

## APPENDIX I

### Commentary

The writer of this letter identifies himself as "Judas, the brother of Jacobus" ("Jude, the brother of James" if the names are grecized). From Matthew 10:3, 13:55; Mark 3:18; Luke 6:16; and Acts 1:13 a strong case can be made for concluding that he was also Jesus' brother and was one of the twelve disciples known as Thaddaeus and also called Lebbaeus. Tradition has it that his ministry was to Abgarus, king of Edessa, to Syria, to Arabia, and to Mesopotamia.

The letter was probably written sometime between 66 and 70 a.d. and, because of its similarity to Peter's second letter, may very well have been addressed to the churches in asia minor. (However, some scholars believe that it was addressed to Jewish Christians in Palestine).

The main purpose of the letter was to issue a very strong warning against false teachers and leaders who claimed to be Christians.

### Jude 1

1. Ioudas: this word is a transliteration of the Hebrew Y<sup>e</sup>huwdah which literally means "celebrated" and is the name Jehudah or Judah. In english it is directly read as "Judas" although most scholars grecize it to "Jude" (probably to avoid confusion with Judas Iscariot, the betrayer).
2. Iesou: is an inflection of Iesous: this word is a transliteration of the Hebrew Y<sup>e</sup>howshua which literally means "Jehovah-saved" and is a common name among the Jews, and is the name Joshua. In english, it is directly read as "Jesus".
3. Christou: is an inflection of Christos: literally "The Anointed One". It is taken from the root chrio which means to smear or rub with oil, i.e. (by implication) to consecrate to an office or religious service. It translates Messiah in the Septuagint Old Testament.
4. doulos: a slave (involuntary or voluntary), subjection, subservience, unconditional obligation to serve, owned. This was originally the lowest form of servitude but this word also came to mean giving one's self up to the will of another.
5. adelphos: brother (or near kinsman), from "a" as a connective particle and "delphus" (the womb).
6. de: a continuative, copulative, or adversative particle, most often translating as "and", "in the next place", "but", or similar.
7. Iakobou: is an inflection of Iakobus: is the grecized form of Iakob: this word is a transliteration of the Hebrew Ya'aqob which literally means "heel catcher" and is the name Jacob. In english, it is directly read as "Jacobus" although most scholars grecize it to "James".
8. tois: this is the plural, masculine or neuter, dative locative of indirect object inflection of the definite article "o" (the). In the masculine sense, it translates as "them" while, in the neuter sense, it translates as "those".
9. en: the preposition "in". Can refer to place and/or time. Sometimes used as the instrumental "with".
10. theo: is an inflection of theos: literally "a diety". figuratively "a magistrate". The particular inflection used here is taken exclusively as "God".

11. patri: is an inflection of pater: "Father", a root signifying nourisher, protector, upholder, preacher, teacher. Sometimes also translated as "parent".
  12. egapemenois: is an inflection of agape: "Love", deep and consistent love and interest towards an object regardless of the object's perceived worth. Egapemenois is the word found at this location in the majority of the manuscripts. However, a not insignificant minority have the alternate word, egiasmenois: is an inflection of hagasmos: to make holy. i.e. to ceremonially purify or consecrate or mentally to venerate. sanctification, sacred, pure, blameless, separated to God.
  13. kai: "and". This particle also often signifies "also", "yet", or particles of similar nature.
  14. Iesou: see #2 above.
  15. Christo: is an inflection of Christos: see #3 above.
  16. teteremenois: is an inflection of tereo: to guard (from loss or injury, properly by keeping an eye on), keep watch over, keep, preserve, hold, reserve, pay attention to. The aorist tense indicates continuance of preservation.
  17. kletois: is an inflection of kletos: invited, appointed, or specially a saint. called, saints by calling.
- Extended Literal Translation: (1) Judas, the brother and a willing and voluntary slave of Jesus Christ the Anointed One, the Messiah, and also the brother of Jacobus, to those who are in God, who are loved and made holy by him and who were invited and appointed by Jesus Christ who guards them and watches over them;

#### Jude 2

1. eleos: compassion (human or divine, especially active). Outward manifestation of pity: assumes need on the part of the recipient. mercy, clemency.
  2. unin (harsh breathing): is an inflection of su: to (with or by) you.
  3. kai: see #13 under Jude 1.
  4. eirene: peace. By implication: prosperity, quietness, rest, harmony, contentment, order, welfare.
  5. kai: see #13 under Jude 1.
  6. agape: see #12 under Jude 1.
  7. plethuntheie: is an inflection of plethuno: to increase, abound, multiply, fill completely, grow.
- Extended Literal Translation: (2) May the mercy and compassion, peace and contentment, and deep, consistent love which is given to you increase abundantly and fill you completely.

#### Jude 3

1. Agapetoi: an inflection of agapetos: beloved. well beloved, dearly beloved, dear.
2. pasan: an inflection of pas: all, any, every, the whole.
3. spouden: an inflection of spoude: literally speed. By implication: despatch, eagerness, earnestness, zeal, carefulness, attentively, devotedly, make every effort.
4. poioumenos: an inflection of poieo: to make or do. produce, create, cause, manufacture, accomplish, prepare, perform, proceed.

5. graphein: an inflection of grapho: literally to write. Figuratively to describe. record.
6. umin: see #2 under Jude 2.
7. peri: properly "through". (all over), i.e. around. Figuratively: with respect to. about, concerning, pertaining to, touching, in relation to, with reference to.
8. tes: an inflection of "o": translates as "the". See also #8 under Jude 1.
9. koinos: an inflection of koinos: common (literally: shared by all or several). figuratively: ordinary, unclean. Communal, collective.
10. emon (harsh breathing): an inflection of ego indicating the first person plural personal pronoun: we or us (of or from).
11. soterias: an inflection of soteria: rescue or safety. (deliver, health, salvation, preservation).
12. anagken: an inflection of anagke: literally "constraint". Figuratively (by implication): distress, necessity, needful, compulsion, torture.
13. eschon: an inflection of echo: to hold. possess, have, cling to, grasp, contain, wear, keep, preserve, sieze, consider, look upon, must.
14. grapsai: an inflection of grapho: see #5 above.
15. umin: see #2 under Jude 2.
16. parakalon: an inflection of parakaleo: to call near, i.e. invite. invoke, beseech, exhort, entreat, pray, admonish, urge, summon, encourage, request, implore.
17. epagonizesthai: an inflection of epagonizomai: struggle for. contend, fight, as a combatant.
18. te: an inflection of "o": see #8 above.
19. paradotheise: an inflection of paradidomi: to surrender, i.e. yield up. entrust, transmit, deliver, give over, hand over, commit.
20. apax: one time, once, once for all.
21. tois: see #8 of Jude 1.
22. agiois: an inflection of agios: sacred (physically pure, morally blameless or religious, ceremonially consecrated) dedicated to God, holy, perfect, saints.
23. pistei: an inflection of pistis: persuasion, i.e. credence. moral conviction. reliance, constancy, truth, assurance, believe, trust, fidelity, confidence, faith.

Extended Literal Translation: (3) Dearly Beloved: I was devoting all of my effort to quickly prepare a letter to you concerning the salvation that we all share, when I was siezed by a compulsion to write to you to urge and encourage you to struggle and fight for the faith which once and for all has been entrusted and committed to we who are consecrated and dedicated to God.

#### Jude 4

1. pareisedusan: an inflection of pareisduno: to settle in alongside, i.e. lodge stealthily. To enter in by the side, insinuate, sneak in.
2. gar: a primary particle properly assigning a reason; a conjunction used to express cause, inference, continuation, or to explain. For, because, seeing, indeed, no doubt, etc.
3. tines: plural inflection of tis: interrogative pronoun in direct, indirect, and rhetorical questions. Translates directly as "some" or "any". A kind of, certain, divers, what sort of, several.

4. anthropoi: plural inflection of anthropos: Man faced, human being, man as a class. Male or female, without reference to sex or nationality, in distinction from God and animals.
  5. oi: an inflection of "o" - translates as "those".
  6. palai: "formerly", by relation "sometime since", elliptically as adjective "ancient". A great while ago, long ago, of old, in time past, originally, already.
  7. progegrammenoi: inflection of prographo: "to write previously". Figuratively to announce or to prescribe.
  8. eis: "to" or "into". For, in, toward, to, etc.
  9. touto: neuter singular nominative or accusative inflection of outos: "that" thing. this, a demonstrative pronoun.
  10. to: singular neuter inflection of "o" - translates as "the".
  11. krima: a decision. Avenge, condemned, condemnation, judgement, a verdict, decree.
  12. asebeis: inflection of asebes: irreverent, impious, wicked, godless.
  13. ten: inflection of "o" - translates as "the".
  14. tou: inflection of "o" - translates as "of the".
  15. Theou: an inflection of Theos. See #10 under Jude 1.
  16. emon: See #10 under Jude 3.
  17. charita: inflection of charis: graciousness, favour, benefit, gift, grace, attractiveness, favor, goodwill.
  18. metatithentes: inflection of metatithemi: to transfer, transport, exchange, change sides, pervert, change, alter.
  19. eis: See #8 above.
  20. aselgeian: inflection of aselgeia: licentiousness, filthy, lasciviousness, wantonness, excess, absence of restraint, indecency, shameless conduct, debauchery, sensuality, insolence, especially refers to sexual excesses.
  21. kai: See #13 under Jude 1.
  22. ton: an inflection of "o" - translates as "the".
  23. monon: neuter inflection of monos: remaining, sole, single, alone, only, solitary, alone, isolated. By implication; mere.
  24. despoten: inflection of despotes: an absolute ruler, Lord, Master, one who possesses supreme authority, owner.
  25. kai: See #13 under Jude 1.
  26. kurion: inflection of kurios: supreme in authority, controller, God, Lord, Master, Sir, having power, strong, valid, ruling, authoritative, principal, essential.
  27. emon: See #10 under Jude 3.
  28. Iesoun: inflection of Iesous: See #2 under Jude 1.
  29. Christon: inflection of Christos: See #3 under Jude 1.
  30. arnoumenoi: inflection of arneomai: to contradict, disavow, reject, abnegate, deny, refuse, disdain, repudiate, disown, decline.
- Extended Literal Translation: (4) Because several persons have snuck in and settled in alongside us: ones whose sentences of damnation were recorded long ago; irreverent, impious, and wicked; altering the grace and favor of our God into sexual excesses, shameless conduct, and wanton, insolent indecency; and rejecting and disdaining the only absolute ruler and our owner, authority, and Lord, Jesus Christ.



Καὶν ἐπορεύθησαν, καὶ τῇ πλάνῃ τοῦ Βαλαάμ  
μισθοῦ ἐξεχύθησαν, καὶ τῇ ἀντιλογίᾳ τοῦ  
Κόρη ἀπώλοντο. (12) οὗτοι εἰσιν οἱ ἐν ταῖς  
ἀρχαῖς ὕμνων σπιλάδες συνευωχούμενοι  
ἀφόβως, αὐτοὺς ποймаίνοντες, νεφέλαι  
ἀνυδραὶ ὑπὸ ἀνέμων παραφερόμεναι, δένδρα  
φθινοπώρην ἀκαρπὰ δις ἀποθανόντα ἰσοῦν  
θέντα. (13) κύματα ἄγρια θαλάσσης ἐπαφρ  
ζονται ἐν ἐκυτῶν αἰσχύνας, ἀστέρες πλανήται  
ἐν ἡμέρᾳ τοῦ σκότους εἰς αἰῶνα τετήρηται.  
(14) Περὶ φήτευσεν δὲ καὶ τούτοις ἕβδομος  
ἰσχυρῶς. Ἐνὼχ λέγων, Ἰδοὺ ἦλθεν κύριος  
καὶ ἰσχυρῶς ἐκρινάσιν αὐτοῦ, (15) ποιῆσαι καὶ  
ἐκτελέσει καὶ ἐλέγξει πάντα τὰ ἔργα αὐτῶν.

Ἐπιτομή τῶν ἔργων ἀσεβείας αὐτῶν ἐν φοβ  
ῶν καὶ ἐν τῶν ἔργων αὐτῶν ἐν τῶν ἔργων αὐτῶν

οὗτοι ἀμαρτωλοὶ ἀσεβεῖς. (16) Οὗτοι εἰσιν  
καυνοῦνται, καμψίμοιροι, κατὰ τὰς ἐπιθυμίας  
αὐτῶν ἐπιθυμοῦντες, καὶ τὸ στόμα αὐτῶν λαλεῖ  
ὡς ἐν ἡμέρᾳ ἡμετέρας πρὸς ὅσα ὡφείλουσαν  
(17) ἔσθαι ἡμετέρας πρὸς ἡμᾶς ὡς ἡμετέρας  
ἀδικησάντων ἡμετέρας πρὸς ἡμᾶς ὡς ἡμετέρας  
τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. (18) ὅτι ἔλεγει  
ἡμετέρας, Ἐπὶ ἐσχάτου χρόνου ἔσονται ἐμπαῖκται  
κατὰ τὰς ἐπιθυμίας ἐπιθυμοῦντες πορευόμενοι ἐν  
ἀσεβείᾳ. (19) Οὗτοι οὐκ ἐπιθυμοῦν ἀποδιορίζου  
σθαι καὶ, πνεῦμα καὶ ἐπιθυμίας. (20) ὑμεῖς δὲ ἀγαπᾶτε  
τὸ πνεῦμα, ἐπιθυμοῦντες αὐτοῦ τῇ ἀγάπῃ  
ὑμῶν πιστεῖ, ἐν πνεύματι ἀγάπῃ προσευχόμενοι  
(21) ἑαυτοὺς ἐν ἀγάπῃ θεοῦ τηρήσατε, πρὸς  
ἡμᾶς τὸ ἔλεος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ  
τοῦ κυρίου ἡμῶν. (22) καὶ οὓς μὲν ἐλεᾶτε διακρι  
τικῶς. (23) οὓς δὲ σώζετε ἐκ πυρός ἀρπάζοντες, οὓς  
οὐκ ἐλεᾶτε ἐν φόβῳ, μισοῦντες καὶ τὸν ἀπὸ τῆς σαρκὸς

ἡμῶν ἐν ἀγαλλιάσει, <sup>(25)</sup> μόνῳ θεῷ σωτῆρι  
ἡμῶν διὰ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν  
δόξα μεγαλωσύνη κράτος καὶ ἐξουσία πρὸ  
παντὸς τοῦ αἰῶνος καὶ νῦν καὶ εἰς πάντας  
τοὺς αἰῶνας· ἀμήν.

### APPENDIX III

#### Jude: The Greek Transliteration

(1) Ioudas Iesou Christou doulos, adelphos de Iakobou, tois en theo patri egapemenois kai Iesou Christo teteremenois kletois; (2) eleos umin kai eirene kai agape plethuntheie.

(3) Agapetoi pasan spouden poioumenos graphein umin peri tes koines emon soterias anagken eschon grapsai umin parakalon epagonizesthai te apax paradotheise tois agiois pistei. (4) pareisedusan gar tines anthropoi, oi palai progegrammenoi eis touto to krima, asebeis, ten tou theou emon charita metatithentes eis aselgeian kai ton monon despoten kai kurion emon Iesoun Christon arnoumenoi.

(5) Upomnesai de umas boulomai, eidotas apax panta, oti Iesous laon ek ges Aiguptou sosas to deuteron tous me pisteusantas apolesen, (6) aggelous te tous me teresantas ten eauton archen alla apolipontas to idion oiketerion eis krisin megales emeras desmois aidiois upo zophon teteren; (7) os Sodoma kai Gomorra kai ai peri autas poleis, ton omoion tropon toutois ekporneusasai kai apelthousai opiso sarkos eteras, prokeintai deigma puros aioniou diken upechousai.

(8) Omoios mentoi kai outoi enupniazomenoi sarka men miainousin, kurioteta de athetousin, doxas de blasphemousin. (9) o de Michael o archaggelos, ote to diablo diakrinomenos dielegeto peri tou Mouseos somatos, ouk etolmesen krisin epenegkein blasphemias, alla eipen, Epitimesai soi kurios. (10) outoi de osa men ouk oidasin blasphemousin, osa de phusikos os ta aloga zoa epistantai, en toutois phtheirontai. (11) ouai autois, oti te odo tou Kain eporeuthesan, kai te plane tou Balaam misthou exechuthesan, kai te antilogia tou Kore apolonto. (12) outoi eisin oi en tais agapais umon spilades suneuochoumenoi aphobos, eautous poimainontes, nephelai anudroi upo anemon parapheromenai, dendra phtthinoporina akarpa dis apothanonta ekrizothenta, (13) kumata agria thalasses epaphrizonta tas eauton aischunas, asteres planetai ois o zophos tou skotous eis aiona teteretai.

(14) Propheteusen de kai toutois ebdomos apo Adam Enoch legon, Idou elthen kurios en agiais muriasin autou, (15) poiesai krisin kata panton kai elegxai pantas tous asebeis peri panton ton ergon asebeias auton on esebesan kai peri panton ton skleron on elalesan kat autou amartoloi asebeis. (16) Outoi eisin goggustai, mempsimoipoi, kata tas epithumias auton poreuomenoi, kai to stoma auton lalei uperogka, thaumazontes prosopa opheleias charin.

(17) Umeis de, agapetoi, mnesthete ton rematon ton proeiremenon upo ton apostolon tou kuriou emon Iesou Christou; (18) oti elegon umin, Ep eschatou chronou esontai empaiktai kata tas eauton epithumias poreuomenoi ton asebeion. (19) Outoi eisin oi apodiorizontes, psuchikoi, pneuma me echontes. (20) umeis de, agapetoi, epoikodomountes eautous te agiotate umon pistei, en pneumatii agio proseuchomenoi, (21) eautous en agape theou teresate, prosdechomenoi to eleos tou kuriou emon Iesou Christou eis zoen aionion. (22) kai ous men eleate diakrinomenous, (23) ous de sozete ek puros arpazontes, ous de eleate en phobo, misountes kai ton apo tes sarkos espilomenon chitona.

(24) To de dunameno phulaxai umas aptaistous kai stesai katenopion tes doxes autou amomous en agalliasei, (25) mono theo soteri emon dia Iesou Christou tou kuriou emon doxa megalosune kratos kai exousia pro pantos tou aionos kai nun eis pantas tous aionas; amen.

APPENDIX IV

Jude: The King James Version

(1) JUDE, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called;

(2) Mercy unto you, and peace, and love, be multiplied.

(3) Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.

(4) For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.

(5) I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not.

(6) And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgement of the great day.

(7) Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

(8) Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.

(9) Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.

(10) But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves.

(11) Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core.

(12) These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots;

(13) Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever.

(14) And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints,

(15) To execute judgement upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.

(16) These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage.

(17) But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ;

(18) How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts.

(19) These be they who separate themselves, sensual, having not the Spirit.

(20) But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost,

(21) Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

(22) And of some have compassion, making a difference:

(23) And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh.

(24) Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy,

(25) To the only wise God our Savior, be glory and majesty, dominion and power, both now and ever. Amen.

APPENDIX V

Jude: The Revised Standard Version

(1) Jude, a servant of Jesus Christ and brother of James,  
To those who are called, beloved in God the Father and kept for  
Jesus Christ:

(2) May mercy, peace, and love be multiplied to you.

(3) Beloved, being very eager to write to you of our common salvation, I found it necessary to write appealing to you to contend for the faith which was once for all delivered to the saints. (4) For admission has been secretly gained by some who long ago were designated for this condemnation, ungodly persons who pervert the grace of our God into licentiousness and deny our only Master and Lord, Jesus Christ.

(5) Now I desire to remind you, though you were once for all fully informed, that he who saved a people out of the land of Egypt, afterward destroyed those who did not believe. (6) And the angels that did not keep their own position but left their proper dwelling have been kept by him in eternal chains in the nether gloom until the judgement of the great day; (7) just as Sodom and Gomorrah and the surrounding cities, which likewise acted immorally and indulged in unnatural lust, serve as an example by undergoing a punishment of eternal fire.

(8) Yet in like manner these men in their dreamings defile the flesh, reject authority, and revile the glorious ones. (9) But when the archangel Michael, contending with the devil, disputed about the body of Moses, he did not presume to pronounce a reviling judgement upon him, but said, "The Lord rebuke you." (10) But these men revile whatever they do not understand, and by those things that they know by instinct as irrational animals do, they are destroyed. (11) Woe to them! For they walk in the way of Cain, and abandon themselves for the sake of gain to Balaam's error, and perish in Korah's rebellion. (12) These are blemishes on your love feasts, as they boldly carouse together, looking after themselves; waterless clouds, carried along by winds; fruitless trees in late autumn, twice dead, uprooted; (13) wild waves of the sea, casting up the foam of their own shame; wandering stars for whom the nether gloom of darkness has been reserved for ever.

(14) It was of these also that Enoch in the seventh generation from Adam prophesied, saying. "Behold, the Lord came with his holy myriads, (15) to execute judgement on all, and to convict all the ungodly of all their deeds of ungodliness which they have committed in such an ungodly way, and of all the harsh things which ungodly sinners have spoken against him." (16) These are grumblers, malcontents, following their own passions, loud-mouthed boasters, flattering people to gain advantage.

(17) But you must remember, beloved, the predictions of the apostles of our Lord Jesus Christ; (18) they said to you, "In the last time there will be scoffers, following their own ungodly passions." (19) It is these who set up divisions, worldly people, devoid of the Spirit. (20) But you, beloved, build yourselves up on your most holy faith; pray in the Holy Spirit; (21) keep yourselves in the love of God; wait for the mercy of our Lord Jesus Christ unto eternal life. (22) And convince some, who doubt; (23) save some, by snatching them out of the fire; on some have mercy with fear, hating even the garment spotted by the flesh.

(24) Now to him who is able to keep you from falling and to present you without blemish before the presence of his glory with rejoicing, (25) to the only God, our Savior through Jesus Christ our Lord, be glory, Majesty, dominion, and authority, before all time and now and for ever. Amen.

## APPENDIX VI

### Jude: Today's English Version

(1) From Jude, servant of Jesus Christ, and brother of James--  
To those who have been called by God, who live in the love of God  
the Father and the protection of Jesus Christ:

(2) May mercy, peace, and love be yours in full measure.

(3) My dear friends, I was doing my best to write to you about the  
salvation we share in common, when I felt the need of writing at once  
to encourage you to fight on for the faith which once and for all God  
has given to his people. (4) For some godless people have slipped in  
unnoticed among us, persons who distort the message about the grace of  
our God in order to excuse their immoral ways, and who reject Jesus  
Christ, our only Master and Lord. Long ago the Scriptures predicted the  
condemnation they have received.

(5) For even though you know all this, I want to remind you of how  
the Lord once rescued the people of Israel from Egypt, but afterward  
destroyed those who did not believe. (6) Remember the angels who did  
not stay within the limits of their proper authority, but abandoned  
their own dwelling place: they are bound with eternal chains in the  
darkness below, where God is keeping them for that great Day on which  
they will be condemned. (7) Remember Sodom and Gomorrah, and the nearby  
towns, whose people acted as those angels did and indulged in sexual  
immorality and perversion: they suffer the punishment of eternal fire as  
a plain warning to all.

(8) In the same way also, these people have visions which make them  
sin against their own bodies; they despise God's authority and insult  
the glorious beings above. (9) Not even the chief angel Michael did this.  
In his quarrel with the Devil, when they argued about who would have the  
body of Moses, Michael did not dare condemn the Devil with insulting  
words, but said, "The Lord rebuke you!" (10) But these people attack  
with insults anything they do not understand; and those things that they  
know by instinct, like wild animals, are the very things that destroy  
them. (11) How terrible for them! They have followed the way that Cain  
took. For the sake of money they have given themselves over to the error  
that Balaam committed. They have rebelled as Korah rebelled, and like  
him they are destroyed. (12) With their shameless carousing they are  
like dirty spots in your fellowship meals. They take care only of them-  
selves. They are like clouds carried along by the wind, but bringing no  
rain. They are like trees that bear no fruit, even in autumn, trees that  
have been pulled up by the roots and are completely dead. (13) They are  
like wild waves of the sea, with their shameful deeds showing up like  
foam. They are like wandering stars, for whom God has reserved a place  
forever in the deepest darkness.

(14) It was Enoch, the sixth direct descendant from Adam, who long  
ago prophesied this about them: "The Lord will come with many thousands  
of his holy angels (15) to bring judgement on all, to condemn them all  
for the godless deeds they have performed and for all the terrible words  
that godless sinners have spoken against him."

(16) These people are always grumbling and blaming others; they  
**follow** their own evil desires; they brag about themselves and flatter  
others in order to get their own way.

(17) But remember, my friends, what you were told in the past by the apostles of our Lord Jesus Christ. (18) They said to you, "When the last days come, people will appear who will make fun of you, people who follow their own godless desires." (19) These are the people who cause divisions, who are controlled by their natural desires, who do not have the Spirit. (20) But you, my friends, keep on building yourselves up on your most sacred faith. Pray in the power of the Holy Spirit, (21) and keep yourselves in the love of God, as you wait for our Lord Jesus Christ in his mercy to give you eternal life.

(22) Show mercy toward those who have doubts; (23) save others by snatching them out of the fire; and to others show mercy mixed with fear, but hate their very clothes, stained by their sinful lusts.

(24) To him who is able to keep you from falling and to bring you faultless and joyful before his glorious presence--(25) to the only God our Savior, through Jesus Christ our Lord, be glory, majesty, might, and authority, from all ages past, and now, and forever and ever! Amen.

## APPENDIX III I

Jude: The Living Bible Paraphrase

(1) FROM: Jude, a servant of Jesus Christ, and a brother of James.

TO: Christians everywhere--beloved of God and chosen by him. (2) May you be given more and more of God's kindness, peace, and love.

**(J)** Dearly loved friends, I had been planning to write you some thoughts about the salvation God has given us, but now I find I must write of something else instead, urging you to stoutly defend the truth which God gave, once for all, to his people to keep without change through the years. (4) I say this because some godless teachers have wormed their way in among you, saying that after we become Christians we can do just as we like without fear of God's punishment. The fate of such people was written long ago, for they have turned against our only Master and Lord, Jesus Christ.

**(5)** My answer to them is: Remember this fact--which you know already--that the Lord saved a whole nation of people out of the land of Egypt, and then killed every one of them who did not trust and obey him. **(6)** And I remind you of those angels who were once pure and holy, but turned to a life of sin. Now God has them chained up in prisons of darkness, waiting for the judgement day. **(7)** And don't forget the cities of Sodom and Gomorrah and their neighboring towns, all full of lust of every kind including lust of men for other men. Those cities were destroyed by fire and continue to be a warning to us that there is a hell in which sinners are punished.

**(8)** Yet these false teachers carelessly go right on living their evil, immoral lives, degrading their bodies and laughing at those in authority over them, even scoffing at the Glorious Ones. **(9)** Yet Michael, one of the mightiest of the angels, when he was arguing with Satan about Moses' body, did not dare to accuse even Satan, or jeer at him, but simply said, "The Lord rebuke you." **(10)** But these men mock and curse at anything they do not understand, and, like animals, they do whatever they feel like, thereby ruining their souls.

**(11)** Woe upon them! For they follow the example of Cain who killed his brother; and, like Balaam, they will do anything for money; and like Korah, they have disobeyed God and will die under his curse.

**(12)** When these men join you at the love feasts of the church, they are evil smears among you, laughing and carrying on, gorging and stuffing themselves without a thought for others. They are like clouds blowing over dry land without giving rain, promising much, but producing nothing. They are like fruit trees without any fruit at picking time. They are not only dead, but doubly dead, for they have been pulled out, roots and all, to be burned.

**(13)** All they leave behind them is shame and disgrace like the dirty foam left along the beach by the wild waves. They wander around looking as bright as stars, but ahead of them is the everlasting gloom and darkness that God has prepared for them.

(14) Enoch, who lived seven generations after Adam, knew about these things and said this about them: "See, the Lord is coming with millions of his holy ones. (15) He will bring the people of the world before him in judgement, to receive just punishment and to prove the terrible things they have done in rebellion against God, revealing all they have said against him." (16) These men are constant grippers, never satisfied, doing whatever evil they feel like; they are loud-mouthed "show-offs," and when