

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. Jude assumes his readers (now most likely Jewish Christians) know who the “angels who left dwelling, now kept in judgment” are. He does not elaborate. We just need to know what they understood in when they read it in 55 AD.
2. Genesis 6:1-8
3. 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.*” ()
 - 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%20&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. Enoch 12:3-6 -
 “And I Enoch, was blessing the Great Lord and the King of Eternity. And behold, the Watchers called to me – Enoch the scribe – and said to me: “Enoch, scribe of righteousness. Go and inform the Watchers of Heaven, who have left the High Heaven and the Holy Eternal Place, and have corrupted themselves with women, and have done as the sons of men do and have taken wives for themselves, and have become completely corrupt on the earth. They will have on Earth, neither peace, nor forgiveness of sin, for they will not rejoice in their sons. The slaughter of their beloved ones they will see; and over the destruction of their sons they will lament and petition forever. But they will have neither mercy nor peace.”
- i. 2 Peter 2:4-10
- j. 1 Peter 3:18-22

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]
hos	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	αἰώνιου	δίκην	ὑπέχουσαι .
of fire	eternal	[the] penalty	undergoing
N-GNS	Adj-GNS	N-AFS	V-PPA-NFP

1. *Pyros aioniou diken hypechousai* - “of fire eternal the penalty undergoing”
 - a. *Pyros* – “of fire”
 - b. *Aioniou* – “eternal”
 - c. *Diken* – “the penalty”
 - d. *Hypechousai* – “undergoing” – Two Greek words in this compound Greek word: *hupo* meaning “under”, “by” and *echo* meaning “to have”, “to hold”.

- i. This is a legal term often used along with *diken* or “penalty”.
- ii. It is used by Josephus in this way.
- iii. In the papyri it means “pay the penalty”
- iv. In the Greek world it began to refer to the judicial concept of “punishment meted out as a legal penalty.”
 1. At first it was used to identify the verdict arrived at in the tribunal
 2. It developed to signify the actual execution of the penalty
- v. By using this word in the Greek Jude sees that at Sodom there had been a divine verdict which was then executed. And, this divine verdict is not arbitrary but decided according to the legal code. In other words, this is always the verdict and the punishment in a legal case such as this.

Jude 8 – “Yet in like manner these people also, relying on their dreams, defile the flesh, reject authority, and blaspheme the glorious ones.

3668 [e]	3305 [e]	2532 [e]	3778 [e]	1797 [e]	4561 [e]	3303 [e]	3392 [e]
Homoiōs	mentoi	kai	houtoi	enypriazomenoi	sarka	men	mianousin
8 Ὅμοίως	μέντοι	καὶ	οὗτοι	ἐνυπνιαζόμενοι	σάρκα	μέν	μιαίνουσιν ,
Likewise	yet	also	these	dreaming [ones]	[the] flesh	indeed	<u>defile</u>
Adv	Conj	Conj	DPro-NMP	V-PPMP-NMP	N-AFS	Conj	V-PIA-3P

2963 [e]	1161 [e]	114 [e]	1391 [e]	1161 [e]	987 [e]
kyriotēta	de	athetousin	doxas	de	blasphēmousin
κυριότητα	δὲ	ἀθετοῦσιν	δόξας	δὲ	βλασφημοῦσιν .
authority	then	<u>set aside</u>	glorious [ones]	and	<u>blaspheme</u>
N-AFS	Conj	V-PIA-3P	N-AFP	Conj	V-PIA-3P

1. “Yet in like manner” – The heretical dreamers who are providing false teaching in the church are just like:
 - a. The Exodus generation who was delivered, but did not believe or follow Jesus
 - i. They were destroyed
 - b. The angels who left their created position and authority (responsibility)
 - i. They are kept in eternal chains under gloomy darkness waiting for judgment
 - c. The people of Sodom who pursued unnatural desires
 - i. They were instantly engulfed in flames to serve as an example of the ultimate result of pursuing things outside of God’s will and violating moral codes.
2. “**Dreamers**” or “relying on their dreams” from *enypriazomenoi* /en-oop-nee-ad'-zom-a-hee/ meaning “to dream”
 - a. This does not mean as our current English does when “dreaming” or “dreamer” is used to describe a person setting goals and making plans that are unrealistic or ridiculous.
 - b. It does refer to dreaming while sleeping.
 - c. Jude’s point in describing these people as “dreaming” may include any of these thoughts:
 - i. These apostates were asleep to the fact of God’s judgment while they mistakenly enjoyed their sin and its pleasures.

1. Their temporal success and pleasure (dream) will give way to eternal emptiness and judgment.
 - ii. The false teachers have mistaken their delusions and woke ideologies for Reality and Truth.
 - iii. The false apostles are actually having dreams and visions that they interpret as revelation from the unseen spiritual dimension.
 1. Dreams were interpreted in the Bible as revelation from God from Joseph in Genesis to Joseph in Matthew.
3. Jude had already told the Believers to contend for the faith once for all entrusted to the Saints. Thus, there was no room for the new insight from these “Dreamers”
4. Empowered by their false reality the “Dreaming Ones” are accused of three things:
 - a. “Defile the flesh”
 - b. “Set aside authority”
 - c. “Blaspheme glorious (ones)”
5. **“Defile the flesh”** – *sarka men miainousin* –
 - a. *Miainousin* form of *miaino* meaning “to stain”, “defile” and is translated also as “pollute”, “corrupt”
 - b. The flesh or body in the natural world has boundaries, laws, moral restraints to keep it functioning, productive and allows a person to accomplish God’s purpose and intention for creation (both personal and corporate)
 - c. The heretics “stain” or “defile” those boundaries and moral codes in their bodies.
 - d. Purity codes, social standards are established divinely and by society to guide what is fitting and appropriate for individuals, families, groups, cultures, nations.
 - e. These dreamers corrupt these social and divine norms that protect people, society and God’s will.
6. **“Set aside authority”** – *kurioteta de athetousin* –
 - a. *Kurioteta* a form of *kuriotes* meaning “lordship”
 - b. *Athetousin* a form of *atheteo* which means “to do away with what has been laid down”, “to set aside”. It is translated as “annul”, “make of no effect”, “set aside”, “ignore”, “break faith with”.
 - c. These apostates “do away with the lordship and authority that had been established”
 - d. Lordship could refer to that of Jesus Christ as mentioned in verse 4 where they “deny our only Master and Lord, Jesus Christ”
 - i. Or, lordship established by the Lord such as angelic, civil or ecclesiastical
 - e. The heretics are doing two things:
 - i. Violating established norms
 - ii. Revolting against the authority of the Lord Jesus Christ
7. **“Blaspheme glorious ones”** – *doxas de blasphemousin* –
 - a. Read 2 Peter 2:1-13. Here is 2 Peter 2:9-11 -

“the Lord knows how to rescue the godly from trials, and to keep the unrighteous under punishment until the day of judgment, and especially those who:

 - indulge in the lust of defiling passion and
 - despise authority.
 - Bold and willful, they do not tremble as they blaspheme the glorious ones, whereas angels, though greater in might and power, do not pronounce a blasphemous judgment against them before the Lord.”

- b. The “glorious ones” – doxas – means “glory”, but here it is “glorious ones”
 - i. They could be angelic beings
 - 1. “Blaspheme” means “to revile”, “to defame”
 - a. The apostates could be giving the angelic beings credit for creation and other things that only God can do.
 - b. More likely the apostates recognize angels for things other than what God created and intended them for.
 - c. Angels were the keepers of God’s divine order. But, the false teachers are reassigning these responsibilities and disregarding the divine order.
 - d. The false teachers exalt themselves over the glorious ones and the order God has set in place by promoting their own ideas in place of the Truth. Thus, the verse that follows in:
 - i. Verse 10 – “these people blaspheme all that they do not understand,”
 - ii. Verse 16 – “they are loud-mouthed boasters,”
 - e. According to the apostates view the final opinion rests with their thoughts. They allow no opinion, no voice, no authority other than their own.
 - 2. Support for “angels” comes from:
 - a. Peter considered the “glories” to be angels in 2 Peter 2:10-11.
 - b. Clement of Alexandria in his commentary on Jude (180 AD) - “They speak evil of majesty”, that is, of the angels.”
 - c. LXX in Exodus 15:11 uses the same Greek word for angels
 - d. And, apparently Jude who begins to talk about angels speaking against other angels in the next two verses. There Michael kept words, actions and authority in the proper hierarchy and perspective.
 - ii. Could be “dignitaries” such as civic authorities
 - 1. The blaspheme would be not giving them honor for the positions they hold in government
 - iii. Could be church leadership or ecclesiastical authorities