



## Biblical Insight

### Verse 3

- **Of –**
  - The Greek uses the word περί [peri], from which we get *perimeter*.
  - It is stronger than a simple **of**, and could be translated, “of all that encircles...”
  - It is a detailed word., strengthening Jude’s claim that he **gave all diligence**.
- **the common salvation –**
  - While Jude **gave all diligence** to write about this, the Holy Spirit did not allow.
  - It can only be presumed that his use of the κοινός [koinos] (*common*) means that he wanted to write about salvation by grace through faith, which is common to both Jews and Gentiles.
- **to write -**
  - Since the book of Jude concerns false doctrine, it is worthy to note that James needed **to write**, and he uses the word γράψαι [graphai], which is the *written word* as opposed to *rhema*, the spoken word, or *logos*, the meaning of the word.
  - Christians today have only the written Word to base their doctrine and practice. All other forms of “revelation” must be categorically rejected.
- **earnestly contend –**
  - The Greek word is an intensified form of αγων [agon] from which we get *agony*.
  - Those who believe that, in matters of faith, should “let go and let God” fail to take into account that there are enemies of the faith and attacks on the faith.
  - Even when it causes *agony*, struggle, and division, we should **earnestly contend** for the faith.
- **the faith which was once delivered –**
  - We are not instructed to **earnestly contend for the doctrines of the church**.
  - The faith that has been **once delivered** is the Scripture.
  - The written Scriptures have been **once delivered** and we should fight to understand them and defend the faith that comes from them (“faith cometh by hearing”).
  - If believers will contend for “does the Bible really say that?” then **the faith once delivered** will be understood.
  - Note: Believers have spent a lot of time and energy contending for matters on which the Bible doesn’t take a position (or, at times, takes an opposite position).
- **unto the saints –**
  - The typical understanding of **saints** becomes problematic in this verse. The **common salvation** (i.e.: for Jews and Gentiles, by grace through faith) was delivered to Paul, and then to Peter, John, and the other writers of Scripture, all of whom were Jewish believers.
  - It was not **once delivered** to “all believers,” but has been delivered countless times in that manner.
  - Note: It is my conclusion that **saints** are Jewish believers of the first century.

### Verse 4

- **Certain men -**
  - For whatever reason, Jude does not “name names,” but he makes it known that these are real men among them who need to be called out.
  - There is no need to **contend for the faith** against *imaginary men*. At times, we get into arguments against imaginary men, and when we do so, we are wasting time and energy.

- **crept in unawares** –
  - The words **crept in unawares** are, by necessity, an interpretation of the Greek word παρεισδύω [pareisduo], for which we have no English equivalent.
  - The word has the implication of wearing a costume so as to appear to be something you are not.
- **of old** -
  - The Greek πάλαι [palai] means "long ago" (the English *paleontology* comes from this word).
  - However, it is very necessary to know that the word doesn't have to mean *ages ago*, but can be a former time in the individual's lifetime.
  - For example, see Matt. 11:21, and especially Mark 15:44, in which the word is used in a situation that could not have been more than a few hours old.
- **before...ordained** –
  - The words **before ordained** are the KJV translation of προγράψω [prographo].
    - This is not the typical word for *ordination* (which is "to set one in a certain position").
    - This particular word is used five times in the New Testament, and only here translated **before ordained**.
  - The word is *pro* (beforehand) and *grapho* (written).
    - See Rom. 15:4, Gal. 3:1, and Eph. 3:3.
    - In the normal meaning of words, this simply says, "others have previously written about these men and sentenced them to condemnation."
  - Jude simply says, "I'm not the first guy to write about this." To build a doctrine of double predestination from this verse is unacceptable.
- **condemnation** - This is the Greek word κρίμα, [krima] from which we get the English word *crime*.
- **ungodly** - Literally, "they show no reverence."
- **denying...** - The implication appears to be that these men were never believers in Jesus Christ, but were using the grace of Jesus as a means of **lasciviousness** (wanton abandon, no moral compass).

## Translation Comparison

### Verse 3

- **I gave all diligence** - Several translations (NIV, NLT, ESV) give the idea of *eagerness* rather than *diligence*. This is more interpretation than translation.
- **of the common salvation** - This is translated as "shared salvation" in NIV, GNB, NLT, The Message, and HCSB. While we do share this salvation, such a translation fails to emphasize the uniqueness of that salvation, and the oneness of that salvation between Jew and Gentile.
- **which was once delivered unto the saints** - Saints is translated as "his people" (GNB), "his holy people" (NLT) and "to us" (The Message). Most versions have some form of "once delivered," but The Message simply says, "the faith entrusted to us," which dangerously leaves out the fact that the faith was given "once" and not "entrusted to us" but given "unto the saints."

### Verse 4

- **certain men crept in unawares** - The NIV, GNB, NLT, ESV, NASB and The Message have used a gender neutral interpretation. While this may be merited in this verse, it is a slippery slope and informs the reader that other passages may have also been neutered when the text is masculine. Since the context is *earnestly contending* for the faith that was *delivered*, should we be careless on this matter?
- **before of old ordained** - GNB changes this to, "Long ago the Scriptures predicted the condemnation they have received." Such is an interpretation, not a translation (and is likely wrong in its interpretation). The GNB, NLT, The Message all fail to convey the original text which says that these particular men were written of previously, and these translations generalize what had been previously written.
- **to this condemnation** - The Message gives no indication of condemnation or judgment.