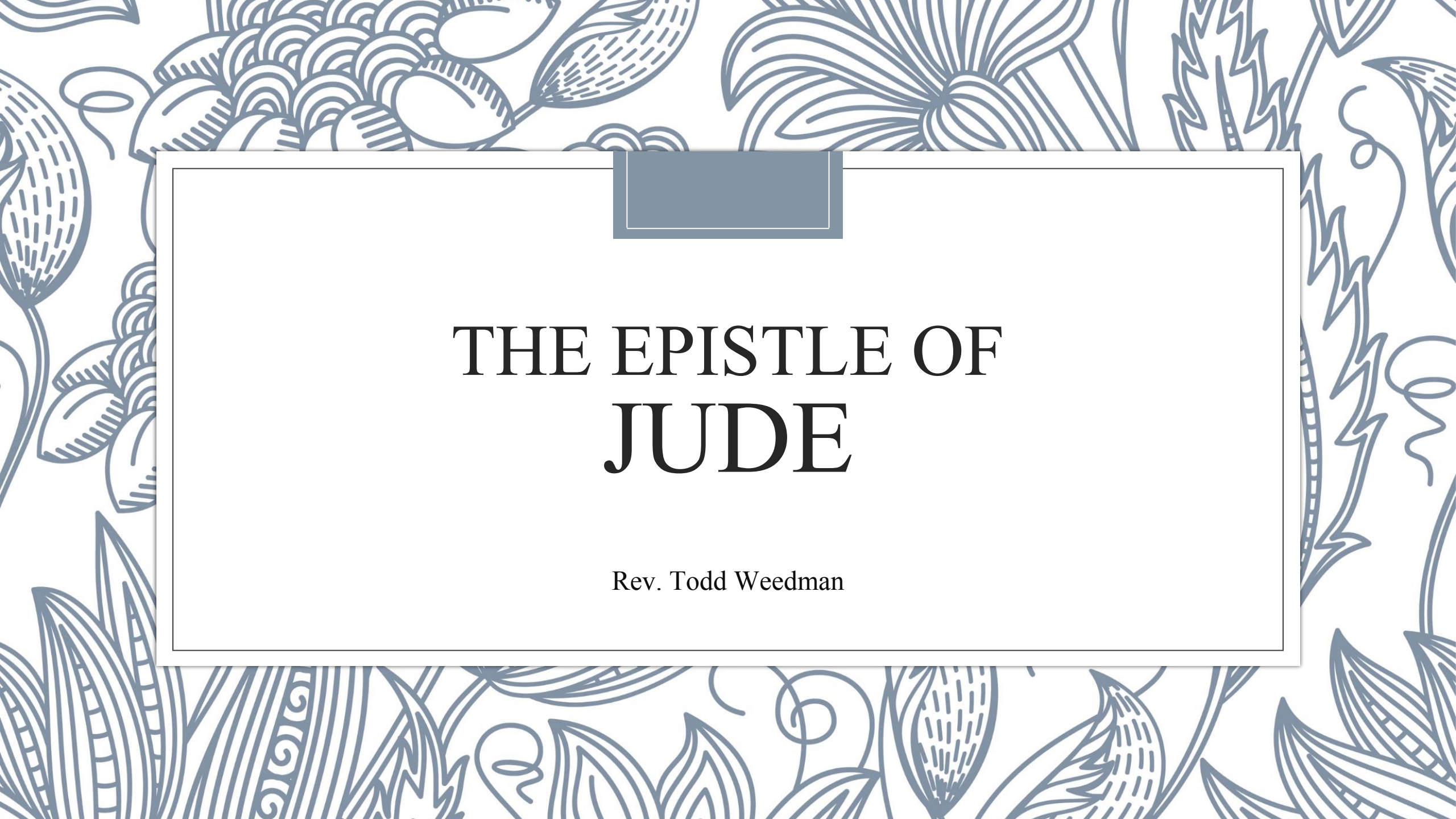




THE EPISTLE OF JUDE

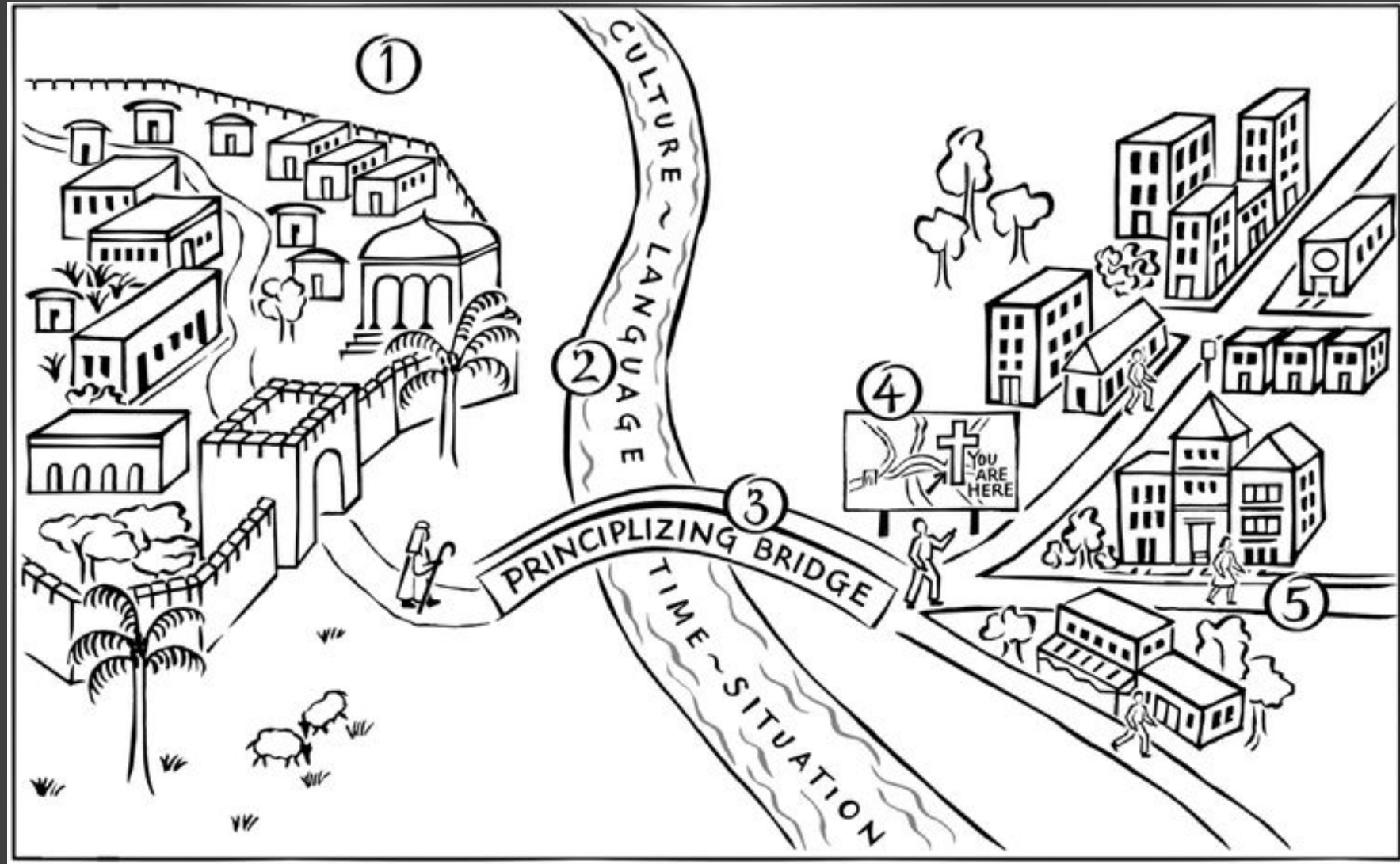
Rev. Todd Weedman



GRASPING GOD'S WORD

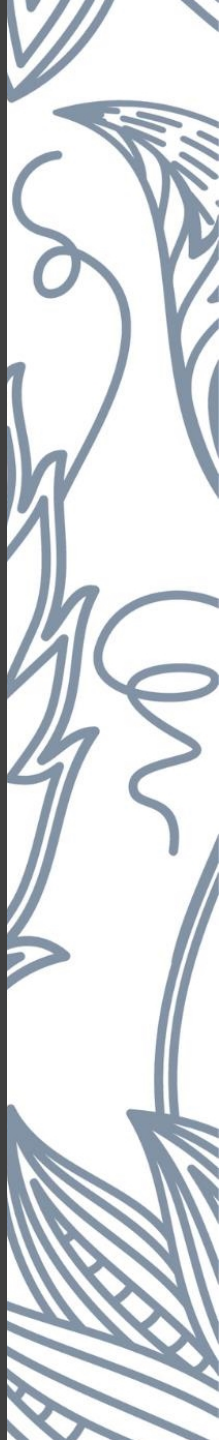
Duvall J. Scott & J. Daniel Hays. *Grasping God's Word : A Hands-On Approach to Reading Interpreting and Applying the Bible*. Fourth ed. Zondervan Academic 2020.

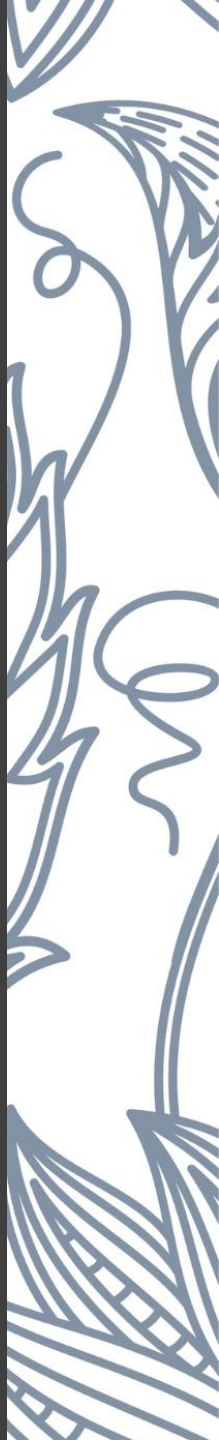
1. Grasp the Text in Their Town.
2. Measure the Width of the River to Cross.
3. Cross the Principizing Bridge.
4. Consulting the Biblical Map.
5. Grasping the Text in Our Town.





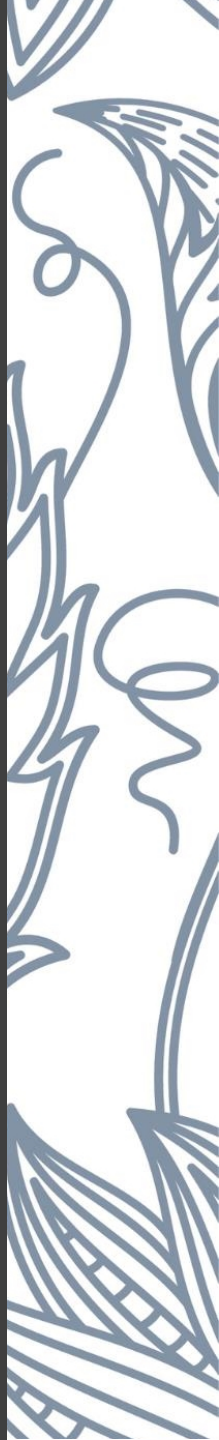
REVIEW

1. Who is the Author?
 - Jude, brother of James (Bishop of Jerusalem), and our Lord Jesus, who came to believe in Jesus as Messiah sometime between the resurrection and Pentecost. He serves as an itinerant preacher among the churches in Galilee.
 2. Who was Jude's intended audience?
 - First-generation Jewish Christians living in Galilee, among the churches that had been planted by the Apostles themselves.
 3. What is the genre of Jude?
 - Jewish-Apocalyptic style, popular in first century Palestinian Judaism, before 70 AD. Steeped in Greek speech rhetoric and Jewish Midrash and Peshar hermeneutics.
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4. When was Jude written?
 - Approximately 48 – 58 AD
 5. What was Jude's purpose for writing?
 - Jude indicates his longstanding intention to communicate with them, which has been made more urgent by a crisis in the churches. He wishes to urge his audience to contend for *the* faith, once for all handed down.
 6. What does Jude tell us about his opponents?
 - A. "Long ago designated for... condemnation"
 - B. "Ungodly people"
 - C. "Pervert grace into sensuality"
 - D. "Deny Jesus Christ"



7. How has God historically responded to such things? Jude's 3 examples:

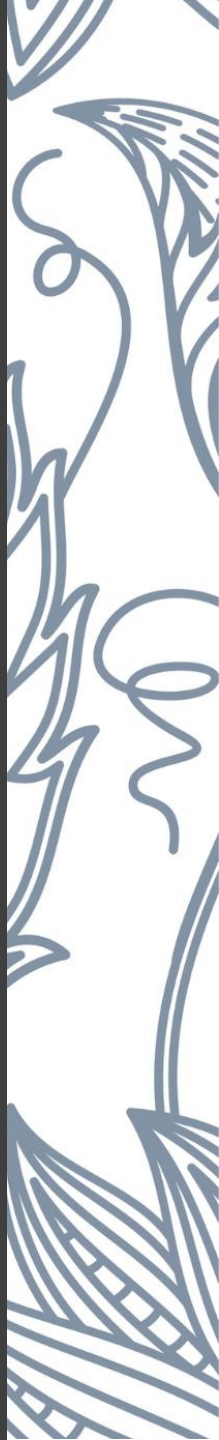
- A. The unbelieving after the Exodus (Num.13-14), whose faithlessness (believing neither the power nor the command of God) provoked God's wrath and punishment.
 - B. The fallen Angels (Gen. 6, I En. 6-11), whose rebellion against God by abandoning his creational purpose for themselves (and teaching or encouraging others to do the same) provoked God's wrath and punishment.
 - C. The cities of Sodom and Gomorrah, whose sexual immorality and pursuit of unnatural desire provoked God's wrath and punishment.
- 



8. What indictments does Jude bring against his opponents?

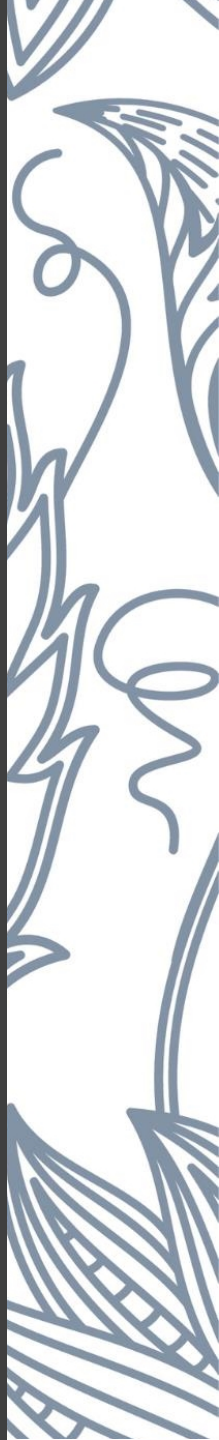
- A. They are “dreamers.”
- B. They “defile the flesh.”
- C. They “reject authority.”
- D. They “blaspheme the glorious ones (which they don’t even know)”
- E. They are condemned by their carnality.

9. To what other historical figures does Jude liken his opponents?

- A. “Walk in the way of Cain.” (Gen. 4)
 - B. “Rush into Balaam’s error.” (Num. 22-24, 31)
 - C. “Perish in Korah’s rebellion.” (Num. 16)
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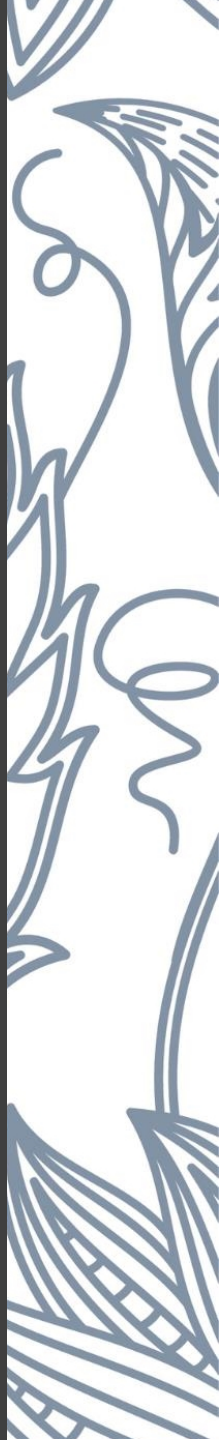


Korah's rebellion provides a model for dealing with those who claim to belong to the Church, yet reject authority and rebel against God's law:

1. Teach all that God has commanded.
 2. Warn those who are in error.
 3. Separate from those who persist.
 4. Intercede on their behalf.
 5. Leave the work of judgment to God.
-
10. What other indictments does Jude bring against his opponents?
 - These people are blemishes upon your Eucharist, eating without fear, shepherds feeding themselves.
- 



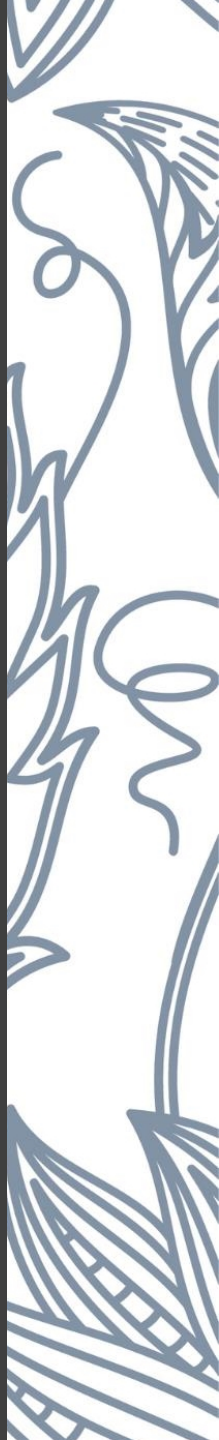
10. What are we to make of Jude's four metaphors?

- Waterless Clouds
 - Fruitless Trees
 - Waves of the Sea
 - Wandering Stars
- 



It was also about these that Enoch, the seventh from Adam, prophesied, saying, “Behold, the Lord comes with ten thousands of his holy ones, to execute judgment on all and to convict all the ungodly of all their deeds of ungodliness that they have committed in such an ungodly way, and of all the harsh things that ungodly sinners have spoken against him.” These are grumblers, malcontents, following their own sinful desires; they are loud-mouthed boasters, showing favoritism to gain advantage.

Jude 14-16



A decorative border on the left side of the page, featuring stylized blue line art of flowers and leaves. The flowers have multiple layers of petals, some with internal hatching. The leaves are elongated and pointed, with some showing internal vein patterns. The border is composed of repeating floral motifs.

Blessed Lord, who caused all Holy Scriptures to be written for our learning: Grant us so to hear them, read, mark, learn, and inwardly digest them, that by patience and the comfort of your holy Word we may embrace and ever hold fast the blessed hope of everlasting life, which you have given us in our Savior Jesus Christ; who lives and reigns with you and the Holy Spirit, one God, for ever and ever.
Amen.



PROPHESED

Προεφήτευσεν δὲ καὶ τούτοις

Προεφήτευσεν | verb | “to prophesy with the idea of foretelling future events, to utter forth a thing which can only be known by divine revelation” [*Thayer*]

δὲ | primary particle / conjunction | often untranslated, used to convey a shift in thought or a new argument

Τούτοις | About these people



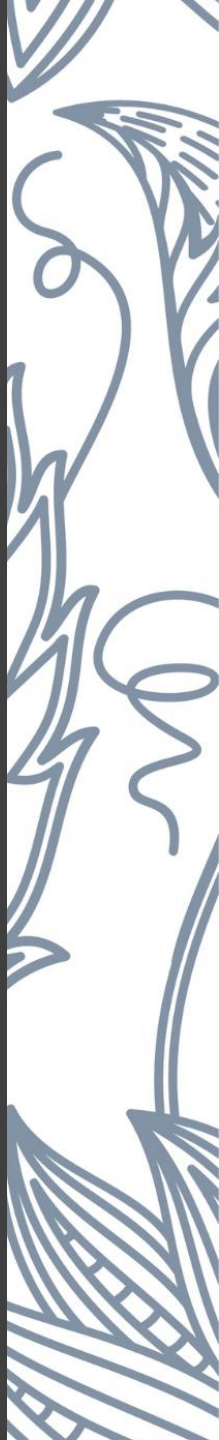


SEVENTH FROM ADAM, ENOCH

◦ Enoch appears in Genesis 5, the “book of the generations of Adam.”

1. Adam (lived 930 years)
2. Seth (lived 912 years)
3. Enosh (lived 905 years)
4. Kenan (lived 910 years)
5. Mahalalel (lived 895 years)
6. Jared (lived 962 years)
7. Enoch (365?)

“One could hardly cite a more ancient authority, or one more blessed by God, than Enoch, if it was believed that 1 Enoch was written by the person mentioned in Genesis... Clearly, early Christians highly valued the book.” – Ben Witherington III

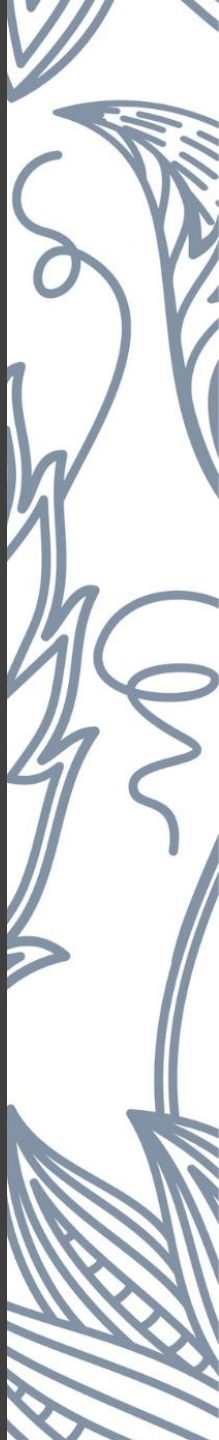




THE PROPHECY

Ἴδοὺ ἦλθεν κύριος ἐν ἀγίαις μυριάσιν αὐτοῦ,
ποιῆσαι κρίσιν κατὰ πάντων καὶ ἐλέγξαι πάντα
τοὺς ἀσεβεῖς περὶ πάντων τῶν ἔργων ἀσεβείας
αὐτῶν ὧν ἠσέβησαν καὶ περὶ πάντων τῶν σκληρῶν
ὧν ἐλάλησαν κατ' αὐτοῦ ἁμαρτωλοὶ ἀσεβεῖς.

Behold, the LORD has come with myriads of his holy ones, executing judgment and conviction against all the ungodly on account of all their works of utter ungodliness which they have committed, and all the intolerable things ungodly sinners have spoken against him.



The words of the blessing of Enoch, wherewith he blessed the elect and righteous, who will be living in the day of tribulation, when all the wicked and godless are to be removed.

And he took up his parable and said, "Enoch a righteous man, whose eyes were opened by God, saw the vision of the Holy One in the heavens, which the angels showed me, and from them I heard everything, and from them I understood as I saw, but not for this generation, but for a remote one which is yet to come. Concerning the elect I said, and took up my parable concerning them."

The Holy Great One will come forth from His dwelling, and the eternal God will tread upon the earth, on Mount Sinai, and appear in the strength of His might from His camp in the heaven of heavens. And all shall be smitten with fear and the watchers shall quake, and great fear and trembling shall seize them unto the ends of the earth. And the high

mountains shall be shaken, and the high hills shall be made low, and shall melt like wax before the flame. And the earth shall be wholly rent asunder, and all that is upon the earth shall perish, and there shall be judgement upon all men.

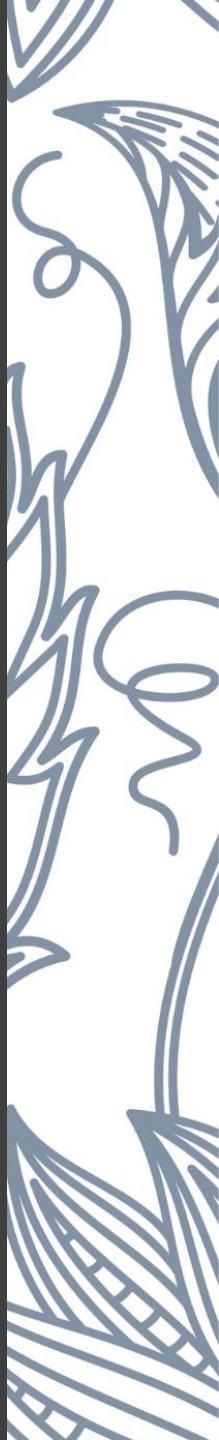
But with the righteous He will make peace. And will protect the elect, and mercy shall be upon them. And they shall all belong to God, and they shall be prospered, and they shall all be blessed. And he will help them all, and light shall appear unto them, and He will make peace with them.

And, behold, He comes with ten thousands of His holy ones to execute judgement upon all, and to destroy all the ungodly: and to convict all flesh of all the works of their ungodliness which they have committed, and of all the hard things which ungodly sinners have spoken against Him.



THE PROPHECY, CTD...

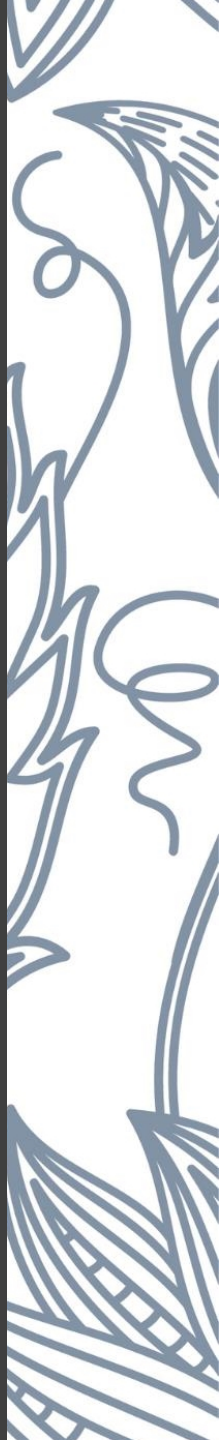
Two significant editorial changes in Jude's version:

1. Adding κύριος to clarify that the LORD (specifically, the LORD Jesus Christ) has judged his opponents.
 2. Modifying the clause about judgment, so that it is brought specifically against the ungodly, rather than against all flesh.
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FINAL INDICTMENTS

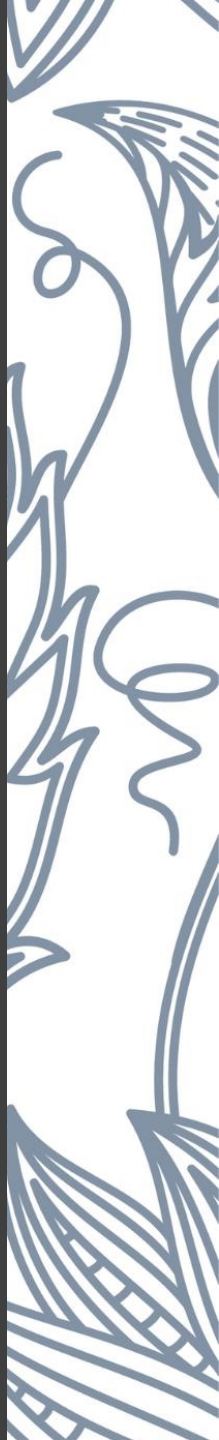
Jude summarizes his case against his opponents with four final indictments:

1. They are grumblers (γογγυσταί) and malcontents (μεμψίμοιροι), just like the unfaithful after the exodus, the fallen angels, Cain, and Korah's rebels.
 2. They follow their lusts, just like the fallen angels, the men of Sodom and Gomorrah, and Cain.
 3. They are loudmouths, just like Cain and Korah's rebels.
 4. They flatter people for profit, just like Balaam.
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A CLOSER LOOK: *JUDE'S USE OF SACRED TEXTS AND TRADITIONS*

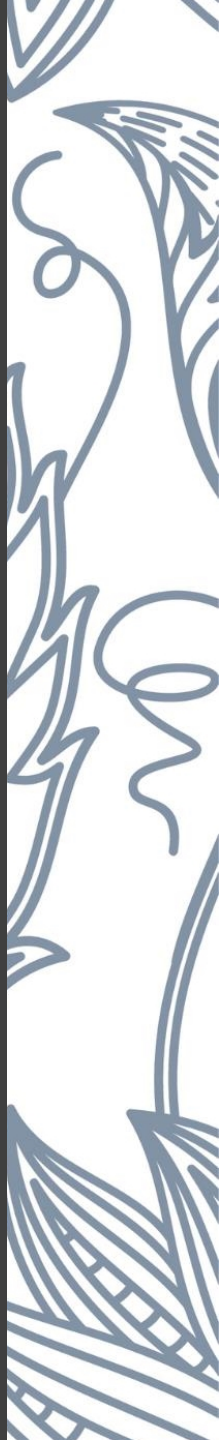
Apart from the closing doxology, few aspects of the homily of Jude have attracted more attention and caused more consternation than the author's use of various canonical and pseudepigraphal texts to build his case against the intruders. William Brosend notes that the issue cannot be neatly divided into two categories—the way Scriptures are handled and the way other materials are handled. “None of the examples... can be understood simply on basis of a biblical citation but must be interpreted in light of understandings prevalent in the first century of our era.”¹ In other words, Jude exhibits a combination of text and commentary (i.e., sacred text and sacred tradition). This is why Richard Bauckham and others rightly stress that when this book applies ancient materials to





contemporary situations it involves a contemporizing, or midrashic way of handling the text, such that one can say “this is that” or “this is just like that.” Jude is operating out of an apocalyptic and eschatological worldview that is manifested in this case in assuming and asserting that ancient Scriptures are not only relevant to what was happening in his own day but were coming to pass and to fulfillment in his day.

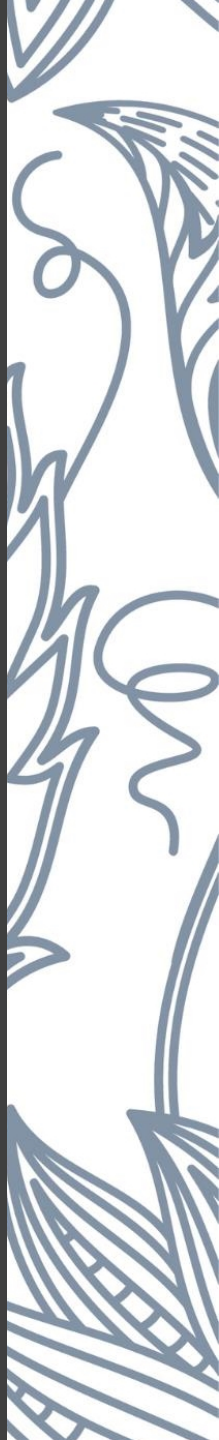
Jude’s handling of this material can be mystifying to those not familiar with early Jewish exegesis and apocalyptic and eschatological texts of the era. But even this familiarity can lead to the wrong conclusions. For example, after noting that Jude cites only Jewish, not Christian, sources (which is no surprise if his discourse is the earliest or one of the earliest Christian documents), PHEME PERKINS states: “Since the material includes a reference to Enoch and a tale known only from apocryphal traditions, Jude is not limited to canonical





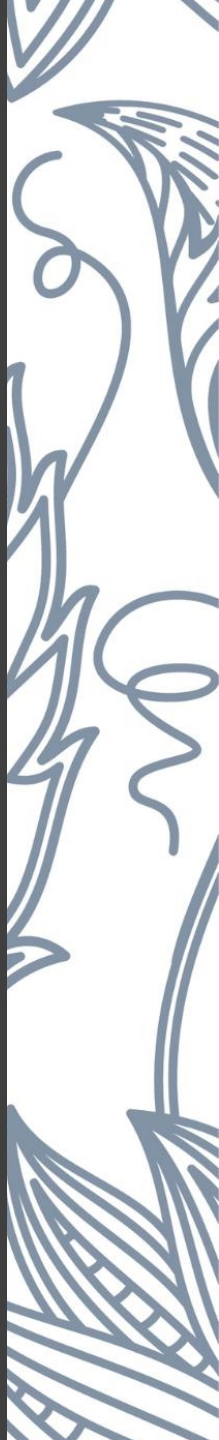
sources. The only direct quotations in the letter come from the apocryphal traditions (vv. 9, 14b-15) and the prophetic words attributed to the apostles (v. 18). Therefore, authority does not appear to reside in the canonical text as much as it does in the testimony of ancient traditions about wickedness and divine punishment.”² To the contrary, it is far more likely that Jude assumes that his audience already knows or has access to the Old Testament material and therefore he need only cite the material they are less likely to know, or have ready to hand.

The following examples show that our author relies on something other than just the Old Testament here:

1. Genesis 6:1-4, which does refer to the sexual fraternizing of angels with human women, does not refer to the punishment of these angels or to angels leaving their proper place and violating the creation
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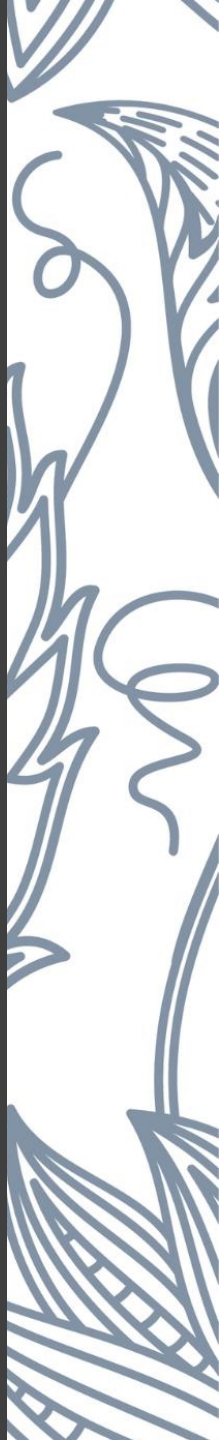


order. These ideas derive from later Jewish traditions found in *1 Enoch* 6:1-2; 7:1; 54:4-5; 64:12; 69:5; *Testament of Reuben* 5:6. The more one studies Jude and *1 Enoch* together the more one becomes impressed with how indebted our author is to this noncanonical source.

2. While Old Testament scholars debate what the sin of Sodom and Gomorrah was, there is no doubt in Jude's mind that it involves sexual improprieties of a severe sort, not only of a heterosexual but also of a homosexual nature. This is very much like that found in Philo, who refers to the residents of Sodom throwing off the yokes of nature and engaging in forbidden forms of intercourse, including [homosexual acts] (*On the Life of Abraham* 135). Clearly Jude knows and accepts these expansions of the tradition that go beyond the text of
- 



Genesis. On the destruction of the cities themselves, he seems also to know the traditions like those found in *Wisdom of Solomon 10:6-7*.

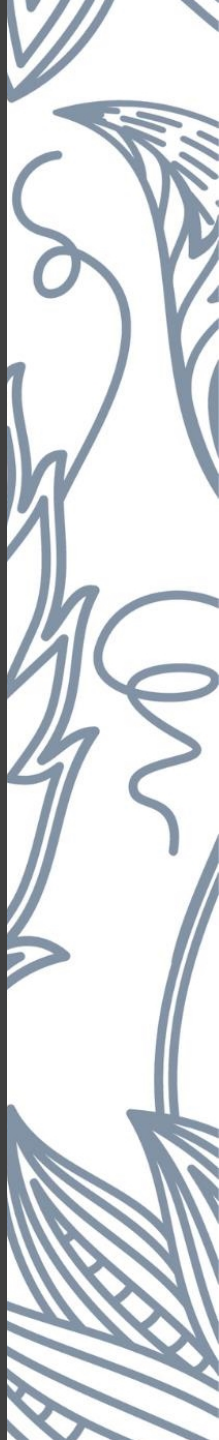
3. The story about the battle between the archangel Michael and the devil over the body of Moses is not found in the Old Testament at all, but according to Clement of Alexandria comes from a work entitled the *Assumption of Moses*. There is nothing remotely like this in the account of Moses' death in Deuteronomy 34:5-6, and extant fragments of the *Assumption of Moses* unfortunately do not contain this story.
 4. The stories in Numbers 22:15-18: 31:16; Joshua 24:9-19 Nehemiah 13:2 do not directly suggest that Balaam's error refers to greed, but later Jewish tradition (Philo
- 



On the Life of Moses 1:268, 295-299; cf. Josephus *Jewish Antiquities* 4:126-130) fills out the story along the lines that Jude follows.

5. None of what Jude has to say about Enoch is grounded in the Old Testament, and Jude quotes *I Enoch* 1:9 directly, which is obviously an important text for Jude since it contains his major themes of judgment and ungodliness.

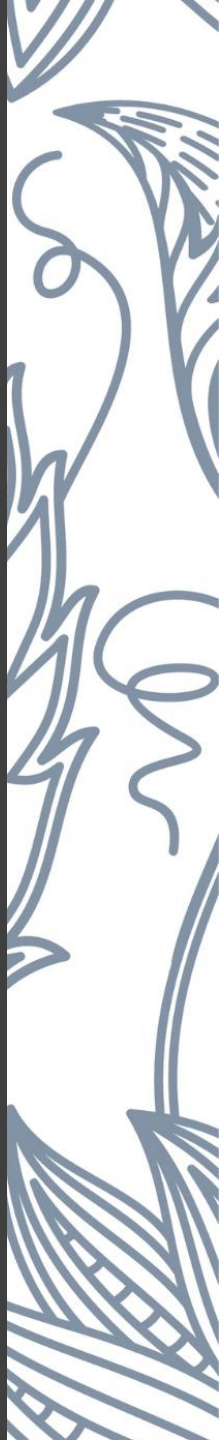
Much more could be said along these lines, and Bauckham's detailed study of this material deserves close scrutiny.³ The outcome of the study is clear: Jude reads the Old Testament through and in light of the later Jewish traditions, and he supplements the Old Testament with noncanonical traditions from the *Assumption of Moses* and





1 Enoch. Our author clearly presupposes his audience's familiarity with the wider corpus of early Jewish literature or at least the traditions in them. Not surprisingly, he cites the extracanonical material but basically expects the audience to know the more familiar Old Testament stories.

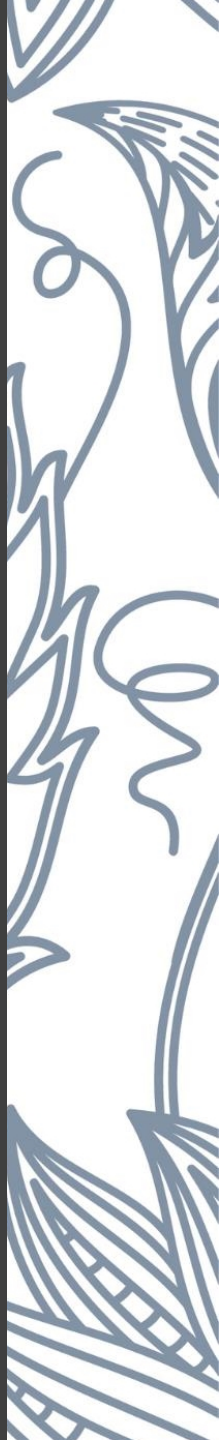
Jude does not cite this material because he is a lover of arcane lore or interested in esoterica. Rather he is a skilled rhetorician, and he uses it for hortatory or parenetic purposes to warn the audience against listening to the false teachers, who are like these horrible examples. In other words, Jude makes homiletical use of this material to deal with a contemporary situation that is viewed as dangerous and distressing. J. Daryl Charles sums up ably:





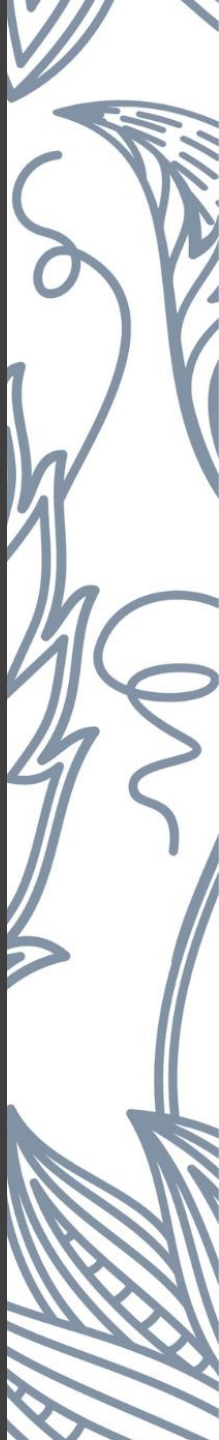
Possessing a striking literary style as well as strategic knowledge of writings associated with sectarian Judaism, Jude weaves a brief yet forceful polemic against his opponents, drawing on literary sources readily recognized by his audience. Into this argument the allusions to 1 Enoch and the Assumption of Moses are posited. As part of his literary strategy, Jude assumes and builds upon several motifs fundamental to intertestamental Jewish literature—the fate of the ungodly, theophany and judgment, rebellion in heaven and fascination with angelic powers.⁴

Today we might say that Jude throws everything at them but the kitchen sink to make the audience divest themselves of these false teachers and their teachings. The upshot is clear—if these opponents are like the worst examples in Jewish tradition, they should be





avoided and shunned at all costs. That this was the successful rhetorical effect of the discourse is suggested by its finding its way into the canon, despite its small size and character.





NEXT WEEK...

- Jude 17-19: Apostoloic prophecy against Jude's opponents.
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