

## Jude

### *Salutation*

**1:1** From Jude,<sup>1</sup> a slave<sup>2</sup> of Jesus Christ and brother of James,<sup>3</sup> to those who are called, wrapped in the love of<sup>4</sup> God the Father and kept for<sup>5</sup> Jesus Christ. **1:2** May mercy, peace, and love be lavished on you!<sup>6</sup>

### *Condemnation of the False Teachers*

**1:3** Dear friends, although I have been eager to write to you<sup>7</sup> about our common salvation, I now feel compelled<sup>8</sup> instead to write to encourage<sup>9</sup> you to contend earnestly<sup>10</sup> for the faith<sup>11</sup> that was once for all<sup>12</sup> entrusted to the saints.<sup>13</sup> **1:4** For certain men<sup>14</sup> have secretly slipped in among you<sup>15</sup>--men who long ago<sup>16</sup> were marked out<sup>17</sup> for the condemnation I am about to describe<sup>18</sup>--ungodly men who have turned the grace of our God into a license for evil<sup>19</sup> and who deny our only Master<sup>20</sup> and Lord,<sup>21</sup> Jesus Christ.

**1:5** Now I desire to remind you (even though you have been fully informed of these facts<sup>22</sup> once for all<sup>23</sup>) that Jesus,<sup>24</sup> having saved the<sup>25</sup> people out of the land of Egypt, later<sup>26</sup> destroyed those who did not believe.

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<sup>24</sup>**tc** (1:5) The reading "Ιησου" (Ιησους, "Jesus") is deemed too hard by several scholars, since it involves the notion of Jesus acting in the early history of the nation Israel. However, not only does this reading enjoy strong support from a variety of early witnesses (e.g., A B 33 81 vg *et alii*), but the plethora of variants demonstrate that scribes were uncomfortable with it, for they typically exchanged "κυριο" (κυριος, "Lord") or "Θεον" (Θεος, "God") for "Ιησου" (though Ì72 has the intriguing reading "Θεον" "Χριστον" [Θεος Χριστος, "God Christ"] for "Ιησου") As difficult as the reading "Ιησου" is, in light of v. 4 and in light of the progress of revelation (Jude being one of the last books in the NT to be composed), it is wholly appropriate.

**sn** (1:5) The construction *our Master and Lord, Jesus Christ* in v. 4 follows Granville Sharp's rule (see **tn** (1:5) on *Lord*). The construction strongly implies the deity of Christ. This is followed by a statement that *Jesus* was involved in the salvation (and later judgment) of the Hebrews. He is thus to be identified with the Lord God, Yahweh. Verse 5, then, simply fleshes out what is implicit in v. 4.