

Concluding Exhortations (vv.20-23)

Regarding the CWOL (vv.20-21)

VERSE 20 But you, beloved (ὁμείς δέ, ἀγαπητοί [*pro.n.p., su + conj., de + adj.voc.m.p. agapetos*]), **building yourselves up on your most holy faith** (ἐποικοδομοῦντες ἑαυτοὺς τῇ ἀγιωτάτῃ ὑμῶν πίστει [*pres.act.pt.n.m.p., ἐποικοδομέω, epoikoeomeo, build up; 7x: 1Cor.3:10,12,14; Eph.2:20; Col.2:7; Jude.20 + pro.reflex.acc.m.p., heautou + def.art.w/adj.superlative.dat.f.s., hagiotate, “most holy” w/dat.f.s., pistis, faith or BD + pro.gen.p., su; “your”*]); **praying in the Holy Spirit** (προσευχόμενοι ἐν πνεύματι ἀγίῳ [*pres.dep.pt.(imper)n.m.p., proseuchomai, pray + prep.en.w.adj.loc.nt.s., hagios + loc.nt.s., pneuma, spirit of HS*]);

ANALYSIS: VERSE 20

1. For the second time Jude calls them “beloved” (cf. v.17), and on each occasion it is in contrast to the liberal corrupters of Christianity.
2. The designation “beloved” refers to their enviable position in God the Father and in God the Son who is the “Beloved of God” (cf. v.1 cp. v.3,17; 2Pet.1:17; 3:1,8,14,15,17; also 1Pet.2:11; 4:12).
3. God, who is love, has provided everything for their positional and experiential preservation in the Angelic Conflict.
4. God expresses His love in various ways.
5. His love for us is greater than our love for Him.
6. He loves us with the same love that He has for His Beloved Son.
7. He will do no less for us as we face the pressures of the conflict.
8. At this juncture, Jude launches into some highly compressed exhortation, which if followed, would preserve them from contamination by the heretics.
9. This is, in fact, the primary purpose of his correspondence: to alert his readers for survival in the face of a potent threat to their spiritual momentum.
10. A series of injunctions follows (present participles and aorist imperatives).
11. If implemented at a reasonable level they will ensure deliverance from the corrupters.
12. The first imperative (pres.part. of *epoikodomeo*, build on/up) has to do with the intake of BD.
13. The verb is accompanied by the reflexive pronoun (“yourselves”) which points to individual responsibility.
14. This “faith” is objective as it was in v.3.
15. Faith is used here as a synonym for doctrine or truth.
16. The expression “your most holy faith” contains the definite article which carries the notion of “the one and only”.
17. The pronoun “your” indicates that which is the heritage of positive volition.
18. The superlative adjective “most holy” (ἀγιωτάτῃ) occurs only here, and further underscores its source (a holy God) and what it does for those who take it seriously (sanctifies them).
19. The foundation of their lives is to be “the most holy faith”.

20. A building is not better than its foundation.
21. Consistent intake of BD, as contained in the books and verses of the Bible, is what the foundation of our lives is to be made of, all else is sand.
22. The present participle indicates something they are currently doing and should continue doing.
23. Failure to implement this injunction renders all that follows impotent.
24. Secondly, they should continue “praying in the Holy Spirit”.
25. The injunction recalls Paul’s in Eph.6:18 “Pray at all times in the Spirit”.
26. Prayer, in or by the HS, is one of Paul’s great themes (Rom.8:26; 1Cor.12:3; Gal.4:6), and we may detect the influence of his theology here.
27. Again, a contrast with the heretics is deliberately drawn: they do not even have the HS (v.19), and so have no prayer.
28. The adjusted, however, who are constantly building themselves up on doctrinal teaching, enjoy the active presence of God the HS, and the visible fruit of this is effective prayer.
29. Those who reject sound doctrine, both in terms of attitude and application, produce only offensive prayers (Prov.28:9 which refers to GAP).
30. Praying in the Spirit means to pray in fellowship and in accordance with the will of God.
31. So much that goes for prayer today is simply “strange incense”.
32. God the HS interprets and edits our prayers before the throne of grace (Rom.8:26) which verse contains a reassuring promise.

Importance of FHS (v.21)

VERSE 21 keep yourselves in the love of God (τηρήσατε ἑαυτοὺς ἐν ἀγάπῃ θεοῦ [*aor.act.imper.2.p., tereo, keep + pro.reflex.acc.m.p., heautou + prep.en.loc.f.s., agape, love + gen.m.s., theos*]), **waiting anxiously for the mercy of our Lord Jesus Christ to eternal life** (προσδεχόμενοι τὸ ἔλεος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ εἰς ζωὴν αἰώνιον [*pres.dep.pt.n.m.p., προσδέχομαι, prosdechomai, wait eagerly for; cp. Titus.2:13 + def.art.w/acc.nt.s., eleos, mercy + def.art.w/gen.m.s., kurios + pro.gen.p., ego + gen.m.s., Iesous Chistos + prep., eis w/acc.f.s., zoe, life + adj.acc.f.s., aionios, eternal*]).

ANALYSIS: VERSE 21

1. The centerpiece to verses 20 & 21 is the finite aorist imperative “keep” or “preserve (*tereo*) yourselves in the love of God”.
2. All the other imperatival participles (“building yourselves up”, “praying”, and “waiting anxiously”) are a part of the support cast.
3. As long as positive believers are truly keeping themselves in the love of God, the reality of the three participles will be operational.
4. The aorist imperative is like the hub to the spokes of a wheel.
5. Hence, the importance of the command to “keep” oneself “in the love of God”.
6. This command has to do with staying in fellowship or under the control (leadership) of God the HS who indwells every believer.

7. God, who is love, indwells us in the Person of God the HS.
8. When we are ruled/controlled by the IHS (i.e. FHS) we are fulfilling the command “to walk in love” (Eph.5:2 “*and walk in love, just as Christ also loved you, and gave Himself up for us, an offering and a sacrifice to God as a fragrant aroma,*”; cp. “walk in the light” of 1Jn.1:7; 2Jn.6).
9. This command is also parallel to the one which says we are to “abide” in Christ (Jn.15:4,6,7; 1Jn.2:28) or “abide in Me” (Jn.15:5).
10. In order to go from a state of carnality to a state of spirituality, the believer must apply 1Jn.1:9.
11. Spirituality (FHS) is an absolute and is strictly by grace.
12. Jude’s readers are enjoined to keep themselves in fellowship.
13. The phrase “the love of God” can be interpreted as either God’s love for us or our love for Him.
14. The latter is most probably in view here, as God loves all humanity and all believers apart from their response (God’s universal love).
15. In other words, God’s love for believers is universal apart from their response.
16. The believer who loves God is the one who keeps His commandments including the command to make the rebound adjustment (Jn.14:21 “*He who has My commandments (GAP) and keeps (application) them, it is he who loves Me; and He who loves Me shall be loved by My Father, and I will love Him, and will disclose Myself to him (special insight into the POG).*”).
17. The importance of keeping short accounts cannot be overemphasized.
18. The imperatival participle “waiting anxiously” relates to our Ph3 hope and completes the supporting cast of three (which includes the importance of intake of BD and prayer).
19. All three functions of a normal Christian depend upon the main actor: staying in fellowship, and its corollary: being led by the HS.
20. The present participle (*prosdechomai*) is used here in the sense of keen expectancy.
21. It is used in connection with the arrival of a special guest (Phil.2:29).
22. It is regularly used of prophetic anticipation (Mark.15:43; Lk.2:25,38; 12:36; 23:51; Titus.2:13).
23. Jude is, of course, referring here to the Church’s prophetic coming-out in connection with the Rapture.
24. “The mercy of our Lord Jesus Christ” is the same as “the grace to be brought to you at the revelation of Jesus Christ” of 1Pet.1:13.
25. The phrase “to eternal life” (εἰς ζωῆν αἰώνιον) occurs at: Matt.25:46; Jn.4:14,36; 6:27; 12:25; Acts.13:48; Rom.5:21; 1Tim.1:16; Jude.1:21.
26. “The mercy” (τὸ ἔλεος) refers to the blessings associated with our glorification.
27. Mercy is God’s; the grace of God in action.
28. Note the need for “the mercy” of God, not only initially (Ph1), but daily; not only daily, but at the final evaluation (cf. 2Tim.1:18 “*the Lord grant to him that he may find mercy from the Lord in the day-and you know very well how many ways he ministered to me at Ephesus.*”).
29. In spite of our shortcomings, God provides grace so we can qualify for the crown.
30. Salvation (Ph1) is, itself, an act of God’s mercy towards sinners.
31. Ph2 salvation at the Bema is for those who fail daily, and who even fail dramatically, but rebound and move on.

32. Eternal life is the present possession of all who believe in Christ (e.g., “he who has the Son has life”).
33. By “eternal life”, Jude means the unrealized part of that life, of the new era to come, which has already been realized in believers.
34. It means the resurrection life at the return of Christ.
35. At the Rapture we enter into the full blessings associated with Ph1 and Ph2 sanctification.
36. Strictly speaking, none of us deserve “the mercy of our Lord Jesus Christ to eternal life”.
37. But we can all qualify for the full measure of that blessedness (the crown/prize) if we hold fast to the doctrine to the end.
38. The key is keeping ourselves “in the love of God” (FHS) which is manifested by the participles “building yourselves up”, “praying in the Holy Spirit”, and “waiting anxiously”.

Mercy on the Fallen (vv.22-23)

VERSE 22 And have mercy on some, who are doubting (καὶ οὐς μὲν ἐλεᾶτεοὺς διακρινομένους [*conj. + part. men, on the one hand + pres.act.imper.2.p. ἐλεᾶω eleao, show mercy + pro.rel.acc.m.p. hos; “some” + pres.act.pt.acc.m.p., διακρίνω diakrino, ; discern; judge a dispute; doubt*]);

VERSE 23 save others (δὲ σῶζετε οὐς [*conj., de on the other hand w/men + pres.act.imper.2.p. sozo, save + pro.rel.acc.m.p. hos*], **snatching them out of the fire** [ἀρπάζοντες ἐκ πυρὸς [*pres.act.pt.n.m.p., ἀρπάζω harpazo, snatch, seize; cp. 1Thess.4:17 + prep.ek.w/abl.nt.s. pur, fire*]; **and on some have mercy with fear** [δὲ οὐς ἐλεᾶτεοὺς ἐν φόβῳ [*conj. de with men as above + pro.rel.acc.m.p. hos; “some” + pres.act.imper.2.p. eleao, show mercy + prep.en.w/loc.m.s. phobos, fear*], **hating even the garment polluted by the flesh** [μισοῦντες καὶ τὸν χιτῶνά ἐσπιλωμένον ἀπὸ τῆς σαρκὸς [*pres.act.pt.n.m.p., miseo, hate + conj./ascensive kai + def.art.w/acc.m.s., χιτῶν chiton, tunic as garment worn next to the skin + pf.pass.pt.acc.m.s., σπιλόω spiloo, stain, defile; 2x: Jam.3:6 where the tongue “defiles the whole body” + prep.apo.w/def.art.w/gen.f.s., sarx, flesh; here of STA*]).

ANALYSIS: VERSES 22-23

1. Abruptly, without any transition, Jude appends his brief but splendid summation of the CWL with counsel on how his readers should function towards fellow-members of the royal family who have fallen, in greater or lesser degrees, under the manipulations of the intruders.
2. Difficult in itself, these two verses are made even more difficult by the uncertainty of the Greek text, which has come down to us in a peculiarly confused state.
3. From the mass of variants, however, two rival texts by and large emerge.

4. The shorter one, represented by **B** (codex Vaticanus) distinguishes two groups of failing believers.
5. Over against it stands a longer text supported by Codex Sinaiticus, A and others; it distinguishes three groups, and in its most likely form (there are several variants within it) has been rendered (RSV) as follows: ‘And convince some, who doubt; save some, by snatching them out of the fire; on some have mercy with fear, hating even the garment spotted by the flesh.’
6. The sense it yields is excellent.
7. Editors are divided in their evaluation of these texts.
8. The consideration inclining one in favor of the shorter version are (a) its stylistic roughness and sheer difficulty as compared with the smoothness and correctness of the longer one, and (b) the fact that the latter (longer) and its variants can be intelligibly explained as attempts to make sense of the abrupt shorter text, and (c) Jude’s predilection for arranging his material in groups of three (as in verses 2, 4, 8, in the examples in verses 5-7 and 11).
9. The various forms of the text are aberrations which arose partly from scribal inattentiveness, partly from indecision concerning the sense of διακρίνω in v.22 (in v.9 it means “to dispute with” with someone; here, however, it must mean “to doubt”), and partly from concern to provide a main clause after three (or two) relative clauses (οὐς).
10. If this is accepted, the first of the two groups consists of the ones “who are doubting.”
11. The verb found in the present participle (*diakrino*) has already appeared in v.9 with the meaning ‘be at odds with’ and translated “disputed with.’
12. The assumption that this must therefore be the sense here may have caused some MSS to insert *elegchete* (‘convince’ or ‘refute’) in place of ‘have mercy’ (*eleate*).
13. Hence, the rendition: ‘There are some who raise disputes, these you should refute.’
14. However, the verb quite frequently (e.g., Matt.21:21; Mk.11:23; Acts.10:20; Rom.4:20; 14:23; Jam.1:6) signifies ‘be doubtful’, ‘waver’.
15. In the active voice the meaning is ‘to discern’ or ‘to judge.’
16. In the middle and passive voices the meaning is ‘to doubt’ or ‘to dispute.’
17. Inevitably some of these believers had been dangerously influenced by the pseudo teachers but had not taken the big step into reversionism.
18. The strong are encouraged to “have mercy” (pres.act.imper. *eleao*) on them by getting together with a believer who is wavering and articulating the spiritual issues that are at stake.
19. The believer who is seeking to win over the believer who has been thrown off balance by false doctrine is not to engage the failing believer in a high-handed fashion but to show mercy/grace to the one who is in the ‘middle ground.’
20. In a kind tactful manner set before the doubters the truth without compromise.
21. It is then let to the individual’s volition to walk away from the error of the heretics.
22. The words “save others” (οὐς δὲ σώζετε) introduces the 2nd group.
23. The verb “save” is also a present active imperative.
24. This type of individual requires a direct frontal assault.
25. They are on the wrong path and need to be told as much in no uncertain terms.
26. They need to be aggressively rescued.
27. The present participle “snatching” is used as an imperative.
28. The verb *harpazo* means to seize forcibly as when wild animals or thieves carry off their prey (Jn.6:15).

29. It is used in 1Thess.4:17 for the removal of the body of Christ from the earth at the Rapture (cp. 2Cor.12:2, 4; Rev.12:5).
30. Here it is used metaphorically of the aggressive in-your-face approach toward those who have gone over to the other side and who need a reality check.
31. When a person falls into a life-threatening situation the rescuer takes all necessary action to save the victim.
32. The words “out of the fire” (ἐκ πυρὸς) continues the figure of speech.
33. Some interpreters think that this is a reference to eternal condemnation, and that the subjects are unbelievers, in this context the false teachers.
34. Calvin presents this as the ‘fire and brimstone evangelist.’
35. However, there is another fire that is reserved for all believers when they stand before Christ in judgment and that is the fire of the Bema Seat (cf. 1Cor.3:13-15 & Jn.15:6).
36. This judgment is toward our works, that is, our Ph2.
37. All human good (works performed out-of-fellowship) will be burned which constitutes loss of potential reward.
38. That which survives represents divine good production and will be rewarded with SG3.
39. Believers who are caught up in false teaching will suffer great loss and shame.
40. Believers who are in reversionism and carnality are ‘in the fire’ so to speak, but as long as there is life and grace are salvable.
41. Aggressive measures are required for those who are in the fire zone.
42. When there is danger of fire, we should not hesitate to snatch away violently those we are lead to save; for it is not enough to beckon with a finger or to kindly stretch forth the hand.
43. Those who are led by God the HS will know when to engage in ‘tough love.’
44. The 3rd group constitutes believers who have fallen into gross immorality and who recognize it.
45. They are distinct from those who are leaning that direction (v.22) and those who’s Ph2 is being trashed (v.23a).
46. Jude uses the same imperative “have mercy” with this group as he did with the 1st category.
47. This example is identical to the candidates of Gal.6:1: “Brethren, even if anyone is caught in a trespass, you who are spiritual, restore such a one in a spirit of gentleness; *each one* looking to yourself, so that you too will not be tempted.”
48. Such ministering should never be done in a spirit of sanctimoniousness or superiority.
49. It must be done “in fear”, in recognition that ‘I too, have an OSN and I also am capable of falling.’
50. This mental attitude must be a doctrinal safeguard with respect to the one who is counseling the fallen.
51. This same sentiment is expressed in different language in Gal.6:1.
52. Believers are to have compassion on even the most corrupted victim.
53. At the same time the one who is ministering to the fallen should retain their keen sense of hatred of the particular activity that brought the victim down.
54. Hence, Jude’s metaphor “hating even the garment polluted by the flesh.”
55. The trick here is to identify what the “garment” represents.
56. The “flesh” corresponds to the ISTA.
57. In the metaphor it refers to the body which soils the garment (χιτών was actually a tunic) worn next to the skin (Matt.5:40; 10:10; Mk.6:9; 14:63; Lk.6:29; 9:3; Jn.19:23; Acts.9:39; Jude.1:23).

58. Over it was worn a outer garment (τὸ ἱμάτιον Matt.5:40; Jn.19:23) called a ‘coat’ or ‘outer garment.’
59. The perfect passive participle “polluted” or “stained” (σπιλώω) refers to the particular STA activity that is particularly odious and embarrassing (cp. Jam.3:6 for the other reference).
60. So the staining of the white linen tunic corresponds to the contamination of the righteous life by some gross moral infraction.
61. The activity should never be treated as normal or commonplace.
62. The activity should be viewed with revulsion.
63. So to hate with fear the tunic of their personal life spotted as it was by gross STA activity is what is in view here.
64. We should show mercy by fully accepting them back into our fellowship (corporately and individually) while hating the activity that so defiled them.
65. While they are involved in the activity and unrepentant we should separate from them.
66. We should never make excuses for their activity but encourage them to righteous living.
67. Those who think they are beyond help should be encouraged to acclimate to the forgiveness they enjoy under the grace of God in rebound.

Doxology (vv.24-25)

God’s Part (v.24)

VERSE 24 Now to Him who is able to keep you from falling (δὲ τῷ δυναμένῳ φυλάξαι ὑμᾶς ἀπταιστούς [*conj. de, now + def.art.w/pres.dep.pt.dat.m.s., dunamai, be able + aor.act.infin. φυλάσσω phulasso, guard, protect + pro.acc.p. su + adj.acc.m.p., ἀπταιστος aptaistos, from falling; 1x*], **and to make you stand in the presence of His glory blameless with great joy** [*καὶ στήσαι κατενώπιον τῆς δόξης αὐτοῦ ἀμώμους ἐν ἀγαλλιάσει [conj. + aor.act.infin. istemi, stand + prep.katenopion, in the presence of w/def.art.w/gen.f.s., doxa, glory + pro.gen.m.s., autos, his + adj.acc.m.p., ἄμωμος amomos, blameless, faultless; 8x: Eph.1:14; 5:27; Phil.2:15; Col.1:11; Heb.9:14; 1Pet.1:19; Jude.24; Rev.14:5 + prep.en.w/instr.f.s., ἀγαλλιάσις hagalliasis, extreme joy often demonstrated by jumping, clapping and shouting; 5x: Lk.1:14,44; Acts.2:46; Heb.1:9; Jude.24]*],

ANALYSIS: VERSE 24

1. Jude’s doxology is decidedly his own.
2. Very little of it appears in other doxologies.
3. It voices his own adoration, and all his readers are to understand and second with a hearty “Amen.”
4. “To Him who is able” refers to God the Father who possesses with His perfect essence and plan all the assets needed to make and hold the maturity adjustment to the end of Ph2.
5. There is an objective and goal beyond the salvation adjustment and that is the maturity adjustment.
6. Many run the race but few will win the race (1Cor.9:24).

7. God is totally committed to doing His part so that those who are positive and persevere can attain to the ultimate prize.
8. Those who follow the rules will be in the winners circle (2Tim.2:5).
9. The race is set before us every time we meet and hear BD taught (Heb.12:1).
10. Along the way we will stumble but God has provided grace and mercy to cover all our sins (Jam.3:2; cp. Ps.37:24).
11. We have in Scripture many examples of believers who have failed but who recovered and finished the race with honor (i.e., in accordance with the rules).
12. The hapax “stumbling” (adj.acc.m.p., ἄπταιστος) means literally, ‘non-stumbling.’
13. It must refer to fatal stumbling, the kind that ends someone’s life (a fatal fall).
14. Otherwise this statement contradicts the observation of Jam.3:2.
15. There is no insufficiency in God; only by willfully refusing to move on in the face of temptation or difficulty from His grace and truth does a believer fall fatally.
16. The ultimate stumbling is to enter reversionism/carnality and not recover before this life is over.
17. The words “and to make you stand” (aor.act.infin., *histemi*, place) is the 2nd thing God the Father will do for those who stay the course.
18. This is fulfilled when we are glorified at the Rapture.
19. The words “in the presence of” is a preposition that is followed by the genitive “glory.”
20. “His glory” refers to God’s glory that will be on display at the Bema Seat of Christ (Jn.17:24).
21. Glory is regularly associated with the Parousia of Christ (both phases; Rom.8:21; Eph.5:27).
22. The adjective “blameless” (ἀμώμος) occurs 8x: Eph.1:4; 5:27; Phil.2:15; Col.1:22; Heb.9:14; 1Pet.1:19; Jude.1:24; Rev.14:5.
23. When used of sacrificial animals it refers to the absence of defects.
24. It is used of the moral perfection of the humanity of Christ in Heb.9:14 and 1Pet.1:19.
25. It is used of the ultimate sanctification of the Church in Eph.5:27.
26. It is used of experiential sanctification in Eph.1:4; Col.1:22; Jude.1:24 and Rev.14:5 (144,000).
27. Here the word is followed by the prepositional phrase “with great joy.”
28. This particular noun (ἀγαλλίασις) for “joy” denotes happiness associated with physical expression, such as jumping, clapping, laughing, etc.
29. This joy is reserved for those who avoid a fatal fall (in Ph2) and are constituted “blameless” at the Bema.
30. Joy is associated with the Bema in 1Pet.1:8 as shame is in 1Jn.2:28.

In Praise of God the Father (v.25)

VERSE 25 to the only God our Savior (μόνω θεῷ σωτήρι ἡμῶν [*adj.dat.m.s., monos, only + dat.m.s., theos, God + dat.m.s., soter, savior + pro.gen.m.p., ego*], **through Jesus Christ our Lord** [διὰ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν [*prep.w/gen.m.s. Iesous + gen.m.s., Christos + pro.gen.m.s., ego*], **be glory, majesty, dominion and authority** [δόξα μεγαλωσύνη κράτος καὶ ἐξουσία [*n.f.s., doxa, glory + gen.f.s., megalosune, majesty, prominence, importance + gen.nt.s., kratos, power, control + conj., kai + gen.f.s., exousia, authority*], **before all time**

[πρὸ παντὸς τοῦ αἰῶνος [prep.w/adj.n.m.s. pas, all + def.art.w/gen.m.s., aion, era, age, time] **and now and forever. Amen** [καὶ νῦν καὶ εἰς πάντας τοὺς αἰῶνας, ἀμήν [conj. kai, 'both' + adv. nun, now + conj., kai, 'and' + prep.w/adj.acc.m.p., pas, + def.art.w/acc.m.p., aion, age; idiomatically 'forever' + part., amen)].

ANALYSIS: VERSE 25

1. In verse 4 Jude has “only” in reference to Christ.
2. In the real and absolute sense there can be no other Savior (cp. Acts.4:12).
3. The designation “Savior” is here applied to God the Father.
4. The designation is applied to God the Father in: 1Tim.1:1; 2:3; 4:10; Titus.1:3 cp. v.4; 2:10.
5. Normally this title is applied to Jesus Christ.
6. The words “through Jesus Christ our Lord” is purposely placed next to “God our Savior” in order to stress the fact that Christ is the conduit through which salvation is supplied.
7. To say that “glory” etc. was only given to God through Jesus Christ would be erroneous (the other interpretation of the phrase).
8. Compare Rom.16:27 for a parallel “to the only wise God, through Jesus Christ, be the glory forever. Amen.”
9. This phrase is wrongly omitted in the KJV (AV).
10. Salvation (Ph1) is an effort of all members of the Godhead.
11. Christ is immediate source of our so great salvation.
12. The words “be glory, majesty, dominion and authority” is a statement of fact and not a prayer.
13. Jude has four ascriptions of greatness: “glory” is the sum of all the divine attributes; “majesty” as King; “might” as power in action; “authority” as the right to rule.
14. Again, this constitutes a grand exclamatory acknowledgment and confession that all believers should join in.
15. Curiously the AV (KJV) omits the phrase “before all time.”
16. Jude alone features this phrase.
17. This phrase refers to eternity past.
18. The final phrase “and forever” refers to eternity future.
19. Between them is “and now,” which is time rolling on.
20. God who cannot change for the better or for the worse is throughout all eternity and all time these four things.
21. Hence, the certainty of the final “Amen.”

END: JUDE

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