

## Session Four: Sectioning and Summary Statements

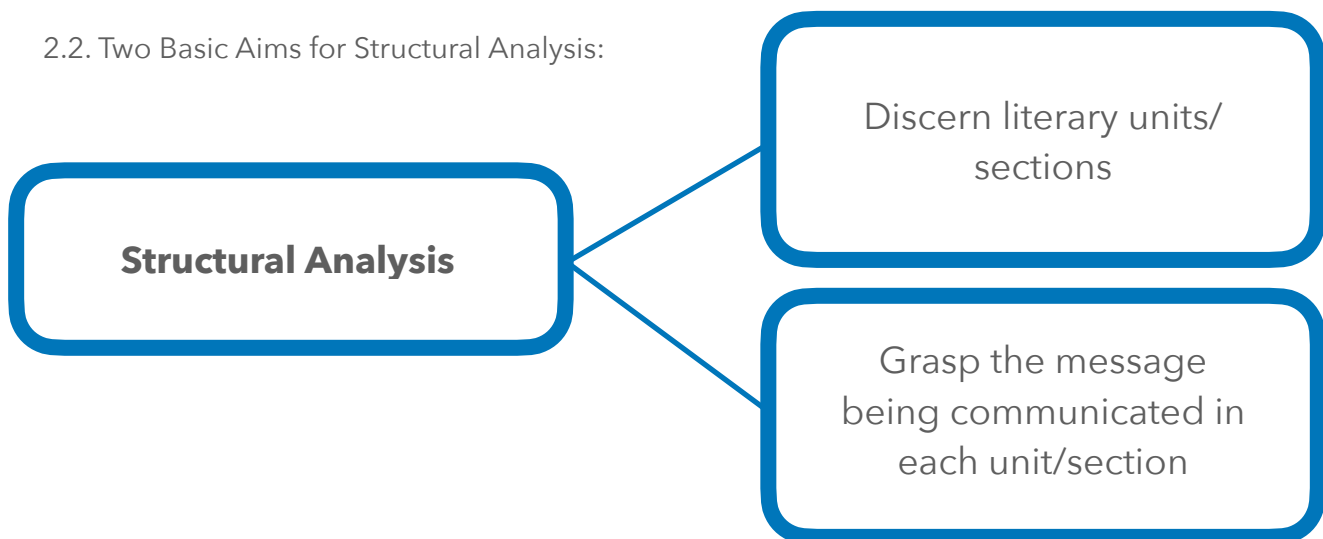
### 1. Revisiting Occasion and Purpose

- 1.1. Which verse supplies the occasion of Jude's letter? (verse 4)
- 1.2. Which verse most succinctly highlights Jude's purpose? (verse 3)

### 2. Sectioning

2.1. Sectioning a text can be referred to as "the observation of structural **form** in written discourse" or "structural **analysis**."<sup>1</sup>

2.2. Two Basic Aims for Structural Analysis:



2.3. "Besides garnering an appreciation of the aesthetic form and communicative function of a highly structured text (and it should be noted from the outset that all Scripture is highly structured), the observation of structural boundaries is critical in doing inductive Bible study. This is actually quite pragmatic, for without observing the structural breakdown of the biblical text, the reader loses all bearing on *what* portion of Scripture to study. **Versification** and **chapter breaks** aren't a part of the

<sup>1</sup> Richard Alan Fuhr Jr. and Andreas J. Köstenberger, *Inductive Bible Study: Observation, Interpretation, and Application through the Lenses of History, Literature, and Theology* (Nashville, TN: B&H Academic, 2016), 210.

original, inspired text of Scripture, yet many readers allow these to determine the units and segments of the text they study. Certainly chapters and verses are helpful for referencing Scripture, but they may at times be less than 100 percent accurate in breaking down a text in its constituent subunits.”<sup>2</sup>

2.4. There are multiple approaches to determine the structure of a text (e.g. locating boundary features such as initial markers, final markers, and inclusios, identifying cohesion, etc.), but concerning the letter of Jude three basic strategies will prove helpful:

2.4.1. Identify shifts in the epistle’s literary **form**.

2.4.1.1. An ancient letter typically followed the progression of: 1) salutation (referencing sender and recipient and including a greeting), 2) word of thanksgiving and/or prayer, 3) main body of content, 4) expression of exhortation, and 5) concluding remarks (e.g. benediction or doxology).

2.4.1.2. At times, the thanksgiving and/or prayer component will be **omitted**.

Why might this be the case? (examples: Jude and Galatians)

2.4.2. Locate **transition** words and ensure they are being utilized to shift to another unit of thought.

2.4.2.1. Transition words can be **causative** (e.g. “because,” “thus,” “therefore,” etc.), **chronological** (e.g. “afterwards,” “now,” “then,” etc.), **contrasting** (e.g. “but,” “yet,” “however,” etc.), and **concluding** (e.g. “finally,” “lastly,” “in conclusion,” etc.) in nature, to name a few types.

2.4.2.2. Not all transition words point to a transition in thought or **theme**.

2.4.3. Highlight **thematic movement**. (Ask questions like...)

2.4.3.1. Is a new theme presented?

2.4.3.2. Does a prevalent theme resurface?

2.4.3.3. Does there appear to be one primary theme with multiple attaching sub-themes?

### 3. Summary Statements

3.1. Summary statements are **accurate**, **succinct**, and **memorable** recollections of literary units. Each unit should be accompanied by no more than one summary sentence. **At times, one word expressions or short phrases will suffice for recalling the main thrust of a unit. The goal of formulating**

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<sup>2</sup> Richard Alan Fuhr Jr. and Andreas J. Köstenberger, *Inductive Bible Study: Observation, Interpretation, and Application through the Lenses of History, Literature, and Theology* (Nashville, TN: B&H Academic, 2016), 210.

summary statements is not necessarily to craft eloquent statements of truth, but rather to internalize the content being studied for quick and helpful reference.

3.2. The observational work of sectioning has led scholars to differ on how the text of Jude is organized, thus summary statements (in outline form) differ in wording but share similarities in emphasis.

#### 3.2.1. John's MacArthur's Outline of Jude:<sup>3</sup>

- The Salutation (1-2)
- I. The Danger of Apostates (3-4)
- II. The Doom of Apostates (5-7)
- III. The Description of Apostates (8-16)
- IV. The Defense Against Apostates (17-23)
- The Concluding Doxology (24-25)

#### 3.2.2. Douglas Moo's Outline of Jude:<sup>4</sup>

- I. Introduction (1-2)
- II. Occasion and Theme: Contending for the Faith (3-4)
- III. Description and Condemnation of False Teachers (5-16)
  - A. The False Teachers Are Destined for Condemnation (Three Scriptural Examples) (5-10)
  - B. The False Teachers Living Ungodly Lives (Three Scriptural Examples) (11-13)
  - C. The False Teachers Are Destined for Condemnation (Illustration from Tradition) (14-16)
- IV. Closing Appeal: Holding Fast to the Faith (17-23)
- V. Concluding Doxology (24-25)

#### 3.2.3. David Helm's Outline of Jude:<sup>5</sup>

- I. Letter from the Ancient Jewish World (Jude 1, 2)
- II. Contending for This Noble Faith (Jude 3, 4)
- III. The Past Becomes the Present (Jude 5-10)
- IV. The Making of Midrash (Jude 11-16)
- V. Contending for the Faith: The Calling We Keep (Jude 17-21)
- VI. Contending for the Faith: The Commitment We Make (Jude 20, 21)
- VII. Contending for the Faith: The Conduct We Embrace (Jude 22, 23)
- VIII. An Exalted Ending (Jude 24-25)

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<sup>3</sup> John MacArthur, *2 Peter and Jude* (Chicago, IL: Moody Publishers, 2005), 146.

<sup>4</sup> Douglas J. Moo, *The NIV Application Commentary: 2 Peter and Jude* (Grand Rapids, MI: Zondervan, 1996), 29.

<sup>5</sup> David R. Helm, *1 & 2 Peter and Jude* (Wheaton, IL: Crossway, 2008), Table of Contents.

3.3. At the completion of writing summary statements for all sections/units, all statements should be **synthesized** to formulate a 1-3 sentence summary of the letter's content. The summary's content should be accurate, succinct, and memorable.

#### 4. Sectioning and Summarizing Jude

4.1. Utilizing the attached copy of Jude, divide the letter into accurate sections/units. Use [brackets] to show your work.

4.2. Using the space below, write a summary statement for each section.

**JUDE (English Standard Version)**

Jude, a servant of Jesus Christ and brother of James, to those who are called, beloved in God the Father and kept for Jesus Christ: May mercy, peace, and love be multiplied to you. Beloved, although I was very eager to write to you about our common salvation, I found it necessary to write appealing to you to contend for the faith that was once for all delivered to the saints. For certain people have crept in unnoticed who long ago were designated for this condemnation, ungodly people, who pervert the grace of our God into sensuality and deny our only Master and Lord, Jesus Christ. Now I want to remind you, although you once fully knew it, that Jesus, who saved a people out of the land of Egypt, afterward destroyed those who did not believe. And the angels who did not stay within their own position of authority, but left their proper dwelling, he has kept in eternal chains under gloomy darkness until the judgment of the great day—just as Sodom and Gomorrah and the surrounding cities, which likewise indulged in sexual immorality and pursued unnatural desire, serve as an example by undergoing a punishment of eternal fire. Yet in like manner these people also, relying on their dreams, defile the flesh, reject authority, and blaspheme the glorious ones. But when the archangel Michael, contending with the devil, was disputing about the body of Moses, he did not presume to pronounce a blasphemous judgment, but said, "The Lord rebuke you." But these people blaspheme all that they do not understand, and they are destroyed by all that they, like unreasoning animals, understand instinctively. Woe to them! For they walked in the way of Cain and abandoned themselves for the sake of gain to Balaam's error and perished in Korah's rebellion. These are hidden reefs at your love feasts, as they feast with you without fear, shepherds feeding themselves; waterless clouds, swept along by winds; fruitless trees in late autumn, twice dead, uprooted; wild waves of the sea, casting up the foam of their own shame; wandering stars, for whom the gloom of utter darkness has been reserved forever. 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. But you must remember, beloved, the predictions of the apostles of our Lord Jesus Christ. They said to you, "In the last time there will be scoffers, following their own ungodly passions." It is these who cause divisions, worldly people, devoid of the Spirit. But you, beloved, building yourselves up in your most holy faith and praying in the Holy Spirit, keep yourselves in the love of God, waiting for the mercy of our Lord Jesus Christ that leads to eternal life. And have mercy on those who doubt; save others by snatching them out of the fire; to others show mercy with fear, hating even the garment stained by the flesh. Now to him who is able to keep you from stumbling and to present you blameless before the presence of his glory with great joy, to the only God, our Savior, through Jesus Christ our Lord, be glory, majesty, dominion, and authority, before all time and now and forever. Amen.

Verses	Summary Phrases
A = 1-2	Rejoice
B = 3-4	Resist
C = 5-16	Remember
D = 17-23	Remain
E = 24-25	Revere

Ongoing Questions/Themes:

4.3. Using the space below, formulate an overall summary statement for the letter of Jude.

**REJOICING** in the benefits of Christ, believers are to **RESIST** ungodly conduct, **REMEMBERING** the outcomes of fallen history, in order to **REMAIN** in the faith and **REVERE** the One who possesses all authority and honor forever.

## JUDE (English Standard Version)

Jude, a servant of Jesus Christ and brother of James, to those who are called, beloved in God the Father and kept for Jesus Christ: May mercy, peace, and love be multiplied to you. Beloved, although I was very eager to write to you about our common salvation, I found it necessary to write appealing to you to contend for the faith that was once for all delivered to the saints. For certain people have crept in unnoticed who long ago were designated for this condemnation, ungodly people, who pervert the grace of our God into sensuality and deny our only Master and Lord, Jesus Christ. Now I want to remind you, although you once fully knew it, that Jesus, who saved a people out of the land of Egypt, afterward destroyed those who did not believe. And the angels who did not stay within their own position of authority, but left their proper dwelling, he has kept in eternal chains under gloomy darkness until the judgment of the great day—just as Sodom and Gomorrah and the surrounding cities, which likewise indulged in sexual immorality and pursued unnatural desire, serve as an example by undergoing a punishment of eternal fire. Yet in like manner these people also, relying on their dreams, defile the flesh, reject authority, and blaspheme the glorious ones. But when the archangel Michael, contending with the devil, was disputing about the body of Moses, he did not presume to pronounce a blasphemous judgment, but said, “The Lord rebuke you.” But these people blaspheme all that they do not understand, and they are destroyed by all that they, like unreasoning animals, understand instinctively. Woe to them! For they walked in the way of Cain and abandoned themselves for the sake of gain to Balaam's error and perished in Korah's rebellion. These are hidden reefs at your love feasts, as they feast with you without fear, shepherds feeding themselves; waterless clouds, swept along by winds; fruitless trees in late autumn, twice dead, uprooted; wild waves of the sea, casting up the foam of their own shame; wandering stars, for whom the gloom of utter darkness has been reserved forever. 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. But you must remember, beloved, the predictions of the apostles of our Lord Jesus Christ. They said to you, “In the last time there will be scoffers, following their own ungodly passions.” It is these who cause divisions, worldly people, devoid of the Spirit. But you, beloved, building yourselves up in your most holy faith and praying in the Holy Spirit, keep yourselves in the love of God, waiting for the mercy of our Lord Jesus Christ that leads to eternal life. And have mercy on those who doubt; save others by snatching them out of the fire; to others show mercy with fear, hating even the garment stained by the flesh. Now to him who is able to keep you from stumbling and to present you blameless before the presence of his glory with great joy, to the only God, our Savior, through Jesus Christ our Lord, be glory, majesty, dominion, and authority, before all time and now and forever. Amen.

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**Ongoing Questions/Themes:**