

14 Enoch's Prophecy

Whether Enoch Is a Prophet.

Augustine: Does not the canonical epistle of Jude the apostle openly declare that Enoch spoke as a prophet? It is true that his alleged writings have never been accepted as authoritative, either by Jews or Christians, but that is because their extreme antiquity makes us afraid of handing out as authentic works those which may be forgeries. *The City of God* 18.38.⁵¹

15 Convicting the Ungodly

Ungodly Deeds, an Ungodly Way.

Oecumenius: The ungodly differ from sinners in that an ungodly person is someone who has sinned against God, whereas a sinner is someone who departs from the path of righteousness in matters to do with his behavior in this life. *Commentary on Jude*.⁵³

16 Flattering to Gain Advantage

Loud Boasters.

Andreas: These people have no confidence in their own teaching. For how can it not be dangerous to spread it with such wickedness and blasphemy? *Catena*.⁵⁴

Grumblers and Malcontents.

Oecumenius: Grumblers are people who mutter against others under their breath, whereas malcontents are those who are always looking for ways in which they can attack and disparage everything and everybody. *Commentary on Jude*.⁵⁵

17 Remember the Predictions of the Apostles

Which Apostles?

Hilary of Arles: Jude does not specify which apostles he is referring to, but many people assume he means Peter, James and John. *Introductory Commentary on Jude*.¹

A Late Writing.

Oecumenius: The predictions of the apostles can be found in 2 Peter and in most of Paul's letters. From this statement it is clear that Jude was writing toward the end of his life, when his and the other apostles' ministry was coming to an end. Commentary on Jude.²

18 *Scoffers at the End of Time*

Following Ungodly Passions.

Andreas: Jude got this from Peter's second letter, where he talks about Paul's writings, ³ for Paul has a lot to say about this. Catena.⁴

19 *Worldly People Devoid of the Spirit*

Divisions among Believers.

Clement of Alexandria: These are people who separate believers from one another, under the influence of their own unbelief. They cannot distinguish between holy things on the one hand and dogs on the other. Adumbrations.⁵

Devoid of the Spirit.

Augustine: The enemy of unity has no share in God's love. Those who are outside the church do not have the Holy Spirit, and this verse is written of them. Letters 185.50.⁶

Dividing Even Christ Himself.

Cyril of Alexandria: The Nestorians are sensual men, not having the Spirit, because they divide the one Christ and Son and Lord into two sons.... For they pretend to confess one Christ and Son and say that his person is one, but by dividing him into two separate hypostases they completely sweep away the doctrine of the mystery. Letters 50.20.⁷

Thievery.

Oecumenius: Here we see yet another crime which these awful heretics have committed. Not only are they perishing themselves; they have raided the church and taken people away from it, which means that

they have taken them outside the faith into their own assemblies, which are dens of thieves. Such people behave as if they were animals, living according to the pattern of the world and the demands of their instincts. Commentary on Jude.⁸

20 Build Yourselves Up in Faith

Build Yourselves Up.

Oecumenius: Jude says that his beloved people must continue to build themselves up in their most holy faith, forever reforming themselves according to the Holy Spirit's guidance; in other words, by building congregations up, by their preaching, in the teaching of the Holy Spirit. Commentary on Jude.¹⁰

21 Keep Yourselves in the Love of God

Wait for Mercy.

Oecumenius: Jude tells his people to look after themselves in the mercy which they have received from God in preparation for the last judgment. Commentary on Jude.¹¹

22 Convince the Doubters

Doubting.

Andreas: Jude is recommending mercy for those who doubt the truth of the words of false teaching. As for other kinds of doubters, James condemns them in his letter. ¹² Catena.¹³

23 The Garment Spotted

The Spotted Tunic.

Clement of Alexandria: The spotted tunic of the soul is a spirit which has been corrupted by worldly lusts. Adumbrations.¹⁴

The Garment Stained and Cleaned.

Maximus the Confessor: What is meant by “a cloak stained by corrupted flesh”? This is said of those who have a life stained by the lusts of the flesh. We all have clothes which bear the marks of our life, whether we are righteous or not. The person who has a clean cloak is one who leads a pure life, whereas the one who has a soiled one has got mixed up with evil deeds. Or a cloak may be soiled by the flesh if the latter is formed in its conscience by the memory of those evil deeds which spring from the flesh and which still work on the soul. Just as the Spirit can make a cloak for the soul out of the virtues which come from the principle of incorruptibility, so by analogy the flesh can produce an unclean and soiled cloak from the lusts which belong to it. Catena.¹⁵

Save Some.

Andreas: If someone can use the word of God to rescue those who have already fallen into the all-embracing fire set alight by the flaming arrows of the devil, he will snatch the most promising ones from the fire. For this person is not called to snatch back those who have been condemned by God. Catena.¹⁶

24 Without Blemish in God’s Presence

The Presence of His Glory.

Clement of Alexandria: Being in the presence of God’s glory does not mean that we shall see him in the physical sense, since that is impossible. Rather it means that everything we do will be seen by him. Adumbrations.¹

Perseverance.

Augustine: When Jude says this, does he not show that perseverance in good to the end is a gift of God? Admonition and Grace 6.10.²

25 Glory, Majesty, Dominion and Authority

To the Only God.

Hilary of Arles: Praise is given to God alone, for he is the only one who deserves our worship. He is our Savior, because “he has saved his people from their sins.”⁴ Glory is ascribed to him because he is the

victor in every battle; majesty, because the praise of the heavenly virtues is so great; dominion, because he rules over all he has made; and authority, because he has the power to destroy or to set free everything in creation. He exists from the beginning, in the present and forever. Introductory Commentary on Jude.5