

The Angelic Infiltration (v.6)

VERSE 6 And angels who did not keep their own domain (τε ἀγγέλους τοὺς μὴ τηρήσαντας ἑαυτῶν ἀρχὴν [*part./enclitic, used as a conj., closely corrodinating concepts, likewise + acc.m.p., angelos, angel + neg.w/def.art.w/aor.act.pt.acc.m.p., tereo, keep + pro./reflexive, heautou, one's own*]; “their own” + *def.art.w/acc.f.s., arche, primacy; first, original; domain*], **but abandoned their proper abode** [ἀλλὰ ἀπολιπόντας τὸ ἴδιον οἰκητήριον [*conj. + aor.act.pt.acc.m.p., ἀπολείπω apoleipo, leave behind; desert, abandon + def.art.w/adj.acc.nt.s., idios, one's own w/acc.nt.s., οἰκητήριον oiketerion, abode, habitation; 2x: 2Cor.5:2*]], **He has kept in eternal bonds under darkness for the judgment of the great day** [τετήρηκεν δεσμοῖς αἰδίοις ὑπὸ ζόφον εἰς κρίσιν μεγάλης ἡμέρας [*pf.act.ind.3.s., tereo, keep + adj.dat.nt.p., αἰδιος aidios, everlasting; 2x: Rom.1:20 + dat.nt.p., desmos, bond + prep. hupo w/acc.m.s., zophos, gloom, darkness; 5x: Heb.12:18; 2Pet.2:4,17; Jude.6,13 + prep.eis.w/acc.f.s., krisis, judgment + adj.gen.f.s., megas, great + gen.f.s., hemera, day; i.e., “day of the Lord”*]],

ANALYSIS: VERSE 6

1. The 2nd example of encouragement and warning like the 1st is introduced by the weak connective *te-and*.
2. Again, the particle is use to indicate closely related concepts within a context.
3. It could be translated “likewise” or “similarly.”
4. This is Peter’s 1st example of notorious behavior (2Pet.2:4).
5. The identity of these particular angels/demons is based on the exegesis of Genesis 6 and comparison with 1Pet.3:19-20.
6. First, we must dispense with the notion that these angels are fallen angels in mass, and the related idea that Jude refers here to fall of angels.
7. Satan and his angels were originally created perfect or sinless (Ezek.28:12-17) but pride was his downfall.
8. Following Satan’s fall from sinless perfect and his demotion from being “the anointed cherub who covers” he solicited the angelic race and one-third of all angels became like him (cp. Rev.12:4).
9. The other two-thirds remained loyal and sinless.
10. God sentenced the fallen angels to the Lake of Fire but has not carried out the sentence (Matt. 25:41).
11. We categorize these angels as free fallen angels.
12. All the biblical evidence points to the fact that Satan and his angels, except for those specified in 1st and 2nd Peter and Jude, have never been, and are not in hell (Lk.8:31; Eph.6:11-12).

13. Yet 2Peter 2:4 and Jude.1:6 speaks of angels who are imprisoned in the underworld beneath the earth.
14. These angels are the “sons of God” of Gen.6:2, 4.
15. The designation is only found 5x in the OT; twice in Genesis 6 and 3x in Job (1:6; 2:1; 38:7).
16. The Job references are unequivocally in reference to angels and not humans.
17. All angels were created by the Son of God and as God’s creatures they are properly called “sons of God” (Col.1:16; Ps.148:5).
18. According to Job.38:7 they were created before the physical universe of Gen.1:1.
19. In other words, they were eyewitnesses to original creation.
20. The angels of Gen.6 cohabited with beautiful women of the antediluvian era producing a super race of demi gods whose legends prevail in the mythology of the ancients.
21. This hybrid race of half angel half man is mentioned in passing in Gen.6:4.
22. Satan’s objective was to contaminate the human gene pool and eventually frustrate the promise of Gen.3:15 (“seed of the woman”) negating the true humanity of the Savior.
23. Had he been successful he would have won the AC by default.
24. But his scheme was cut short by the Noahic flood in which the hybrid race was destroyed along with the rest of humanity minus the eight souls on the ark.
25. The perpetrators were cast into Tartarus (2Pet.2:4 literally, “the chains of the gloom of Tartarus”) a place in which according to Greek mythology the Titans were consigned.
26. At the flood these demons were removed from circulation and incarcerated in Tartarus where they have been ever since.
27. Jesus Christ in His resurrection body visited Sheol and made a victorious proclamation to these demon spirits according to 1Pet.3:18-20.
28. The proclamation rubbed salt in their wounds as it was obvious that Satan had been unsuccessful in all His attempts to frustrate the incarnation.
29. Jude’s point is that no matter how spectacular the assault on God’s word the enemy is doomed to failure as they are up against God’s perfect essence.
30. The angels in prison since the flood will be briefly released to carry out a five month terror campaign upon those who take the mark of the beast (Rev.9:5,10).
31. This does not violate the fact that they are in “eternal bonds.”
32. Satan who is imprisoned during the 1000yrs. will be released for a brief period (Rev.20:1-2 cp. v.7f.).
33. These “bonds” are “eternal” as there is no escaping this state.
34. It is a gloomy realm to add to the misery and to reflect the spiritual condition of the prisoners.
35. “The judgment of the great day” refers to the Great White Throne Judgment coming between the dissolution of original creation and just before the New Creation (Rev.20:11-15).
36. Jude like Peter does not specific information on the nature of the crime that has rendered them powerless over the centuries since the flood.
37. Peter simply mentions that fact that they “sinned.”
38. Jude is a somewhat redundant statement refers to them as those “who did not keep their own domain, but abandoned their proper abode.”
39. The noun “domain” (acc.fem.sing., ἀρχή) when used in relation to time means “beginning” (Matt.19:4); when used of anything means “the first” (Heb.2:3); when used in relation to

- rank means “rule” (Eph.1:21); and when used of a being with authority it means “ruler” (Rom.8:38).
40. By engaging in sexual relations with humans these angels “did not keep” their call to perpetual celibacy.
 41. They did not keep or guard their calling when they materialized themselves and took wives from the human race.
 42. The resulting unions were not marriages in God’s eyes even though the human race so regarded them.
 43. Angels do not propagate themselves (Matt.22:30), furthermore they do not die (Lk.20:36).
 44. They are a fixed number from creation and they are all of the male gender.
 45. These sexual liaisons were as abhorrent to God as are the so-called homosexual unions of today.
 46. Their sin is akin to bestiality as they crossed the boundary between to levels of creation.
 47. The phrase “but abandoned (2nd aor.act.pt) their proper abode” further brings this out.
 48. The noun “proper abode” only occurs here and in 2Cor.5:2 where the body is the “proper abode” of the soul.
 49. The liberals of the last days are placed in the same category of notorious sinners with the fornicating angels of Gen.6.
 50. They will be remembered as a threat that while doing untold damage in the end is exposed and shut down dramatically.
 51. Their activities will be halted as they face the judgments of the Tribulation.
 52. In other words, they were eyewitnesses to original creation.

Sodom and Gomorrah (v.7)

VERSE 7 Just as Sodom and Gomorrah and the cities around them (ὡς Σόδομα καὶ Γόμορρα καὶ αἱ περὶ αὐτὰς πόλεις [*conj./compar., hos, as, + n.nt.p., Zodoma, Sodom, + conj., + n.nt.p., Gomorra, + conj., + def.art.w/n.f.p., polis, city, + prep./peri.w/pro.acc.f.p., autos, acts as a demonstr. pro. placed in the predicate position; “around them”*]), **since they in the same way as these** (ὅμοιον τρόπον τούτοις [*adj.acc.m.s., homoios, of the same kind, resembling; “in the same”, + acc.m.s., tropos, manner, way, fashion, + pro./demonstr.dat.m.p., houtos, this; “these”*]) **indulged in gross immorality and went after strange flesh** (ἐκπορνεύσασαι καὶ ἀπελθοῦσαι ὀπίσω σαρκὸς ἑτέρας [*aor.act.pt.n.f.p., ἐκπορνεύω, ekporneuo, misbehave sexually; “indulged in gross immorality”, + conj., + aor.act.pt.n.f.p., ἀπέρχομαι, aperchomai, go away; go after, + prep., opiso {after} w/adj.gen.f.s., heteros, different; “strange”, w/gen.f.s., sarx, flesh*]), **are exhibited as an example, in undergoing the punishment of eternal fire** (πρόκεινται δείγμα ὑπέχουσαι δίκην αἰωνίου πυρὸς [*pres.dep.ind.3.p., πρόκειμαι, prokeimai, be on public display; exist for all to see, + acc.nt.s., deigma, proof, example, + acc.f.s., dike, punishment, + adj.gen.nt.s., aionios, eternal, + gen.nt.s., pur, fire*]).

ANALYSIS: VERSE 7

1. “Just as” (compar.adv., *hos*) draws a comparison between this and the previous example.
2. Both examples have in common high-handed sinning, resulting in a dramatic manifestation of the overruling will of God.
3. Both examples involved gross sexual misbehavior.
4. In the case of “Sodom and Gomorrah and the cities around them”, the vice was the practice of homosexuality.
5. This is readily documented from the narrative of Gen.19 (cf. vv.4-11).
6. The connection to the previous example of angelic perversion is further reinforced by the words “since they in the same way as these indulged in gross immorality and went after strange flesh”.
7. The demonstrative pronoun “these” (dat.m.p., *houtos*) refers to the fallen angels who had sexual relations with women from the human race.
8. Their sin was akin to bestiality.
9. The adjective translated “in the same way” (acc.m.p., *homoios*) links the sin of the “sons of God” of Gen.6 with the STA activity of the men of Sodom and Gomorrah.
10. While it was not the same sin, it fell into the same category in terms of its depravity.
1. The aorist participle “indulged in gross immorality” (*ekporneuo*) occurs only here in the N.T. and is an intensified form of the simple verb “to fornicate” (*porneuo*).
2. This verb, along with the other supporting vocabulary, points to grievous sexual misconduct.
3. Homosexuality and lesbianism constitute abnormal and gross sexual perversions in God’s eyes according to Rom.1:26,27.
4. In the prosperous cities of the then-verdant valley of the Jordan plain, this practice had reached militant proportions.
5. In other words, it was being forced upon people (males) apart from their consent with little or no interference from the authorities.
6. Coerced homosexuality brought much misery upon both citizen and hapless visitor, as seen in the use of the noun “outcry” in Gen.18:20,21; 19:13.
7. This “outcry” refers to all the misery militant homosexuality had brought upon those who lived there and who visited there.
8. Young boys were forced into this awful lifestyle.
9. This noun means to call out for help when under great distress.
10. Homosexual gangs roamed the streets at night.
11. The second aorist participle following the conjunction, translated “went”, refers to the pursuit of this vice on the part of the larger male population.
12. It is used with the preposition “after” (*opiso*, behind; after) and its object is “strange flesh”.
13. The adjective “strange” (gen.fem.sing.) is *heteros*, which means “other”, or “different”.
14. Within the context of the morality of the WOG it refers to that which is off limits according to the divine design.
15. The divine design provides for sexual relations between a male and a female.
16. Sex between males (or females) constitutes going after strange flesh.
17. Flesh refers here to the physical person.
18. So the flesh that the men of Sodom and Gomorrah went after was different in the sense that it was not the flesh God designed for the male of the species to pursue for sexual gratification.

19. God designed, from the beginning, the female to be the object of sexual pleasure within the context of D.I. #2, or marriage.
20. God eventually responded to this “outcry” with wrath, which exterminated the entire population of four of the five cities.
21. He rained brimstone, or sulphur, upon the region, igniting it with fire.
22. The horrific heat generated by the burning sulphur reduced everything to ashes (cf. 2Pet.2:6).
23. The physical evidence of such a destruction is visible along the shores of the Dead Sea.
24. The eerie shapes of city walls and buildings are evident on both shores of the Salt Sea.
25. Imbedded in the ash are balls of unburned sulphur.
26. Death, rather than life, marks the whole region to this day.
27. The region constitutes an exhibit, or warning, as to what God thinks of the practice and acceptance of this unnatural vice.
28. Hence, the words “are exhibited as an example”.
29. These words mirror Peter’s statement in 2Pet.2:6.
30. Peter adds the comment “to those who would live ungodly thereafter”.
31. On the face of this earth is a place that serves as a warning to all peoples of all time of the dire consequences of the promotion and practice of the homosexual vice.
32. That place is within the territory of the State of Israel.
33. The verb “are exhibited” (aor.dep.ind., *prokeimai*) is correctly translated.
34. It means “to put on public display” and occurs 5X in the N.T.: 2Cor.8:12; Heb.6:18; 12:1,2; Jude7.
35. The ungodly scoff at this, but the liberals of our day will see that God’s silent exhibit is not to be mocked at.
36. America will undergo a worse judgment in that, from the time of her nuclear annihilation, no human will inhabit her shores even forever (Jer.50:40; cp. Isa.13:19).
37. The land of Israel experienced a similar fate during the years of dispersion (Deut.29:23ff).
38. The noun δειγμα, translated “example”, occurs only here in this form, and means strictly “proof”.
39. The noun ὑποδειγμα occurs 6X (Jn.13:15; Heb.4:11; 8:5; 9:23; Jam.5:10; 2Pet.2:6) and means essentially the same thing.
40. Here we have a negative example to be avoided.
41. The hellish judgment that so dramatically and suddenly ended the history of these cities mirrors their eternal fate.
42. The unnatural vice and its attendant misery were the basis for the dramatic temporal end to that affluent civilization.
43. But that is not the reason for the eternal punishment of those people.
44. Certainly, it is the common understanding of the words “in undergoing the punishment of eternal fire”.
45. However, men do not suffer in hell for their earthly sins, but rather for the sin of unbelief (Jn.3:18 “He who believes in Him is not judged; he who does not believe has been judged already, because he has not believed in the name of the only begotten Son of God”).
46. The people of those cities also happened to be unbelievers.
47. It is of interest to note that they will not fare as badly as others who were overtly much more moral (cf. Mt.10:15).
48. They simply went from the frying pan into the fire as they were indicted on two counts.

49. The words “eternal fire” should settle the argument with respect to the permanency of the judgment awaiting negative unbelievers.
50. This phrase occurs here and in Mt.18:8 and 25:41.
51. Notice that both this example and the one before it make mention of the eternal aspect of the judgment awaiting the culprits.
52. But no such fate befell the Exodus Generation, only temporal wrath!

Application of the Examples (v.8)

VERSE 8 Yet in the same way these men, also by dreaming (Ὁμοίως μέντοι καὶ οὗτοι ἐνυπνιαζόμενοι [*adv., homoios, likewise, in the same way, + conj., mentoi, used here as an adversative, nevertheless; “Yet”, + pro./demonstr.n.m.p., houtos, this; “these men”, + pres.dep.pt.n.m.p., ἐνυπνιαζομαι, enupniazomai, dream; fantasize, dream {up}; 2X: Acts.2:17*]), **defile the flesh, and reject authority, and revile angelic majesties** (μὲν μαιίνουσιν σάρκα δὲ ἀθετοῦσιν κυριότητα δε βλασφημοῦσιν δόξας [*conj., men, on the one hand, in the first place, + pres.act.ind.3.p., μαιίνω, miaino, defile, stain, + acc.f.s., sarx, flesh, + conj., de, on the other hand, + pres.act.ind.3.p., ἀθετέω, atheteo, regard as nothing, set aside, + acc.f.s., κυριότης kuriotes, dominion, rulership, + conj., de, on the other hand, + pres.act.ind.3.p., blasphemo, slander, defame + acc.f.p., doxa, glory; dignitary*]).

ANALYSIS: VERSE 8

1. Jude proceeds to link the behavior of the liberal heretics with the apostates cited in vv.5-7 as well as demonstrating a contrast with the conduct of Michael the archangel in v.9.
2. The words “Yet in the same way” supplies the grammatical link.
3. The Greek construction begins with the adverb ὁμοίως (*homoios*) which means ‘likewise’ or ‘similarly.’
4. Next follows the correlative particle μέντοι (*mentoi*) with the adversative δέ (*de*) which with the particle means ‘but on the other hand.’
5. The translation: “Similarly on the one hand...”
6. In the Greek sentence next comes the adjunctive use of the conjunction καί translated “also.”
7. In a different time and in a different context “these men” (demonstr.pro. *houtos*) follow the same mental and overt pattern of the notorious rebels cited above.
8. Jude begins with the mental process that resulted in their rationalization and justification of sexual immorality (cf. v.3 “who turn the grace of our God into sexual indulgence”).
9. Hence, the words “by dreaming.”
10. The present participle ‘to dream’ is used here in the sense of ‘dream-up’ rather than in the sense of receiving an impression during sleep or of a supernaturally induced vision during sleep (Acts.2:17).
11. The Colossian heresy involved the claim to visionary experiences to justify their doctrines (Col.2:18) but not here.
12. These heretics indulged in wishful thinking.
13. Their “dreaming” applies to three actions which Jude goes on to specify.

14. The false teachers are arraigned for sex lust, rebellion and irreverence.
15. By saying they “defile the flesh” he is referring to their promotion of sexual freedom.
16. Jude has already mentioned in general terms their subversion of legitimate sex in v.4.
17. Sexual immorality in general is clearly indicated here as well.
18. Modern liberalism promotes immorality including the vice of Sodom and Gomorrah.
19. The second and third charges are closely connected to the first in the Greek syntax which is lost in translations.
20. The next two charges have been prefaced by and “at the same time.”
21. These words bring out the nuance in the Greek, introduced by the particle *men* followed by the next two clauses introduced by *de*.
22. The point is important, for the two final clauses (“reject authority” and “revile glories”) constitute sins of presumption which are fueled by the false teachers propensity for sexual freedom.
23. Second, they “reject authority”, thus displaying the arrogance and pride which is characteristic of the three examples in vv.5-7 Jude has cited.
24. The question is, what authority?
25. The answer is, all duly established authority, beginning with God’s authority.
26. Libertines are by definition anti-authority and antinomian.
27. The third item, that they “revile angelic majesties” is an interpretative translation influenced by verse 9.
28. The noun translated “angelic majesties” is the accusative feminine plural noun *doxa* meaning glory.
29. It is found 3x in this form in the NT: 1Pet.1:11; 2Pet.2:10 and Jude.1:8.
30. In 1Peter 1:11 it is used of the doctrines related to the inauguration of the kingdom of God (i.e., 2nd Advent).
31. 2Pet.2:10 is the parallel to Jude.1:8.
32. “Glories” refers here to the distinctives of the Christian faith.
33. The noun “revile” (*blasphemeo*) is used one other time in this letter at v.10.
34. There it is used of the liberal verbal attack upon “the things they do not understand.”
35. This supports the interpretation of “glories” specified in point 32.
36. Liberals “revile” (i.e., ‘bad-mouth’) the doctrines of the Christian faith and especially the things that involve the supernatural.
37. Liberals are constantly conjuring up (“by dreaming”) naturalistic explanations for the miracles recorded in the Bible.
38. Again, “dreaming” sponsors all three indictments of v.8.

Michael's Restraint (v.9)

VERSE 9 But Michael the archangel (ὁ δὲ ὁ Μιχαήλ ὁ ἀρχάγγελος [*conj. + def.art.w/pr.n. Michael*]), **when he disputed with the devil** (ὅτε διακρινόμενος τῷ διαβόλῳ [*conj.as adv. hote, when + def.art.w/n.m.s.pr.n. + pres.mid.pt.n.m.s., διακρίνω, diakrino, discern, debate, contend; “disputed” + def.art.w/instr.m.s., diabolos, devil; root means “slanderer”*]) **and argued about the body of Moses** (διελέγετο περὶ τοῦ Μωϋσέως σώματος [*imperf.mid.ind.3.s., διαλέγομαι, dialegomai, discuss, argue; “and argued” + prep.peri.w/def.art.w/gen.m.s., Moses + gen.nt.s., soma, body*]), **did not dare pronounce against him a railing judgment** (οὐκ ἐτόλμησεν ἐπενεγκεῖν βλασφημίας κρίσιν [*neg. + aor.act.ind.3.s., τολμάω, tolmao, dare, be brave enough to + aor.act.infin., ἐπιφέρω, epiphero, cause to experience, inflict, pronounce (of an accusation) + gen.f.s., βλασφημία, blasphemia, abusive speech, insult; “railing” + acc.f.s., krisis, judgment, decision*]), **but said, “The Lord rebuke you** (ἀλλὰ εἶπεν κύριος Ἐπιτιμήσαι σοι [*conj. + aor.act.ind.3.s., lego, say + n.m.s., kurios + aor.act.opt.3.s., ἐπιτιμάω, epitimao, appraise, assess, rebuke + pro.dat.s., su*])!"

ANALYSIS: VERSE 9

1. The presumption and arrogance of the false teachers toward the truths of Christianity stands in stark contrast to “Michael the archangel”.
2. Michael did not presume to verbally berate and condemn the devil on the occasion when he was disputing with him over the corpse of Moses.
3. In Scripture, Michael is the chief elect angel, a position he was promoted to when Satan, “the covering cherub”, fell.
4. The title “archangel” is found in the NT only here and in 1Thess.4:16.
5. Michael is mentioned in Dan.10:13 and 12:1.
6. He is the guardian angel of the Jewish people (Dan.12:1).
7. Among the angels, he is the chief antagonist of the Devil and leader of the elect angels (Rev.12:7).
8. The title devil means “the slanderer”.
9. The incident cited by Jude, under the inspiration of the Holy Spirit, does not otherwise appear in Scripture.
10. The Bible merely records the fact that the Lord buried Moses “in the valley in the land of Moab, opposite Beth-peor,” and that no man knows his burial place to this day (Deut.34:6).
11. Philo (*Vit. Mos.* ii. 291) relates that “immortal, angelic powers buried him”.
12. According to several early Christian writers (Clement, Origen and Didymus), Jude is referring to the legend, in the form it appears here, from the “Assumption of Moses” an apocryphal book.
13. This was a composite work written by a Pharisaic quietist, written in Hebrew or Aramaic in the first quarter of the first century, but soon translated into Greek.

14. A substantial fragment survives in a Latin translation, but the sections dealing with the death and burial of Moses are missing.
15. As far as we can reconstruct it, the ancient legend to which Jude is alluding was to the effect that, when Moses died, Michael was assigned to bury the body, but the Devil did his best to prevent him, claiming that as lord of the material order the corpse was his and then, faced with Michael's refusal, threatened to accuse Moses (it is part of Satan's function to accuse men before God) of having murdered the Egyptian (Ex.2:12).
16. The Devil disputed Michael's right to do so, since Moses had been a murderer, and therefore the body belonged to him.
17. But even under such provocation, the story goes, Michael was not disrespectful to Satan, but showed considerable restraint.
18. The language of this verse makes it clear that there was a face-off between Michael and the Devil.
19. We may speculate as to the real reason Satan wanted the body of Moses.
20. He may have wanted it so that he could use his shrine as a place of veneration/idolatry.
21. The archangel, however, instead of responding with "a railing judgment", committed the responsibility for rebuking him for his insolence to God, using a mild imprecation which is taken from Zech.3:2.
22. The point of the story is, that if an angel of Michael's stature was so careful in what he said, how much more should mortal men watch their words.
23. Michael shows that even an archangel is not autonomous.
24. The devil was certainly bringing a slanderous and malicious accusation against Moses, but the archangel did not take it upon himself to entertain it.
25. Moses was indeed a murderer, so Michael did not attempt to dismiss the charge as unjustified on his own authority.
26. He could only appeal to the Lord for judgment and say "the Lord rebuke you".
27. What a contrast to the false teachers who set themselves up over the Law and authority and the teachings of Scripture.
28. This brief digression serves as a study in contrasts between the restraint of the highest ranking angel, who was on the side of righteousness; and false teachers, who presume to have the answers and throw caution to the wind when they speak on spiritual matters.