

# Jude 4-6

Jude 4 – “For certain people have crept in unnoticed who long ago were designated for this condemnation, ungodly people, who pervert the grace of our God into sensuality and deny our only Master and Lord, Jesus Christ.

3921 [e] pareisedysan 4 παρεισέδυσαν* Came in stealthily V-AIA-3P	1063 [e] gar γάρ Conj	5100 [e] tines τινες IPro-NMP	444 [e] anthrōpoi ἄνθρωποι , οἱ men N-NMP	3588 [e] hoi οἱ Art-NMP	3819 [e] palai πάλαι Adv	4270 [e] progegrammenoi προγεγραμμένοι V-RPM/P-NMP	1519 [e] eis εἰς Prep	3778 [e] touto τοῦτο DPro-ANS	3588 [e] to τὸ Art-ANS	2917 [e] krima κρίμα , N-ANS
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765 [e] asebeis ἀσεβεῖς , ungodly [ones] Adj-NMP	3588 [e] tēn τὴν Art-AFS	3588 [e] tou τοῦ Art-GMS	2316 [e] Theou Θεοῦ N-GMS	1473 [e] hēmōn ἡμῶν PPro-G1P	5485 [e] charita χάριτα N-AFS	3346 [e] metatithentes μετατιθέντες V-PPA-NMP	1519 [e] eis εἰς Prep	766 [e] aselgeian ἀσελγειαν , N-AFS	2532 [e] kai καὶ Conj	3588 [e] ton τὸν Art-AMS	3441 [e] monon μόνον Adj-AMS
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1203 [e] Despotēn Δεσπότην N-AMS	2532 [e] kai καὶ Conj	2962 [e] Kyriōn Κύριον N-AMS	1473 [e] hēmōn ἡμῶν PPro-G1P	2424 [e] Iēsoun Ἰησοῦν N-AMS	5547 [e] Christon Χριστὸν N-AMS	720 [e] arnoumenoi ἀρνούμενοι . V-PPMP-NMP
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- This is the issue that Jude is addressing in the letter.
  - False teachers are attacking and confusing the message of the great “common salvation”
  - Instead of talking about salvation Jude needs to defend the message of that salvation
- Verse 3 Jude addressed the “saints” who have been delivered the truth of the faith.
- Verse 4 Jude introduces the adversary the saints will be contending with – “certain people”  
These “certain people” are described in verse 4 as:
  - Crept in
  - Unnoticed
  - Condemnation designated long ago
  - Ungodly people
  - Pervert the grace of our God into sensuality
  - Deny our only Master and Lord, Jesus Christ
- “crept in unnoticed” or “secretly slipped in” is *pareisedysan* meaning “crept in unawares”
  - Pareisduo – means “to settle in alongside” and is used to say “enter secretly”, and “come in by stealth”. It comes from two words:
    - Para* – “from close beside”
    - Eisdyo* = “enter”
  - This word is used to refer to individuals who enter into the group appearing to be true Christians, but in their hearts (worldview, intentions, belief system, priorities, etc.) the reality is they oppose the faith.
  - Paul uses *pareisaktos* to identify the Judaizers who had moved into the Galatian churches:

- i. “Yet because of false brothers secretly brought in(*pareisaktous*) —who slipped in (*pareiselthon*) to spy out our freedom that we have in Christ Jesus, so that they might bring us into slavery—to them we did not yield in submission even for a moment, so that the truth of the gospel might be preserved for you.”
  - Galatians 2:4-5
    1. *Pareisaktos* – “brought in secretly”
    2. *Pareiserchomai* – “to come in beside” used to say “entered secretly” and “come in from the side”. The idea here is they come into the group in a way that seems to fit naturally and is an organic connection that seems innocent
      - a. From two words:
        - i. *Para* = “from close beside”
        - ii. *Eiserxomai* = “enter into”
      - b. This word is also used in Romans 5:20 where the law came in beside sin:
 

*“Now the law came in (pareiselthen) to increase the trespass, but where sin increased, grace abounded all the more.”* – Romans 5:20
5. *Progegrammenoi* from *prographo* (*pro* = “before”; *grapho* = “to write”) means “to write before”
  - a. Could mean God wrote of their eternal destiny before time began
  - b. Could mean someone wrote about these men, their actions and their fate predicting people like this would appear among the believers.
    - i. Old Testament:
      1. Isaiah 8:19-22 –
      2. Jeremiah 5:13-14
    - ii. New Testament:
      1. Matthew 7:15, 21-22
      2. Mark 13:5 – “*And Jesus began to say to them, “See that no one leads you astray.”*”
      3. John 10
      4. Acts 20:29-30 – “*I know that after my departure fierce wolves will come in among you, not sparing the flock; and from among your own selves will arise men speaking twisted things, to draw away the disciples after them.*”
      5. 2 Thessalonians 2:6-10 – appearing of the man of lawlessness
6. The sin of these creepers is identified in three ways:
  - a. *Asebeis* translated as “ungodly ones” meaning “impious”, “ungodly”, “irreverent” used to refer to dishonorable practicing sinners
  - b. “Changing the Grace of God into sensuality”
    - i. “Changing” – *metatithentes* – “to transfer”, “change” used to say “I transfer”, “I go over to another party”, “I desert”, “I change”.
      1. From two words:
        - a. *Meta* – meaning “with”, “among”, “after”
        - b. *Tithemi* – meaning “to place”, “lay”, “set”, “establish”
      2. Used in:
        - a. Acts 7:16 – concerning the bones of Jacob (his sons, including Joseph) being brought out of Egypt at his death and taken to Shechem:

*“they were carried back to Shechem and laid in the tomb that Abraham had bought for a sum of silver from the sons of Hamor in Shechem.”*

- b. Galatians 1:6 – the Galatians turning to a different Gospel:  
*“I am astonished that you are so quickly deserting him who called you in the grace of Christ and are turning to a different gospel.”*
- c. Hebrews 7:12 (2x) – the change from Aaron’s priesthood to the priesthood of Jesus:  
*“For when there is a change in the priesthood, there is necessarily a change in the law as well.”*
- d. Hebrews 11:5 (2x) – Enoch was taken by God:  
*“By faith Enoch was taken (or, “was translated”) up so that he should not see death, and he was not found, because God had taken him. Now before he was taken he was commended as having pleased God.”*

- ii. The deliverance from sin, death, destruction and damnation (GRACE) was understood to mean they were free to “enjoy”, “partake”, “exist” in the temporal fleshly pleasures and self-centered gratifications of lust, wickedness and self-will (SENSUALITY)
- iii. It is possible (if not probable) these false teachers truly did not understand to vast gap between damnation and salvation.

- 1. They did not have the Holy Spirit’s enlightening to reveal to them the contrast between:
  - a. God’s pure, holy nature and reality known as LIFE
  - b. the chaos, darkness and destruction of sin known as DEATH
- 2. They were mere fleshly souls who could only identify “good”, “joy”, “purpose” with fleshly, worldly understanding.
- 3. They have never understood God’s natural or special revelation. (General revelation being seen through nature and creation; Special revelation being revealed through the text of Scripture.)
- 4. They have never been saved because they have never understood sin, God, salvation.
- 5. This verse may best describe their natural, instinctive beastly nature they cannot escape from:

***“These people blaspheme all that they do not understand, and they are destroyed by all that they, like unreasoning animals, understand instinctively.” - Jude 10***

...and...

***“These are grumblers, malcontents, following their own sinful desires; they are loud-mouthed boasters, showing favoritism to gain advantage.” - Jude 16***

c. “Denying”

- i. “Only” – *monon* – *monos* means “alone” and is used to say “only”, “solitary”.
- ii. “Master” – *despoten* – *despotes* means “lord”, “master” and refers to a person in authority exercising complete jurisdiction (LEGAL)

- iii. “Lord” – *kurion* – *kurios* means “lord”, “master” and refers to a person who has absolute ownership rights (OWNER)
- iv. “Jesus” – *iesoun* – *iesous* means “Jesus” which is the Greek form of Joshua.
- v. “Christ” – *Christon* – *christos* means “the Anointed One”, “Messiah”

### Combination of *monos*, *despotes*, *kurios*, *iesous*, *christos*

(only master lord Jesus christ) means:

The physical man Jesus is the only true master of legal jurisdiction who has absolute ownership of everything because he is the Anointed One of God who was sent to redeem from death (destruction, sin, damnation) all he had previously created by sacrificing himself in order to shed his blood.

#### d. “the only”

- i. This most likely refers to “the only” being Jesus Christ since “the” – ton – connects “the” to “the master” and “the Lord” as in 2 Peter 2:1 – *“false prophets also arose among the people, just as there will be false teachers among you, who will secretly bring in destructive heresies, even denying the Master who bought them, bringing upon themselves swift destruction.”*
- ii. But, it is possible to consider that *despotes* “Master” refers to God the Father and *kurion* “Lord” refers to God the Son since *monon* “only” is used. Technically, Jesus cannot be “the only” since there is also God the Father. This is seen in”
- e. The error was moral, not merely doctrinal.

Jude 5 – “Now I want to remind you, although you once fully knew it, that Jesus, who saved a people out of the land of Egypt, afterward destroyed those who did not believe.”

5279 [e] Hypomnēsai 5 Ὑπομνησαί To remind V-ANA	1161 [e] de δὲ now Conj	4771 [e] hymas ὑμᾶς you PPro-A2P	1014 [e] boulomai βούλομαι I want V-PIM/P-1S	1492 [e] eidotas εἰδóτας having known V-RPA-AMP	4771 [e] hymas ὑμᾶς you PPro-A2P	530 [e] hapax ἅπαξ at one time Adv	3956 [e] panta πάντα all this Adj-ANP	3754 [e] hoti ὅτι that Conj	3588 [e] ho [ὁ] - Art-NMS	2424 [e] Iêsous Ἰησοῦς Jesus N-NMS	2992 [e] laon λαόν a people N-AMS
<div style="display: flex; justify-content: space-between;"> <div> <p>1537 [e] 1093 [e] 125 [e] ek gês Aigypthou ἐκ γῆς Αἰγύπτου out of [the] land of Egypt Prep N-GFS N-GFS</p> </div> <div style="border: 1px solid black; border-radius: 50%; padding: 10px; text-align: center;"> <p>PHYSICAL</p> <p>4982 [e] sōsas σώσας having saved V-APA-NMS</p> </div> <div> <p>3588 [e] 1208 [e] 3588 [e] 3361 [e] 4100 [e] to deutron tous mē pisteusantas τὸ δεύτερον τοὺς μὴ πιστεύσαντας - afterward those not having believed Art-ANS Adj-ANS Art-AMP Adv V-APA-AMP</p> </div> <div style="border: 1px solid black; border-radius: 50%; padding: 10px; text-align: center;"> <p>SPIRITUAL</p> <p>622 [e] apōlesen ἀπώλεσεν He destroyed V-AIA-3S</p> </div> </div>											

1. The judgments written about long ago would include these three examples of divine judgment.
  - a. Jude opens with judgment in verses 5-7
  - b. Jude closes with judgment in 14-16 quoting Enoch
2. The three historical judgments:
  - a. Israel leaving Egypt, but rejecting the promise land
  - b. The angels leaving their domain and entering one that is not theirs
  - c. Sodom and Gomorrah left natural desires for unnatural ones

3. All three leave their proper, assigned sphere established by God's boundaries.
4. They are not listed in historical order:
  - a. Historical order would be: Angels, Sodom, Israel
  - b. Given order here is: Israel (1400 BC), Angels (4000 BC), Sodom (2000 BC)

Jude 6 – **“And the angels who did not stay within their own position of authority, but left their proper dwelling, he has kept in eternal chains under gloomy darkness until the judgment of the great day—”**

32 [e]	5037 [e]	3588 [e]	3361 [e]	5083 [e]	3588 [e]	1438 [e]	746 [e]	235 [e]	620 [e]	3588 [e]	2398 [e]
angelous	te	tous	mē	tērēsantas	tēn	heautōn	archēn	alla	apolipontas	to	idion
6 ἄγγέλους	τε	τοὺς	μὴ	τηρήσαντας	τὴν	ἑαυτῶν	ἀρχὴν	, ἀλλὰ	ἀπολιπόντας	τὸ	ἴδιον
[The] angels	both	-	not	having kept	[own]	their	domain	but	having left	the	own
N-AMP	Conj	Art-AMP	Adv	V-APA-AMP	Art-AFS	RefPro-GM3P	N-AFS	Conj	V-APA-AMP	Art-ANS	Adj-ANS

  

3613 [e]	1519 [e]	2920 [e]	3173 [e]	2250 [e]	1199 [e]	126 [e]	5259 [e]	2217 [e]	5083 [e]
oikēterion	eis	krisin	megalēs	hēmeras	desmois	aidiois	hypo	zophon	tetērēken
οἰκητήριον	, εἰς	κρίσιν	μεγάλης	ἡμέρας	, δεσμοῖς	αἰδίοις	ὑπὸ	ζόφον	τετήρηκεν
dwelling	unto	[the] judgment	of [the] great	day	in chains	eternal	under	darkness	He keeps
N-ANS	Prep	N-AFS	Adj-GFS	N-GFS	N-DMP	Adj-DMP	Prep	N-AMS	V-RIA-3S

1. Jewish writing and traditions concerning the judgment of the angels (and, giants, Nephilim):
  - a. Sirach 16:7-10 – “He did not forgive those ancient giants who rebelled against him, confident of their own strength. He detested the arrogance of the people among whom Lot lived, and he did not spare them. He showed no mercy on that nation which he doomed to destruction for its sins, nor on those 600,000 people on the march through the wilderness who gathered together in stubborn rebellion.”  
<https://www.biblegateway.com/passage/?search=Sirach%2016&version=GNT>
  - b. 3 Maccabees 2:4-7 – “You destroyed those who in the past committed injustice, among whom were even giants who trusted in their strength and boldness, whom you destroyed by bringing on them a boundless flood. You consumed with fire and sulfur the people of Sodom who acted arrogantly, who were notorious for their vices, and you made them an example to those who should come afterward. By inflicting many and varied punishments on the audacious pharaoh who had enslaved your holy people Israel, you made known your sovereignty; thus you made known your great strength. And when he pursued them with chariots and a mass of troops, you overwhelmed him in the depths of the sea but carried through safely those who had put their confidence in you, the Ruler over the whole creation.”  
<https://www.biblegateway.com/passage/?search=3%20Maccabees%202&version=NRSVUE>
  - c. Jubilees 20:5 – “And he told them of the judgment of the giants, and the judgment of the Sodomites, how they had been judged on account of their wickedness, and had died on account of their fornication, and uncleanness, and mutual corruption through fornication.”  
<http://www.pseudepigrapha.com/jubilees/20.htm>
  - d. CD 2:17-3:12 –
  - e. Mishnah Sanhedrin 10:3 – No future in the world to come for the flood generation, Sodom and the wilderness generation
  - f. Luke 17:26-29 – “Just as it was in the days of Noah, so will it be in the days of the Son of Man. They were eating and drinking and marrying and being given in marriage, until

the day when Noah entered the ark, and the flood came and destroyed them all. Likewise, just as it was in the days of Lot—they were eating and drinking, buying and selling, planting and building, but on the day when Lot went out from Sodom, fire and sulfur rained from heaven and destroyed them all— so will it be on the day when the Son of Man is revealed

- g. Damascus Document of the Dead Sea Scrolls describes the Watchers and the wilderness generation as being stubborn and failing to keep God's commands
- h. 2 Peter 2:4-10
- 2. "I want to remind you"
  - a. The formula used to introduce a subject
  - b. Used in Romans 1:13; 11:25; 1 Cor. 8:1; 10:1; 12:1; 2 Cor. 1:8; Gal. 1:11; Phil. 1:12; 1 Thes. 4:13
- 3. "known at one time" contrasts the "once for all entrusted with the faith"
  - a. Those who knew the truth needed constant reminders of the faith to continue in the path
  - b. Those who never knew were always going to veer off the path
  - c. Reminders kept the believers from following the unbelievers in their midst
- 4. "Jesus" was there and is acknowledge
  - a. 1 Corinthians 10:4, 9 Paul says the same that Jesus was with the wilderness generation.
  - b. 1 Enoch 69:26-29 says the Son of Man was sitting in judgment over the bound angels
  - c. John says that Isaiah saw the glory of Jesus:
    - i. John 12:39-43 – "Therefore they could not believe. For again Isaiah said, "He has blinded their eyes and hardened their heart, lest they see with their eyes, and understand with their heart, and turn, and I would heal them." Isaiah said these things because he saw his glory and spoke of him. Nevertheless, many even of the authorities believed in him, but for fear of the Pharisees they did not confess it, so that they would not be put out of the synagogue; for they loved the glory that comes from man more than the glory that comes from God."
    - ii. Isaiah 6:1-3 – "In the year that King Uzziah died I saw the Lord sitting upon a throne, high and lifted up; and the train[a] of his robe filled the temple. 2 Above him stood the seraphim. Each had six wings: with two he covered his face, and with two he covered his feet, and with two he flew. 3 And one called to another and said: "Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory!"
  - d. Philippians 2:9-11 and Isaiah 45:23 –
    - i. Philippians – "Therefore God has highly exalted him and bestowed on him the name that is above every name, so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father."
    - ii. Isaiah – "By myself I have sworn; from my mouth has gone out in righteousness a word that shall not return: 'To me every knee shall bow, every tongue shall swear allegiance.'"



Jude 7 – “just as Sodom and Gomorrah and the surrounding cities, which likewise indulged in sexual immorality and pursued unnatural desire, serve as an example by undergoing a punishment of eternal fire.”

5613 [e]	4670 [e]	2532 [e]	1116 [e]	2532 [e]	3588 [e]	4012 [e]	846 [e]	4172 [e]	3588 [e]	3664 [e]	5158 [e]
hōs	Sodoma	kai	Gomorra	kai	hai	peri	autas	poleis	ton	homoion	tropon
7 ὥς	Σόδομα	καὶ	Γόμορρα	καὶ	αἱ	περὶ	αὐτὰς	πόλεις	, τὸν	ὅμοιον	τρόπον
just as	Sodom	and	Gomorrah	and	the	around	them	cities	-	in like	manner
Adv	N-NNP	Conj	N-NFS	Conj	Art-NFP	Prep	PPro-AF3P	N-NFP	Art-AMS	Adj-AMS	N-AMS

3778 [e]	1608 [e]		2532 [e]	565 [e]	3694 [e]	4561 [e]	2087 [e]	4295 [e]	1164 [e]
toutois	ekporneusasai		kai	apelthousai	opisō	sarkos	heteras	prokeintai	deigma
τούτοις	ἐκπορνεύσασαι		καὶ	ἀπελθοῦσαι	ὀπίσω	σαρκὸς	ἐτέρας	, πρόκεινται	δείγμα
with them	having indulged in sexual immorality		and	having gone	after	flesh	strange	are set forth as	an example
DPro-DMP	V-APA-NFP		Conj	V-APA-NFP	Prep	N-GFS	Adj-GFS	V-PIM/P-3P	N-ANS

4442 [e]	166 [e]	1349 [e]	5254 [e]
pyros	aiōniou	dikēn	hypechousai
πυρὸς	αἰωνίου	δίκην	ὑπέχουσαι .
of fire	eternal	[the] penalty	undergoing
N-GNS	Adj-GNS	N-AFS	V-PPA-NFP