

The Occasion for the Letter (v.4)

VERSE 4 For certain persons have crept in unnoticed (γάρ τινες ἄνθρωποι παρεισέδυσαν [*conj., gar, + pro./indef.n.m.p., tis, some; certain, + n.m.p., anthropos; “persons”, + aor.act.ind.3.p., παρεισδύω, pareidsuo, slip in, sneak in; 1X*]), **those who were long beforehand marked out for this condemnation** (οἱ προγεγραμμένοι πάλαι εἰς τοῦτο τὸ κρίμα [*def.art.w/pf.pass.pt.n.m.p., προγράφω, prographo, write before or previously; “marked out”, 4X: Rom.15:4; Gal.3:1; Eph.3:3; Jude.1:4, + adv., palai, long ago, + prep. w/pro.acc.nt.s., houtos, this, + def.art.w/acc.nt.s., krima, judgment*]), **ungodly persons who turn the grace of our God into licentiousness** (ἄσεβεις μετατιθέντες τὴν χάριτα ἡμῶν τοῦ θεοῦ εἰς ἀσέλγειαν [*adj.n.m.p., asebes, ungodly, irreverent, + pres.act.pt.n.m.p., μετατίθημι, metatithemi, transfer, transplant; change, alter; 6X: Acts.7:16; Gal.1:6; Heb.7:12; 11:5; Jude.4, + def.art.w/acc.f.s., charis, grace, + pro.gen.p. ego; “our”, + def.art.w/gen.m.s., theos, + prep.w/acc.f.s., ἀσέλγεια, aselgeia, sexual indulgence, licentiousness; 10X: Mk.7:22; Rom.13:13; 2Cor.12:21; Gal.5:19; Eph.4:19; 1Pet.4:3; 2Pet.2:2,7,18; Jude.4*]) **and deny our only Master and Lord, Jesus Christ** (καὶ ἀρνούμενοι ἡμῶν τὸν μόνον δεσπότην καὶ κύριον Ἰησοῦν Χριστὸν [*conj., + pres.dep.pt.n.m.p., ἀρνέομαι, arneomai, deny, + pro.gen.p., ego, + def.art.w/adj.acc.m.s., monos, only, + acc.m.s., δεσπότης, despotes, master, owner, + conj., + acc.m.s., kurios, + acc.m.s., Christos Iesous*]).

ANALYSIS: VERSE 4

1. Here is the peril that caused Jude to rush off his unexpected letter.
2. He heard of “certain persons” who had “crept in unawares”.
3. The rare verb παρεισδύω (pareisduo) means to “smuggle in”, and here it means to enter the fellowship of positive volition surreptitiously (done by stealth).
4. Diogenes Laertius used it of a secret return to a country; Plutarch of the insidious decline of good laws and the stealthy substitution of inferior ones.
5. It denotes a sinister and secretive activity.
6. It is similar to pareisago – “to bring in under false pretenses” – of Gal.2:4 and 2Pet.2:1, where the same deceitful activity of false teachers is in view.
7. Such an incursion by “ungodly persons” is wrong just because it was clandestine (cf. Gal.2:4; 2Tim.3:6).
8. Such an infiltration is always more serious when the danger comes from within (“Operation Trojan Horse”).
9. Jesus warned against those who would masquerade as sheep but were in fact wolves in sheep’s clothing (Mt.7:15).

10. The apostles also warned against such types (Acts.20:29,30; Phil.3:2; 1Tim.4:1ff; 2Tim.3:1; 1Jn.4:1).
11. There will always be those who will be a menace to the sheep (Jn.10:1).
12. Probably the libertine heretics were itinerate teachers – a common problem in the early church (see 2Cor.10 and 11:5; 2Jn.1:10; 3Jn.1:9).
13. When Jude wrote, the infiltration of the local churches had already begun.
14. There is a contemptuous ring in “certain persons” (cf. Paul’s use of the indefinite pronoun *tines* in Gal.1:7; 2:12).
15. Those who installed themselves in the Christian communities were disseminating their false teachings *in situ* rather than from a separatist sect.
16. The situation at hand resembles that of Gal.2:4, where Paul speaks of “false brethren secretly brought in, who had sneaked in to spy out our liberty...in order to bring us into bondage”.
17. Both Peter (Second Peter) and Jude addressed the crisis associated with this clandestine attack against the apostolic orthodoxy in the latter half of the first century AD.
18. Their teachings were so perverse and heretical that they had to operate in this fashion if they hoped to have any chance of success.
19. Before Jude characterizes their perversity, he mentions their judgment.
20. The expression “long beforehand marked out” is an interpretative attempt to make sense of the Greek expression.
21. The verb (pf.pass.pt., *prographo*, write before) is found in Eph.3:3, where Paul refers to a previous (i.e., lost) letter sent to the Ephesians where he communicated in nutshell fashion the mystery doctrine of the church (“as I wrote before in brief”).
22. In Rom.15:4 the verb is used in connection with the O.T. canon: “For whatever was written in earlier times for our instruction...”.
23. The verb is used metaphorically in Gal.3:1, where it is translated “portrayed” in connection with the vivid presentation of the crucifixion of Christ by Paul when he was with them (aor.pass.ind.).
24. The fourth and final use of the verb in the N.T. has to do with a previous written (or spoken) mention of the judgment of the false teachers specified in Second Peter and Jude.
25. The adverb (*palai*) “long ago” simply denotes time past in antithesis to the present.
26. Whether the time is short or long is determined by the context.
27. The adverb occurs 7X in the N.T.: Mt.11:21; Mk.15:44; Lk.10:13; 2Cor.12:19; Heb.1:1; 2Pet.1:9; Jude.1:4.
28. The adverb means “formerly”, without reference to duration.
29. “Long ago” is an acceptable translation in Mt.11:21 and Lk.10:13, but it could also simply be rendered “formerly”.
30. For a short period of time, see Mk.15:44.
31. In 2Cor.12:19 the words “All this time” refer to a relatively short period of time.
32. Hebrews 1:1 refers to time past, generally speaking.
33. In 2Pet.1:9 the mention of their “former sins” is a more or less recent occurrence.
34. The problem in Jude.1:4 is interpretative.
35. Is it “long beforehand”, as suggested by the English translations and the obvious reference in Mt.11:21 and Lk.15:44, or is Jude making an oblique reference to a more recent record?

36. In the absence of any written O.T. prophecy of the condemnation of the false teachers, and with the understanding that Jude was familiar and dependent upon Second Peter, the answer is at hand.
37. Jude refers to the condemnation made more explicit in Second Peter 2 (vv.3,12,17).
38. If this is the case, then the translation of the adverb as “already” makes perfect sense.
39. The proposed translation is “those who were already (or previously) marked out (or written beforehand) for this condemnation”.
40. While speaking of “this judgment”, Jude fails to specify which judgment or provide fresh details.
41. He is apparently drawing on a source in which the judgment was described in more detail (as in Second Peter 2).
42. “This condemnation” refers to both the eschatological wrath that will eliminate these types from the earth during the Tribulation and Second Advent, as well as their judgment for Ph1 unbelief.
43. These subtle intruders are described further.
44. They are “ungodly”, or profane, in terms of the true faith.
45. This term, as we have seen, refers to unbelievers (2Pet.3:7; cp. v.15).
46. Jude further identifies them as those “who turn the grace of our God into licentiousness”.
47. The big question here is: What aspect of grace is he referring to?
48. If it is saving grace, then this contradicts the allegation that they “deny our only Master and Lord, Jesus Christ”.
49. These types are certainly not men who proclaimed the gospel of free grace (cp. 2Pet.2:1).
50. The grace Jude speaks of is the grace provided for under Divine Institution #2, which is Right Man/Right Woman, or marriage.
51. And specifically, that aspect of marriage called sex.
52. Marriage and sex are grace gifts given to the entire human race.
53. Sex is not only designed for the orderly perpetuation of the species, but also for recreation between a man and a woman within the context of marriage (cp. Prov.5:15-19).
54. Any thing else is a form of licentiousness.
55. The noun refers to sexual immorality and is used 10X in the N.T.: Mk.7:22; Rom.13:13; 2Cor.12:21; Gal.5:19; Eph.4:19; 1Pet.4:3; 2Pet.2:2,7,18; Jude.1:4.
56. The liberals, including the theological liberals, speak of sexual freedom, or liberation.
57. Many denominations and churches have embraced the liberal ethic of anything goes between consenting adults.
58. Only the true teaching of Scripture liberates people; this other enslaves them.
59. “A free people must understand what freedom is. And in our present situation the law must not be permitted to contribute to the widespread confusion of liberty with licentiousness. Liberty is not an abstract right to do whatever we feel like without regard to the consequences. It especially does not mean this in those areas where the consequence of abuse is to destroy liberty. If we want to hold on to liberty, then we must limit those abuses that will destroy it. We can’t have it both ways. This means that at some level, in the laws of a free society, limits must be set which respect the requirements of freedom.” -- Alan Keyes.
60. Freedom is abused by the liberals and the result is slavery (1Pet.2:16; 2Pet.2:19).
61. The false teachers arising in Jude’s day and dominating the landscape in our day are doctrinal heretics, as well.

62. They attack who and what Jesus Christ is.
63. They deny His deity, His work, and His resurrection.
64. The phrase is reminiscent of 2Pet.2:1 (more proof of dependency).
65. Further, the designation *despotes*, “Master”, in the N.T., always refers to God the Father, except in Second Peter and here.
66. “Only” (τὸν μόνον) is added here because, like the later Gnostics, they maintained that He was a mere man on whom the divine Spirit descended at His baptism, along with the idea that Jesus was one of a number of potential leaders of epoch proportions.
67. So they denied His deity and supreme lordship.
68. Those who deny the Son also deny the Father (this theme is featured in First John).

Expose of the False Teachers (vv.5-16)

Three Precedences for their Doom (vv.5-7)

The Exodus Generation (v.5)

VERSE 5 Now I desire to remind you (δὲ βούλομαι ὑπομνήσαι ὑμᾶς [*conj., de, + pres.dep.ind.1.s., boulomai, desire, + aor.act.infin., ὑπομνήσκω, hupomimnesko, remind, + pro.acc.p., su*]), **though you know all things once for all** (εἰδότας ὑμᾶς πάντα ἅπαξ [*pf.act.pt.acc.m.p., oida, know, + pro.acc.p., su, + adj.acc.nt.p., pas, all, + adv., hapax, once for all*]), **that the Lord, after saving a people out of the land of Egypt** (ὅτι [ὁ] κύριος σώσας λαὸν ἐκ γῆς Αἰγύπτου [*conj., hoti, + def.art.w/n.m.s., kurios, lord, + aor.act.pt.n.m.s., sozo, save, + acc.m.s., laos, people, + prep.w/gen.f.s., ge, earth; land, + gen.f.s., Aiguptos, Egypt*]), **subsequently destroyed those who did not believe** (τὸ δεύτερον ἀπόλεσεν τοὺς μὴ πιστεύσαντας [*def.art.w/adj.acc.nt.s., deuterios, second; afterward; “subsequently”, + aor.act.ind.3.s., ἀπόλλυμι, apollumi, destroy; perish {pass.}, + def.art.w/aor.act.pt.acc.m.p., pisteuo, believe, w/neg.*]).

ANALYSIS: VERSE 5

1. After introducing his opponents, Jude proceeds to demonstrate what will happen to such men.
2. He does so by drawing upon three instances of divine judgment from the O.T.
3. All this he says by way of a reminder: “Now I intend to remind you”.
4. He assumes a general knowledge of O.T. history on their part, which was previously taught them by their teachers.
5. This is reflected in his observation “though you know all things”.
6. The perfect participle “know” refers to their comprehension of the historical facts relative to these three examples, as well as their comprehension of the spiritual lessons each example affords.
7. Jude simply triggers their spiritual frame of reference and makes application to the present assault upon the integrity of the faith of positive volition.
8. The adverb “once for all” occurs in the Greek sentence after “the Lord” ([ὁ] κύριος).

9. It is translated in the English versions with the preceding phrase, suggesting that they “once” knew “all things”.
10. The NKJV renders the phrase “though you once knew all things”, indicating that they had apparently forgotten these incidents and their attendant lessons.
11. There is no warrant for such an exegesis.
12. The Greek syntax is against these renditions.
13. The adverb is used in the N.T. in the sense of “once”, as strictly a numerical concept in the sense of one time (2Cor.11:25), and of something done uniquely, as in “once for all”, as in Heb.9:28.
14. Following the latter usage here, the phrase makes perfect sense, as the Exodus from Egypt was a unique event, or a one-of-a-kind event.
15. The phrase containing “once for all” would read: “that the Lord, once for all having saved a people out of the land of Egypt...”.
16. In this phrase Jude summarizes all the details involved in this unprecedented and spectacular deliverance, simply because these early Christians had been taught so well.
17. He refers to the Jewish race of the time as simply “a people”.
18. The Jewish population at the time lived in the NE delta region of Egypt known by the name Goshen where they had resided in segregation from the Egyptians since the days of Jacob (Gen.45:10; 46:28,29,34; 47:1,4,6).
19. The Jewish people came out of Egypt in accordance with the prophecy of Gen.15:13,14.
20. This prophecy specified that the Jewish people would be aliens and slaves in a land that was not theirs for 400 years.
21. It further specified that God would judge the oppressor nation and deliver His people with “many possessions” (see Ex.11:2,3; 12:35,36).
22. Egypt, the most powerful and glamorous nation at the time of the Exodus (1446BC), was reduced to a shambles via ten plagues, the defeat of Pharaoh and his forces at the Red Sea crossing, and the subsequent 400 year Hyksos/Amalakite oppression.
23. This was punishment for the anti-Semitism and genocide sponsored by the dynasty in power (Ex.1:8, 22).
24. Israel was spared the 10 plagues, as they were all supernaturally conceived and monitored (Ex.8:22; 9:26).
25. After the tenth plague, Pharaoh granted permission for Israel to leave.
26. Israel left the border of Egypt and moved NNW along the King’s Highway until God told Moses to turn south into the Sinai, where they finally arrived at the beach at Nuweiba on the Gulf of Aqaba.
27. The adult male population (20 years old and up) is specified as about 600,000 (Ex.12:37; cp. 38:26, where the exact number is given as 603,550).
28. This means that there were some 2 to 3 million people, counting women and children (also livestock), who crossed the Aqaba branch of the Red Sea into Arabia/Midian (see Ex.12:37,38).
29. The males who were 20 years and older were the Exodus Generation.
30. They were believers, but negative believers (Ps.106:12ff; Ex.14:31).
31. God made a distinction between His people and the Egyptians, who were unbelievers (Ex.11:7), and the fact that the Israelites escaped the curse of the tenth plague (Ex.12:26-28).
32. The events at the crossing of the Red Sea are used to symbolize the baptism of the HS and union with Christ (1Cor.10:1,2), another indication of their Ph1 status.

33. The drinking of water from the Rock further symbolized the possession of eternal life (1Cor.10:3).
34. The physical deliverance of the people foreshadows Ph1 deliverance.
35. All who left Egypt, even the weak, made it across the land bridge at Aqaba.
36. Yet Jude reports that “after delivering” the Israelites, they were “subsequently destroyed” (aor.act.ind.3.p., *apollumi*).
37. Another translation: “afterwards (adj., *deuteros*, a number, “second”; in a succession of events, as here, “afterwards”) those who did not believe perished”.
38. In Ex.14:31 it says that “When Israel saw the great power which Yahweh had used against the Egyptians, the people feared Yahweh, and they believed in Yahweh and in His servant Moses”.
39. The unbelief Jude speaks of is their negative volition towards the ministry of Moses during the years of their desert sojourn.
40. It was specifically the Exodus Generation that failed to trust God and who, in their persistent unbelief, came under the sin unto death (Deut.2:14-16; Josh.5:6).
41. Israel wandered in the wilderness for forty years, and over that period of time, God killed off that generation of over 600,000 men with the exception of two positive believers – Joshua and Caleb (603,550 minus 2 = 603,548; see Num.14:24).
42. Following the evil majority report of the twelve spies, God took an oath by Himself that the Exodus Generation was to die off before they could enter the land of promise (Deut.1:34-46).
43. Israel faced ten tests over the first two years of their wanderings, culminating in the test associated with spying out the land, and they flunked them all (Num.14:6-22).
44. The tenth test was the final straw.
45. The ten tests include:
 - a. The too much water test on the west shore of the Red Sea (Ex.14:11-12).
 - b. The wrong kind of water test at Marah (Ex.15:23,24).
 - c. The no food test in the wilderness of Sin (Ex.16:2ff).
 - d. The two-part specific instructions test in connection with the gathering of the manna (Ex.16:20,27).
 - e. The no water test at Rephidim (Ex.17).
 - f. The absent leader test at Sinai (Ex.32:7).
 - g. The same routine test at Taberah (Num.11:1,2).
 - h. The self-control test at Kibroth-hattaavah (Num.11:33).
 - i. The evil report test at Kadesh (Num.14 cp. 13:25-33).
46. According to the number of days the spies were on patrol was the number of years Israel was to remain in the wilderness (Num.14:33-35).
47. During that forty-year period, God administered the SUD to that generation, minus the two exceptions (Num.26:63-65).
48. Scripture in various places bears witness to the destruction (SUD) of that formative generation and the reasons (Pss.78:8-53; 95:6-11; 106:6-27; 1Cor.10:5-11; Heb.3:16-19; 4:1,2).
49. The question posed by this verse is, how does the physical destruction of that generation apply to the judgment of the unbelievers who are profiled in Jude and Second Peter?
50. The Exodus Generation was guilty of the same kinds of vices.
51. They denied the Lord who delivered them.

52. They practiced idolatry even at Sinai.
53. They engaged in immorality.
54. They were malcontents and insubordinate to authority.
55. These things are more or less the venue of the false teachers of Jude and Second Peter.
56. They continually put God to the test and He had to respond in wrath.
57. They acted more like unbelievers than believers.
58. The answer to the question is that, if God was compelled to act so harshly with believers, how much more will He come against unbelievers who actively seek to subvert the truth (see 1Pet.4:17,18).
59. They face not only the prospect of the SUD, but eternal retribution.
60. Like those of the Exodus Generation, God picks off the heretics one by one.
61. Men who have been the most ardent and high profile enemies of the faith often have miserable lives and deaths.