

Biblical Insight

Verse 8

- **Filthy dreamers** - Jude makes clear that the previous comparisons with the unbelievers of the wilderness, the sinful angels, and the destroyed cities are to be associated with the *filthy dreamers* who are the **certain men** of v. 4.
 - Note: On the use of "filthy," this is one of the rare instances in which KJV translators have blatantly inserted their own feelings (interpretations) into the text. However, before rushing to condemnation, recognize that many modern translations do this and do not italicize their own insertions.
- **Despise dominion** - The words for **despise dominion** are literally to "reject government" (as in 2 Peter 2:10). The word for **dominion** is **κυριότης** [kuriotes] which is "the one who possesses lordship." That is, these men despise any kind of leadership.
- **Speak evil of dignities** - The Greek is literally, "blaspheme glories."

Verse 9

- **Michael the archangel** - Michael is given as a contrast to the **certain men** of v. 4
- This is the only place in Scripture that it is revealed that Michael is the **archangel**. In 1 Thes 4:16, "the voice of the archangel" is heard, but he is not named. By tying these two verses together, along with a denial of the Trinity, the Jehovah's Witnesses claim that Jesus and Michael are one in the same.
- Everything we know about Michael -
 - He is the archangel (Jude 1:9)
 - He shouts at the rapture (1 Thes 4:16)
 - He is the central figure of a "war in heaven" in Revelation 12:7
 - He was called "one of the chief princes" and came to Daniel's aid in Daniel 10:13, then revealed information about the last days.
 - In Daniel 12:1, he is "the great prince which standeth for the children of thy people" and he protects them (Israel) through the tribulation.
 - He contended with the devil about the body of Moses, but would not bring a **railing accusation** against him (Jude 9).
- **disputed** - The word διαλέγομαι [dialegomai] is *dia* (thoroughly) and *legomai* (to tell). It is translated in various ways, depending on context. Acts 17:2 and 3 other passages, "reasoned." Acts 10:7 and 2 other passages, "preached." Six times as "dispute."
- **about the body of Moses** - According to Dt. 34:6, God buried Moses' body in a secret location in Beth-Peor. Apparently the devil wanted it. One assumption is that God has future plans for the body of Moses, as one of the two witnesses of the last days.
- **railing accusation** - Literally, a "blasphemous charge."

Verse 10

- **speak evil** - Literally, "blaspheme."
- **things which they know not** - No doubt they had just enough knowledge to make them dangerous. It appears that these men were speaking blasphemously of certain theological positions about which they had very little knowledge.

- **naturally** - The word φυσικῶς [physikos], as opposed to *spiritual knowledge*.
- **brute beasts** - Literally, "illogical beings." The word **brute** is ἄλογος [alogos], which means "without reason / logic."

Verse 11

- The **way of Cain** is to have envy leading to anger concerning the righteous deeds of others.
- The **error of Balaam** is to be a "prophet for hire."
- The **gainsaying of Core** refers to Korah, who spoke against Moses and Aaron. The word **gainsaying** is middle English, meaning "to speak against."

Translation Comparison

Verse 8

- **filthy dreamers** - NIV and NLT say "on the strength of their dreams" or "on the authority of their dreams," though the text doesn't mention the dreams as foundational to action, but simply as descriptive of the men.
- **speak evil of dignities** - Most of the modern translations make the assumption that **dignities** are angelic beings. NKJV changes to "dignitaries," NASB to "angelic majesties," ESV to "glorious ones," etc. It is better to leave this, as in the KJV, that these men speak evil of all-things glorious.

Verse 9

- **Michael the archangel** - NLT says, "Michael, one of the mightiest of the angels." With inconsistency, NLT uses "archangel" in 1 Thes 4;16.
- **railing accusation** - GNB says, "insulting words." HCSB says that Michael would not bring, "abusive condemnation." Neither accurately translates the word *blasphemous*.
- **The Lord rebuke thee** - *The Message* lightens this to "God will take care of you." This fails to convey the negative connotation of the underlying Greek.

Verse 10

- **but these speak evil** - Several translations take some of the **evil** from this phrase: NIV: *slander*, GNB: *attack with insults*, NLT: *scoff*, *The Message*: *sneer*,

Verse 11

- In typical fashion, *The Message* removes any hint of judgment, saying, "I'm fed up with them" rather than **woe unto them**.
- *The Message* says "they're canceled out in Korah's rebellion," removing any hint of the word **perished**.