The study of the language of the Hellenistic Synagogue is quite rewarding. We will begin with a short book (only 25 verses)

But one of the most important in this Sefer Kodesh, as you will discover if you read The Translator to the Reader in

The Orthodox Jewish Bible.

IOYΔA (GREEK Yehuda)

MOSHIACH'S LETTER THROUGH YEHUDA, THE BROTHER

OF THE SHLIACH YA'AKOV, TO THE BRIT CHADASHA KEHILLAH in the

language of Hellenistic Synagogue. We will call it just "Yehuda." Note the system of

paragraph divisions. "Salutation" and "Judgment on False Teachers

(2 Pe. 2:1-17)" in the UBSGNT, p. 827, are paragraph divisions put there by the editors

to help you clarify the structure of the book as a kind of

overlaid outline. If there is a parallel passage as here (II

Shliach Kefa 2:l-l7) it is included underneath the paragraph

divisions. Shliach Kefa says many similar things in the second

chapter of his second book. Notice that the "warnings and

exhortations" running from Yehuda verses 17 to 23 are warnings to

us in light of the terrible judgments (spelled out from verses 3

to 16) that will fall on sexually immoral ministers in the Brit

Chadasha kehillah. Just from the paragraph divisions, it becomes

obvious that Yehuda is saying, "Since all this happens to them,

don't be one of them, and make sure you aren't one of them by

heeding my warnings that I now am giving you." Of course, these

paragraph divisions are not part of what Yehuda wrote so they can

be wrong, but, nevertheless, they can be helpful in seeing the

over-all structure and message of the book at a glance. Before

we look at each word, it should be helpful to have the whole alphabet

and the whole text we are studying in front of us.

ALPHA α
BETA β
GAMMA γ
DELTA δ
EPSILON ε
ZETA ζ
ETA η
THETA θ
IOTA ι
KAPPA κ
LAMBDA λ
MU μ
NU ν
XI ξ
OMICRON ο
PI π
RHO ρ

SIGMA σς

TAU τ

UPSILON υ

PHI φ

CHI χ

PSI ψ

OMEGA ω

Here's the whole book. Look at each word (there are more than 450 words in

25 verses. We will take them apart one by one and hopefully we

will have more yirat Shomayim when we finish than we had when we

began.

1:1 1 Ιουδας 2 Ιησου 3 Χριστου 4 δουλος,
5 αδελφος 6 δε 7 Ιακωβου,
8 τοις 9 εν 10 Θεω 11 πατρι 12 ηγαπημενοις,
13 και 14 Ιησου 15 Χριστω 16 τετηρημενοις,
17 κλητοις
1:2 18 ελεος 19 υμιν 20 και 21 ειρηνη 22 και
23 αγαπη 24 πληθυνθειη.
1:3 25 Αγαπητοι, 26 πασαν 27 σπουδην
28 ποιουμενος 29 γραφειν 30 υμιν 31 περι
32 της 33 κοινης 34 ημων 35 σωτηριας,
36 αναγκην 37 εσχον 38 γραψαι 39 υμιν,
40 παρακαλων
41 επαγωνιζεσθαι 42 τη 43 απαξ
44 παραδοθειση 45 τοις 46 αγιοις 47 πιστει.
1:4 48 Παρεισεδυσαν 49 γαρ 50 τινες
51 ανθρωποι, 52 οι 53 παλαι
54 προγεγραμμενοι 55 εις 56 τουτο 57 το 58 κριμα,
59 ασεβεις, 60 την 61 του 62 Θεου 63 ημων
64 χαριτα 65 μετατιθεντες 66 εις

67 ασελγειαν, 68 και 69 τον 70 μονον
71 δεσποτην 72 και 73 κυριον 74 ημων,
75 Ιησουν 76 Χριστον 77 αρνουμενοι.
1:5 78 Υπομνησαι 79 δε 80 υμας 81 βουλομαι,
82 ειδοτας 83 [υμας] 84 παντα 85 οτι
86 [ο] 87 Κυριος, 88 απαξ
89 λαον 90 εκ 91 γης 92 Αιγυπτου
93 σωσας, 94 το 95 δευτερον 96 τους 97 μη
98 πιστευσαντας 99 απωλεσεν.
1:6 100 Αγγελους 101 τε 102 τους 103 μη
104 τηρησαντας 105 την 106 εαυτων 107 αρχην,
108 αλλα 109 απολιποντας 110 το
111 ιδιον 112 οικητηριον,
113 εις 114 κρισιν 115 μεγαλης 116 ημερας 117 δεσμοις
118 αιδιοις 119 υπο 120 ζοφον 121 τετηρηκεν.
1:7 122 Ως 123 Σοδομα 124 και 125 Γομορρα,
126 και 127 αι 128 περι 129 αυτας 130 πολεις,
131 τον 132 ομοιον 133 τροπον 134 τουτοις
135 εκπορνευσασαι, 136 και
137 απελθουσαι 138 οπισω 139 σαρκος
140 ετερας, 141 προκεινται 142 δειγμα, 143 πυρος
144 αιωνιου 145 δικην 146 υπεχουσαι.
1:8 147 Ομοιως 148 μεντοι 149 και 150 ουτοι
151 ενυπνιαζομενοι 152 σαρκα 153 μεν 154 μιαινουσιν,
155 κυριοτητα 156 δε 157 αθετουσιν, 158 δοξας
159 δε 160 βλασφημουσιν.
1:9 161 Ο 162 δε 163 Μιχαηλ 164 ο 165 αρχαγγελος
166 οτε 167 τω 168 διαβολω 169 διακρινομενος
170 διελεγετο 171 περι 172 του 173 Μωυσεως
174 σωματος, 175 ουκ
176 ετολμησεν 177 κρισιν 178 επενεγκειν
179 βλασφημιας, 180 αλλα 181 ειπεν,
182 Επιτιμησαι 183 σοι 184 Κυριος.
1:10 185 Ουτοι 186 δε 187 οσα
188 μεν 189 ουκ 190 οιδασιν
191 βλασφημουσιν, 192 οσα
193 δε 194 φυσικως
195 ως 196 τα 197 αλογα 198 ζωα,
199 επιστανται, 200 εν 201 τουτοις 202 φθειρονται.
1:11 203 Ουαι 204 αυτοις, 205 οτι
206 τη 207 οδω 208 του 209 Καιν 210 επορευθησαν,
211 και 212 τη 213 πλανη 214 του
215 βαλααμ 216 μισθου 217 εξεχυθησαν 218 και 219 τη
220 αντιλογια 221 του 222 Κορε

223 απωλοντο.
1:12 224 Ουτοι 225 εισιν 226 οι 227 εν 228 ταις
229 αγαπαις 230 υμων 231 σπιλαδες
232 συνευωχουμενοι 233 αφοβως, 234 εαυτους
235 ποιμαινοντες, 236 νεφελαι 237 ανυδροι
238 υπο 239 ανεμων 240 παραφερομεναι,
241 δενδρα 242 φθινοπωρινα 243 ακαρπα
244 δις 245 αποθανοντα 246 εκριζωθεντα,
1:13 247 κυματα 248 αγρια 249 θαλασσης
250 επαφριζοντα 251 τας 252 εαυτων
253 αισχυνας, 254 αστερες
255 πλανηται 256 οις 257 ο 258 ζοφος
259 του 260 σκοτους 261 εις
262 αιωνα 263 τετηρηται.
1:14 264 Προεφητευσεν 265 δε 266 και 267 τουτοις
268 εβδομος 269 απο 270 Αδαμ 271 Ενωχ 272 λεγων,
273 Ιδου 274 ηλθεν 275 Κυριος 276 εν
277 αγιαις 278 μυριασιν 279 αυτου,
1:15 280 ποιησαι 281 κρισιν 282 κατα
283 παντων 284 και 285 ελεγξαι 286 πασαν
287 ψυχην 288 περι 289 παντων 290 των
291 εργων 292 ασεβειας 293 αυτων 294 ων
295 ησεβησαν 296 και 297 περι 298 παντων
299 των 300 σκληρων 301 ων 302 ελαλησαν
303 κατ 304 αυτου 305 αμαρτωλοι 306 ασεβεις.
1:16 307 Ουτοι 308 εισιν 309 γογγυσται 310 μεμψιμοιροι,
311 κατα 312 τας 313 επιθυμιας
314 εαυτων 315 πορευομενοι,
316 και 317 το 318 στομα 319 αυτων
320 λαλει 321 υπερογκα,
322 θαυμαζοντες 323 προσωπα 324 ωφελειας 325 χαριν.
1:17 326 Υμεις 327 δε, 328 αγαπητοι,
329 μνησθητε 330 των 331 ρηματων
332 των 333 προειρημενων
334 υπο 335 των 336 αποστολων
337 του 338 Κυριου 339 ημων
340 Ιησου 341 Χριστου
1:18 342 οτι 343 ελεγον
344 υμιν 345 [οτι] 346 Επ 347 εσχατου
348 [του] 349 χρονου 350 εσονται 351 εμπαικται
352 κατα 353 τας 354 εαυτων
355 επιθυμιας 356 πορευομενοι
357 των 358 ασεβειων.
1:19 359 Ουτοι 360 εισιν

361 οι 362 αποδιοριζοντες,
363 ψυχικοι, 364 πνευμα 365 μη 366 εχοντες.
1:20 367 Υμεις 368 δε 369 αγαπητοι,
370 εποικοδομουντες 371 εαυτους
372 τη 373 αγιωτατη 374 υνων 375 πιστει,
376 εν 377 Πνευματι
378 Αγιω 379 προσευχομενοι,
1:21 380 εαυτους 381 εν
382 αγαπη 383 Θεου 384 τηρησατε
385 προσδεχομενοι 386 το
387 ελεος 388 του 389 Κυριου 390 ημων
391 Ιησου 392 Χριστου 393 εις 394 ζωην
395 αιωνιον.
1:22 396 Και 397 ους 398 μεν
399 ελεατε 400 διακρινομενους,
1:23 401 ους 402 δε 403 σωζετε
404 εκ 405 πυρος 406 αρπαζοντες,
407 ους 408 δε 409 ελεατε 410 εν 411 φοβω
412 μισουντες 413 και 414 τον
415 απο 416 της 417 σαρκος
418 εσπιλωμενον 419 χιτωνα.
1:24 420 Τω 421 δε 422 δυναμενω
423 φυλαξαι 424 υμας 425 απταιστους
426 και 427 στησαι 428 κατενωπιον
429 της 430 δοξης
431 αυτου 432 αμωμους 433 εν
434 αγαλλιασει,
1:25 435 μονω 436 Θεω 437 σωτηρι 438 ημων
439 δια 440 Ιησου 441 Χριστου
442 του 443 Κυριου 444 ημων 445 δοξα
446 μεγαλωσυνη 447 κρατος
448 και 449 εξουσια
450 προ 451 παντος 452 του
453 αιωνος 454 και 455 νυν 456 και 457 εις
458 παντας 459 τους 460 αιωνας. 461 Αμην.

Yehuda 1:1

Ιουδας (ee-OO-dahs = Yehuda).

This is the first word in the book of Yehuda. It is important

because the name appears elsewhere in Mark 6:3,

where Yehoshua/Yeshua/Yeshua is

said to have brothers and sisters, and his brothers are named

"Ya'akov," "Yosi," "Yehuda" and "Shimon." These are called the

αδελφοι (brothers) of Yehoshua/Yeshua. They were not members

of the Twelve. Until the resurrection appearances brought them to

faith (I Cor. 15:7; see I Cor. 9:5 αδελφοι του κυριου the

achim haAdon; Acts 1:14). Somewhat like Sha'ul of Tarsus, they

opposed Moshiach Yehoshua/Yeshua and did not accept his claims (Mark

3:21; Yochanan 7:5), nor were they impressed by his miracles, but

were like the other unbelievers in Nazareth (see Luke 4:16-30)

and Moshiach Yehoshua/Yeshua marvelled at such unbelief (Mark 6:6) in

the face of so many miracles and signs. For the people of

Nazareth took offense at Moshiach Yehoshua/Yeshua. Familiarity breeds

contempt, and his sisters were still living among them in

Nazareth (Mark 6:3), and the townspeople knew all his brothers

and his mother, remembering his deceased foster father Yosef

also, no doubt. Therefore, how could a common worker seemingly

like themselves, a mere carpenter, a manual laborer (with what

the Greeks considered a menial trade), a mere man whom they

remembered as a child, have Messianic pretensions? This is the

point of Mark 6:3, and explains why Moshiach Yehoshua/Yeshua as a

prophet with a Messianic aura was *persona non grata* in his own

hometown. Also in that Jewish culture, to call a man the son of

his mother (Mark 6:3), even when the woman had been widowed, had

an uncomplementary innuendo of illegitimacy (see Judges 11:1;

also see Yochanan 8:41; 9:29). However, such rumors help to

confirm the truth of G-d with us, Moshiach Ben haAlmah, since

only Miryam and Yosef had supernatural information regarding the

true nature of Miryam's first pregnancy, and outsiders, even

their other children, might very well suspect the worst, and what

but the Moshiach's resurrection itself could confirm Miryam's

indelicate testimony? Biblical evidence that many did suspect

the worst confirms that the circumstances of the birth of

Moshiach Yehoshua/Yeshua were not normal, and that the Brit Chadasha

scriptural witness to the Moshiach's supernatural entrance on the

human scene was not a mere fabrication superimposed on a normal

birth. Luke and Matthew had access to interview enough people to

ascertain the truth, if this miracle were a mere later tradition

of the Brit Chadasha kehillah without historical and early

attestation. G-d made sure that Rav Sha'ul had in his ministry

team a man with the education and expertise of a First Century

historian, so that before this generation of eye-witnesses had

died off, their eye-witnessed testimony could be pieced together

in what become Luke-Acts. Luke tells us he spoke to αυτοπται

(eyewitnesses), Luke παρηκολουθηκοτι (having investigated)

ανωθεν (from [the] beginning) πασιν (everything) ακριβως

(carefully) καθεξης (in an orderly way)--see Luke 1:2-3. This

was done with a view to establishing ασφαλειαν (certainty)--see

Luke 1:4. Oxford Classical scholar William M. Ramsay had a

high regard for Luke as a historian, and his books should be

consulted by those with an open mind. This is all relevant to

the first verse of Yehuda, as we will see. Look at the first

Greek word again.   Ιουδας

#1. Turn to p.433 in UBSGNT. Ιησου (ee-ee-SOO = Yehoshua/Yeshua).

Proof that this is the way the

Hebrew word Yehoshua (Joshua) was written is found in Acts 7:45.

Χριστου = (khree-STOO = Moshiach)

δουλος (DOO-lohs = servant/slave).

Notice the difference in the endings. The first two words end in

-ου and the last word ends in -ος. These are called case

endings. Greek is an inflected language, meaning that words

show their relationship to one another by adding recognizable

components to the base form. These components are called case

endings.

Look at the following sentence in English and see how the Greek

case endings, when we add them, indicate which noun is the

subject of the verb's action, which noun is the object of the

verb's action, etc. A noun is the name of a person, place, or

thing.

"Listen, 0 Believer, Yehuda, the servant of Moshiach Yehoshua,

wrote a letter to the Called." (Fifteen words)

Now look how the Greek noun case endings would be added to the

same sentence.

"Listen,   Believerε,   Yehudaας

servantoς   YehoshuaoU   Moshiachou,

wrote   letterηv   Calledoις." (Nine words.

See why G-d chose Hellenistic

Synagogue Greek rather than English, and this is only the first advantage,

economy.)

Each of these noun case endings has a name: vocative, nominative,

genitive, accusative, dative. The name indicates the kind of

meaning relationship the noun has with the other words in the

sentence.

#2. Nouns that are subjects of the verbs of a sentence are in the

nominative case and this -ος ending on δουλος (the fourth word

in the book of Yehuda) indicates that the word is in the

nominative case. In this instance, however, δουλος is in

apposition to Ιουδας, which is the subject. Apposition means

that the second expression identifies or supplements the first

expression. So the second noun, δουλος, is in the nominative

case because it identifies the first noun, Ιουδας (the

subject) and is in apposition to it. Actually, Ιουδας is

called an independent nominative because it is the greeting of a

letter, and the greeting is without normal subject-verb

grammatical relationship. That is, the standard form of ancient

letters of this period began, not "Dear Simon" but "Writer's name

to name of addressees, greetings."

#3. The genitive case is often translated with "of" in English

because it is the case that attributes some quality or

relationship to the noun modified. Yehuda is Yehoshua/Yeshua the

Moshiach's servant. This is called genitive of relationship,

because Jude's servitude as a servant is in relationship to

Yehoshua/Yeshua the Moshiach.

Notice the literal translation of Yehuda

1:1 reads: "Yehuda, of-Yehoshua/Yeshua

Moshiach servant." The inverted

order indicates emphasis falls on the last word, servant: "Yehuda,

SERVANT! of Moshiach Yehoshua/Yeshua"--possibly inferring that Yehuda,

in proper reverence toward the status accorded Moshiach Yehoshua/Yeshua

by virtue of his supernatural entrance and exit (Virgin Birth and

Resurrection), which Yehuda himself may at one time have

misinterpreted as illegitimacy, dare not call himself "BROTHER!

of Moshiach Yehoshua/Yeshua." This is true, in spite of the fact that

Yehuda was the half brother of Moshiach Yehoshua/Yeshua. To be a man's

half brother is to be a male offspring having only one parent in

common with another male offspring. Miryam was not a perpetual

virgin, according to the Biblical record, if we give the Biblical

account preeminence over human tradition. Look at Ya'akov 1:1

where Ya'akov also indicates a similar modesty and reverence by

calling himself the "servant" rather than the "brother" of the

Moshiach Adoneinu. The Shlichim themselves, however, do not

hesitate to call these men "the achim of HaAdon" (I Cor.9:5; Acts

1:14) and Yehuda and Ya'akov were considered "pillars" among the

Messianic Adat Bnei Yisroel and the Yerushalayim messianic kehillah

as well as traveling emissaries of Moshiach.

#4. In Greek, nouns show how they relate to other nouns by means

of case endings. Subjects are nominative. The genitive case

indicates some attribute or quality to the noun modified. Direct

objects have accusative noun case endings. Indirect objects are

indicated by the dative case endings. In English, we rely largely

on word order and other signals to convey these ideas, not word

endings. We might say in English, "Listen, 0 Believer: Yehuda,

the servant of Moshiach Yehoshua/Yeshua, wrote a letter to the Called."

#5. "Yehuda" is the subject of the verb "wrote." "Servant" is in

apposition to "Yehuda." "Letter" is the direct object of the verb

"wrote," receiving its action. "Called" is the indirect object

because it is more remote than the direct object or "catches" the

object of the verb.

#6. In the English sample sentence above, endings of words don't

show relationships between the nouns in a sentence. In Greek,

however, "Yehuda" would have a nominative ending to show it was

the subject, and "servant" would also have a nominative ending

because it is in apposition to (defines) "Yehuda." In Greek, an

appositive agrees in case with the word it describes; therefore,

"servant" and "Yehuda" are both nominative, indicating the

appositional relationship between these nouns. In Yehuda 1:1, the

- $\alpha \varsigma$ ending in Ιουδας and the - ος ending in δουλος are both

nominative endings to show us that "servant" is in apposition to

"Yehuda."

#7. In our hypothetical sentence above, "Believer" would have a

vocative singular case ending (because we say a noun is vocative

if it is what is being addressed).

#8. "Moshiach Yehoshua/Yeshua" would have a genitive ending. As we just

explained, the genitive case is often translated with "of" in

English because it is the case that attributes some quality or

relationship to the noun modified. Yehuda is Moshiach's servant,

the servant of Moshiach Yehoshua/Yeshua. We might say in English,

"Listen, 0 Believer: Yehuda,

the servant of Moshiach Yehoshua/Yeshua, wrote a letter to the Called."

"Letter" would have an accusative case ending, because it is the direct object of the

verb "wrote." "Called" would have a dative ending, because it is

the indirect object indicating the "catcher" of the object of the

verb's action. The "Called" are the people that are called or summoned with a divine call.

#9. Here are some of the Greek case endings: A. Some

nominative singular endings: - α - η - ας - ης - ος - ον - ς

Some nominative plural endings: - αι - οι - α - ες

Some genitive singular endings: - ας - ης - ου - ος - εως

Some genitive plural endings: - ων

Some dative singular endings: - α with a ι subscript - η with a ι subscript

- ω with a ι subscript   - ι

Some dative plural endings: - αις - οις - σι(ν)

Some accusative singular endings: - αν - ην - ον - α - ς

Some accusative plural endings: - ας - ους - α - ας - εις

Some vocative endings: often the same as the nominative but

sometimes just - ε is added to the noun stem

#10. As we saw in paragraph #1, the Greek noun case endings afford

extremely accurate and economical means to indicate the

relationship between one noun and the other words in a sentence.

For instance we know that the word "these" τουτοις word #134

in verse 7 can refer to "certain men" τινες ανθρωποι

[words #50-#51] in verse 4, "a people" [λαον word #89] in

verse 5, and "angels" or malachim [αγγελους, word #100] in

verse 6 but can not refer to "Sodom and Gomorrah" in verse 7,

because Sodom and Gomorrah as "cities" are treated as feminine nouns but the

nouns "certain men," "people." "angels," and the adjective

"these" are all masculine. Since "these" is an adjective and

adjectives agree in gender, number, and case with the nouns they

modify, this fact keeps one from construing verse 7 in a way

that would make the Bible contradict itself and contain error, as

we will explain. First, let's look at the exegetical problem.

Verse 7. ***Just as Sodom and Gomorrah and the cities around them,***

since they in the similar manner to these...which these? certain

men?(v.4) angels? (v.6) people? (v.5) all of the above? What

precisely is "similar"? the exact physical nature of the sin? the

spiritual nature of the sin? the punishment?

Let's start again with verse 7: "Just as Sodom and Gomorrah and

the cities around them, since they in the similar manner to

these, the cities indulging in sexual immorality against the

course of nature and turning aside from the right way and going

after strange flesh, are set forth to lie in public view as an

example of undergoing the punishment of everlasting fire."

#11. The inerrancy of the Bible is at stake in the Greek case

endings here. For if verse 4-7 teaches that reprobate angels

have sex, then Luke 20:35-36, which

says angels do not marry or procreate, is seemingly contradicted.

However, there is nothing said here about marriage

or procreation.   The point seems to have to do with lust,

and not just sex but sex (strange flesh, other flesh)

which is "strange" or unnatural

or even unauthorized, see Septuagint

"pur allotrion, other fire, strange fire, unauthorized fire," Lev 10:1.

The similarity is not necessarily in the physical nature of

the sin. Fornicators (lusting and operating in the strange and

taboo area outside lawful marriage) revolting from Moses to have an

orgy around a golden calf, or fallen angels revolting from G-d and

lusting to demonically possess people (which are not their

domain), and similar lusting rebels like homosexual sinners in

Sodom and fornicating false teachers in Yehuda's Brit Chadasha

kehillot--all these do not have the precise sexual sin in common.

But Yehuda goes on to show his interest is not in the sexual

habits of sinful angels but in the similar way the wicked are

punished. See the connecting thread from destroyed (v.5, word

#99) to eternal chains (v.6, #117,#118) to an example by

undergoing a punishment of eternal fire (v.7, #143,#144). Yehuda

is setting forth a warning to the Brit Chadasha kehillot about

the fate of these false achim (brothers), these false morim (teachers), who

have crept into the meetings and brought their sexual immorality

with them. On the reoccurring theme of punishment, which in each

instance is hellish, see Yehuda 4,5,6,7,l0,ll,12 "twice dead",

13,l5). So the inerrancy of the Bible hangs on one little point

in the Greek, in this instance, the noun case endings of key

words to which we have just drawn your attention. This will all

be clearer to you when we actually deal with verses 5-7.

However, after you have studied the book as a whole,

you will see that Yehuda is dealing with opponents called

"certain men" (see words #50 and 51) which are thereafter

in the letter referred to by a pronominal demonstrative adjective

such as words #150, #185, #204, #224, #267, #307, #359

where τουτοις "these"

and ουτοι "these" and αυτοις "to them"

[see UBSGNT dictionary p.129 ουτος, αυτη, τουτο

meaning, this one (singular), these (pl)]

always refers to these "certain men" of verse 4

in contrast to Υμεις (word #326, "you," plural, you

recipients of this letter, you, the ones safeguarded

in Moshiach, you who keep yourselves in the love of Hashem and do not follow false teachers);

therefore, taken as a whole the τουτοις in verse verse 7 probably refers to "certain men"

even though it is not the closest possible antecedent in agreement as far as case is concerned.

These certain men are Yehuda's opponents: licentious, ung-dly,

harshly outspoken, delusional, sexually

immoral, selfish, disenchanted, stubborn, divisive,

unspiritual, antinomian mockers and scoffers

who as pseudo-believers, infiltrators, and intruders

lawlessly reject any pastoral correction and instead

exploit the naïve and selfishly shepherd themselves.

They are likened to fallen angels,

Sodomites, Korah, Balaam and other

reprobate examples in the Tanakh.

You did not learn your multiplication tables

without repetition and you will not learn τουτοις

and other Greek words without

repetition either. So be patient with yourself.

(Yehuda 1:1)

αδελφος (ah-del-FOHS = brother) δε (deh = and))

Ιακωβου (ee-ah-KOH-voo = Ya'akov)

#12. The - ος ending on αδελφος tells us this noun is nominative

and is, like δουλος, in apposition to Ιουδας. δε is a

conjunction meaning "and." The -ου ending of Ιακωβου tells us

that we have another genitive of relationship, with Yehuda being

Ya'akov's brother. So Yehuda, whose famous mother

is "Em HaAdoni" (Luke 1:43; Mark 3:31), is reverently alluding to the

Mishkan of Immanuel Adoneinu, even as Yehuda directs the kavod of

the Mishkan of Immanuel in human flesh away from himself (and his

family and Mother, something that many religionists have failed

to do), saying only this: "As far as Rebbe HaMoshiach HaMoshiach

is concerned I am an eved (servant), as far as Ya'akov is

concerned I am an ach (brother)." Since the word "Ya'akov" is

given without further clarification, this can only be the leader

of the Jerusalem messianic kehillah (community), the Shliach

Ya'akov the ach HaAdon (see Moshiach's Letter Through the Shliach

Ya'akov to the Brit Chadasha Kehillah, also Acts 15, Gal.l:19;

2:9,12; I Cor.l5:7).

(Yehuda 1:1) τοις (tees = to the [ones]) εν (en = in) Θεω

(theh-OH = G-d, Elohim) πατρι (pah-TREE = Father, HaAv)

ηγαπημεηοις (ee-ghah-pee-MEN-ees =having been loved)

#13. If you look at the bottom of the page 827 in your UBSGNT,

you will see a footnote on ηγαπημεηοις, which is a reading

accepted with an "A" grade of certainty by the Bible Society

Committee and is attested by many ancient manuscripts including

p72 (which is a papyrus manuscript we know is dated around C.E.

275). In this UBSGNT textual apparatus we see that ηγαπημεηοις is

preferred to ηγιασμενοις "having been set apart for use that is

kadosh," though the various manuscripts for this variant are also

given. Bruce Metzger's *A Textual Commentary on the GNT* (United

Bible Society) tells why the Committee chose one variant over

another. The New Revised Standard Version, the translation which

Bruce Metzger supervised helpfully translates these important

variants in italics at the bottom of each page. Also see the

book list at the end of this section, particularly the

Greek-English Interlinear information.

#14. εν is a preposition (relation word) and when it occurs with

its object in the dative case, εν means "in."

#15. "The" is the definite article in English. When the definite

article τοις in this case, see word #8] appears alone here, it

functions as a relative pronoun and is translated with the last

word in verse one, κλητοις, as "to the (ones) which are called."

A definite article actually goes with its noun or substantive (a

word used as a noun) and agrees with it in case, gender, and

number. In this instance both the lone definite article or

pronoun (τοις) and the substantive with which it agrees

(κλητοις) are dative, masculine, plural, and the word order puts

the emphasis on the diving calling or summons. Learn this rule: A

definite article agrees with its substantive (noun or pronoun or

word used as a noun) in gender, number and case.

POSSIBLE TRANSLATION:

to the called ones having been loved in Elohim HaAv

Elohim HaAv loves us from all eternity and we are called or

invited or summoned not on the basis of merit or deserts or divine debt,

as though G-d owes us anything. Yehuda is writing "to the Called

ones, which in Elohim HaAv are beloved." This participle

ηγαπημενοις is in the passive voice, meaning it is not

referring to our love of G-d but His love of us, of which we are

viewed here as the passive recipients. This participle is in the

perfect tense, which means His love for us before time began has

continuing effects on us even now. We will explain this more as

we go along. But we need to pause here and meditate on these

words and savor the fact that Elohim HaAv has been loving

us and is still loving us from before the creation and in that

love we are called. And the love for us that He had back in the

primal past has continuing effects on us even now. What a

tremendous amount of meaning is packed into one word, word #12.

#16. An article makes a noun definite. Luke 18:13 says, "G-d, be

merciful to me τω αμαρτωλω [toh ah-mahr-toh-LOH = "the

sinner"], meaning not "sinner in general," but "THE sinner," in

other words, well-known as such, or more than all others. In

Greek, the article is used with pronouns, proper names,

participles, infinitives, prepositional phrases, and clauses, not

just nouns (as in English). Here in Yehuda 1:1 the article serves

a "bracketing" function, "to the [in Elohim HaAv having been

loved and for Moshiach Yehoshua/Yeshua having been

kept] Called ones." All of this tells us what kind of "Called

ones" we are, and that we have Elohim HaAv loving us and we have

a "Rebbe HaMelech HaMoshiach" and he is the one keeping or

preserving us. This makes our calling, our summons, very

exciting indeed. Notice the intensive way we can read the Brit

Chadasha now, in slow motion, clinging to the letters in prayer

(devekut beotiot). It makes one want to start praying in

the Spirit.

Notice the way the definite article looks in Greek.

B. DEFINITE ARTICLE "THE"

SINGULAR

.............Masculine.....Feminine......Neuter

Nominative   ο   η   το

Genitive   του της του

Dative   τω (with ι subscript) τη (with ι subscript) τω (with

ι subscript)

Accusative   τον την το

PLURAL

.............Masculine.....Feminine......Neuter

Nominative   οι   αι   τα

Genitive   των   των   των

Dative   τοις   ταις   τοις

Accusative   τους   τας   τα

In English, the definite article "the" tells you nothing about

the way the noun it modifies is used in the sentence. Not so in

Greek.

#17. Also, the omission of the definite article where it would be

expected to appear may emphasize the noun's quality or character

or nature, as in Yochanan 1:1.

#18. Each part of a sentence containing a subject and a verb is

called a clause. In Yochanan 1:1 there are three clauses.

CLAUSE #1 "In the beginning was ο λογος "

CLAUSE #2 "and ο λογος was with τον Θεον" [here the article

τον before Θεον refers to Elohim HaAv as in II Cor.13:13 and

frequently in the Brit Chadasha. "G-d" should not, however, be

translated "the G-d" any more than Θεος in

CLAUSE #3 should be translated "a G-d."]

CLAUSE #3 "and Θεος (no article before "G-d" here, emphasizing

the noun's quality or nature--"G-d by nature" was ο λογος."

In the beginning was the Memra (Hashem's creative agent),

and the Memra was with Hashem,

and the Memra was (as far as His Nature was concerned) nothing less than Elohim!

This is saying the Chochmah of Hashem had the very nature of G-d!

He was in the form of the mode of being of G-d! [Php.2:6, μορφη Θεου]

Because Θεος comes first in the third clause of Yochanan 1:1, it is

emphasized. We would normally not expect to see "G-d by nature"

coming before "was the Word." Here is the reason. A sentence has

a subject and a predicate. The predicate is that which is stated

about the subject. If a noun in the predicate ("G-d") by means

of a linking verb merely renames the subject ("the Word"), we

call that noun the predicate noun or predicate nominative.

#19. The part of the sentence that further defines the subject

and follows a verb of being or a linking verb is called the

predicate nominative. In the sentence, "The Word was by nature

G-d," "G-d" is the predicate nominative because it further

defines the subject "the Word," which is linked to "G-d" by a

verb of being. But the predicate nominative in CLAUSE #3 above

is in a deliberately abnormal position. This means Yochanan

intended to emphasize the word G-d, and we should notice his

deliberately abnormal word order of the predicate nominative,

"G-d by nature" (putting it first instead of last) and therefore

translate CLAUSE #3 "and the Word was G-d by nature!" with an

exclamation point or italics or some other way to indicate

emphasis. Notice this does not say that the Word is all there is

to G-d (as in popular Sabellian heresies current today). This

says that what Elohim Avinu was by His very nature, the Chochmah

of Hashem was by nature.--namely G-d! And this Chochmah of

Hashem took on flesh as Rebbe, HaMelech HaMoshiach (see chp 1 of The

Besuras HaGeulah According to the Shliach Yochanan, verses 14 and

49.)

Here is the complete translation of Yochanan 1:1:

"In the beginning was the Word, and the Word was with Hashem

(τον Θεον), and the Word was by nature G-d!"

Not merely divine, for the word for divine or g-d-like is θειος

(THEE-ohs) used in II Shimon Kefa 1:4. We will study that word

when we get to that book of the Brit Chadasha.

Philippians 2:6 says that, in contrast to Adam, the Second Adam,

Rebbe, HaMelech HaMoshiach, "though he was in the form of the mode

of being of G-d, did not look upon equality with G-d as something

to be grasped, but, no, he emptied himself, divesting himself of

what was His, and took on the form of the mode of being of a

servant--i.e. the suffering servant of Isaiah 53)."

(Yehuda 1:1)

και (keh = and)) Ιησου (ee-ee-SOO = for Yehoshua/Yeshua)

Χριστω* (*this is ω with ι subscript)

(khree-STOH = Rebbe, HaMelech HaMoshiach, see Yochanan 1:49)

τετηρημενοις (teh-tee-ree-MEN-ees = having been kept [safe from

harm] κλητοις (klee-TEES = Called ones).

Now let's translate the whole of verse 1:

"Yehuda, a servant of Rebbe, HaMelech HaMoshiach (Yochanan 1:49)

Yehoshua/Yeshua, an ach haYa'akov; to the ones Called, having been loved

in Elohim HaAv and having been guarded in Rebbe, HaMelech

HaMoshiach Yehoshua/Yeshua."

#20. Look at the last three letters of the last word in Yehuda 1,

οις in κλητοις and go back and look at word #8 above, τοις.

τοις is a definite article used here as a personal pronoun "the

(ones)" and it links with κλητοις ("the called" see Romans 1:6),

because both words are dative, masculine, plural (see definite

article chart above, B). Even though κλητοις is an adjective,

it is used like a noun or substantive here, and is called a

pronominal adjective, "the Called (ones)."

#21. A substantive is the name of a noun or pronoun or any word

used like a noun. Notice the οις at the end of both of the two

participles (a participle is a verbal adjective): "having been

lovedοις and "having been keptοις" which shows that these

words are also dative, masculine, plural and therefore link with

and describe the substantive κλητοις. We can now translate all

of Yehuda v.1.

TRANSLATION:

"Yehuda, (as far as) Rebbe, HaMelech HaMoshiach Yehoshua/Yeshua (is

concerned) (I am) a servant, (as far as) Ya'akov (is concerned)

(I am) an ach (brother); to the called (ones), (the ones) having

been loved in Elohim HaAv and having been kept safe from harm for

Rebbe, HaMelech HaMoshiach Yehoshua/Yeshua."

#22. Both the verbal adjectives (participles) "loved" and "kept"

are in the passive voice, meaning that the subject receives the

action. (Review paragraph #15 above.) The subject is not acting but is

being acted upon. So the "called" are being acted upon with

ahavah (love) and keeping security in Elohim HaAv and for Rebbe,

HaMelech HaMoshiach. Looking at the dative case ending on the

word $X\rho\iota\sigma\tau\omega$* (*$\omega$ with ι subscript), we term

"for Rebbe, HaMelech HaMoshiach Yehoshua/Yeshua"

"dative of advantage," meaning His interest is affected and it is

for the advantage of Him and His coming that the called ones are

preserved or kept safe. Notice how much more meaning can

be so economically unpacked in the language of the Hellenistic

Synagogue as opposed to English and other languages. All this

Is said in just the first 17 words.

#23. Also, both verbs are in the perfect tense, meaning that this

action in the past is a completed action with lasting effects

that are still going on in the present. Therefore, the "Called ones" are

even now wrapped in this love and keeping security that

originates in Elohim HaAv and is sustained for His Rebbe,

HaMelech HaMoshiach Ben HaElohim.

#24. This verb "kept" τηρεω (tee-REH-oh) is very important. It

appears no less than 5 times in Yehuda's short little letter

containing only approximately 461 words. The word appears in v.

1, v.6 (twice), v.13 and v.21 in a book of the Bible that

contains only 25 verses.

1. Those who are called are the ones "having been kept for Rebbe,

HaMelech HaMoshiach Yehoshua/Yeshua" (Yehuda 1:1; see also Luke 22:32).

2. Malachim (angels) who did not keep their own position of

authority but deserted their proper domain G-d has kept bound for

hellish judgment (Yehuda 1:6).

3. Hellish black darkness has been kept forever for these

libertine, fornicating, authority-rejecting scoffers who have

slipped into the Brit Chadasha kehillah and whose presence

constitutes the crisis that has provoked Yehuda's

Gehinnom-fire-and-damnation letter (Yehuda 1:13; compare Yehuda

1:4).

4. Keep yourselves in the love of G-d (Yehuda 1:21) that you are

in according to Yehuda 1:1. Now we begin to be able to see the

real burden of Yehuda's message. He has a mitzvah (commandment)

of Rebbe, HaMelech HaMoshiach for the Brit Chadasha kehillah. As

a servant of Rebbe, HaMelech HaMoshiach, he must deliver this

mitzvah, which is not optional. As called ones, you have been

kept for Rebbe, HaMelech HaMoshiach Yehoshua/Yeshua. Learn from the

malachim. Keep your position, which some of them didn't. Keep

yourselves in the holy love of G-d (the ahavas Hashem). Keep

building yourself up in the most holy doctrinal body of Emunah

(Faith, the Ani Ma'amin, what we believe). Keep davening in the

Ruach Hakodesh. Fear G-d when you see these authority-rejecting

scoffers kept forever for the punishment of the Sodomites, and

for the punishment of fornicators in the wilderness and for the

punishment of the evil malachim, false teachers, etc.

Now you can begin to preach what Yehuda is preaching. Now you

get his point. This word study is more difficult with Strong's

Exhaustive Concordance, which lists only Yehuda verse 6 under

"kept". You need something like The Englishmen's Greek

Concordance, which lists all references under the listing τηρεω.

Do you see what a rich feast it is when you are able to enter

the world of the First Century Hellenistic Synagogue and actually

read what is being said by this descendent of Dovid HaMelech, Yehudah,

a pre-Churban Bayis Sheni Judaism Zeken of the Messianic

Edat Bnei Yisroel in Yerushalayim and what is written of an inspired nature

and is part of the First Century Hellenistic Synagogue messianic

Masorah HaZekenim.

Now let's learn how to pronounce the Greek letters (modern Greek

pronounciation) and their sounds.

C.

α (ah as in "car") alpha ahl-phah

β (v as in "van") beta (Modern Greeks call it vee-tah)

γ (gh as in "gawdy" pronounced deep in the throat) gamma (Modern

Greeks say GHAH-mah)

δ (soft "th" as "the") delta (dhehl-tah)

ε ("eh" as in "bet") epsilon

ζ (z as in "zero") zeta (Modern Greeks call it ZEE-tah)

η (ee as in "see") eta (Modern Greeks say EE-tah)

θ (hard "th" as in "third") theta (Modern Greeks say THEE-tah) i

ι (ee as in "see") iota (Modern Greeks say YOH-tah)

κ (k as in "keep") kappa (Modern Greeks say KAH-pah)

λ (l as in "lamp") lambda (Modern Greeks say LAHM-dhah)

μ (m as in "man") mu (Modern Greeks say mee)

ν (n as in "now") nu (Modern Greeks say nee)

ξ ("ks" as in "excellent") xi (Modern Greeks say ksee)

ο (oh as in "coke") omicron (Modern Greeks say OH-mee-krone)

π (p as in "part") pi (Modern Greeks say pee)

ρ (r as in "rose") rho (roll tongue like Scottish "r")

σ (s as in "sun") sigma (SEEGH-mah, and look at the first letter

of word #27 in Yehuda and compare initial sigma to final sigma ς in

word #1)

τ (t as in "top") tau (pronounced "tahf" by Modern

Greeks)

υ (ee as in "see") upsilon (EEPS-ee-lone, Modern Greek)

φ (f as in "fall") phi (pronounced fee)

χ chi (Modern Greek khee) (kh as in the sound at the end of the word Koch with strong gutteral

before consonants and "oh" and "ah" sounds; smoother gutter

before "eh" and "ee" sounds. practise: Χριστος KHREES-tos =

Rebbe, HaMelech HaMoshiach in the Orthodox Jewish Brit Chadasha

translation.

ψ (ps as in lips") psi (psee, Modern Greek)

ω (oh as in "coke") omega (oh-MEH-ghah, Modern Greek)

DIPHTHONS:

αι (eh as in "bet" this is the Modern Greek pronunciation)

ου (oo as in "booty")

οι (ee like E as in "see")

ει (ee like E as in "see")

υι (ee like E as in "see")

αυ, ευ, ηυ (af, ef, eef) when followed by the consonants θ, κ, ξ,

π, σ, τ, φ, χ. ……….. αν, εν, ην when followed by a vowel or the

consonants γ, δ, λ, μ, ν, ρ.

Open your UBSGNT to word #173.

ωυ is not a dipthong. The two letters are pronounced

separately. Μωυσης Moh-ee-SEES (Moshe Rabbeinu) is pronounced

"Moh-ee-SEES." because the two dots above the upsilon are

diaeresis, breaking what looks like a dipthong into two letters

pronounced separately. You will have to look at this in the UBSGNT

because we do not have the diaeresis two dots in this pdf file.

(Yehuda 1:2)) ελεος (EH-leh-ohs = mercy) υμιν (ee-MEEN = to

you, plural) και (keh = and)) ειρηνη (ee-REE-nee = peace,

Shalom of Hashem) και (keh =end)) αγαπη (ah-GHAH-pee = love,

agape, ahavah) πληθυνθειη (plee-theen-THEE-ee = may it be

multiplied).

Look at the very bottom of p. 827 at the cross reference note for

Yehuda v.2. 2 Pe 1:2 = II Shliach Kefa 1:2. This verse uses

almost the exact same expression. Look it up on page 799 in your

UBSGNT.   As you will see, if you take the time to look up II

Shliach Kefa 1:2., looking up these Greek cross-references can be

a rewarding study to find allusions, parallels, quotes. In this

case it may mean that the letters were written at nearly the same

time or contained common source material.

#25. In Greek, there are four "moods." These tell us something

about the verb from the speaker's point of view, in terms of

whether the verb's action is a fact, a command, a wish, a possibility or

exactly how "realistic" the action of the verb is. The verb above

is found in the dictionary at the back of your UBSGNT under

πληθυνω on p.144 first word on the right hand column,

"plee-THEEN-oh", "increase, multiply, spread". Look closely at

the verb πληθυνθειη in Yehuda v.2. As we can tell from the last

four letters of the verb (θειν), it is in the optative mood,

expressing a wish conceived of by the speaker as attainable. In

other words, Yehuda's addressees are made to understand that not

only does Yehuda pray or wish that their mercy and peace and love

will be multiplied, but he is saying that this outcome is an

attainable outcome. The Brit Chadasha Scriptures are optimistic

about "the Called" no matter how many troubles or even scandalous false teachers

may try to enter and disturb the Brit Chadasha kehillah! Yehuda is saying, "May there be

multiplied 'to you' [see the plural pronoun (υμιν, word #19

below] an abundance of mercy (needed in the midst of dangerous

false teaching) and peace (deliverance from the divine wrath that

pursues the unholy false teachers) and love (G-d's love will flow

through them to others who also flee from the false teachers).

#26. We say the verb is in the optative mood, because "mood"

expresses the relationship of the verb to reality from the

speaker's point of view. If he is stating a fact, he uses a verb

in the indicative mood. If he is making a command, he uses the

imperative mood (see imperatives Yehuda v.17,20-24). If he wishes

to indicate uncertain contingency or conditional possibility, he

uses the subjunctive mood. For example, notice the subjunctive

mood of the verb in this sentence: "If you continue (indefinite

predication is uncertain and contingent) in my Word, then you are

truly talmidim of mine." (Yochanan 8:31, p.350, UBSGNT). There is

another verb in the optative mood (we know this from the σαι at

the end of) Επιτιμησαι in Yehuda 9 (word #182), where the

archangel Michael says to the devil, "May the L-rd rebuke you!"

The optative mood tells us that not only does the archangel

Michael wish that the L-rd will rebuke the devil, but such an

outcome is attainable.

Back at B. we looked at all the ways to write "the" (the

definite article) in Greek. Now, since we just read the personal

pronoun υμιν, let's look at ways the personal pronoun

(I,you,he,she,it,they,etc) is written in the Brit Chadasha

Scriptures.

D. The Personal Pronoun

I. First Person (I, of me, to me, me, we, of us, to us, us)

Sing.................Plural

Nom εγω   ημεις

Gen εμου, μου   ημων

Dat εμοι, μοι   ημιν

Acc εμε, με   ημας

2. Second Person (you--sing. and pl.--to you, of you, etc)

Sing.................P1ural

Nom συ   υμεις

Gen σου   υμων

Dat σοι   υμιν *see above word #19, Yehuda 1:2)

Acc σε   υμας

3. Third Person (they, of them, to them, etc) Note: this is used

as an intensive pronoun. "David HIMSELF said" (Mark 12:36)...the

SAME Spirit (II Cor.4:13).

Singular

Masc   Fem   Neuter

Nom αυτος   αυτη   αυτο

Gen αυτου   αυτης   αυτου

Dat αυτω* (*ω with ι subscript) αυτη* (*η with ι subscript)

αυτω* (*ω with ι subscript)

Acc αυτον   αυτην   αυτο

Plural

	Masc	Fem	Neuter
Nom	αυτοι	αυται	αυτα
Gen	αυτων	αυτων	αυτων
Dat	αυτοις	αυταις	αυτοις
Acc	αυτοις	αυτας	αυτα

Yehuda 3

(Yehuda 1:3)) Αγαπητοι (ah-gah-pee-TEE = Beloved ones p1.), πασαν

(PAH-sahn = all) σπουδην (spoo-DEEM = haste, diligence)

ποιουμενος (pee-OO-men-ohs = making) γραφειν (GRAH-feen = to

write) (υμιν (ee-MEEN = you p1.) περι (peh-REE = concerning)

της (tees = the) κοινης (kee-NEES = common) ημων (ee-MOHN

= of us) σωτηριας (soh-tee-REE-ahs = salvation, i.e. yeshu'at Elokeinu)

The first thing you need to do is to go back and review C. until

you can figure out all the transliteration above, and can read

this verse through correctly, with Modern Greek pronounciation.

Find a native Greek-speaker and let him or her read aloud to you

or even make you a tape reading the book of Yehudah.

We are also going to give you the same material in Yiddish, Hebrew, Russian,

French, Spanish,and Ladino.

#27. Αγαπητοι in Yehuda 1:3 is a plural noun and is in the

vocative case (review A. and paragraph #7). Almost as if to

soften the blow of all his necessarily strident words about

Gehinnom, Yehuda calls his addressees "Beloved" no less than

three times (see also verses 17 and 20). He does not want to

throw in doubt their assurance of salvation even while he exhorts

them in order to put the fear of G-d into them.

#28. ποιουμενος is a participle. Review paragraph #21.

Whenever you see "μεν" embedded in a word,

look for a possible participle. ποιεω "make,

do,etc"...see p.145 in your UBSGNT Dictionary.) This participle

is present in tense, which means that its action takes place at

the same time as the main verb εσχον ("I received") in the next

clause (review paragraph #18). Therefore, we translate "while I

was making such-and-such (first clause), I received such-and-such

(second clause)." The "I received" is called an epistolary

aorist, meaning a "point action" verb from the viewpoint of

the reader at the time he reads the epistle or letter. We call this an

epistolary aorist.

#29. γραφειν is an infinitive. Infinitives are verbal nouns.

This infinitive "to write" expresses purpose and also is in the

present tense.

#30. For υμιν (word #39) and ημων (word #34) see D. For της

review B.

Translation:

Beloved, while I was hastily making (giving) all diligence for

the purpose to write (of writing) you (p1.) concerning our common

(in the sense of what all believers share) salvation...

ἀναγκην (ah-NAHNGK-een = necessity) ἐσχον (ehs-KHOHN = I

received) γραψαι (GRAH-pseh = to write) ὑμιν (ee-MEEN = to you

p1.) παρακαλων (pah-rah-kah-LOHN = exhorting, urging)

ἐπαγωνιζεσθαι (eh-pah-goh-NEE-zehs-theh = to contend for, fight

for, agonize for) τη* (*η with ι subscript) (tee = the) ἁπαξ (AH-pahx = once)

παραδοθεισῃ* (*η with ι subscript) (pah-rah-do-THEE-see = delivered or
handed down

i.e. as authoritative and authorized [this is one of the most important words of the

Hellenistic Synagogue, here meaning the Massorah HaZekenim of the Messianic Edat
Bnei Yisroel) τοις (tees = to the)

ἁγιοις (ah-GHEE-ees = saints, kadoshim) πιστει (PEES-teh =

faith, in the sense of a body of authoritative doctrinal belief, the Ani Ma'amin of the true
Judaism of G-d).

Look at the very bottom of p.827 at the cross-reference note for

Yehuda v.3 where the reference I Tim. 1:18 is given. Here

Shliach Sha'ul likewise exhorts Timotiyos "to fight the good

fight."

#31. γραψαι (word #38, Yehuda 1:3) is another infinitive (see

paragraph #29). However, this infinitive is in the aorist tense,

which here suggests a precise point-in-time action. Yehuda was

going to write a sermon about what all believers have in common,

but a necessity fell on him at a precise point in time to write

about this specific emergency he is now going to describe. εχω

("I have") is here εσχον ("I received") in the aorist tense.

Yehuda received a necessity, which was to urge the Called ones to

fight for the faith. A question you and I should ask ourselves

is, "Have I received this same necessity to urge that the true

faith, the true orthodox Jewish emunah, be fought for, contended

for?" Notice: while Yehuda was preparing γραφειν (ειν to write,

present tense, word #29), he had to γραψαι (to precisely at a

point in time--aorist tense--write). This subtle nuance indicates

the emergency situation that prompted his writing. Yehuda was

going to write a general sermon about "our common salvation," but

then a particular situation arose (undoubtedly having to do with

the libertine false teachers, the "certain men" he will talk about) which threw Yehuda
into great

urgency because this emergency (described in Yehuda v.4-16 with

recommendations on how to respond to it in Yehuda v.17-23) puts

the doctrinal definition of the faith in jeopardy in the sense

that the very identity of what is the faith (that is,the Brit

Chadasha kehillah's doctrinal belief), must now be fought for.

#32. παραδοθεισῃ* (η* with ι subscript) (word #44, Yehuda 1:3) is an aorist passive

participle form of the verb παραδιδωμι, which means "deliver,

hand down, pass on, transmit as authoritative." Because the

participle is in the passive voice (review paragraph #22--see

also word #24 πληθυνθειη* ,(*with ι subscript) (Yehuda 1:2), we translate

παραδοθεισ η* (* with ι subscript) "having been transmitted or delivered

as authoritative, i.e. as Orthodox Judaism." Because it

is an aorist tense participle the focus is on a precise point in

time (review #31), namely when Rebbe, HaMelech HaMoshiach (who is

the Word) "once and for all" delivered the transmitted "faith"

(as a body of doctrine) to Moshiach's Shlichim and they in turn as his

authoritative emissaries handed it on in writing to be delivered

to the kadoshim. As Yehuda Ben Yosef Ben Dovid, the half brother of Rebbe HaMelech HaMoshiach Yehoshua/Yeshua

and the brother of Ya'akov Ben Yosef Ben Dovid, and as a hearer of Shliach Kefa at

Shavuos (Acts 1:14), would not Yehuda be in a position to know

about this "once and for all" definitive transmission of

normative Orthodox Judaism doctrine?

παρακαλων is from παρακαλεω, which is the

kind of exhorting and urging that generals give their fearful

troops to send them courageously into battle. Επαγωνιζομαι (as

it appears in the Dictionary p.65 "struggle in behalf of" but

appears as word #41, επαγωνιζεσθαι, is the word for the

strenuous struggles and efforts of athletes in the Olympic games.

The normative body of doctrine for all faithful believers, which

is the inerrant Bible and its propositional revelation, was "once

for all" received from the Rebbe HaMelech HaMoshiach by the

Shlichim and handed down as authoritative from generation to

generation to us. But this chain of παραδοσις (authoritative

teachings preserved and handed down) is now threatened by false

shepherds or ministers who pervert the whole religion, doctrine,

practice, ethics, everything--short-circuiting the Shlichim's

chain and creating or trying to create monstrous pseudo-Brit Chadasha kehillot. How

do we know that the "certain men" referred to in Yehuda 4, 8,

10-16 are ministers and not just immoral laymen in the Brit

Chadasha kehillot? Look at Yehuda 12 (words #234 and #235),

where it says ΕΑΥΤΟΥΣ ΠΟΙΜΑΙΝΟΝΤΕΣ ["themselves shepherding"],

a nearly direct quote from Ezekiel 34:8 in the Targum Hashivim Septuagint, which

says, ΠΟΙΜΕΝΕΣ ΕΑΥΤΟΥΣ, where the reference is to false

shepherds or leaders who feed only themselves and refuse to feed

the flock of G-d (see Yochanan 21:15-17). Since the target of

Yehuda's attack, "certain men" (Yehuda v. 4), "shepherd"

themselves and do not shepherd the sheep but, according to Yehuda

8, "reject authority" (presumedly including Yehuda's authority),

it follows that they are clearly immoral spiritual leaders or

ministers, and they must be resisted with all possible strength

because they have betrayed the παραδοσις (authoritative

teachings preserved and handed down) and thus threaten the very

doctrine and practice that defined "once for all" what the

Orthodox Jewish "faith" (as a body of doctrine) is. See Yehuda v.20 where

πιστις also means a body of doctrine (on this, see p.143 in the

UBSGNT dictionary). Also see I Cor. 15:3 where Shliach Sha'ul

says he faithfully handed over the παραδοσις he received. Also

see II Thes. 3:6. Also see II Tim. 2:2 where Shliach Sha'ul

commands Timothy to take the παραδοσις Shliach Sha'ul

transmitted to him and faithfully transmit it to faithful men who

will be able to transmit it to others. This is why the OJB was

published and particularly why the OJB makes so much of the word HaAlmah.

This is THE faith once for all transmitted to the Kadoshim and contemporary

and future Messianic leaders should not lose the παραδοσις. Shliach Sha'ul made

provision for this perpetual transmission of παραδοσις by means

of a two year school or yeshiva he conducted in Ephesus (Acts

19:9-10) with the result [the word ωστε indicates result in

Acts 19:10) that many faithful ministers took the unadulterated

word throughout the whole area in an unbroken and

trans-generational chain of παραδοσις. This is also the goal of

Omanim Lema'am Yisroel Messianic Yeshiva (Artists For Israel

Institute), a goal which can never be accomplished unless the

AFII students not only learn but learn to teach this Greek course

and can therefore accuratedly read and transmit to the next

generation the παραδοσις inerrantly presented in the Brit

Chadasha Scriptures.

Yehuda 4

παρεισεδυσαν (pah-ree-SEHD-ee-sahn = crept in, slip or sneak

instealthily) γαρ (ghahr = for) τινες (tee-nehs = certain)

ανθρωποι (AHN-throh-pee = men, there were no Jezebel

false prophetesses apparently…the culprits were men), οι (ee = the [ones]) παλαι

(PAH-leh = of old, i.e.long ago) προγεγραμμενοι

(proh-gheh-ghrahm-MEN-ee = foretold/ordained in writing)   εις

(ees = for) τουτο (TOO-toh = this) το (toh = the) κριμα

(KREE-mah = judgment)

E. SOME ADJECTIVE ENDINGS

τινες (word #50) is an nominative masculine plural adjective

meaning "some" and it modifies the nominative masculine plural

noun ανθρωποι ("men", word #51). The sexually immoral false

teachers are "men" (not women) and, as to how many of them there

are, Yehuda uses this indefinite adjective to indicate there are

"some." Here are the endings that tell us the gender and number

of an adjective. Do you see why the -ες at the end of τινες (word

#50) tells us this adjective is nominative, masculine, plural?

(Look for the **** below in the adjective endings.)

Singular

Masc   Fem   Neuter

Nom ος, ς   η, α   ον, ν

Gen ου, ος   ης, ας   ου, ος

Dat   ω* (ω* with ι subscript), ι η* (η* with ι subscript), α* (α* with ι subscript)   ω* (ω* with ι subscript), ι

Acc ον, α   ην, αν   ον, −

Plural

Masc   Fem   Neuter

Nom   οι, ες****   αι   α

Gen	ων	ων		ων
Dat	οις	αις		οις
Acc	ους	ας		α

#33. Yehuda is saying that the danger he is alarmed about is not

outside but inside the Brit Chadasha kehillah. In some ways it is

a subtle danger because of the sinister and secret entry made by

"certain men," probably itinerant teachers (II Yochanan 10), who

are actually able to pass themselves off as believers. But G-d

is not fooled because his prophets had designated them for

condemnation long ago κρισις--see the word in Yehuda v. 4, 6, and

15). (Οι is a masculine singular plural definite article (see

B.). However, here it is used alone as a personal pronoun.

(Review paragraph #15.) We would translate it "the (ones)."

προγεγραμμενοι is a participle. See the -μεν- (review paragraph #28). A

participle is a verbal adjective. Participles can perform the

function of an adjective and describe nouns or pronouns, even

though participles have tense and voice like a verb. The verbal

adjective (participle) that describes the "ones" [Οι] in Yehuda

v. 4 is perfect in tense and passive in voice: "the

having-been-ordained-in-writing ones." As an adjective, this

participle προγεγραμμενοι (review adjective endings above E)

is nominative in case, masculine in gender, and plural in number

and agrees in gender, number and case with the word οι

word #52]. προγεγραμμενοι is a participle that is in the perfect

tense, like "having been loved" and "having been kept" in Yehuda

v.1. The perfect tense has to do with a completed action in the

past which has continuing effects even in the present. The thing

that signals the perfect tense to a Greek reader who sees the

word προγεγραμμενοι (which is found in the Greek dictionary as

προγραφω) is the way the gamma (γ)repeats itself. This is called

reduplication and indicates the perfect tense. The condemnation

of these false teachers was settled long ago but its effects are

continuing even in the present. Their very behavior, described

in Yehuda v. 12, 13, and 16, shows they are being kept for judgment

and even now are "storing up wrath for themselves" (Rom.2:5).

F. VERB ENDINGS

In English we have to indicate the subject separately from the

verb each time, because the English verb does not have endings

that indicate the person and number of the subject.

I jump (1st pers. sing.)

you jump (2nd pers. sing.)

he, she, it jumps (third pers. sing.)

we jump (1st pers. plur.)

you (p1.) jump (2nd pers. plur.)

they jump (3rd. pers. plur.)

However, in Greek the ending of the verb automatically includes

the subject pronoun, so the pronoun doesn't have to be used as a

separate word each time, and when the pronoun is actually spelled

out as a separate word, it can then be used for emphasis and

other things, which is much more efficient than English. For

example, Yehuda didn't have to use the pronoun for "they"

(αυτοι--see D) when in Yehuda v. 11 he wrote "they went the way

of Cain" because the "they" is in the -σαν ending of the aorist

tense Greek verb for "they went" επορευθησαν (see the

***below).

Present future and perfect tenses use these endings

I μι, ω   μαι

you   ς   σαι

he/she/it σι, ει   ται

we μεν   μεθα

you (pl.) τε   σθε

they   νσι, ασι   νται

Imperfect aorist, and pluperfect tenses use these endings

I   ν,α   μην

you	ς	σο, ου
he/she/it	-, ε	το
we	μεν	μεθα
you (pl.)	τε	σθε
they	ν, ***σαν	ντο

Imperative mood (review paragraph #26) forms do not use the first person

you (sing.)	θι, ε	σο, ου
he/she/it	τω	σθω
you (pl.)	τε	σθε
they	τωσαν	σθωσαν

#34. There are 6 tenses you need to be familiar with in your

Greek NT. Once you know to look for them, they will give your

reading of the Brit Chadasha Scriptures a brand new, exciting

vividness and "close-up" precision, like a motion picture with

all kinds of interesting slow-motion shots.

1. Present tense: one of the possible stresses of the present

tense is continuous action in the present as in Yehuda v 8, "these

men are polluting [μιαιουσιν] their own bodies." This

infectuous, Brit Chadasha kehillah-destroying activity is going

on right now, even while Yehuda writes, which explains his

urgency in writing the letter. Ignorant, weak-willed congregants

(II Tim.3: 6-7) are being infected and defiled by false shepherds

as a continous action at the present time. μιαινουσιν comes from

μιαινω, meaning "to stain, to defile" with the idea of being

infectuous. The ουσι(ν) ending of the verb tells you it is 3rd

person plural and present tense in the indicative mood. As we go

along we are going to look at the verb λυω "I loose, I untie, I

set free." See Mark 11:4 [page 165], "And they left and found a

colt having been tied to a door out on the street and λυουσιν

(they are untying) him."

λυω

λυεις

λυει (see Luke 13:15)

λυομεν

λυετε

λυουσι(ν) (see Mark 11:4)

2. Imperfect tense: continuous action in the past can be stressed

as in Yehuda v 18, "the Shlichim were saying ελεγον, word #343]

to you, `In the last days there will be mockers...`. The

Shlichim gave a continuous warning in the past, (so whoever

follows these false teachers has no excuse). λεγω, meaning to

say, tell, declare, in the dictionary form becomes imperfect when

the augment (in this case epsilon (ε)) is affixed to the beginning of

the dictionary stem of the word, ($\varepsilon + \lambda\varepsilon\gamma = \varepsilon\lambda\varepsilon\gamma\text{ov}$). The

unadorned dictionary stem (without the augment ε in front) is the

present tense (see paragraph #34.1 above) form of the word. With the

augment epsilon $\varepsilon,$ the present tense changes to the imperfect tense.

(Do not become overwhelmed. You add "ed" to change verb tenses

from "I jump" to "I jumped" and you don't think that is so hard

to understand. Neither is this. See F.) See Yochanan 5:18,

"...$\varepsilon\lambda\text{v}\varepsilon\text{v}$ [he was breaking] the Shabbos..."
This is the imperfect tense.

$\varepsilon\lambda\text{v}\text{ov}$

$\varepsilon\lambda\text{v}\varepsilon\varsigma$

ελυε(ν) [see Yochanan 5:18]

ελυομεν

ελυετε

ελυον

3. Future tense: this tense is also found in Yehuda 18, "In the

last days there will be [εσονται, future of the verb of being,

ειμι] mockers." The future is indicated by the sigma (σ) infix.

Let's look at λυω again, this time in the future:

λυσω

λυσεις

λυσει

λυσομεν

λυσετε

λυσουσι(ν)

4. Aorist tense (see paragraph #31). The aorist tense views the action as

a point in time or else the action is viewed as a whole, with the

kind of action (continuous, completed, etc) left unspecified. At

a certain point, or looking at their action as a whole, "certain

men stole their way secretly into the Brit Chadasha kehillah"

(Yehuda 4). παρεισεδυσαν (word #48) in Yehuda 4 is in the

aorist tense. The aorist form of παρεισδυνω is indicated by the

sigma alpha (σα) infix. This is called 2nd aorist; 1st aorist has an

augment in front of the stem, as below. See Acts 22:30,

"...ελυσεν [he released him] and ordered the chief kohanim to

be assembled ..." Let's look at λυω again, this time in its

aorist form (all these are in the indicative mood):

ελυσα

ελυσας

ελυσε(ν) [Acts 22:30]

ελυσαμεν

ελυσατε

ελυσαν

5. Perfect tense: The angels that did not keep their

blessed position G-d "has kept in eternal bonds under darkness"

and the action G-d took has lingering effects because they are

even now kept for the Judgment Day! This verb τετηρηκεν (word

#121) is the perfect form of τηρεω (notice the reduplicated τ

when the verb is in the perfect tense and review paragraph #33). Let's look

at λυω again, this time in the perfect tense:

λελυκα

λελυκας

λελυκε(ν)

λελυκαμεν

λελυκατε

λελυκασι(ν)

6. Pluperfect tense is like the perfect tense but the

resultant state is in the past time, as in Mark 16:9 where the

pluperfect verb says, "Miryam Magdalene, from whom (Moshiach

Yehoshua/Yeshua) had cast out seven demons." The action was completed

with on-going effects but the casting out occurred in the past

(many years before, from Mark's point of view). The pluperfect

verb there εκβεβληκει [from εκβαλλω, drive out, expel],

indicates its pluperfect tense by the -κει- and the reduplicated

beta (β) (review paragraph #33). Let's look at λυω again, this time in the

pluperfect tense:

λελυκειν

λελυκεις

λελυκει

λελυκειμεν

λελυκειτε

λελυκεισαν

Yehuda 4 (continued)

ασεβεις (ah-seh=VEES = ung-dly ones), την (teen = the)

του (too = of the) Θεου (theh-OO = of G-d) ημων (ee-MOHN = of us)

χαριτα (KHAR-ree-tah = grace, Chen v'Chesed) μετατιθεντες

(meh-tah-tee-THEHN-tehs = alter in the sense of perverting) εις

(ees = for) ασελγειαν (ah-SEHL-ghee-ahn = sexual

licentiousness, unrestrained sexual vice)

ασεβεις is an adjective, meaning "ung-dly, living without

religious scruples or morals or faith" and it modifies tines

τινες ανθρωποι "some men" at the beginning of Yehuda 4.

Rom.5:6 says that Moshiach Yehoshua/Yeshua died for the ασεβεις.

And I Shliach Kefa 1:10 infers that unmerited favor or grace (χαριτα) is

virtually a synonym for the Besuras Hageulah, that by grace we

are free from punishment, that by grace we are free from

self-efforts to be our own Savior or Goel Redeemer, including salvation by means

of works of the Law of Moses. But these irreligious impostors

have perverted this freedom into freedom from the moral law. Look

at I Shliach Kefa 2:16 and II Shliach Kefa 2:19.

την is a definite article (review B) modifying χαριτα, which is the

direct object of the verbal adjective or participle μετατιθεντες

(review paragraphs #4 and #5).

Look especially at II Shliach Kefa 2:2, which speaks of false

prophets and teachers in the last days and "many will follow

their ασελγειαις and because of them the way of truth will be

maligned and in their greed they will exploit you" (II Shliach

Kefa 2:3). Here is a picture of rich ministers who are extremely

able fund-raisers but they don't avoid the appearance of evil or

evil itself and they bring reproach on the whole Messianic

movement. Yehuda 4 (continued)

και (keh = and) τον (tohn = the) μονον (MOH-nohn =

only) δεσποτην (deh-SPOH-teen = Master) και (keh = and) κυριον

(KEE-ree-ohn = L-rd) ημων (ee-MOHN = of us) Ιησουν

(ee-ee-SOON = Yehoshua/Yeshua) Χριστον (Khree-STOHN = Moshiach)

αρνουμενοι (ahr-NOO-meh-nee = denying).

Look at the very bottom of p.827 at the cross-reference note on

Yehuda 4, which speaks of Gal.2:4 and the false (Judaizing)

believers similarly secretly slipped in to spy in Jerusalem on

the Gentile freedom from salvation-by-works circumcision. Look at the other

cross-reference on Yehuda 4, II Shliach Kefa 2:1 which also

contains the same exact Greek words "δεσποτην αρνουμενοι"

("Master denying"), where Shliach Kefa preaches that G-d's

punishment is falling on the same false prophets that Yehuda is

denouncing.

#35. There is a definite article in this part of Yehuda 4.

Review B. Since the endings of the article, the adjective and

the noun are generally the same, if you learn the endings of the

article, you will have learned many of the endings of the nouns

and adjectives as well.

#36. Look at participle above (word #77). It is based on

αρνεομαι, "I deny, disown, repudiate." We have already

mentioned the passive voice (paragraphs #15, #22, #32). This participle is

in the middle voice, as is indicated by the -μεν-. The middle

voice usually indicates that the subject performs the action on

himself, or for his own benefit (for himself), or in some way

involves self in the action beyond being the subject. The

meaning here is "ung-dly men denying for themselves the only

Master and Adoneinu Moshiach Yehoshua/Yeshua."

Active voice--the subject acts ["As I hear, κρινω (I judge)"]

(Yochanan 5:30)

Passive voice--the subject is acted upon ["Judge not, lest

κριθητε (you be judged)"] (Luke 6:37). The -θη- indicates

passive voice here.

Middle voice--the subject performs the action out of personal

interest or advantage or for his own benefit or acts with the

self in some way. αποκρινομαι "I answer" (μαι is a middle

ending) may have developed from "I draw a judgment for myself"

but is is translated as an active verb (here "I answer")].

Yehuda 5

Υπομνησαι (eep-ohm-NEE-seh = to remind) δε (deh = but) υμας

(ee-MAHS = you) βουλομαι (VOO-loh-meh = I intend),

ειδοτας (ee-DOH-tahs = knowing) [υμας] (ee-MAHS = you)

παντα (PAHN-tah = all things) οτι (OH - t e e = t h a t)

[ο] κυριος (o KEE-ree-ohs= the L-rd) απαξ (AH-pahx =once) λαον (lah-OHN = a people) εκ (ehk =

out of) γης (ghees = land of) Αιγυπτου (eh-GHEEP-too = of

Egypt) σωσας (SOH-sahs = having saved) το (toh = the) δευτερον

(DEHF-teh-rohn = afterwards, in the second place) τους (toos =

the [ones]) μη (mee = not) πιστευσαντας (pees-TEHV-sahn-tahs

=believing) απωλεσεν, (ah-POH-leh-sehn = He destroyed).

Notice the superscript footnote 3 next to απαξ in Yehuda 5 on p.828 in

the UBSGNT and then look at footnote 5 in the textual apparatus.

First you are given the textual attestation for the words used in

the text. The Hebrew letter ALEF (a symbol for the manuscript

[MSS] Sinaiticus) is one of the manuscripts containing the text

as it appears. On page 10* in your UBSGNT Introduction you can

see that ALEF is kept in London and was copied in the 4th century

(actually around C.E.350). This manuscript is an uncial, meaning

it is written entirely in capital Greek letters. The Greek letter

PSI is also an uncial (see UBSGMT p. 11*), and it too contains

the text as it appears.   However, the editorial committee gives

this reading only a "D" level of certainly, and, because there is

such a high degree of doubt for the reading they chose, they list

in the textual apparatus for the rest of footnote 5 other

variants that are also possible and the

manuscripts which support each variant: $\alpha\pi\alpha\xi\ \pi\alpha\nu\tau\alpha,\ o\tau\iota$

Ιησους (found in the middle of footnote 5 on p.828), "once for

all time all things, that Yehoshua/Yeshua" has some important MSS

attestation, attested by uncials A, B, and "Queen of the

Miniscules" 33, etc; This reading would mean that the

pre-existant Moshiach (his Hebrew name is Yehoshua/Yeshua--see UBSGNT

Acts 7:45, same as Joshua) delivered his people out of Egypt.

Translation: Now I wish to remind you, although you are fully informed,

that the L-rd, who once saved a people out of the land

of Egypt, afterward destroyed those who did not believe.

Yehuda is warning, "Not once saved, always saved," but "Once saved,

afterward destroyed."

The participle ειδοτας is concessive here: "although

knowing/informed." [ ] Square brackets [ ] around [υμας] and [ο]

in the text of Yehuda 5 are used to enclose words whose presence

or position in the text is regarded as disputed. If you ever see

double brackets as around Yochanan 7:53 - 8:11, these kinds of

brackets are used to enclose passages which some regard as later

additions to the text, but which retained their position because

of their evident antiquity and importance.

A word needs to be said about textual criticism here. Textual

criticism is the business or removing unintentional copyist

errors and intentional scribal emendations in order to re-create

as closely as possible the (now lost) original "autograph"

documents of the inerrant and inspired writings of the authors of

the Bible. In order to do this, the editors of the UBSGNT study

hundreds of different kinds of extant ancient documents (papyri,

uncials, and miniscules) and manuscripts and compile the basic

Greek text, placing significant variants (those that affect the

meaning in an important way) along with their manuscript evidence

in the textual apparatus below the basic text. p72 (copied 3rd

century) is a papyrus document that preserves all of I and II

Shliach Kefa and Yehuda.   p72 was found in Egypt in the middle of

the 20th century 1700 years after the scribe copied it. The dry

climate in Egypt kept it from decomposing. These variants should

be added to your English translation as a possible marginal

reading. Anytime you see a p with a number on the right of it

(as in p72), you know that this refers to a papyrus manuscript,

and papyri manuscripts, in many cases, represent the earliest

extant readings, so they usually cannot be ignored in

establishing the original text. (Remember that the United Bible

Society 4th edition of the Greek NT and the older Nestle-Aland

27th edition of the Novum Testamentum Greece have the same basic

Greek text, but a different textual

apparatus. In the past, many beginning Greek students preferred

the UBSGNT because the Greek letters are easier to read, although

the basic Greek text of Yehuda is exactly the same in both

editions.

It has been helpful to scholars to conceive of the vast number of

ancient NT manuscripts into various groups that contain many of

the same variant readings and other similar characteristics.

Since these groups have related kinds of readings, they are

conceived of as different "families" of manuscripts, and include

those manuscript families labeled "Alexandrian," "Western" (that

is, non-Alexandrian), "Byzantine," etc. Some scholars believe

the Byzantine family has a great deal of harmonization,

interpolation, and other kinds of scribal changes. These scholars

believe Erasmus uncritically used manuscripts in this "Byzantine"

family to publish his Greek NT (C.E. 1516) and this family of

manuscripts became the so-called "Textus Receptus" and the

received text of the Greek Orthodox as well as the basis for the

King James Version translation. However, the majority of Greek

scholars generally give more credence today to the Alexandrian

(named after Alexandria in Egypt) "family" of manuscripts

represented by manuscripts like Codex B, 325 C.E.), Codex

Sinaiticus, papyri p66 and p72. Note how often you see B and

ALEF in the UBSGNT texual apparatus! Codex B is generally

considered to be the most valuable ancient manuscript in the

world, quite accurately reflecting the earlier Brit Chadasha text

from early in the 2nd century.

Yehuda 6

αγγελους (ahng-EH-loos = angels) τε (teh = and) τους (toos =

the) μη (mee = not) τηρησαντας (tee-REE-sahn-tahs = having

kept) την (teen = the) εαυτων (eh-ahf-TOHN = of themselves)

αρχην (ahr-KHEEN = domain) αλλα (ahl-LAH = but) απολιποντας

(ah-poh-lee-POHN-tahs = having deserted, abandoned) το (toh =

the) ιδιον (EE-dee-ohn = own) οικητηριον

(ee-kee-TEE-ree-ohn = habitation, dwelling, home) εις (ees = for)

κρισιν (KREE-seen = judgment, condemnation) μεγαλης

(meh-GHAH-lees = of [the] great) ημερας (ee-MEH-rahs = Day)

δεσμοις (dehs-MEES = bonds, chains) αιδιοις (ah-ee-DEE-ees =

in everlasting, eternal) υπο (ee-POH = under) ζοφον (ZOH-fohn

= gloom, darkness) τετηρηκεν (teh-TEE-ree-kehn = He has kept),

In anticipation of the next verse, remember that the antecedent

of the masculine pronoun τουτοις in Yehuda 7 cannot be Sodom and

Gomorrah which are treated as feminine. As we have already said

(review paragraphs #10 and #11), we believe Yehuda is bringing in the angels

as a specimen of Gehinnom-fire punishment like burning Sodom and

not as a specimen of specific sexual sin. In verses 5 and 6 we

read about the fall from grace of certain people who were saved

but then afterwards did not believe and certain angels who left

their domain. Now in verse 7 we are going to look at the

punishment of Sodom and Gomorrah, and see how these other people

and angels met the same fate. However the sin of the angels is

more like Esau's in that they desert the ruling authority they've

been given by G-d (see Hebrews 12:16-17) and (possibly in

demon-possession?) lust after strange flesh to assert their

authority over human bodies instead of their own assigned

heavenly dominion. The common sin of all the damned in Yehuda's

extended illustration here is τους μη πιστευσαντας ("the ones

not believing") in verse 5, a phrase that is both masculine and

plural and could also be referred to by τον ομοιον τροπον τουτοις

("in a similar manner to these-- "these" being masculine

and plural) in verse 7. Therefore, regardless of Yehuda's

personal opinion, the Ruach Hakodesh kept him from error in

breaking the analogy of Scripture in what he wrote. Satan did

not sin sexually when he left his home in heaven (Rev. 12:4) and

seduced Eve in Genesis 3 (see II Cor. 11:3). Since angels are

not like us, vessels of clay, their lust is of a spiritual

nature. They are also capable of disbelieving in the Biblical

sense of proudly, rebelliously, disobeying. In any event, the

fact that τουτοις ("these") in v.14 definitely refers back to

τινες ανθρωποι in v.4 means that the same word τουτοις v.7)

cannot be excluded from referring to the very same τινες ανθρωποι

also, which means that the reference need not be to

angels after all. Review which words are definite articles (see

B). Review #34.5.

Yehuda 7

ως (ohs = as) Σοδομα (SOH-doh-mah = Sodom) και (keh = and)

Γομορρα (GHOH-mohr-rah = Gomorrah) και (keh = and) αι (eh =

the) περι (peh-REE = round) αυτας (ahf-TAHS = them) πολεις

(POH-lees = cities) τον (tohn = in the) ομοιον (OH-mee-ohn =

like, similar) τροπον (TROH-pohn = manner) τουτοις (TOO-tees =

to these) εκπορνευσασαι (ek-pohr-NEHV-sah-seh = indulging in

sexual immorality against the course of nature p .5 6) και

(keh = and) απελθουσαι (ah-pehl-THOO-seh = turning aside from

the right way and going p.19) οπισω (oh-PEE-soh = after)

σαρκος (sahr-KOHS = flesh) ετερας (eh-TEH-rahs = different,

strange), προκεινται (PROH-keen-teh = they are let forth p.151)

δειγμα (DEEG-mah = an example, sample) πυρος (pee-ROHS = fire)

αιωνιου (eh-oh-NEE-oo = of everlasting) δικην (DEE-keen =

punishment) υπεχουσαι (eep-EHKH-oo-seh =

undergoing p.188).

TRANSLATION:

as Sodom and Gomorrah, and the cities around them, in the similar

manner to these (that is, τινες ανθρωποι v.4,(cf. v.14), λαος

people, v.5, τους μη πιστευσαντας, the ones not believing, v.5

and αγγελους, angels v.6), indulging in sexual immorality

against the course of nature and turning aside from the right way

and going after strange (different) flesh, are set forth to lie

in public view as an example of undergoing the punishment of

everlasting fire.

The different or strange "flesh" points to its forbidden aspect.

When a man and woman become one flesh, any other flesh is

different or strange or forbidden. The angels abandoned their

proper dwelling and entered a forbidden realm and these cities

referred to abandoned their proper flesh and went after strange

flesh, i.e., homosexuality. What Sodom and Gomorrah do is done in a similar manner

as what is done by angels. Satan was unbelieving and rebellious and

left his appointed sphere and lusted after and seduced Eve but

not sexually and physically (II Cor.11:3). The Ruach Hakodesh

inerrantly protected both Moses in Genesis 6 and Yehuda in Yehuda

7 from contradicting each other. Mark 12:25 is the base point of the canonical

exegesis of this passage. Moshiach Yehoshua/Yeshua also said that lust

(even without physical consummation) is as evil as the actual

sexual deed (Mat.5:28). We go to all this trouble to show you the

care that is needed in exegesis of Scripture in the original

languages in order to avoid erroneous teaching.

Yehuda 8

Note: the page numbers given with each verb tell you where the

verb is found in the dictionary at the back of the UBSGNT. Look

them up and study the meanings.

Ομοιως (oh-MEE-ohs = likewise) μεντοι (MEN-tee =indeed) και

(keh = and) ουτοι (OO-tee = these) ενυπνιαζομενοι

(en-eep-nee-ahz-OH-men-ee = dreaming [ones] p.62) σαρκα

(SAHR-kah = flesh) μεν (men = on one hand) μιαινουσιν,

(mee-EH-noo-seen = defiling, staining) κυριοτητα

(kee-ree-OH-tee-tah = authority, lordship) δε (deh = on the

other hand) αθετουσιν (ah-theh-TOO-seen = they despise, reject,

do not recognize) δοξας (DOHX-ahs = glories, glorious heavenly

beings) δε (deh = but) βλασφημουσιν (vlahs-fee-MOO-seen = rail

at, blaspheme, revile, commit chillul Hashem, assail with

contemptuous or opprobrious language, defame)

These "dreamers" prefer their sensual imaginings to the sober

reality of G-d's judgment on Sodomites, etc. These false

teachers live in an unreal world. Like the Sodomites, they

pervert their bodies even while they pervert the grace of G-d

into license. Like the angels, they abandon their proper office

of authority. Yehuda is urging the "called ones" to flee from such

teachers. Israelites in the wilderness were also "in the

kehillah" but were nevertheless destroyed. Angels also fell from

their place into Gehinnom. Sodomites were burned to show Gehinnom

is the penalty for sexual immorality. These lawless dreamers,

who are ready to fall from their teaching chair in the Brit

Chadasha kehillah directly into Gehinnom (at the παρουσια--see

Yehuda 14-15) show contempt and disrespect for both their own

bodies and for angels, whom they blaspheme as an impudent and

brazen display of "freedom" from authority and moral

accountability. Their perverted doctrine of "grace" has made them

throw off all restraints of moral law; that is, they are antinomian, lawless. If Yehuda has himself

tried to assert the authority of his own Brit Chadasha kehillah

office over them, they have obviously rejected his authority as

well. Because they despise authority, they share in the

αντιλογια (rebellion p.16) of Korah, and cannot discern the true

greatness of those who should be honored. Nor can they discern

the angelic orders whose glory points to the majesty of G-d whom

they have sinned against. The Sodomites were so disrespectful in

their total depravity that they would have raped angels if

possible (review Gen. chp 19). These dreamers, in rejecting authority,

were tempting others into unbelief and into falling from the

place where they were kept. This is what Yehuda is trying to

stop. His concern is to give spiritual oversight, that of

guarding the flock from wolves.

Yehuda 9

Ο (oh = the) δε (deh = but) Μιχαηλ (mee-khah-EEL -Michael)

Ο (oh = the) αρχαγγελος (ahr-KHAHNG-eh-lohs = archangel),

οτε (OH-teh = when) τω* (*ω with ι subscript) (toh = with the)

διαβολω* (*ω with ι subscript)

(dee-ah-VOH-loh = devil) διακρινομενος (dee-ah-kree-NOH-men-ohs

= contending, disputing, taking issue) διελεγετο

(dee-eh-LEH-gheh-toh = he was discussing) περι (peh-REE = about)

του (too = the) Μωυσεως (Moh-ee-SEH-ohs = of Moses) σωματος

(SOH-mah-tohs = body), ουκ (ook = not)

ετολμησεν (eh-TOHL-mee-sehn = dared) κρισιν (KREE-seen =

judgment) επενεγκειν (eh-peh-nehngk-EEN = to bring upon,

pronounce) βλασφημιας (vlahs-fee-MEE-ahs = of insulting, abusive

talk,blasphemy) αλλα (ahl-LAH = but) ειπεν (EE-pehn = he

said), Επιτιμησαι (eh-pee-tee-MEE-seh = may He rebuke) σοι

(see = you) Κυριος (KEE-ree-ohs = [the] L-rd).

The Brit Chadasha kehillah Fathers are the leaders of the faith

who lived in the early centuries after the death of Moshiach's Shlichim.

They quote from early manuscripts of the NT, and these quotes are

important in establishing the original text. A list of Brit

Chadasha kehillah Fathers and the approximate death dates are

given in the UBSGNT p. 32*f. Three of these were familiar with a

text that Yehuda is apparently quoting from, a text which is

otherwise largely lost now, existing today only in fragments.

The cross-reference note at the bottom of UBSGNT p.829 says that

Yehuda may be quoting from an apocryphal work called The

Assumption of Moses, according to Brit Chadasha kehillah Fathers

Clement, Origen, and Didymus, whose death dates are given in

starting UBSGNT p.32*. See also cross-references to Dan. 10:13, 21;

12:1 and Rev. 12:7 on Michael the Archangel (the word means

"prince of angels" and is found elsewhere only in I Thes.4:16) in

Scripture. Also see the cross-reference to II Shliach Kefa 2:10

and Zech.3:2 for possible allusions or quotes or similar language

in the Bible.

The Jewish people considered Michael to be the highest among the

angels and to be the representative of G-d.

The Pseudepigrapha -- a large group of Jewish writings outside

the Tanach and the Apocrypha in the Septuagint, written 200

B.C.E. to C.E. 200, which include apocalypses, legendary

histories, collections of psalms,and wisdom works written by

non-canonical "prophets" of the day. There is a version of this

story of Moses' death extant today but the one Yehuda refers to

is not available now, though known by Origen, Clement, and

Didymus. An aside: the two heavenly witnesses could be Moses and Elijah in

Rev. 11:3f, based on the idea that Moses' body was not recovered,

but G-d buried him (Deut. 34:6), and he appeared at the

Transfiguration and with Elijah went up into heaven. As such,

these two could also symbolize the Messianic kehillah (two or

more gathered in His Name) being given divine transport to heaven.

On διακρινω, "to take issue, dispute," see Acts 11:2 and Ya'akov

1:6 to see how the word is used and to get the exact nuance of

Yehuda 9.

διελεγετο is in the imperfect tense (review #34.2),

indicating continuous action in the past.

The departures of Enoch (Gen. 5:24), Elijah (II Kings 2:16-17)

and Moses (Deut. 34:6) were all shrouded in mystery. Apparently,

in the text Yehuda is alluding to, Michael is commissioned to

bury Moses (Deut. 34:6 says G-d had him buried) but Satan opposes

Michael on the grounds apparently that Satan is the l-rd of this

world and that Moses was a murderer.

The Bible says to leave

room for the wrath of G-d. "Vengeance is mine, and I shall repay,

says the L-rd."   Shliach Sha'ul says to reprove severely (Titus

1:13) certain Jewish would-be teachers. But he cautions Timothy

not to sharply rebuke an older man (I Tim. 5:l). We are not to

revile or to rail at people, even if they revile and rail at us

(I Shimon Kefa 2:23). Rav Sha'ul's temper may have gotten the

best of him in Acts 23:3-5. However, the prophets did excoriate

(flay verbally) their opponents at times.

Michael, even though he is the highest among the angels, shows

restraint and waits for the L-rd's rebuke of Satan, which will be

infinitely worse than any he could administer. All this

highlights the brazenness and g-dless irreverence of the

fornicating false teachers who attempt to impress their (female?)

disciples by blaspheming angels.

Yehuda 10

ουτοι (OO-tee = these [men]) δε (deh = but) οσα (OH-sah

=what things) μεν (men = on one hand) ουκ (ook = not) οιδασιν

(EE-dah-seen = they know) βλασφημουσιν (vlahs-fee-MOO-seen =

they rail at, speak insultingly, blaspheme), οσα (OH-sah = what

things) δε (deh= but) φυσικως (fee-see-KOHS = naturally) ως

(ohs = as) τα (tah - the) αλογα (AH-loh-ghah = without reason)

ζωα (ZOH-ah = animals; notice it is ζω*α [*ω with ι subscript])

επιστανται (eh-PEE-stahn-teh = they

understand), εν (en = by) τουτοις (TOO-tees = these)

φθειρονται (FTHEE-rohn-teh = they are corrupted,

ruined,destroyed).

Yehuda uses δε and μεν to draw distinctions. Yehuda begins to

expose these people for what they are: carnal men without the

Ruach Hakodesh. They know only their own animal instincts (which

even irrational animals know) and they know just enough to get

themselves ruined and destroyed. The lost man is brainless

ασυνετους (Romans 1:31). Compare II Shliach Kefa 2:12,

"creatures of instinct, born to be caught and killed." See also

Phil. 3:19, "whose glory is their shame." It is shameful to G-d

and even to the human race for a "liberated" human being to act

like an animal. φθειρονται is a present passive indicative

verb, third person plural. Review #34.1, #36, #26.

ουαι (oo-EH = woe) αυτοις (auf-TEES = to them), οτι (OH-tee

= because) τη* (*η with ι subscript) οδω* (*ω with ι subscript) (oh-DOH = way) του (too =

of the) Καιν (KAH-een = Cain) επορευθησαν

(eh-poh-REHF-thee-sahn = they went) και (keh = and) τη* (*η with ι subscript) (tee =

to the) πλανη* (*η with ι subscript (PLAH-nee = error) του (too = of the) Βαλααμ

(vahl-ah-AHM = Balaam) μισθου (mees-THOO = of [for] reward)

εξεχυθησαν (ehx-eh-KHEE-thee-sahn = gave themselves up) και

(keh = and) τη* (*η with ι subscript) (tee = in the) αντιλογια* (*α with

ι subscript) (ahn-tee-loh-GHEE-ah

= rebellion) τοῦ (too = of the) Κορε (KOH-reh = Korah)

απωλοντο (ah-POH-lohn-toh = perished).

Covetousness was a common motive with false teachers. They love

money. See I Thes. 2:3-5. Balaam was a Non-Jewish prophet, Korah

was a rebellious Levite, Cain was a murderer and a religious

libertine. Like Cain these false teachers are devoid of love.

Like Balaam, they are prepared in return for money to teach

others that sin does not matter. Like Korah, they are

insubordinate to Brit Chadasha kehillah leaders and careless of

how they address G-d's dignitaries. When they give themselves up

to the motive of feeding themselves and caring for themselves and

looking after themselves, when they give themselves over to their

sensual and materialistic appetites, they defy the authorized

leaders of the Brit Chadasha kehillah and make themselves their

own zekenim (elders). See II Shliach Kefa 2:10, "and especially

those who indulge the flesh in its corrupt desires and despise

authority. Daring, self-willed, they do not tremble when they

revile angelic majesties."

Yehuda 12

ΟΥΤΟΙ (oo-TEE = these [men]) ΕΙΣΙΝ (ee-seen = are) ΟΙ (ee =

the) εν (en = in) ταις (tehs = the) αγαπαις (ah-GHAH-pehs =

love feasts) υμων (ee-MOHN = of you) σπιλαδες (spee-LAH-dehs =

spots, stains, hidden rocks) συνευωχουμενοι

(see-nehv-oh-KHOO-men-ee = feasting together) αφοβως

(ah-FOH-vohs = without fear), εαυτους (eh-ahf-TOOS = themselves)

ποιμαινοντες (pee-MEN-nohn-tehs = shepherding, looking after,

feeding, watching over), νεφελαι (neh-FEH-leh = clouds) ανυδροι (AHN-ee-dree

= waterless) υπο (ee-POH = by) ανεμων (ah-NEH-mohn = winds)

παραφερομεναι (pah-rah-feh-ROH-men-eh = being carried away),

δενδρα (DEHN-drah = trees) φθινοπωρινα (fthee-noh-poh-ree-NAH =

autumn) ακαρπα (AH-kahr-pah = without fruit) δις (dees =

twice) αποθανοντα (ah-poh-thah-NOHN-tah = dying) εκριζωθεντα

(ek-ree-zoh-THEHN-tah = having been uprooted),

For a possible allusion in Yehuda 12 to Ezek.34:8, see

cross-reference note at the bottom of UBSGNT p.829 for Yehuda

v.12 and also p.899 in "Index of Allusions and Verbal Parallels"

in the back of your Greek Brit Chadasha.

In the same way that hidden rocks in a harbor can sink a ship, so

these hidden "Korahs," defying the authority of their leaders,

are a peril that the addressees of this letter don't seem to be

aware of, a real danger to their souls. The ordinary congregant

has been slow to take action or to sound the alarm. Yehuda is

trying to wake up the Brit Chadasha kehillah to the magnitude of

this antinomian scourge so that these sham believers can be

expelled from the Moshiach's Tish.

These teachers are show without substance, rhetoric without

doctrine, posturing without pious example. They are twice dead,

dead before they professed the L-rd in trespasses and sins, and

dead again by their apostate and lawless rebellion after their

false profession. There is no spiritual life or benefit in their

ministry. Bare trees, no fruit, spiritually sterile. They did not

bring forth fruit in keeping with teshuvah (repentance) [Matthew

3:9].

Yehuda 13

κυματα (KEE-mah-tah = waves) αγρια (AH-gree-ah = fierce,

wild,stormy) θαλασσης (thah-LAHS-sees = of the sea)

επαφριζοντα (eh-pah-FREE-zohn-tah = foaming up) τας (tahs =

the) εαυτων (eh-ahf-TOHN = of themselves) αισχυνας

(ehs-KHEE-nahs = shameful deeds), αστερες (ah-STEH-rehs =

stars) πλανηται (plah-NEE-teh = wandering) οις (ees = for

whom) ο (oh = the) ζοφος (ZOH-fohs = gloom) του (too = of the)

σκοτους (SKOH-toos = of darkness) εις (ees = unto) αιωνα

(eh-OH-nah = forever) τετηρηται (teh-TEE-ree-teh= it has been

reserved, kept).

Their glory is their shame (Phil. 3:19). They sin more that

perverted "grace" may abound (Rom. 6:1). They have not repented

(II Cor. 12:21) and are careless about wronging a

brother in their religious sexual intrigues (I Thes. 4:6). They

are savage wolves (Acts 20:29) in Moshiach's flock.

Stars are symbols of angels, so here again we have a reference to

the rebelling angels that left their habitation and came to earth

to enlist mankind in their rebellion. This is the meaning of

"wandering stars." On the metaphor of wild waves, see Isaiah

57:20.

Yehuda 14

Προεφητευσεν (proh-eh-FEE-thev-sehn = he prophesied) δε (deh

=and) και (keh = also) τουτοις (TOO-tees = to these)

εβδομος (EHV-doh-mohs = [the] seventh) απο (ah-POH = from)

Αδαμ (ah-DAHM = Adam) Ενωχ (eh-NOHKH = Enoch) λεγων

(LEH-gohn = saying),

The Book of Enoch is a long work sometimes called I Enoch or

Ethiopic Enoch (because until the Aramaic fragments were found in

the Dead Sea Scrolls we had the work only in Ethiopic translation

except for a Greek version covering only about one third of the

original Aramaic). Chapters 31-71 of I Enoch are not found in the

Qumran manuscript discoveries, suggesting they may have been

written later, that is, C.E. rather than earlier. Much of I Enoch

is so dated by most scholars. As far as Yehuda quoting from it

is concerned, Shliach Sha'ul also quoted from extra-canonical

sources to make his points on occasion. Yehuda's point could

have been made from Zechariah 14:5 or Daniel 7:13-14, but his

readers may have been more familiar with this other work.

Yehuda's quotation from Enoch does not mean that the Brit

Chadasha asserts that the book of Enoch must be inspired or equal

with Scripture or must be included in the canon of the Bible. An

inspired man might well use contemporary ideas which were not

contrary to revelation to make his argument, which is what Yehuda

obviously did in this instance.

Yehuda 14-15

Ιδου (ee-DOO = Behold, look!) ηλθεν (EEL-thehn = same)

κυριος (KEE-ree-ohs = [the] L-rd) εν (en = with) αγιαις

(ah-GHEE-ehs = holy ones, i.e. angels) μυριασιν

(mee-ree-AH-seen = ten thousands) αυτου (ahf-TOO = of him)

ποιησαι (pee-EE-seh = to do) κρισιν (KREE-seen = judgment)

κατα (kah-TAH = against) παντων (PAHN-tohn = all [men]) και

(keh = and) ελεγξαι (eh-LEHG-kseh = to rebuke or convict)

πασαν (PAHS-ahn = every) ψυχην (psee-KHEEN = soul, person)

περι (peh-REE = concerning) παντων (PAHN-tohn = all) των (tohn

= of the) εργων (EHR-ghohn = deeds) ασεβειας (ah-seh-VEE-ahs =

of ung-dliness, g-dlessness, impiety) αυτων (ahf-TOHN = of them)

ων (ohn = which) ησεβησαν (ee-SEH-vee-sahn = they impiously

did, they acted in an ung-dly way) και (keh = and) περι

(peh-REE = concerning) παντων (PAHN-tohn = all) των (tohn =

the) σκληρων (sklee-ROHN = hard, rough, harsh, unpleasant

things) ων (ohn = which) ελαλησαν (eh-LAH-lee-sahn = they

spoke) κατ (kaht = against) αυτου (ahf-too = of Him)

αμαρτωλοι (ah-mahr-toh-LEE = sinners) ασεβεις (ah-seh-VEES =

ung-dly).

Look at the very bottom of p.829 in your UBSGNT. See the

cross-reference note for verse 14 showing a reference to Enoch,

chapter 60, verse 8 and also chapter 1, verse 9.

The reference in αγιαις may be to angels (see also Matthew

25:31; II Thes. 1:7: Dan. 4:13-17), not kadoshim believers. Those who try

to create two comings for Moshiach, one with the kadoshim (the

pre-tribulation raptured Brit Chadasha kehillah--Rev. 19:11-16;

Yehuda 14-15) and one for the kadoshim (the nation of Israel

after the tribulation--Yochanan 14:3; I Thes. 4:16-18) have a

problem with the meaning of this word which may refer to either

heavenly or earthly beings.

ελεγξαι is an infinitive of the verb ελεγχω (see p.57

dictionary UBSGNT). The infinitive is used to express purpose.

One purpose of the Bias Moshiach (Coming of Moshiach) is to

convict these people and bring them to judgment and proper

punishment for their sins, not the least of which are their harsh

words.

Yehuda 16

Ουτοι (oo-TEE = these [men]) εισιν (ee-seen = they

are) γογγυσται (ghohng-ee-STEH = habitual grumblers, malcontents)

μεμψιμοιροι (mehm-PSEE-mee-ree = fault finding,

complaining) κατα (kah-TAH = according to) τας (tahs = the)

επιθυμιας (eh-pee-thee-MEE-ahs = lusts, strong desires) εαυτων

(eh-ahf-TOHN = of them) πορευομενοι (poh-rehv-OH-meh-nee = going),

και (keh = and) το (toh= the) στομα (STOH-mah = mouth) αυτων

(ahf-TOHN = of them) λαλει (lah-LEE- it speaks) υπερογκα

(ee-PEH-rohng-kah = insolent, pufted up, haughty things)

θαυμαζοντες (thahf-MAH-zohn-tehs = admiring, do honor to)

προσωπα (PROHS-oh-pah = faces p.155) ωφελειας (oh-feh-LEE-ahs

= advantage, benefit, gain) χαριν (KHAH-reen = for the sake of).

The idea here is smoldering discontent which people are afraid

to speak out (I Cor. 10:10). Secrecy is the basic idea. The term

is appropriately applied to heretical leaders who had "secretly"

gained admission to the Brit Chadasha kehillah (verse 4) and then

had insidiously used Brit Chadasha kehillah membership as a

screen for their numerous deeds of ung-dliness (verse 15). These

false teachers had not been excommunicated up till now apparently

because of their adept manner of using stealth and secret

conspiracy. Perhaps they also grumbled about money and that

whatever they received from the Brit Chadasha kehillot was never

enough. See the word $\mu\iota\sigma\theta\text{o}\upsilon$ (word #216, "reward") in verse 11.

If so, Yehuda is attacking the covetousness of the false teachers

here and in verse 11. $\theta\alpha\upsilon\mu\alpha\zeta\text{o}\nu\tau\epsilon\varsigma$ $\pi\rho\text{o}\sigma\omega\pi\alpha$ (see word #322, #323) is

an idiom meaning "flattering for the purpose of advantage." An

idiom is an expression like "kick the bucket" which cannot be

understood by taking each of its constituent parts and adding

them up.

These men are shrewd religious politicians, capable of courting

the rich or influential members of the community for the sake of

their own advantage. These boasting false teachers have the

same problem with the στομα as the little horn Anti-Moshiach in

Daniel 7:20, which says in the Septuagint στομα λαλουν μεγαλα

("a mouth speaking greatly"). Yochanan says, "It is the last

hour; and as you have heard that Anti-Moshiach is coming, so now

many Anti-moshiachs have come" (I Yochanan 2:18).

Yehuda 17

Υμεις (ee-MEES - you pl.) δε (deh - but)

αγαπητοι (ah-ghah-pee-TEE = beloved ones), μνησθητε

(MNEES-thee-teh = keep in mind) των (tohn = the) ρηματων

(ree-MAH-tohn = words) των (tohn = of the) προειρημενων

(proh-ee-ree-MEN-ohn = previously spoken) υπο (ee-POH = by)

των (tohn = the) αποστολων (ah-poh-STOH-lohn = Shlichim) του

(too = of the) κυριου (kee-REE-oo = of L-rd) ημων (ee-MOHN =

of us, our) Ιησου (ee-ee-SOO = Yehoshua/Yeshua) Χριστου (khree-STOO

= of Moshiach)

μνησθητε is in the imperative mood (review paragraph #26

and F). Watch for all the imperatives or commands that Yehuda

will soon be shouting out to the Brit Chadasha kehillah, in view

of the emergency caused by doomed, sexually immoral ministers

infiltrating the L-rd's holy people. Yehuda 21,22, and 23 all

contain commands.

ρημα means "word" but it is used of Scripture. προλεγω means

to foretell. Here it is a perfect participle, meaning spoken once

in the past but with on-going effects in the present. If a

participle is modified by an article (see the των in front of

the participle προειρημενων) it is attributive and modifies the

words with the same gender, number and case. ρηματων is

genitive, neutral, plural and προειρημενων is genitive, neutral,

plural. "Be mindful of the words which were previously spoken by

the Shlichim" or "be mindful of the previously spoken words of

the Shlichim." Remember that a participle is a verbal adjective,

and in this case is functioning like an adjective because it

modifies a noun. Yehuda is saying, "Keep in mind the predictions

spoken by the Shlichim." In other words, Yehuda is a hearer of

the Shlichim and so are the people he is writing to. This helps

us date the letter. We are still dealing with the generation that

heard the Besuras Hageulah first-hand from the eye-witnesses of

the resurrection of Moshiach Yehoshua/Yeshua. Yehuda's letter probably

should not be dated any later than the C.E. 60's. Also Yehuda

doesn't say "the words written (Yehuda says "spoken") by the

Shlichim" so it is possible that Yehuda is referring to the

preaching of Shliach Kefa and the oral tradition which was the

equivalent to the Brit Chadasha, before it was written down prior

to the death of the Shlichim. Yehuda does not call himself a

Shliach. At minimum he was an associate of an Shliach, his

brother Ya'akov Ben Yosef Ben Dovid.

The written condensation of these predictions are in passages

like I Tim. 4:1; II Tim. 3:1-5; Acts 20:29; II Shimon Kefa 3:3.

The Shlichim warned repeatedly that in the last time there would

arise mockers led away by their own carnal lusts.

Yehuda 18

οτι (OH-tee = because) ελεγον (EH-leh-ghon = they were

telling) υμιν (ee-MEEN = you p1.) [οτι] (OH-tee = that) Επ (ehp = at) εσχατου

(ehs-KHAH-too = of last) [του] (too = of the) χρονου (KHROH-noo

= time) εσονται (EH-sohn-teh = will be) εμπαικται

(ehm-PEHK-teh = mockers, scoffers) κατα (kah-TAH = according to)

τας (tahs = the) εαυτων (eh-ahf-TOHN = of themselves)

επιθυμιας (eh-pee-thee-MEE-ahs = lusts, strong desires)

πορευομενοι (poh-rehv-OH-men-ee = going) των (tohn = of the)

ασεβειων (ah-seh-vee-OHN = of g-dless things).

ελεγον is a customary imperfect, "they used to say (continuous

action in the past). εσονται is in the future tense,

focussing on the future occurrence of an action, which for Yehuda

is now the present because he is seeing the fulfillment of the

Moshiach's Shlichim's predictions about mockers and scoffers.

The mocker is the arrogant and g-dless libertine with an

unteachable, proud spirit and a shameless and unbridled libertine

lifestyle. Notice the peculiar word order of

επιθυμιας ασεβειων ("the desires/lusts of ung-dliness"). This is putting

the stress on ung-dliness to show that this is what these mockers

are living for and pursuing, even while they strut around in the

Brit Chadasha kehillot trying to deceive people into thinking

that they are teachers of the religion of Moshiach Yehoshua/Yeshua. As

the half-brother of Moshiach Yehoshua/Yeshua, Yehuda is an emissary of

Moshiach's shlichus and he is a pioneer in a very good position,

from the point of view of history, to know that their religion is

by no means representative of Moshiach Yehoshua/Yeshua! We call this

kind of genitive an objective genitive, since ung-dly conduct is

the object of their desire. Or it could be a subjective

genitive, the lusts belonging to or arising from their

ung-dliness. It could also be a genitive of quality, "ung-dly

desires." Remember that the L-rd himself had predicted the rise

of impostors who would try to lead the faithful into confusion

and error and peril (see Mark 13:5f,21f).

Yehuda 19

Note: the page numbers given refer to the dictionary at the

back of the UBSGNT. Look them up and study the meanings.

Ουτοι (oo-TEE = these [men]) εισιν (ee-seen = they are) οι

(ee = the [ones]) αποδιοριζοντες (ah-poh-dee-oh-REE-zohn-tehs =

setting up divisions), ψυχικοι (psee-khee-KEE = natural,

worldly [minded] p.201), πνευμα (PNEHV-mah = Ruach Hakodesh)

μη (mee = not) εχοντες (EH-khohn-tehs = having).

Ουτοι is repeated in Yehuda 10, 12, and 16. Notice that their

secret immorality has a divisive effect on the community,

splitting it into rival cliques or factions. Gal. 5:20 calls

"party spirit" a work of the flesh. It's possible that they

classify themselves as super-spiritual and that they view more

"straight-laced" folk as unspiritual, but Yehuda is saying that

just the reverse is true. The immoral people lack the Ruach

Hakodesh and therefore refuse to pay the price of kedusha in the

fields of Messianic witness and attendant suffering.

Everywhere Rav Sha'ul went he faced the peril of physical

violence and danger with one purpose, to leave new ministries

behind (see I Thes. 2:19; Gal. 4:19). Furthermore, he instructed

us to imitate him (I Cor. 11:1). Giving birth to Benjamin cost

Rachel her life, but whoever tries to keep his life rather than

lose it in labor for souls is in danger of worldly-minded

unspiritual sterility like the immoral men Yehuda is opposing.

Yehuda 20

Υμεις (ee-MEES - you p1.) δε (deh = but),

αγαπητοι (ah-ghah-pee-TEE = beloved ones p1.), εποικοδομουντες

(eh-pee-koh-doh-MOON-tehs = building up) εαυτους (eh-ahf-TOOS =

yourselves) τη* (*η with ι subscript) (tee = in the) αγιωτατη* (*η with
ι subscript) (ah-ghee-oh-TAH-tee =

most holy) υμων (ee-MOHN = of you p1., your p1.) πιστει

(PEE-stee = faith, the body of doctrinic emunah of the Shlichim

of Moshiach), εν (en = in) πνευματι (PNEHV-mah-tae = Spirit, Ruach)

αγιω* (*ω with ι subscript) (ah-GHEE-oh = [the] Holy, Hakodesh)
προσευχομενοι

(proh-sehf-KHOH-men-ee = praying, davening),

Yehuda is talking to the Brit Chadasha kehillah as if it were a

building or the Beis Hamikdash, which it is (I Cor.3:16). A school

is important if it builds us up in the emunah of the doctrine of

the Moshiach's Shlichim (see p.143 in UBSGNT dictionary for this

word πιστει, word #375). Why do we build ourselves up? In order

to pour ourselves out witnessing and starting new ministries! In

order to sustain oneself in the ministry over the long haul, one

needs to be able to build oneself up in the Moshiach's doctrine

(a task requiring some understanding of Greek, Hebrew, Brit

Chadasha Introduction, Tanakh Introduction, Religious History and

Historical Theology and Yeshiva Studies). πιστει does not mean

Here our most holy subjective trust in G-d, but G-d's most holy objective body of doctrinal faith

with which we must be able to deeply nourish ourselves in order

to do the work of the L-rd. It is this and only this which

Artists For Israel Institute is setting out to systematically

present to the student. What is this "most holy body of faith" in

the Greek? In the Hebrew? In the Brit Chadasha? In the Tanakh?

How has it been lost and rediscovered and effectively propagated

in 2,000 years of Religious History? Where are traces of this

faith found in Rabbinic Literature, making a bridge to witness to

religious Jews? Our objective is to help students acquire the

tools to grasp this body of faith and to hang onto it to the end

and use their talents to launch into ministry where this body of

faith can then be shared for the birthing of new ministries and the building up of

others.

Notice it says, "Build yourselves up in your (pl.) most holy

faith." The Bible does not really belong to the world, only to

the regenerated. The Bible says that even what the world thinks

it has, it will lose (Luke 19:26). Eph. 6:18; Rom. 8:26-27; I

Cor. 14:l5 and this verse would tend to indicate that praying in

the Spirit (see Mark 16:17) is important in coming against dangerous false teachers.

It was not a coincidence that Shliach Kefa prayed in the Spirit

before he preached to Moshiach-rejecting false teachers in the

Beis Hamikdash area on Shavuos.

Yehuda 21

εαυτους (eh-ahf-TOOS = yourselves) εν (en = in)

αγαπη* (*η with ι subscript) (ah-GHAH-pee ([the] love, ahavah) Θεου (theh-OO- of

G-d) τηρησατε (tee-REE-sah-teh = keep, preserve) προσδεχομενοι

(prohs-deh-KHOH-men-ee = awaiting, expecting) το (toh = the)

ελεος (EH-leh-ohs = mercy) του (too = of the)

κυριου (kee-REE-oo - of L-rd)) ημων (ee-MOHM = of us, our)

Ιησου (ee-ee-SOO = Yehoshua/Yeshua) Χριστου (khree-STOO = Moshiach)

εις (ees = unto) ζωην (zoh-EEN = life, Chayyei) αιωνιον

(eh-OH-nee-ohn = eternal, Olam).

Keep yourselves in G-d's love for you by not backsliding into

sensuality and greed with the false teachers and sexually immoral

ministers. We are to keep our conscience clear and stay

clear-headed and self-controlled. Then we can confidently await

the mercy of the L-rd, which will be multiplied to us (Yehuda

v.2). These false teachers have forfeited a priceless thing in

exchange for their sensual and materialistic and monetary

pleasures: the mercy of G-d.

Yehuda 22

Καὶ (keh = and) οὓς (oos = some) μὲν (men = on the one

hand) ἐλεᾶτε (eh-leh-AH-teh = have mercy)

διακρινομενους (dee-ah-kree-noh-MEN-oos = debating with oneself,

wavering, being of two minds),

Those who seem to be wavering under the spell of these false

teachers need to be shown mercy so they can be seized out of the

fire. If they've grown confused or disillusioned or cynical

because of these ministers who have been unmasked, or if they've

almost bought into their false antinomian "Good News", mercy

needs to be extended to them to give them an opportunity to stop

wavering and make a firm decision to follow the true holy Besuras

Hageulah.

Yehuda 23

ους (oos = some) δε (deh = on the other hand) σωζετε

(SOH-zeh-teh = save) εκ (ek = out of) πυρος (pee-ROHS = fire)

(αρπαζοντες (ahr-PAH-zohn-tehs = seizing), ους (oos = some)

δε (deh = on the other hand) ελεατε (eh-leh-AH-teh = have

mercy) εν (en = with) φοβω (FOH-boh = fear) μισουντες

(mee-SOON-tehs = hating) και (keh = and) τον (tohn = the)

απο (ah-POH = from) της (tees = of the) σαρκος (sahr-KOHS

=flesh, corrupt human nature) εσπιλωμενον (ehs-pee-loh-MEN-ohn

=having been stained/defiled) χιτωνα (khee-TOH-nah =

undergarment, inner garment next to the body).

Some can be snatched from Gehinnom-fire like a brand plucked from

the burning(see Amos 4:1; Zech.3:2). Others must be approached

with φοβω (fear), lest you yourself be infected by

them. Corrupting immorality is contagious, even with fellow

believers of the opposite sex, even with those you are trying to

witness to. This is why a certain clinical, scrubbed down,

germ-free approach is needed in the warfare of outreach. Don't do

it alone, don't do it with people who tempt you or who could be

tempted by you, and avoid even the appearance of evil with the

achim b'Moshiach. Hate even the appearance of a stain on your

character or your good name, as far as the old unregenerate filth

is concerned. This is how you keep yourself in G-d's ahavah, for

without kedusha (holiness) no one will see G-d.

Yehuda 24

τω (toh = to the [one]) δε (deh = but)

δυναμενω (dee-nah-MEN-oh = being able) φυλαξαι (fee-LAHX-eh =

to guard) υμας (ee-MAHS = you pl.) απταιστους (ahp-TEH-stoos =

withoutstumbling) και (keh = and) στησαι (STEE-seh = to set)

κατενωπιον (kah-teh-NOH-pee-ahn = [you pl.] before) της (tees =

of the) δοξης (DOHX-ees = glory, kavod) αυτου (ahf-TOO = of

Him) αμωμους (ah-MOH-moos = unblemished, without defect) εν

(en = with) αγαλλιασει (ah-ghahl-lee-AH-see= exultation),

G-d is able to preserve you from ruin at the Judgment. This is

the doctrine of the perseverance of the kadoshim (I Cor. 1:8; I

Thes. 5:23). Also I Yochanan 5:18 is relevant here, which should

be translated, "We know that those who are born of G-d do not sin

(customary present tense "usually or customarily do not sin"). We

can trust in G-d's keeping power. See Yehuda 1 "the ones having

been kept by Moshiach Yehoshua/Yeshua Moshiach." G-d's glory will be

manifest at the end (Isaiah 40:5) and G-d will set us in the

presence of his glory with lev same'ach and also unblemished

(just as Moshiach Yehoshua/Yeshua was a lamb without blemish I Shimon

Kefa 1:19--that is, when we see him we shall be like him).

Yehuda 25

μονω (MOH-noh = to [the] only) Θεω (theh-OH = G-d) σωτηρι

(soh-TEE-ree = Savior, Moshi'a, Goel Redeemer) ημων (ee-MOHN = of us, our)

δια (dee-AH = through) Ιησου (ee-ee-SOO = Yehoshua/Yeshua)

Χριστου (khree-STOO = of Moshiach) του (too = of the) κυριου

(kee-REE-oo = of L-rd) ημων (ee-MOHH = of us, our) δοξα

(DOHX-ah = glory, effulgent radiance) μεγαλωσυην

(meh-ghah-loh-SEE-nee = greatness, majesty) κρατος (KRAH-tohs

=dominion, might) και (keh = and) εξουσια (ehx-oo-SEE-ah

=authority, power to rule) προ (proh = before) παντος

(pahn-TOHS = all) του (too = of the) αιωνος (eh-OH-nohs = age,

time) και (keh = and) νυν (neen = now [this is Modern Greek

pronunciation, upsilon gets an "ee" sound]) και (keh = and) εις

(ees = unto) παντας (PAHN-tahs = all) τους (toos = the)

αιωνας (eh-OH-nahs = ages, for ever), αμην (ah-MEEN = Amen).

No matter how religious you are, if you miss the only G-d, you

are g-dless. κρατος is the absolute power of G-d which insures

his ultimate victory. If we truly believe in this aspect of G-d,

we will be fearless, even in the face of an increasingly

apostate, immoral rabble calling itself the Brit Chadasha

kehillah and in the face of a violent, heartless, anti-Moshiach

world.   εξουσια is the sovereign power and right that G-d enjoys

as creator. It is also what, when we received Moshiach Yehoshua/Yeshua

(Yochanan 1:12), he has given us: the power and right to become

his yeladim.

Yehuda VERBS

1:3 πληθυνθειη, 3rd sg. aor. pass. opt. πληθυνω, "to grow,

increase, multiply";

1:3 εσχον 1st sg. aor. act. indic. εχω "to have" (aor.

received);

1:4 παρεισεδυσαν 3rd p1. 2 aor. act. indic. παρεισδυνω, "to

slip in stealthily, sneak in";

1:5 βουλομαι 1st sg. pres. mid. dep. indic. βουλομαι, "to

wish, want, desire"; απωλεσεν 3rd. sg. aor. act.

indic. απολλυμι "to ruin,destroy,lose";

1:6 τετηρηκεν 3rd. sg. perf. act. indic. τηρεω "to keep,

guard";

1:7 προκεινται 3rd. pl. pres. mid. dep. indic. προκειμαι "to

set before, be exposed to public view";

1:8 μιαινουσιν 3rd. pl. pres. act. indic. μιαινω, "to stain,

defile;" αθετουσιν 3rd. pl. pres.act. indic.

ασθετεω, "to reject, do not recognize"; βλασφημουσιν

3rd. pl. pres. act. indic. βλασφημεω "to blaspheme, revile,

defame";

1:9 διελεγετο 3rd. sg. impf. mid. dep.indic. διαλεγομαι, "to

discuss, converse"; ετολμησεν 3rd.sg. aor.act.indic.

τολμαω "to dare, presume"; ειπεν 3rd. sg, aor. act.

indic. λεγω, "to say, tell"; επιτιμησαι 3rd.sg. aor. act. opt.

επιτιμαω "to rebuke, reprove, censure";

1:10 οιδασιν 3rd pl. perf. act. indic. οιδα, "to know";

βλασφημουσιν (see 1:8); επιστανται 3rd.p1. pres.

pass. dep. indic. επισταμαι, "to know"; φθειρονται

3rd.p1. pres. pass. indic. φθειρω, "to ruin, destroy";

1:11 επορευθησαν 3rd. p1. aor. pass.dep. indic. πορευομαι, "to

go, proceed"; εξεχυθησαν 3rd p1. aor. pass. indic.

εκχεω pass. to give up, abandon oneself; απωλοντο,

3rd. p1. aor. mid. indic. απολλυμι (see 1:5);

1:12 εισιν 3rd. pl. pres. act. indic. ειμι "I

am"

1:13 τετηρηται 3rd. sg. perf. pass. indic. τηρεω (see 1:6);

1:14 προεφητευσεν 3rd sg. aor. indic. προφητευω "to prophesy;"

ηλθεν sg. aor. act. indic. ερχομαι "to come,

appear"

1:15 ησεβησαν 3rd pl. aor. act. indic. ασεβεω "to live in an

ung-dly way" ελαλησαν 3rd. p1. aor. act. indic. λαλεω "to

speak;"

1:16 εισιν (see 1:12); λαλει 3rd sg. pres. act. indic. λαλεω

"to speak, say, tell;"

1:17 μνησθητε 2nd p1. aor. pass. imper. μιμνησκω "to

remember;"

1:18 ελεγον 3rd p1. impf. act. indic. λεγω (see 1:9);

εσονται 3rd.p1. fut. mid. dep. indic. ειμι (see 1:12);

1:19 ειϲιν (see 1:12)

1:21 τηρηϲατε 2nd.p1. aor. act. imper. τηρεω (see 1:6);

1:22 ελεατε 2nd p1. pres. act. imper. ελεαω "have mercy on;"

1:23 ϲωζετε 2nd p1. pres. act. imper. ϲωζω "to save;"

ελεαω (see 1:22)

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