἐπαγωνίζομαι = "I am struggling for ..."  
 ἀνταγωνίζομαι = "I am struggling against ..."

## JUDE AND 2 PETER

Comparing the parallel material in Jude and 2Peter give us additional insight into the two apostle's mutual concerns. We continue our examination with Jude's call to:

### CONTEND FOR THE FAITH

Jud 1.3 Ἀγαπητοί, πᾶσαν σπουδὴν ποιούμενος γράφειν ὑμῖν περὶ τῆς κοινῆς ἡμῶν σωτηρίας ἀνάγκην ἔσχον γράψαι ὑμῖν παρακαλῶν ἐπαγωνίζεσθαι τῇ ἅπαξ παραδοθείσῃ τοῖς ἀγίοις πίστει.

4 **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 **ἀρνούμενοι**.

5 Ὑπομῆσαι δὲ ὑμᾶς βούλομαι, εἰδότας ὑμᾶς ἅπαξ πάντα, ὅτι Ἰησοῦς **λαὸν** ἐκ γῆς Αἰγύπτου σώσας τὸ δεύτερον τοὺς μὴ πιστεύσαντας **ἀπώλεσεν**,

2Pe 2.1 Ἐγένοντο δὲ καὶ ψευδοπροφῆται ἐν τῷ **λαῷ**, ὡς καὶ ἐν ὑμῖν ἔσονται ψευδοδιδάσκαλοι, οἵτινες **παρεισάξουσιν** αἱρέσεις **ἀπωλείας**, καὶ τὸν ἀγοράσαντα αὐτοὺς **δεσπότην ἀρνούμενοι**, ἐπάγοντες ἑαυτοῖς ταχινήν ἀπώλειαν.

### THE FAITH

For Jude's use of the phrase, "the faith," (ἡ πίστις), compare Act 6.7; 13.8; 14.22; 16.5; 24.24; Rom 3.31; 12.16; 1Co 16.13; 2Co 13.5; Gal 1.23; 3.26; 6.10; Eph 4.13; Phil 1.25,27; Col 1.23; 2.7; 2Th 3.2; 1Ti 3.9; 4.1,6; 5.8; 6.10,12,21; 2Ti 3.8; 4.7; Tit 1.13; 2.2; Heb 12.2; Jam 2.1,26; 1Pe 5.9. The article before πίστις in these passages is not always translated in our English versions, and sometimes translators substitute a pronoun. Reading these verses *with the article* can significantly alter how we understand them!

**GNT: JUDE LESSON 3**  
**JUDE 1.5-10; 2 PE 2.4,6,10-12**

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 Timothy Ministries  
 2016

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[Infinitive: Verbal Noun]

**VOICE**

**Active:** Subject does action

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**Middle:** Subject involved in action

**VOCABULARY**

ἄγγελος, ὁ  
 ἀθετέω  
 ἀθετοῦσιν  
 αἰδιος, η, ον  
 αἰώνιος, α, ον  
 ἄλογος  
 ἀρχάγγελος, ὁ  
 βλασφημέω  
 βλασφημοῦσιν  
 βλασφημία, ἡ  
 διάβολος, ὁ  
 διαλέγομαι  
 διελέγετο  
 κρίσις, ἡ  
 κυριότης, ἡ  
 φυσικῶς

Diphthongs are marked in blue, letters with a shifted pronunciation are in red.

**THREE OT TYPES OF MEN TROUBLING THE CHURCH**

Jude begins his warning with three typological examples: **1** The Israelites brought out of Egypt who didn't believe (cf. Num 14.11), **2** the angels who abandoned their proper abode, and **3** Sodom and Gomorrah. In what way did these typological entities foreshadow deceitful infiltrators of the church?

Furthermore, how did the action of Michael, in his dispute with the devil, provide a contrast to the infiltrators (Jude 1.9-10)?

**PRACTICAL APPLICATION & OTHER NOTES**

According to Jewish and early Christian understanding, "The law was not given to Moses by God Himself, but reached him by the means of angels (Acts 7:53; Gal. 3:19; Heb. 2:2)." — Schürer, Emil. A History of the Jewish People in the Time of Jesus Christ, Second Division. Vol. 1. (Edinburgh: T&T Clark, 1890), p. 344.

The detail that Michael and the devil disputed over the body of Moses originates from (a partially recovered) work called *The Assumption Of Moses*. The story also echoes a vision of Amram in the DSS (4Q544 and 4Q545, in which evil Malki-Resha and Melchizedek argue over who will rule Amram's life).

Comparing the parallel material in Jude and 2Peter gives us additional insight into the two apostle's mutual concerns. We continue our examination with Jude's interpretation of:

### THREE OLD TESTAMENT TYPES

Jud 1.5 Ὑπομνήσαι δὲ ὑμᾶς βούλομαι, εἰδότας ὑμᾶς ἅπασι πάντα, ὅτι Ἰησοῦς λαὸν ἐκ γῆς Αἰγύπτου σώσας τὸ δεύτερον τοὺς μὴ πιστεύσαντας ἀπώλεσεν, 6 ἀγγέλους τε τοὺς μὴ τηρήσαντας τὴν ἑαυτῶν ἀρχὴν ἀλλὰ ἀπολιπόντας τὸ ἴδιον οἰκητήριον εἰς κρίσιν μεγάλης ἡμέρας δεσμοῖς αἰδίοις ὑπὸ ζόφον τετήρηκεν. 7 ὡς Σόδομα καὶ Γόμορρα καὶ αἱ περὶ αὐτὰς πόλεις, τὸν ὅμοιον τρόπον τούτοις ἐκπορνεύσασι καὶ ἀπελθοῦσαι ὀπίσω σαρκὸς ἐτέρας, πρόκεινται δεῖγμα πυρὸς αἰωνίου δίκην ὑπέχουσαι. 8 Ὅμοίως μέντοι καὶ οὗτοι ἐνυπνιαζόμενοι σάρκα μὲν μαινοῦσιν, κυριότητα δὲ ἀθετοῦσιν, δόξας δὲ βλασφημοῦσιν. 9 ὁ δὲ Μιχαὴλ ὁ ἀρχάγγελος, ὅτε τῷ διαβόλῳ διακρινόμενος διελέγετο περὶ τοῦ Μωϋσέως σώματος, οὐκ ἐτόλμησεν κρίσιν ἐπενεγεῖν 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.

2Pe 2.4 Εἰ γὰρ ὁ θεὸς ἀγγέλων ἀμαρτησάντων οὐκ ἐφείσατο, ἀλλὰ σειραῖς ζόφου ταρταρώσας παρέδωκεν εἰς κρίσιν τηρουμένους, ... 6 καὶ πόλεις Σοδόμων καὶ Γομόρρας τεφρώσας καταστροφῇ κατέκρινεν, ὑπόδειγμα μελλόντων ἀσεβέσιν τεθεικώς, ... 10 μάλιστα δὲ τοὺς ὀπίσω σαρκὸς ἐν ἐπιθυμίᾳ μiasμοῦ πορευομένους καὶ κυριότητος καταφρονοῦντας. Τολμηταί, αὐθάδεις, δόξας οὐ τρέμουσιν, βλασφημοῦντες, 11 ὅπου ἄγγελοι ἰσχύϊ καὶ δυνάμει μείζονες ὄντες οὐ φέρουσιν κατ' αὐτῶν βλάσφημον κρίσιν. 12 οὗτοι δέ, ὡς ἄλογα ζῶα γεγεννημένα φυσικὰ εἰς ἄλωσιν καὶ φθοράν, ἐν οἷς ἀγνοοῦσιν βλασφημοῦντες, ἐν τῇ φθορᾷ αὐτῶν καὶ φθαρήσονται, ...

## JUDE: SUPPLEMENTARY TEXTS, PART 1

GNT: JUDE LESSON 3C

JUDE 1.5-10

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2016

**The Testament of Naphtali 3.1** Be ye, therefore, not eager to corrupt your doings through covetousness or with vain words to beguile your souls; because if ye keep silence in purity of heart, ye shall understand how to hold fast the will of God, and to cast away the will of Beliar. 2 Sun and moon and stars change not their order; so do ye also change not the law of God in the disorderliness of your doings. 3 The Gentiles went astray, and forsook the Lord, and changed their order, and obeyed stocks and stones, spirits of deceit. 4 But ye shall not be so, my children, recognizing in the firmament, in the earth, and in the sea, and in all created things, the Lord who made all things, that ye become not as Sodom, which changed the order of nature. 5 In like manner the Watchers also changed the order of their nature, whom the Lord cursed at the flood, on whose account He made the earth without inhabitants and fruitless.

**Jubilees 4.21** And [Enoch] was therefore with the angels of God six jubilees of years. And they showed him everything which is on earth and in the heavens, the dominion of the sun. And he wrote everything, 22 and bore witness to the Watchers, the ones who sinned with the daughters of men because they began to mingle themselves with the daughters of men so that they might be polluted. And Enoch bore witness against all of them. 23 And he was taken from among the children of men, and we led him to the garden of Eden for greatness and honor. And behold, he is there writing condemnation and judgment of the world, and all of the evils of the children of men. 24 And because of him none of the water of the Flood came upon the whole land of Eden, for he was put there for a sign and so that he might bear witness against all of the children of men so that he might relate all of the deeds of the generations until the day of judgment.

**5.1** And when the children of men began to multiply on the surface of the earth and daughters were born to them, that the angels of the LORD saw in a certain year of that jubilee that they were good to look at. And they took wives for themselves from all of those whom they chose. And they bore children for them; and they were the giants. 2 And injustice increased upon the earth, and all flesh corrupted its way; man and cattle and beasts and birds and everything which walks on the earth. And they all corrupted their way and their ordinances, and they began to eat one another. And injustice grew upon the earth and every imagination of the thoughts of all mankind was thus continually evil.

3 And the LORD saw the earth, and behold it was corrupted and all flesh had corrupted its order and all who were on the earth had done every sort of evil in his sight. 4 And he said, "I will wipe out man and all flesh which I have created from upon the surface of the earth." 5 But Noah alone found favor in the sight of the LORD.

6 And against his angels whom he had sent to the earth he was very angry. He commanded that they be uprooted from all their dominion. And he told us to bind them in the depths of the earth, and behold, they are bound in the midst of them, and they are isolated. 7 And against their children a word went forth from before his presence so that he might smite them with the sword and remove them from under heaven. 8 And he said, "My spirit will not dwell upon man forever; for they are flesh, and their days will be one hundred and ten years." 9 And he sent his sword among them so that each one might kill his fellow and they began to kill one another until they all fell on the sword and they were wiped out from the earth. 10 And their parents also watched. And subsequently they were bound in the depths of the earth forever, until the day of great judgment in order for judgment to be executed upon all of those who corrupted their ways and their deeds before the LORD. 11 And he wiped out every one from their places and not one of them remained whom he did not judge according to all his wickedness.

**1 Enoch 6.1** In those days, when the children of man had multiplied, it happened that there were born unto them handsome and beautiful daughters. **2** And the angels, the children of heaven, saw them and desired them; and they said to one another, “Come, let us choose wives for ourselves from among the daughters of man and beget us children.” **3** And Semyaz, being their leader, said unto them, “I fear that perhaps you will not consent that this deed should be done, and I alone will become (responsible)d for this great sin.” **4** But they all responded to him,e “Let us all swear an oath and bind everyone among us by a curse not to abandon this suggestion but to do the deed.”f **5** Then they all swore together and bound one another by (the curse). **6** And they were altogether two hundred; and they descended into 'Ardos, which is the summit of Hermon. And they called the mount Armon, for they swore and bound one another by a curse. **7** And their names are as follows: Semyaz, the leader of Arakeb, Rame'el, Tam'el, Ram'el, Dan'el, Ezeqel, Baraqyal, As'el, Armaros, Batar'el, Anan'el, Zaqe'el, Sasomaspewe'el, Kestar'el, Tur'el, Yamayol, and Arazyal. **8** These are their chiefs of tens and of all the others with them.

**7.1** And they took wives unto themselves, and everyone (respectively) chose one woman for himself, and they began to go unto them. And they taught them magical medicine, incantations, the cutting of roots, and taught them (about) plants. **2** And the women became pregnant and gave birth to great giants whose heights were three hundred cubits. **3** These (giants) consumed the produce of all the people until the people detested feeding them. **4** So the giants turned against (the people) in order to eat them. **5** And they began to sin against birds, wild beasts, reptiles, and fish. And their flesh was devoured the one by the other, and they drank blood. **6** And then the earth brought an accusation against the oppressors.

**10.** ... **11** And to Michael God said, “Make known to Semyaza and the others who are with him, who fornicated with the women, that they will die together with them in all their defilement. **12** And when they and all their children have battled with each other, and when they have seen the destruction of their beloved ones, bind them for seventy generations underneath the rocks of the ground until the day of their judgment and of their consummation, until the eternal judgment is concluded. **13** In those days they will lead them into the bottom of the fire—and in torment—in the prison (where) they will be locked up forever. **14** And at the time when they will burn and die, those who collaborated with them will be bound together with them from henceforth unto the end of (all) generations.

**Josephus, Antiquities 3.1.** (72) Now this posterity of Seth continued to esteem God as the Lord of the universe, and to have an entire regard to virtue, for seven generations; but in process of time they were perverted, and forsook the practices of their forefathers, and did neither pay those honors to God which were appointed them, nor had they any concern to do justice towards men. But for what degree of zeal they had formerly shown for virtue, they now showed by their actions a double degree of wickedness; whereby they made God to be their enemy, (73) for many angels of God accompanied with women, and begat sons that proved unjust, and despisers of all that was good, on account of the confidence they had in their own strength; for the tradition is, That these men did what resembled the acts of those whom the Grecians call giants. (74) But Noah was very uneasy at what they did; and, being displeased at their conduct, persuaded them to change their dispositions and their acts for the better;—but, seeing that they did not yield to him, but were slaves to their wicked pleasures, he was afraid they would kill him, together with his wife and children, and those they had married; so he departed out of that land.



**GNT: JUDE LESSON 4**  
**JUDE 1.11-13; 2PE 2.15-17**

Roderick Graciano  
 Timothy Ministries  
 2016

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VOICE
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VOCABULARY
ἄκαρπος
ἀντιλογία, ἡ
ἄνυδρος
ἀστήρ, ὁ
ἄφοβος
ἐκριζώ
ἐκριζωθέντα
ἐκχέω
ἐξεχύθησαν
μισθός, ὁ
νεφέλη, ἡ
πλᾶνη, ἡ
πλανήτης, ὁ
σκότος, ὁ, OR σκότος, τό
τηρέω
τετήρηται

Diphthongs are marked in blue, letters with a shifted pronunciation are in red.

**POURING OUT VS. POURING IN**

The verb ἐκχέω, to pour out, is used in the NT to speak of the blood of Christ “poured out for many” (Mat 26.28; Mar 14.24; Luk 22.20). It is also the verb used to speak of the generous outpouring of the Holy Spirit and His charismatic gifts (Act 2.17-18, 33; 10.45; Tit 3.5-6), even as “the love of God has been poured out within our hearts” (Rom 5.5).

This pouring out of Self done by our Savior stands in stark contrast to the way the false teachers (of the early church) “poured themselves into” the error of Balaam, dedicating themselves to selfish gain (Jud 1.11). They boldly poured food and wine into themselves at the fellowship meals, and led only themselves to greener pastures (Jud 1.12).

In contrast to the false apostles (and using a different word than the one used by Jude), Paul was ready to pour himself out as a drink offering (σπένδω), i.e., shed his blood for the believers (Phil 2.17).

**PRACTICAL APPLICATION & OTHER NOTES**

Comparing the parallel material in Jude and 2Peter gives us additional insight into the two apostle's mutual concerns. We continue our examination with Jude's interpretation of:

### THREE MORE OLD TESTAMENT TYPES

Jud 1.11 οὐαὶ αὐτοῖς, ὅτι τῇ ὁδῷ τοῦ Κάϊν ἐπορεύθησαν, καὶ τῇ πλάνῃ τοῦ Βαλαὰμ μισθοῦ ἐξεχύθησαν, καὶ τῇ ἀντιλογία τοῦ Κόρε ἀπώλοντο. 12 οὗτοί 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 αἰσχύνas, ἀστέρες πλανῆται οἷς ὁ ζόφος τοῦ σκότους εἰς αἰῶνα τετήρηται.

2Pe 2.15 καταλιπόντες εὐθεῖαν ὁδὸν ἐπλανήθησαν, ἐξακολουθήσαντες τῇ ὁδῷ τοῦ Βαλαὰμ τοῦ Βοσὸρ ὃς μισθὸν ἀδικίας ἠγάπησεν 16 ἔλεγξιν δὲ ἔσχεν ἰδίας παρανομίας· ὑποζύγιον ἄφωνον ἐν ἀνθρώπου φωνῇ φθεγξάμενον ἐκώλυσε τὴν τοῦ προφήτου παραφροσίαν. 17 Οὗτοί εἰσιν πηγαὶ ἄνυδροι καὶ ὀμίχλαι ὑπὸ λαίλαπος ἐλαυνόμεναι, οἷς ὁ ζόφος τοῦ σκότους τετήρηται.

### EARLY TEACHING ON DISCERNING TRUE FROM FALSE PROPHETS (C. LATE FIRST CENTURY)

**Didache 11.1** Now, whoever comes to you and teaches all these things which have just been set out here, you are to welcome him. 2 However, if a teacher has himself wandered from the right path and has begun to teach a teaching that is at odds with what is set out here, you should not listen to him. On the other hand, if his teaching promotes holiness and knowledge of the Lord, then you should welcome him as you would the Lord. 3 Now, turning to apostles and prophets you must treat them according to the rule of the gospel. 4 Every apostle who arrives among you is to be welcomed as if he were the Lord. 5 But normally he must not stay with you for more than one day, but he may stay a second day if this is necessary. **However, if he stays a third day, then he is a false prophet!** 6 When he leaves you, an apostle must receive nothing except enough food to sustain him until the next night's lodgings. **However, if he asks for money, then he is a false prophet!** 7 Now if any prophet speaks in the Spirit he is not to be tested: for every sin can be forgiven but this sin cannot be forgiven. 8 However, not everyone who speaks in the Spirit is a prophet: only those who show that they follow the Way of the Lord. It is by the way that he lives that the true prophet can be separated from the false one. 9 **Now if a prophet speaking in the Spirit orders a banquet, then that man should not partake in it; if he does eat the meal, then he is a false prophet.** 10 And any prophet who teaches the truth, but does not live according to his teaching is to be considered a false prophet. 11 Any prophet, who has been proven to be a true prophet, who acts out in his life the earthly mystery of the church (provided that he does not teach everyone to do as he does) is not to be judged by you: leave his judgement with God. After all, the prophets in olden times also acted in that way. 12 **Now if anyone should say in the Spirit 'Give me money'—or anything like that—you should not listen to that man;** however, if he tells you to give something to other people who are in need, then he is not to be condemned. (Translated by Thomas O'Loughlin, SPCK/Baker Academic, 2010, emphasis added.)

PERSON & NUMBER		
	Singular	Plural
1st	I	We, Us
2nd	You	You
3rd	He, She, It	They

TYPICAL AKTIONSAKT	TENSE FORMS
Durative	Present
Summary	Future
Punctiliar	Aorist
Durative	Imperfect
Stative	Perfect
Past Past	Pluperfect

**PARTICIPLE (VERBAL ADJECTIVE)**

MOOD
<b>Indicative:</b> Indicates
<b>Imperative:</b> Commands
<b>Subjunctive:</b> Expresses Possibility
<b>Optative:</b> Expresses A Wish
[Infinitive: Verbal Noun]

VOICE
<b>Active:</b> Subject does action
<b>Passive:</b> Subject acted upon
<b>Middle:</b> Subject involved in action

VOCABULARY
ἀμαρτωλός, ὁ
ἀσέβεια, ἡ (n.)
ἀσεβέω (v.)
ἡσέβησαν
ἀσεβής, ἐς (adj.)
γογγυστής, ὁ
ἔβδομος, η, ον
ἐλέγχω
ἐλέγξαι
ἐπιθυμία, ἡ (n.)
θαυμάζω
θαυμάζοντες
πρόσωπον, τό

Diphthongs are marked in **blue**, consonants with a different pronunciation in **red**.

**PERSPECTIVES ON 1 ENOCH**

First Enoch is a composite document, originating from different authors, probably sometime between the Maccabean period (160 BC) and the time of Christ. The earliest portions of the work were authored by a Jew of northern Palestine. All the portions were probably written by either the predecessors of the Pharisees or by Pharisees, or their competitors, the Sadducees. Sadducean authorship would explain the emphasis on astronomy, since they argued against the Pharisees in favor of a solar rather than lunar year.

Tertullian (c. AD 200) thought the Jews had rejected the book of Enoch from their canon because it “prophesied about Christ.” Bede (c. AD 700), on the other hand, considered the book of Enoch apocryphal because, “it contains any number of incredible things about giants, who had angels instead of men as fathers, and which are clearly lies.” Bede continues, “it was precisely because Jude quotes [Enoch] that for a long time his letter was rejected by many as being uncanonical.”

**PRACTICAL APPLICATION & OTHER NOTES**

**Resources on Jude and the book of Enoch**

Bray, Gerald, ed., James, 1-2 Peter, 1-3 John, Jude, *Ancient Christian Commentary on Scripture* (Downers Grove, IL: InterVarsity Press, 2000).

Charles, R. H., and W. O. E. Oesterley, *The Book of Enoch* (London: Society for Promoting Christian Knowledge, 1917).

Charlesworth, James H., *The Old Testament Pseudepigrapha* (New York; London: Yale University Press, 1983), Vol. I.

## JUDE AND 2 PETER

## GNT: JUDE LESSON 5 B

Comparing the parallel material in Jude and 2Peter gives us additional insight into the two apostle's mutual concerns. We continue our examination with Jude's application of:

### THE PROPHECY OF ENOCH

Jud 1.14 Προεφήτευσεν δὲ καὶ τούτοις ἑβδομος ἀπὸ Ἀδάμ  
Ἐνώχ λέγων· Ἴδου ἦλθεν κύριος ἐν ἀγίαις μυριάσιν αὐτοῦ, 15  
ποιῆσαι κρίσιν κατὰ πάντων καὶ ἐλέγξει πάντας τοὺς ἀσεβεῖς  
περὶ πάντων τῶν ἔργων ἀσεβείας αὐτῶν ὧν ἠσέβησαν καὶ περὶ  
πάντων τῶν σκληρῶν ὧν ἐλάλησαν κατ' αὐτοῦ ἀμαρτωλοὶ  
ἀσεβεῖς. 16 οὗτοί εἰσιν γογγυσταί, μεμψίμοιροι, κατὰ τὰς  
ἐπιθυμίας αὐτῶν πορευόμενοι, καὶ τὸ στόμα αὐτῶν λαλεῖ  
ὑπέρογκα, θαυμάζοντες πρόσωπα ὠφελείας χάριν.

2Pe 2.18 ... ὑπέρογκα γὰρ ματαιότητος φθεγγόμενοι δελεάζουσιν  
ἐν ἐπιθυμίαις σαρκὸς ἀσελγείαις τοὺς ὀλίγως ἀποφεύγοντας τοὺς  
ἐν πλάνῃ ἀναστρεφόμενους, ...

### THE PASSAGE IN FIRST ENOCH

Charles, R. H., and W. O. E. Oesterley, *The Book of Enoch* (London: Society for Promoting Christian Knowledge, 1917)

**1 Enoch 1.3** Concerning the elect I said, and took up my parable concerning them:

The Holy Great One will come forth from His dwelling, 4 And the eternal God will tread upon the earth, (even) on Mount Sinai, [And appear from His camp] And appear in the strength of His might from the heaven 7of heavens7. 5 And all shall be smitten with fear, And the Watchers shall quake, And great fear and trembling shall seize them unto the ends of the earth. 6 And the high mountains shall be shaken. And the high hills shall be made low, And shall melt like wax before the flame 7 And the earth shall be 7wholly7 rent in sunder, And all that is upon the earth shall perish, And there shall be a judgement upon all (men). 8 But with the righteous He will make peace, And will protect the elect, And mercy shall be upon them. And they shall all belong to God, And they shall be prospered, And they shall 7all7 be blessed. 7And He will help them all7, And light shall appear unto them, 7And He will make peace with them7. 9 **And behold! He cometh with ten thousands of 7His7 holy ones To execute judgement upon all, And to destroy 7all7 the ungodly: And to convict all flesh Of all the works 7of their ungodliness7 which they have ungodly committed, 7And of all the hard things which7 ungodly sinners 7have spoken7 against Him.**

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**PARTICIPLE (VERBAL ADJECTIVE)**

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[ <b>Infinitive:</b> Verbal Noun]

VOICE
<b>Active:</b> Subject does action
<b>Passive:</b> Subject acted upon
<b>Middle:</b> Subject involved in action

VOCABULARY
ἀπόστολος, ὁ
ἄρπάζω
ἄρπάζοντες
διακρίνω
διακρινομένους
ἐλεάω
ἐλεᾶτε
ἐποικοδομέω
ἐποικοδομοῦντες
ἔσχατος, η, ον
μιμνήσκομαι
μνήσθητε
μισέω
μισοῦντε
ψυχικός, ή, όν

Diphthongs are marked in **blue**, consonants with a different pronunciation in **red**.

**THOSE CRAFTY 'I'S AND 'Y'S!**

In spoken Greek, we sound out each vowel, unless it is part of a diphthong, OR an unaccented *iota* followed by a vowel. The *iota* (γιώτα) generally makes a long [e] sound, like the *i* in *machine*. However, when it is unaccented and followed by a vowel, it takes on a consonantal character and makes a [y] sound, as in κύριος, pronounced *kíryos*.

Among the consonants lurks the even more crafty *gama* (γάμα). While it generally makes a [g] sound as in *go*, it makes an [ŋ] sound when it precedes another *gama*, *kapa*, *ksi*, or *xi*. The really tricky fact, though, is that for the combinations γγ and γχ the [ŋ] sound is optional! So, for example, the word for *English*, Αγγλικά, is pronounced (by some Greeks) *Aglēká*. Furthermore, when *gama* precedes an [e] or [i] vowel, it makes a [y] sound, as in the name for *iota* (γιώτα) above!

**PRACTICAL APPLICATION & OTHER NOTES**

## JUDE AND 2 PETER

## GNT: JUDE LESSON 6B

Comparing the parallel material in Jude and 2 Peter gives us additional insight into the two apostle's mutual concerns. We continue our examination with Jude's closing ...

### EXHORTATION

Jud 1.17 Ὑμεῖς δέ, ἀγαπητοί, μνήσθητε τῶν ῥημάτων τῶν προειρημένων ὑπὸ τῶν ἀποστόλων τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. 18 ὅτι ἔλεγον ἑμῖν. Ἐπ' ἐσχάτου χρόνου ἔσονται ἐμπαίχται κατὰ τὰς ἑαυτῶν ἐπιθυμίας πορευόμενοι τῶν ἀσεβειῶν. 19 οὗτοί εἰσιν οἱ ἀποδιορίζοντες, ψυχικοί, πνεῦμα μὴ ἔχοντες. 20 ὑμεῖς δέ, ἀγαπητοί, ἔποικοδομοῦντες ἑαυτοὺς τῇ ἀγιωτάτῃ ὑμῶν πίστει, ἐν πνεύματι ἁγίῳ προσευχόμενοι, 21 ἑαυτοὺς ἐν ἀγάπῃ θεοῦ τηρήσατε προσδεχόμενοι τὸ ἔλεος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ εἰς ζωὴν αἰώνιον. 22 καὶ οὐς μὲν ἔλεᾶτε διακρινομένους, 23 οὐς δὲ σώζετε ἐκ πυρὸς ἀρπάζοντες, οὐς δὲ ἐλεᾶτε ἐν φόβῳ, μισοῦντες καὶ τὸν ἀπὸ τῆς σαρκὸς ἐσπιλωμένον χιτῶνα.

2Pe 3.2 ... μνησθῆναι τῶν προειρημένων ῥημάτων ὑπὸ τῶν ἁγίων προφητῶν καὶ τῆς τῶν ἀποστόλων ὑμῶν ἐντολῆς τοῦ κυρίου καὶ σωτῆρος, 3 τοῦτο πρῶτον γινώσκοντες ὅτι ἐλεύσονται ἐπ' ἐσχάτων τῶν ἡμερῶν ἐν ἐμπαιγμονῇ ἐμπαίχται κατὰ τὰς ἰδίας ἐπιθυμίας αὐτῶν πορευόμενοι ...

**GNT: JUDE LESSON 7**  
**JUDE 1.24-25; 2 PE 3.18**

Roderick Graciano  
 Timothy Ministries  
 2016

**PERSON & NUMBER**

	Singular	Plural
1st	I	We, Us
2nd	You	You
3rd	He, She, It	They

**TYPICAL AKTIONSAART**

TYPICAL AKTIONSAART	TENSE FORMS
Durative	Present
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**PARTICIPLE (VERBAL ADJECTIVE)**

**MOOD**

**Indicative:** Indicates  
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**Subjunctive:** Expresses Possibility  
**Optative:** Expresses A Wish  
**[Infinitive: Verbal Noun]**

**VOICE**

**Active:** Subject does action  
**Passive:** Subject acted upon  
**Middle:** Subject involved in action

**VOCABULARY**

ἀγαλλίασις, ἡ  
 αἰών, ὁ  
 ἀμήν  
 ἄμωμος, ὄν  
 ἄπταιστος, ὄν  
 δόξα, ἡ  
 δύναμαι  
 δυναμένῳ  
 ἐξουσία, ἡ  
 ἴστημι  
 → στῆσαι  
 κράτος, τό  
 σωτήρ, ὁ  
 φυλάσσω  
 → φυλάξαι

Diphthongs are marked in **blue**, consonants with a different pronunciation in **red**.

**INFINITIVES**

Pres/Fut/2AorAct	γράφειν (Jude 1.3)
	ἀδικήσειν (Gen 21.23)
	ἐπενεγκεῖν (Jude 1.9)
1AorAct	ποιῆσαι (Jude 1.15)
PerfAct/ AorPas/μ	ἀφεθῆναι (Gen 4.13)
	εἰδέναι (Gen 2.9)
Other Mid/Pas	ἐπαγωνίζεσθαι (Jude 1.3)

**PRACTICAL APPLICATION & OTHER NOTES**

# JUDE AND 2 PETER

## GNT: JUDE LESSON 7B

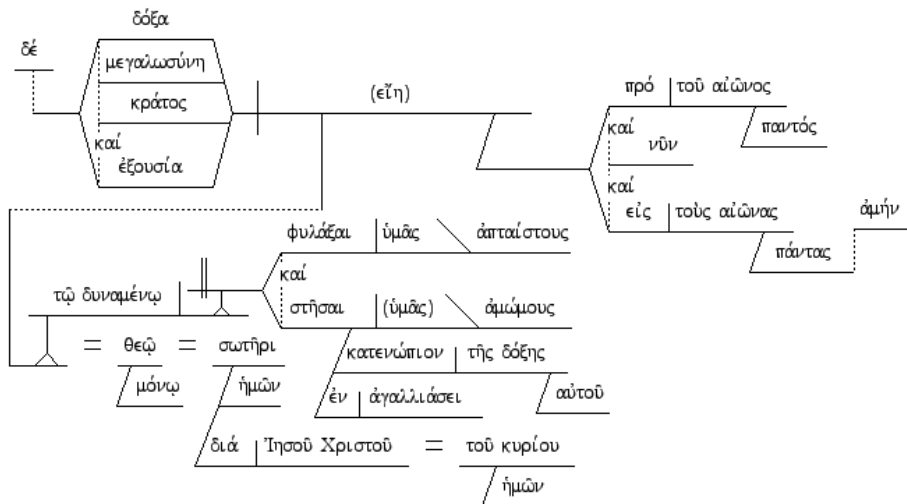
Comparing the parallel material in Jude and 2 Peter gives us additional insight into the two apostle's mutual concerns. We conclude our examination with Jude's closing ...

### BENEDICTION

Jud 1.24 Τῷ δὲ δυναμένῳ φυλάξαι ὑμᾶς ἀπταίστους καὶ στήσαι  
κατενώπιον τῆς δόξης αὐτοῦ ἀμώμους 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.

2Pe 3.18 αὐξάνετε δὲ ἐν χάριτι καὶ γνώσει τοῦ κυρίου ἡμῶν  
καὶ σωτῆρος Ἰησοῦ Χριστοῦ. αὐτῷ ἡ δόξα καὶ νῦν καὶ εἰς ἡμέραν  
αἰῶνος· ἀμήν.

### SENTENCE DIAGRAM (BW)



### LEXICAL NOTE

The verb, ἵστημι, occurs 928 times in our Bible (including the LXX). It has transitive and intransitive tense forms. The transitive tense forms are **Present Active, Future Active, and First Aorist Active**. The intransitive tense forms include **Future Middle and Passive, Second Aorist Active, Perfect Active, First Aorist Passive, and Pluperfect**. When this verb is transitive, i.e., when it has an object, it means *to put, place, set or bring*, sometimes with a **causitive** sense. When it is intransitive i.e., simply describing the action of its subject, it means *to stand, stand still, stop, appear, etc.*

Besides the fact that passive forms of ἵστημι have intransitive, and therefore *active* meaning, there are two other oddities about the verb: (1) The **Perfect** tense form acts like **Present** tense form, and the **Pluperfect** (see εἰσπήκεισαν in Rev 7.11) acts like an **Imperfect** tense form; (2) There are two forms of the **Perfect Participle Active**, ἑστηκως and ἑστως, and John uses them both in the Revelation.