

# Jude

Apostates Depraved and Doomed ([Jude 1:12-15](#))

Our approach each week will be REAP (read, explain, apply, personalize).

## Read: Apostates Depraved and Doomed (1:12-15)

Greeting to the Called

**1 Jude, a bondservant of Jesus Christ, and brother of James,**

**To those who are called, sanctified by God the Father, and preserved in Jesus Christ:**

**2 Mercy, peace, and love be multiplied to you.**

Contend for the Faith

**3 Beloved, while I was very diligent to write to you concerning our common salvation, I found it necessary to write to you exhorting you to contend earnestly for the faith which was once for all delivered to the saints. 4 For certain men have crept in unnoticed, who long ago were marked out for this condemnation, ungodly men, who turn the grace of our God into lewdness and deny the only Lord God and our Lord Jesus Christ.**

Old and New Apostates

**5 But I want to remind you, though you once knew this, that the Lord, having saved the people out of the land of Egypt, afterward destroyed those who did not believe. 6 And the angels who did not keep their proper domain, but left their own abode, He has reserved in everlasting chains under darkness for the judgment of the great day; 7 as Sodom and Gomorrah, and the cities around them in a similar manner to these, having given themselves over to sexual immorality and gone after strange flesh, are set forth as an example, suffering the vengeance of eternal fire.**

**8 Likewise also these dreamers defile the flesh, reject authority, and speak evil of dignitaries. 9 Yet Michael the archangel, in contending with the devil, when he disputed about the body of Moses, dared not bring against him a reviling accusation, but said, "The Lord rebuke you!" 10 But these speak evil of whatever they do not know; and whatever they know naturally, like brute beasts, in these things they corrupt themselves. 11 Woe to them! For they have gone in the way of Cain, have run greedily in the error of Balaam for profit, and perished in the rebellion of Korah.**

### Apostates Depraved and Doomed

**12** These are spots in your love feasts, while they feast with you without fear, serving only themselves. They are clouds without water, carried about by the winds; late autumn trees without fruit, twice dead, pulled up by the roots; **13** raging waves of the sea, foaming up their own shame; wandering stars for whom is reserved the blackness of darkness forever.

**14** Now Enoch, the seventh from Adam, prophesied about these men also, saying, "Behold, the Lord comes with ten thousands of His saints, **15** to execute judgment on all, to convict all who are ungodly among them of all their ungodly deeds which they have committed in an ungodly way, and of all the harsh things which ungodly sinners have spoken against Him."

### Apostates Predicted

**16** These are grumblers, complainers, walking according to their own lusts; and they mouth great swelling words, flattering people to gain advantage. **17** But you, beloved, remember the words which were spoken before by the apostles of our Lord Jesus Christ: **18** how they told you that there would be mockers in the last time who would walk according to their own ungodly lusts. **19** These are sensual persons, who cause divisions, not having the Spirit.

### Maintain Your Life with God

**20** But you, beloved, building yourselves up on your most holy faith, praying in the Holy Spirit, **21** keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

**22** And on some have compassion, making a distinction; **23** but others save with fear, pulling them out of the fire, hating even the garment defiled by the flesh.

### Glory to God

**24** Now to Him who is able to keep you from stumbling,  
And to present you faultless  
Before the presence of His glory with exceeding joy,  
**25** To God our Savior,  
Who alone is wise,  
Be glory and majesty,  
Dominion and power,  
Both now and forever.  
Amen.

## Explain: Apostates Depraved and Doomed (1:12-15)

Bible study is asking and answering questions about the text. Let's ask some.

### Are there any literary/structural observations?

Jude continues his warnings against apostates by giving his audience several comparisons and another reference to a pseudepigraphal work (1 Enoch).

### What are the most repeated words in Jude?

Their/them/themselves/**they** (21), **you**/your/yourselves (17), have/having (9), Lord (7), beloved/love (6), our (6), ungodly (6), all (5), Christ (5), God (5), Jesus (5)

### What do the words mean?

**12 These** [the he (she or it), i.e., this or that (often with article repeated): he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who; used in **1:8, 10, 12, 16, 19**; 'these' refers to these 'certain men'] **are** [present indicative; they are: agree, are, be, dure, were; used in **1:12, 16, 19**] **spots** [a ledge or reef of **rock** in the sea: spot; **Rogers & Rogers: The word was used to denote rocks in the sea close to the shore and covered w. water and so were dangerous to vessels<sup>8</sup>**] **in** [a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e., a relation of rest; "in," at, (up-)on, by, etc.: about, after, against, almost, among, at, before, between, (here-)by (all means), for (... sake of), give self wholly to, (here-)in(-to, -wardly), (because) of, (up-)on, (open-)ly, one, (speedi-)ly, through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in); used in **1:1, 10, 12, 14, 18, 20, 21, 23, 24**] **your** [of (from or concerning) you: ye, you, your (own, -selves); used in **1:12, 20**] **love feasts** [*agape*; love, i.e., affection or benevolence; specially (plural) a love-feast: (feast of) charity(-ably), dear, love; used in **1:2, 12, 21**; there's lot of views on what these 'love feasts' are, but the common thought is that it was the (possibly weekly?) meal that the believers ate together when they celebrated communion], **while they feast** [present middle or passive deponent participle (i.e., **repeatedly** feast); to entertain sumptuously in company with, i.e., (middle voice or passive) to revel together: feast with] **with you** [to (with or by) you: ye, you, your(-selves); used in **1:2**, twice in **3, 12, 18**] **without fear** [*aphobos*; fearlessly: without fear], **serving** [present active participle (i.e., **repeatedly** serving); to tend as a **shepherd** of (figuratively, supervisor): feed (cattle), rule; this use of shepherd language leads some to believe that these 'certain men' were elders in the church] **only**

<sup>8</sup> *The New Linguistic and Exegetical Key to the Greek New Testament*, Cleon L. Rogers Jr. & Cleon L. Rogers III (1998), page 607

**themselves** [him- (her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.: alone, her (own, -self), (he) himself, his (own), itself, one (to) another, our (thine) own(-selves), that she had, their (own, own selves), (of) them(-selves), they, thyself, you, your (own, own conceits, own selves, -selves); used in **1:6, 12, 13, 18, 19, 20, 21**; while it is true that shepherds also need shepherds, leaders who only focus on themselves are not true leaders]. **They are clouds** [properly, cloudiness, i.e., (concretely) a cloud: cloud] **without water** [*anydros*; waterless, i.e., dry: dry, without water], **carried about** [present passive participle (i.e., **repeatedly** carried about); to convey around, i.e., transport hither and thither: bear (carry) about] **by** [under, i.e., (with the genitive case) of place (beneath), or with verbs (the agency or means, through); (with the accusative case) of place (whither (underneath) or where (below) or time (when (at))): among, by, from, in, of, under, with; used in **1:6, 12, 17**; **What do clouds without water do?** They make you think it's going to rain but never provide the benefit.] **the winds** [wind; (plural) by implication, (the four) quarters (of the earth): wind]; **late autumn trees** [*dendron*; a tree: tree] **without fruit** [autumnal (as stripped of leaves): whose fruit withereth] [barren (literally or figuratively): without fruit, unfruitful], **twice** [twice: again, twice] **dead** [second aorist active participle; to die off (literally or figuratively): be dead, death, die, lie a-dying, be slain], **pulled up by the roots** [aorist passive participle; to uproot: pluck up by the root, root up; fruit trees with no fruit are worthless (just like these 'certain men' who have crept in to the church)]; **13 raging** [wild (as pertaining to the country), literally (natural) or figuratively (fierce): wild, raging] **waves** [a billow (as bursting or toppling): wave] **of the sea** [the sea (genitive case or specially)], **foaming up** [present active participle (i.e., **repeatedly** foaming up); to foam upon, i.e., (figuratively) to exhibit (a vile passion): foam out; **Green: The poet Moschus uses it of the seaweed and other rubbish borne on the crest of the wave and then deposited on the beach**<sup>9</sup>] **their own** [him- (her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.: alone, her (own, -self), (he) himself, his (own), itself, one (to) another, our (thine) own(-selves), that she had, their (own, own selves), (of) them(-selves), they, thyself, you, your (own, own conceits, own selves, -selves); used in **1:6, 12, 13, 18, 19, 20, 21**] **shame** [shame or disgrace (abstractly or concretely): dishonesty, shame; if you've ever been to the beach, you'll quickly notice that the waves that foam have no real effect other than being noticed]; **wandering** [*planetes*; a rover ("planet"), i.e., (figuratively) an erratic teacher: wandering] **stars** [*aster*; a star (as strown over the sky), literally or figuratively: star] **for whom** [the relatively (sometimes demonstrative) pronoun,

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<sup>9</sup> 2 *Peter and Jude*, Michael Green (1987), page 204

who, which, what, that: one, (an-, the) other, some, that, what, which, who(-m, -se), etc.; used in **1:13**, twice in **15, 22, 23** **is reserved** [perfect passive indicative; to guard (from loss or injury, properly, by keeping the eye upon), i.e., to note (a prophecy; figuratively, to fulfil a command); by implication, to detain (in custody; figuratively, to maintain); by extension, to withhold (for personal ends; figuratively, to keep unmarried); hold fast, keep(-er), (pre-, re-)serve, watch; used in **1:1**, twice in **6, 13, 21** **the blackness** [gloom (as shrouding like a cloud): blackness, darkness, mist; used in **1:6, 13** **of darkness** [shadiness, i.e., obscurity (literally or figuratively): darkness] **forever** [to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases: (abundant-)ly, against, among, as, at, (back-)ward, before, by, concerning, continual, far more exceeding, for (intent, purpose), fore, forth, in (among, at, unto, -so much that, -to), to the intent that, of one mind, never, of, (up-)on, perish, set at one again, (so) that, therefore(-unto), throughout, til, to (be, the end, -ward), (here-)until(-to), ...ward, (where-)fore, with; used in **1:4** (twice), **6, 13, 21, 25**] [an age; by extension, perpetuity (also past); by implication, the world; specially (Jewish) a Messianic period (present or future): age, course, eternal, (for) ever(-more), (n-)ever, (beginning of the , while the) world (began, without end); used in **1:13, 25**; **Dauids: His series of metaphors drawn from four spheres of nature—land (trees), air (clouds), sea, and heaven (stars).**<sup>10</sup> One more contrast—don't forget that **Green: The wicked angels lost their heavenly home by disobeying God, and fell to destruction, Enoch gained heaven by obeying God, and was saved. In these two verses, then, Jude has evoked a swift, bold picture of the men he is castigating. They are as dangerous as sunken rocks, as selfish as perverted shepherds, as useless as rainless clouds, as dead as barren trees, as dirty as the foaming sea, and as certain of doom as the fallen angels.**<sup>11</sup> And he's not done yet.].

**14 Now** [but, and, etc.: also, and, but, moreover, now (often unexpressed in English); used in **1:1, 5**, twice in **8, 9**, twice in **10, 14, 17, 20, 23, 24**] **Enoch** [Enoch (i.e., Chanok), an antediluvian: Enoch], [not translated in the NKJV; apparently, a primary particle, having a copulative and sometimes also a cumulative force; and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words: and, also, both, but, even, for, if, or, so, that, then, therefore, when, yet; used in **1:1**, twice in **2**, twice in **4**, three times in **7, 8**, twice in **11, 14**, twice in **15, 16, 22, 23, 24**, four times in **25**] **the seventh** [seventh] **from** ["off," i.e., away (from something near), in various senses (of place, time, or relation;

<sup>10</sup> *The Letters of 2 Peter and Jude*, Peter H. Davids (2006), page 72

<sup>11</sup> *2 Peter and Jude*, Michael Green (1987), page 205

literal or figurative): after, ago, at, because of, before, by (the space of), for(-th), from, in, (out) of, off, (up-)on(-ce), since, with; used in **1:14, 23** **Adam** [Adam, the first man; typically (of Jesus) man (as his representative): Adam; Enoch was seven generations removed from Adam], **prophesied** [aorist active indicative; to foretell events, divine, speak under inspiration, exercise the prophetic office: prophesy] **about these** [to (for, in, with or by) these (persons or things): such, them, there(-in, -with), these, this, those; used in **1:7, 10, 14**] **men also, saying** [/ego; present active participle (i.e., repeatedly saying); properly, to “lay” forth, i.e., (figuratively) relate (in words (usually of systematic or set discourse)); by implication, to mean: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter; used in **1:14, 18**], **Behold** [second aorist active imperative; used as imperative lo!; behold, lo, see], **the Lord** [*kyrios*; supreme in authority, i.e., (as noun) controller; by implication, Master (as a respectful title): God, Lord, master, Sir; used in **1:4, 5, 9, 14, 17, 21**] **comes** [second aorist active indicative; to come or go (in a great variety of applications, literally and figuratively): accompany, appear, bring, come, enter, fall out, go, grow, pass, resort, be set] **with** [a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e., a relation of rest; “in,” at, (up-)on, by, etc.: about, after, against, almost, among, at, before, between, (here-)by (all means), for (... sake of), give self wholly to, (here-)in(-to, -wardly), (because) of, (up-)on, (open-)ly, one, (speedi-)ly, through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in); used in **1:1, 10, 12, 14, 18, 20, 21, 23, 24**] **ten thousands** [*myrias*; a ten-thousand; by extension, a “**myriad**” or indefinite number: ten thousand] **of His** [the reflexive pronoun self, used (alone or in the comparative G1438) of the third person, and (with the proper personal pronoun) of the other persons: her, it(-self), one, the other, (mine) own, said, (self-), the) same, ((him-, my-, thy- )self, (your-)selves, she, that, their(-s), them(-selves), there(-at, - by, -in, -into, -of, -on, -with), they, (these) things, this (man), those, together, very, which; used in **1:7, 11, 14, 15**, twice in **16**, twice in **24**] **saints** [*hagios*; sacred (physically, pure, morally blameless or religious, ceremonially, consecrated): (most) holy (one, thing), saint; used in **1:3, 14**, twice in **20**], **15 to execute** [aorist active infinitive; to make or do (in a very wide application, more or less direct): abide, agree, appoint, band together, be, bear, bewray, bring (forth), cast out, cause, commit, content, continue, deal, without any delay, (would) do(-ing), execute, exercise, fulfil, gain, give, have, hold, , keep, lay wait, lighten the ship, make, none of these things move me, observe, ordain, perform, provide, have purged, purpose, put, raising up, , shew, spend, take, tarry, transgress the law, work, yield; used in **1:3, 15**] **judgment** [decision (subjectively or objectively, for or against); by extension, a tribunal; by implication, justice (especially, divine law): accusation, condemnation, damnation, judgment; used in **1:6, 9, 15**] **on** [(prepositionally) down

(in place or time), in varied relations (according to the case (genitive, dative or accusative) with which it is joined): about, according as (to), after, against, (when they were) among, and, (even, like) as (concerning, pertaining to touching), at, before, beyond, by, to the charge of, (charita-)bly, concerning, covered, (dai-)ly, down, every, (far more) exceeding, for, from ... to, godly, in(-asmuch, divers, every, -to, respect of), ... by, after the manner of, by any means, beyond (out of) measure, more, of (up-)on, out (of every), over against, (your), particularly, so, through(-oughout, -oughout every), thus, (un-)to(-gether, -ward), where(-by), with; used in **1:15** (twice), **16, 18**] **all** [all, any, every, the whole: all (manner of, means), alway(-s), any (one), ever, every (one, way), as many as, no(-thing), whatsoever, whole, whosoever; used in **1:3**, four times in **15, 25**], [not translated in the NKJV; apparently, a primary particle, having a copulative and sometimes also a cumulative force; and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words: and, also, both, but, even, for, if, or, so, that, then, therefore, when, yet; used in **1:1**, twice in **2**, twice in **4**, three times in **7, 8**, twice in **11, 14**, twice in **15, 16, 22, 23, 24**, four times in **25**] **to convict** [aorist active infinitive; to convict fully, i.e., (by implication) to punish: convince] **all** [all, any, every, the whole: all (manner of, means), alway(-s), any (one), ever, every (one, way), as many as, no(-thing), whatsoever, whole, whosoever; used in **1:3**, four times in **15, 25**] **who are ungodly** [irreverent, i.e., (by extension) impious or wicked: ungodly (man); used in **1:4**, twice in **15**] **among them** [the reflexive pronoun self, used (alone or in the comparative G1438) of the third person , and (with the proper personal pronoun) of the other persons: her, it(-self), one, the other, (mine) own, said, (self-), the) same, ((him-, my-, thy- )self, (your-)selves, she, that, their(-s), them(-selves), there(-at, - by, -in, -into, -of, -on, -with), they, (these) things, this (man), those, together, very, which; used in **1:7, 11, 14, 15**, twice in **16**, twice in **24**] **of** [properly, through (all over), i.e., around; figuratively with respect to; used in various applications, of place, cause or time (with the genitive case denoting the subject or occasion or superlative point; with the accusative case the locality, circuit, matter, circumstance or general period): (there-)about, above, against, at, on behalf of, which concern, (as) concerning, for, ((there-, where-)) of, on, over, pertaining (to), for sake, (as) touching, (where-)by (in), with; in comparative, it retains substantially the same meaning of circuit (around), excess (beyond), or completeness (through); used in **1:3, 7, 9**, twice in **15**] **all** [all, any, every, the whole: all (manner of, means), alway(-s), any (one), ever, every (one, way), as many as, no(-thing), whatsoever, whole, whosoever; used in **1:3**, four times in **15, 25**] **their** [the reflexive pronoun self, used (alone or in the comparative G1438) of the third person , and (with the proper personal pronoun) of the other persons: her, it(-self), one, the other, (mine) own, said, (self-), the) same, ((him-, my-, thy- )self, (your-)selves, she, that, their(-s),

them(-selves), there(-at, - by, -in, -into, -of, -on, -with), they, (these) things, this (man), those, together, very, which; used in **1:7, 11, 14, 15**, twice in **16**, twice in **24**

**ungodly** [impiety, i.e., (by implication) wickedness: ungodly(-liness); used in **1:15, 18**]

**deeds** [*ergon*; toil (as an effort or occupation); by implication, an act: deed, doing, labor, work]

**which** [the relatively (sometimes demonstrative) pronoun, who, which, what, that: one, (an-, the) other, some, that, what, which, who(-m, -se), etc.; used in **1:13**, twice in **15, 22, 23**]

**they have committed in an ungodly way** [aorist active indicative; to be (by implied act) impious or wicked: commit (live, that after should live) ungodly], **and** [apparently, a primary particle, having a copulative and sometimes also a cumulative force; and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words: and, also, both, but, even, for, if, or, so, that, then, therefore, when, yet; used in **1:1**, twice in **2**, twice in **4**, three times in **7, 8**, twice in **11, 14**, twice in **15, 16, 22, 23, 24**, four times in **25**]

**of** [properly, through (all over), i.e., around; figuratively with respect to; used in various applications, of place, cause or time (with the genitive case denoting the subject or occasion or superlative point; with the accusative case the locality, circuit, matter, circumstance or general period): (there-)about, above, against, at, on behalf of, which concern, (as) concerning, for, ((there-, where-)) of, on, over, pertaining (to), for sake, (as) touching, (where-)by (in), with; in comparative, it retains substantially the same meaning of circuit (around), excess (beyond), or completeness (through); used in **1:3, 7, 9**, twice in **15**]

**all** [all, any, every, the whole: all (manner of, means), alway(-s), any (one), ever, every (one, way), as many as, no(-thing), whatsoever, whole, whosoever; used in **1:3**, four times in **15, 25**]

**the harsh** [*skleros*; dry, i.e., hard or tough (figuratively, harsh, severe): fierce, hard; this is the root word for our English word **sclerosis**]

**things which** [the relatively (sometimes demonstrative) pronoun, who, which, what, that: one, (an-, the) other, some, that, what, which, who(-m, -se), etc.; used in **1:13**, twice in **15, 22, 23**]

**ungodly** [irreverent, i.e., (by extension) impious or wicked: ungodly (man); used in **1:4**, twice in **15**]

**sinner** [sinful, i.e., a sinner: sinful, sinner]

**have spoken** [aorist active indicative; to talk, i.e., utter words: preach, say, speak (after), talk, tell, utter; used in **1:15, 16**]

**against** [(prepositionally) down (in place or time), in varied relations (according to the case (genitive, dative or accusative) with which it is joined): about, according as (to), after, against, (when they were) among, and, (even, like) as (concerning, pertaining to touching), at, before, beyond, by, to the charge of, (charita-)bly, concerning, covered, (dai-)ly, down, every, (far more) exceeding, for, from ... to, godly, in(-asmuch, divers, every, -to, respect of), ... by, after the manner of, by any means, beyond (out of) measure, more, of (up-)on, out (of every), over against, (your), particularly, so, through(-oughout, -oughout every), thus, (un-)to(-gether, -ward), where(-by), with; used in **1:15** (twice), **16, 18**]

**Him** [the reflexive pronoun self, used

(alone or in the comparative G1438) of the third person , and (with the proper personal pronoun) of the other persons: her, it(-self), one, the other, (mine) own, said, (self-), the) same, ((him-, my-, thy- )self, (your-)selves, she, that, their(-s), them(-selves), there(-at, - by, -in, -into, -of, -on, -with), they, (these) things, this (man), those, together, very, which; used in **1:7, 11, 14, 15**, twice in **16**, twice in **24**].”

It is interesting to note that by quoting 1 Enoch, Jude turns this small prophecy from pseudepigraphal to canonical. This does not, however, mean that all of 1 Enoch is canonical, but it further illustrates our prior point of using non-canonical resources as appropriate to teach/communicate God's truth.

There's actually also good evidence that Jude is summarizing 1 Enoch 80:2-6 in **Jude 1:12-13**, so this whole text may be an extended use of Jude's non-canonical Jewish literature.<sup>12</sup>

**Green: Whether or not he regarded 1 Enoch as inspired is perhaps beside the point, for he is quoting a book both he and his readers will know and respect. He speaks to them in language which they will readily understand, and that remains one of the most important elements in the communication of Christian truth.**<sup>13</sup>

## Apply (What is the point?)

1. The ungodly cause real **danger**
2. The ungodly **repeatedly** cause real danger
3. The ungodly desire the spotlight over **service**
4. God always judges on those that oppose Him

## Personalize (What do we do with that?)

1. Know how to spot the ungodly (compare their doctrine and behavior against Scripture)
2. Combat false behavior/doctrine with the **truth** of the Scripture
3. Examine **our** hearts to see what we desire (this sneaks in so easily)
4. **Warn** those that are not believers about the coming judgment

## Next week: Apostates Predicted (1:16-19)

**16 These are grumblers, complainers, walking according to their own lusts; and they mouth great swelling words, flattering people to gain advantage. 17**

<sup>12</sup> *The Letters of 2 Peter and Jude*, Peter H. Davids (2006), pages 70-71

<sup>13</sup> *2 Peter and Jude*, Michael Green (1987), page 206

**But you, beloved, remember the words which were spoken before by the apostles of our Lord Jesus Christ: 18 how they told you that there would be mockers in the last time who would walk according to their own ungodly lusts. 19 These are sensual persons, who cause divisions, not having the Spirit.**

## Homework

1. Ask the Holy Spirit for help
2. Read next week's text (multiple times in multiple ways) (**Jude 1:16-19**)
3. Talk to someone about the text ([fb.com/OurSundaySchool](https://www.facebook.com/OurSundaySchool) or in person)
4. Share ([fb.com/OurSundaySchool](https://www.facebook.com/OurSundaySchool)) insights and questions by Thursday
5. Invite a member or non-member

## Resources

*The New Linguistic and Exegetical Key to the Greek New Testament*, Cleon L. Rogers Jr. & Cleon L. Rogers III (1998)

*2 Peter and Jude*, Michael Green (1987)

*The Letters of 2 Peter and Jude*, Peter H. Davids (2006)