



THE EPISTLE OF JUDE

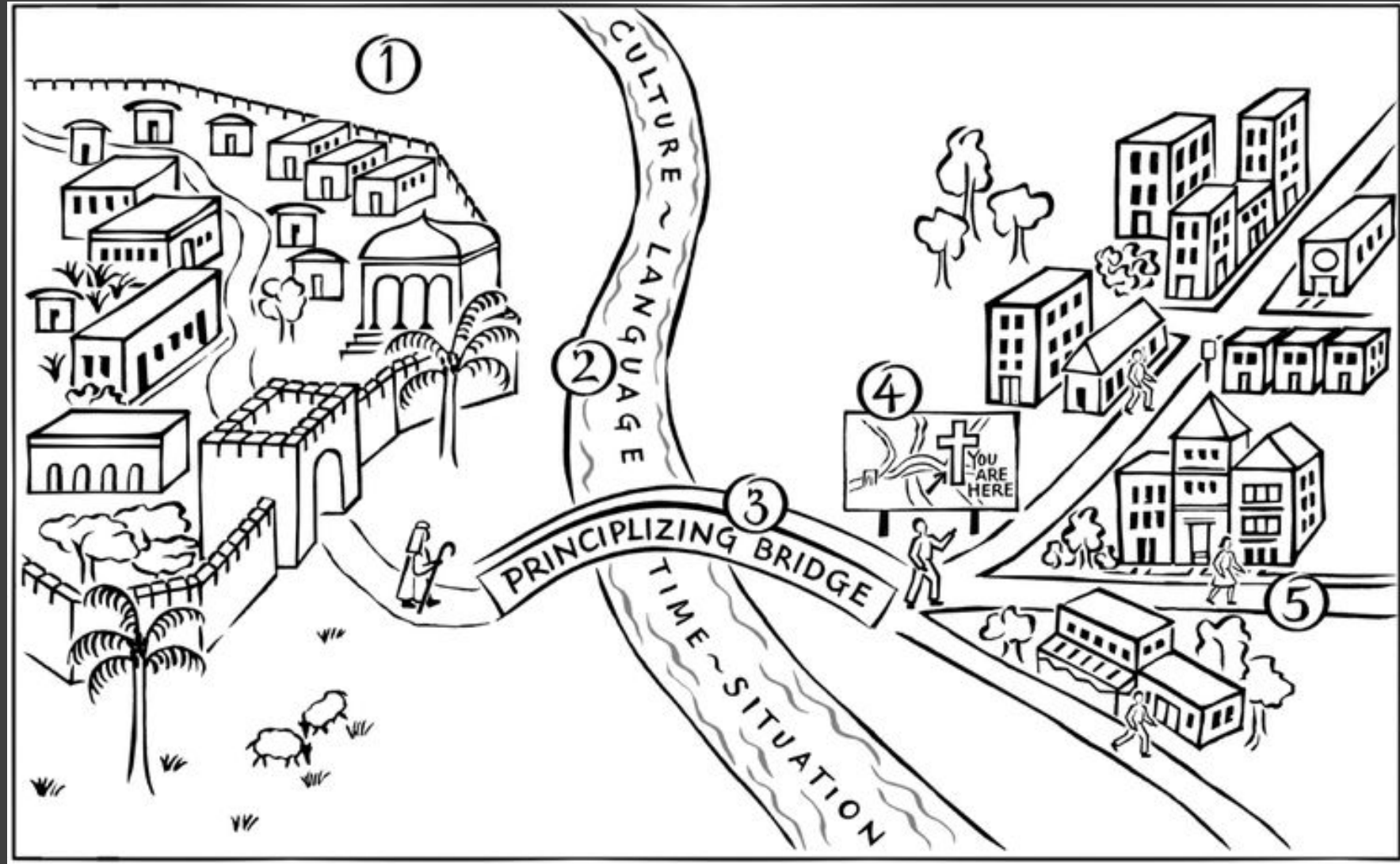
Rev. Todd Weedman



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.



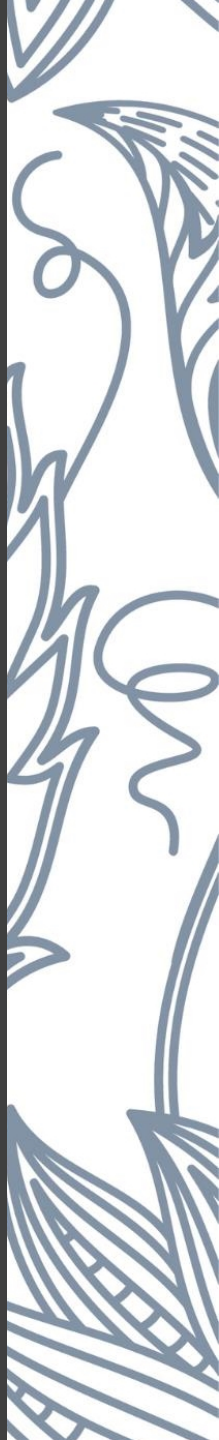



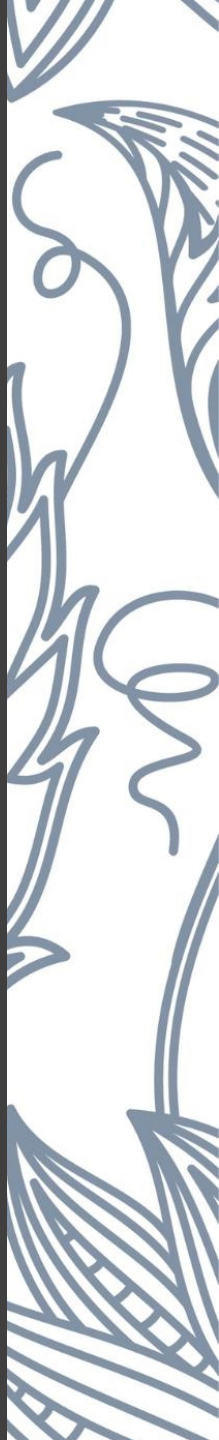
REVIEW


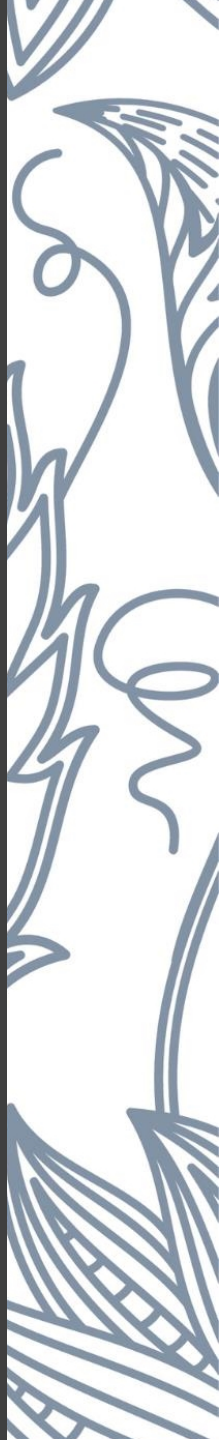
1. Who is the Author?

- 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?

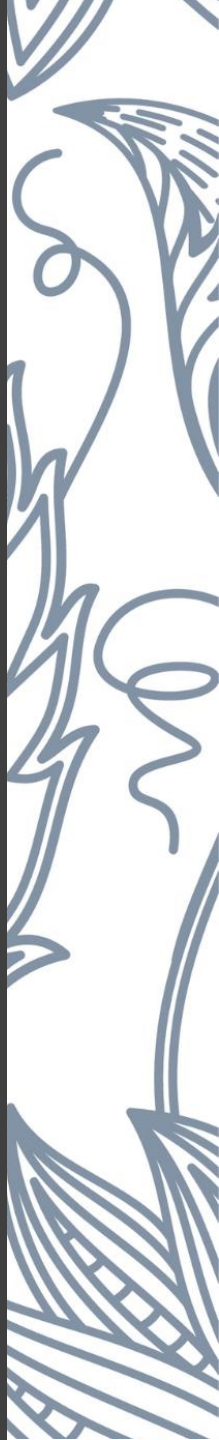
- First-generation Jewish Christians living in Galilee, among the churches that had been planted by the Apostles themselves.
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3. What is the genre of Jude?
 - Jewish-Apocalyptic style, popular in first century Palestinian Judaism, before 70 AD. Steeped in Greek speech rhetoric and Jewish Midrash and Peshar hermeneutics.
 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.

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6. What does Jude tell us about his opponents?
- “Long ago designated for... condemnation” – Jude seems to believe that they were the subjects of prophetic condemnation in I Enoch.
 - “Ungodly people” – As contrasted with the “righteous,” Jude is emphasizing their antinomianism.
 - “Pervert grace into sensuality” – Most certainly using grace as a license to engage in illicit sexual practices.
 - “Deny Jesus Christ” – Rather than submitting to Jesus’ authority, they are a law unto themselves.



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

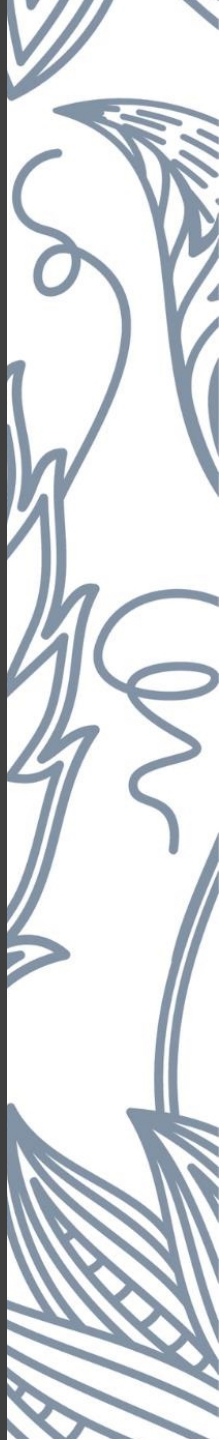
- A. The unbelieving after the Exodus (Num.13-14), whose faithlessness (believing neither the power nor the command of God) provoked God's wrath and punishment.
 - B. The fallen Angels (Gen. 6, I En. 6-11), whose rebellion against God by abandoning his creational purpose for themselves (and teaching 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.
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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.”

“These people, whatever they cannot perceive, they blaspheme; but whatever they instinctually—like illogical beasts—know, by this they are corrupted.”



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A CLOSER LOOK:

INSPIRATION & AUTHORITY, CITING NONCANONICAL TEXTS

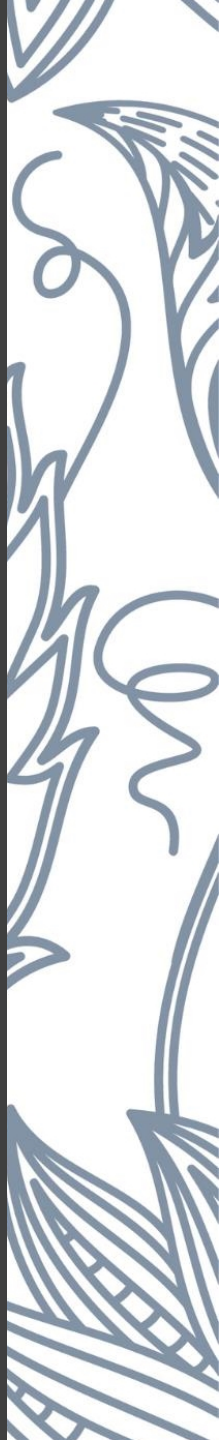
Jude's use of texts like *1 Enoch* and the *Assumption of Moses* is precisely what placed his book in the doubtful category as Scripture in the second century and afterward. We must decide several matters: (1) Is citing apocryphal material unworthy of scriptural authors? The answer must be no, and most scholars with a high view of Scripture will simply point out that God directed or inspired Jude to use the true parts of *1 Enoch*. (2) In what sense is *1 Enoch* true? Does Jude take *1 Enoch* to be a record of real historical events, or could he have used a myth or legend to drive home a true point? We cannot decide a priori what the biblical authors will do until we see what they actually do.


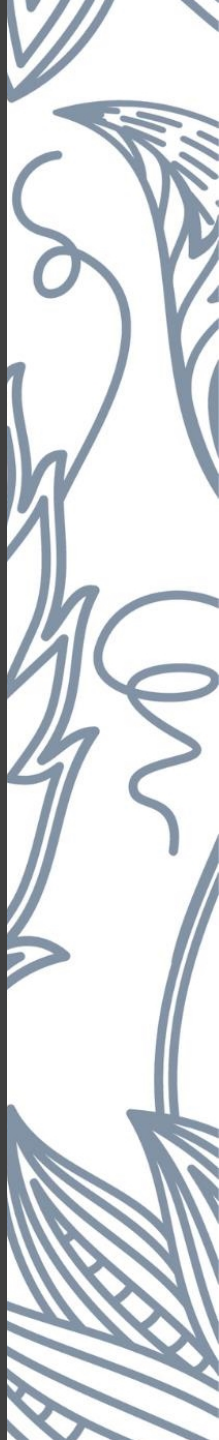
Our view of inspiration must fit the text, not

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vice versa. A moment's reflection will suggest that it is perfectly possible for a biblical author or character to convey real truth, even about history, but using the vehicle of a fictitious story. Jesus does precisely that with the parables. Thus, what genre is *1 Enoch*, and how did Jude view and use it? Did he see it as history or myth or some combination or mythical reflections on history? This becomes even more dramatically important when we are told that the archangel Michael debated Satan over the body of Moses—something the Old Testament gives no inkling of! At least Jude 6 is based on Genesis 6:1-4, but not so Jude 9. At this point we can make only some tentative suggestions as to how to deal with this:

1. There is no question that *1 Enoch* and the *Assumption of Moses* contain a lot of mythical and legendary material. Jude held this material in common with his audience: these stories had a moral for Israel.
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2. The example in Jude 6 is sandwiched between two clearly historical examples in Jude 5 and Jude 7. This suggests that Jude saw the story of the fallen angels as historical (he handles Genesis 6:1-4 with restraint, unlike its use in *1 Enoch*). Jude 9, however, is separated from the first three examples by Jude 8, which may suggest that Jude saw this illustration as different and that he was now turning to fictitious or legendary examples to condemn the false teachers (a good debater would use all kind of examples to make his case). Since, however, Jude 11 contains more biblical and historical examples (Cain, Balaam, Korah), it could be that Jude viewed all of the examples alike.


The story in Jude 9 is by definition supra-historical, involving two more-than-human



figures, possibly in a nonnatural sphere, in which case Jude 9 could not be labeled historical on any normal terms, though it could be real. While Jude 9 may be viewed by Jude as about a real suprahistorical event, we cannot rule out the possibility that Jude used a fictitious example to make his point about the behavior of the false teachers. Whatever the intention of the inspired author here, we must follow where he leads and not insist that he lead only in ways we want him to lead. Jude is dependent on *1 Enoch* 6-19 here, especially *1 Enoch* 10, where these angels, called the watchers (i.e. peeping Toms), are bound by the archangel Michael and temporarily placed in darkness under the earth until the day of judgment, when they will be thrown into Gehenna.

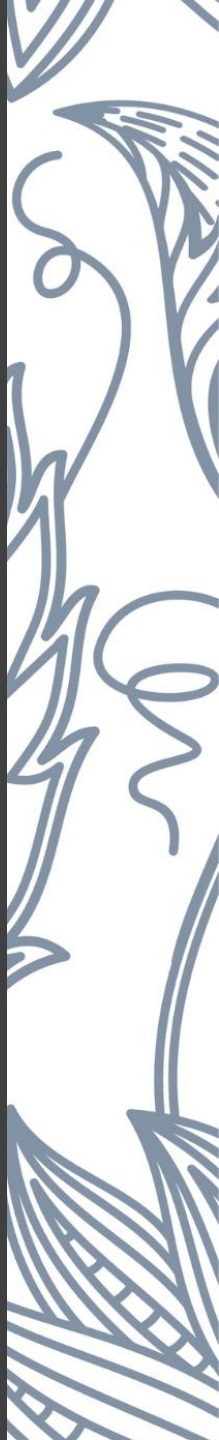
It is no surprise that Jude's use of *1 Enoch* and






Other apocryphal material confused the church fathers. For example, Bede says, “It is not easy to see what part of Scripture Jude got this tale from, though we do find something like it in Zechariah.”¹ He Continues:

“The book of Enoch from which this quotation is taken, belongs to the Apocrypha, not because the sayings of the prophet are of no value or because they are false but because the book which circulates under his name was not really written by him but was put out by someone else who used his name. For if it were genuine it would not contain anything contrary to sound doctrine. But as a matter of fact it includes any number of incredible things about giants, who had angels instead of men as fathers, and which are clearly lies. Indeed, it was precisely because Jude quotes him that for a long time his letter was rejected by many as being uncanonical.”

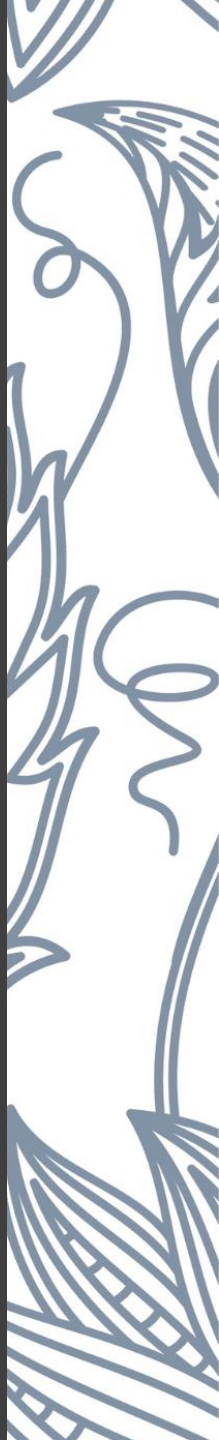




Nevertheless it deserves to be included in the canon because of its author, its antiquity, and the way in which it as been used, and particularly because this passage which Jude takes from Enoch is not in itself apocryphal or dubious but is rather notable for its clarity with which it testifies to the true light.”²

Well before Bede, Tertullian seems rather willing to accept *1 Enoch* as Scripture, partly because of Jude’s use of it:

“Since Enoch in the same book tells us of our Lord, we must not reject anything at all which genuinely pertains to us. Do we not read that every word of Scripture useful for edification is divinely inspired? As you very well know, Enoch was later rejected by the Jews for the same reason that prompted them to reject almost everything which prophesied about Christ. It is not at all surprising that they rejected certain Scriptures that spoke of him... But we have a

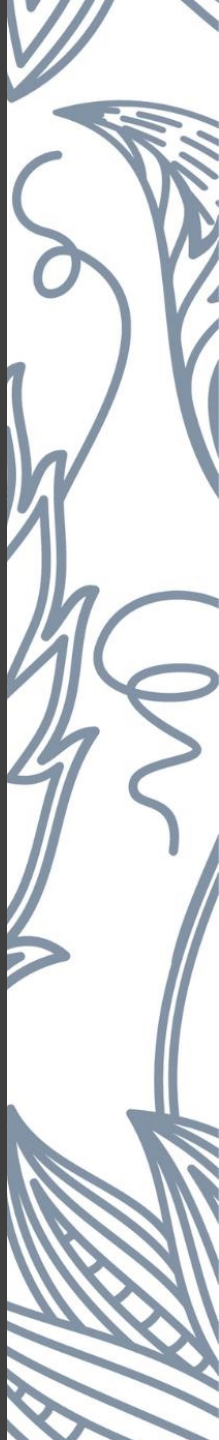





witness to Enoch in the epistle of Jude the apostle.”³


The debate over whether *I Enoch* was canonical raged over several centuries, and the final conclusion was negative (Jerome *De viris illustribus* 4; *Apostolic Constitutions* 6.16.3). In general the earlier opinion was more favorable (*Barnabas* 16.5; Tertullian *Idolatry* 15.6; Clement of Alexandria *Extracts from the Prophets* 3).

We may take comfort then from not being alone in trying to puzzle these things out. What the use of such traditions shows, surely, is that Jude is writing an ad hoc document to a specific Jewish Christian audience conversant with early Jewish material, even some of the more arcane bits of it. He did not envision his discourse falling into our hands, these many centuries later. The inclusion of this document





in the canon of the New Testament however indicates that the church fathers saw it as some enduring and endearing worth, even though it was never included in the early lectionaries.






FURTHER INDICTMENTS & EXAMPLES FROM THE PAST

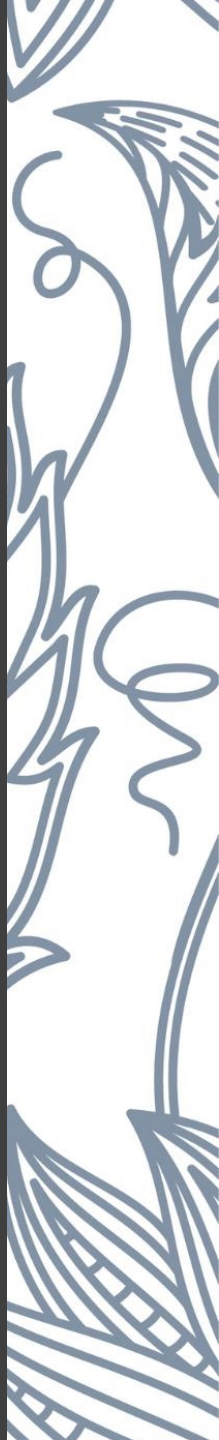
*Woe to them! For they walked in the way of Cain
and abandoned themselves for the sake of gain to
Balaam's error and perished in Korah's rebellion.*

— Jude 11





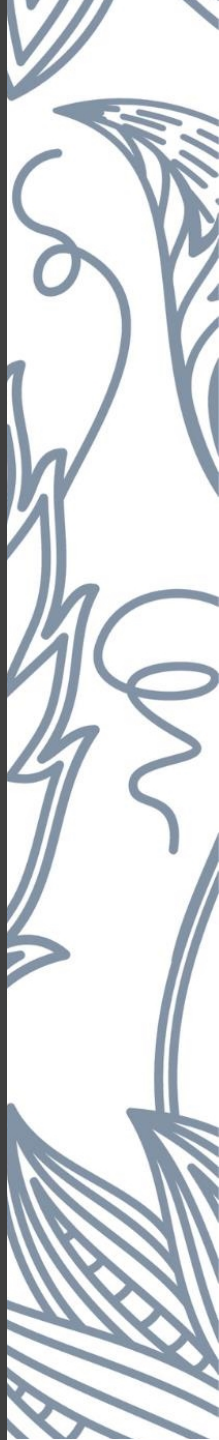
Blessed Lord, who caused all Holy Scriptures to be written for our learning: Grant us so to hear them, read, mark, learn, and inwardly digest them, that by patience and the comfort of your holy Word we may embrace and ever hold fast the blessed hope of everlasting life, which you have given us in our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


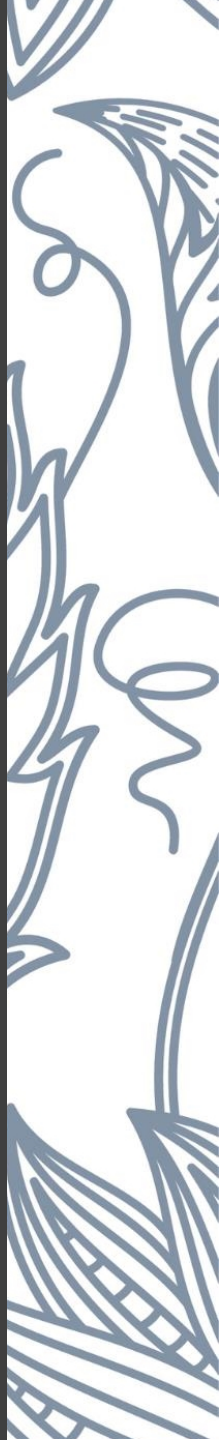





WOE TO THEM!

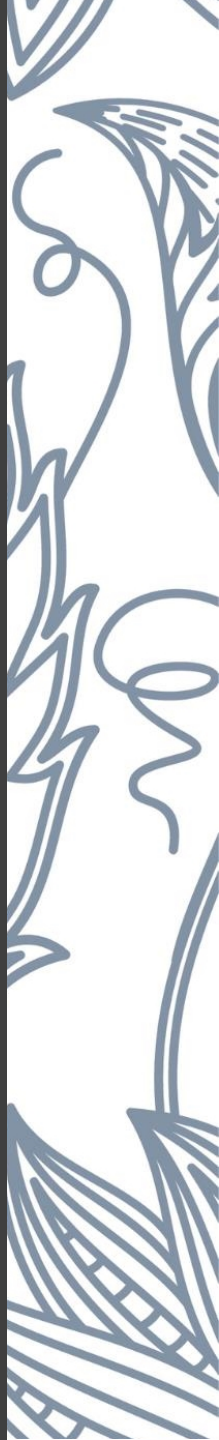
οὐαὶ αὐτοῖς


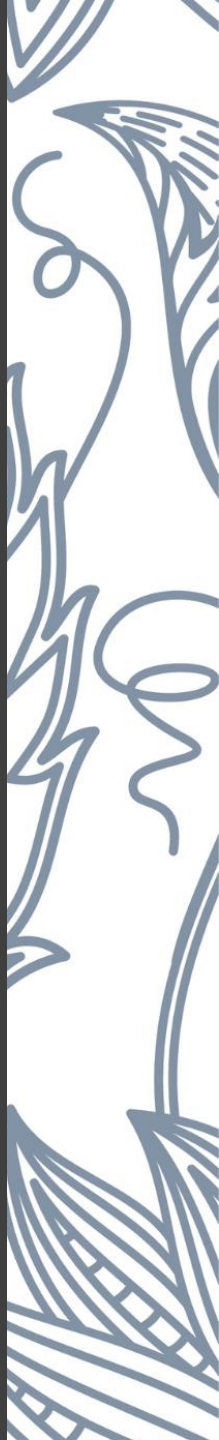
- Appears (at least) 8 times in the LXX:
 - Numbers 21:29 – Woe to you, O Moab! You are undone, O people of Chemosh! He has made his sons fugitives, and his daughters captives, to an Amorite king, Sihon.
 - 1 Samuel 4:8 – Woe to us! Who can deliver us from the power of these mighty gods? These are the gods who struck the Egyptians with every sort of plague in the wilderness.
 - 1 Kings 13:30 – And he laid the body in his own grave. And they mourned over him, saying, “Alas, my brother!”
 - Proverbs 23:29 - Who has woe? Who has sorrow? Who has strife? Who has complaining? Who has wounds without cause? Who has redness of eyes?
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- Ecclesiastes 10:16 – Woe to you, O land, when your king is a child, and your princes feast in the morning!
 - Jeremiah 13:27 - I have seen your abominations, your adulteries and neighings, your lewd whorings, on the hills in the field. Woe to you, O Jerusalem! How long will it be before you are made clean?"
 - Amos 5:18 – Woe to you who desire the day of the LORD! Why would you have the day of the LORD? It is darkness, and not light,
 - Appears 14 times in the Gospel of St. Matthew:
 - 11:21 – Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty works done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. (*Parallel in Luke 10:13*).
 - 18:7 – Woe to the world for temptations to sin! For it is necessary that temptations come, but woe to the one by whom the temptation comes!
 - 23:13-16 – But woe to you, scribes and Pharisees, hypocrites! For you shut the kingdom of heaven in
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people's faces. For you neither enter yourselves nor allow those who would enter to go in. Woe to you, scribes and Pharisees, hypocrites! For you travel across sea and land to make a single proselyte, and when he becomes a proselyte, you make him twice as much a child of hell as yourselves. Woe to you, blind guides, who say, 'If anyone swears by the temple, it is nothing, but if anyone swears by the gold of the temple, he is bound by his oath.'


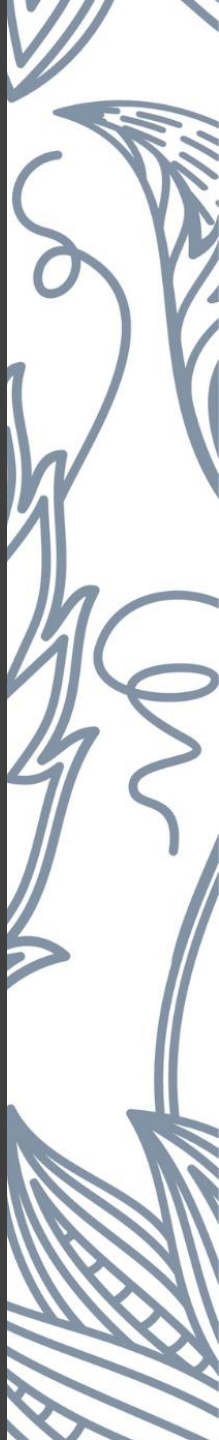
- 23:23 – Woe to you, scribes and Pharisees, hypocrites! For you tithe mint and dill and cumin, and have neglected the weightier matters of the law: justice and mercy and faithfulness. These you ought to have done, without neglecting the others. (*Parallel in Luke 11:24*)
 - 23:25 – Woe to you, scribes and Pharisees, hypocrites! For you clean the outside of the cup and the plate, but inside they are full of greed and self-indulgence.
 - 23:27 – Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs, which outwardly appear beautiful, but within are full
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- of dead people's bones and all uncleanness.
 - 23:29-30 – Woe to you, scribes and Pharisees, hypocrites! For you build the tombs of the prophets and decorate the monuments of the righteous, saying, ‘If we had lived in the days of our fathers, we would not have taken part with them in shedding the blood of the prophets.’ (*Parallel in Luke 11:47-49*).
 - 24:19 - And alas for women who are pregnant and for those who are nursing infants in those days! (*Parallels in Mark 13:17; Luke 21:23*).
 - 26:24 - The Son of Man goes as it is written of him, but woe to that man by whom the Son of Man is betrayed! It would have been better for that man if he had not been born. (*Parallels in Mark 14:21; Luke 22:22*)).
 - Appears 2 times in the Gospel of St. Mark
 - Appears 15 times in the Gospel of St. Luke:
 - 6:24-26 – But woe to you who are rich, for you have received your consolation. Woe to you who are full now, for you shall be hungry. Woe to you who laugh now, for you shall mourn and weep. Woe to you,
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when all people speak well of you, for so their fathers did to the false prophets.”

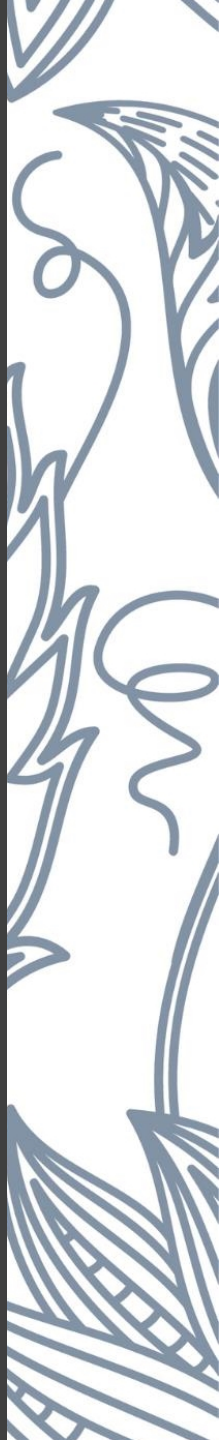
- 11:43—46 – Woe to you Pharisees! For you love the best seat in the synagogues and greetings in the marketplaces. Woe to you! For you are like unmarked graves, and people walk over them without knowing it. One of the lawyers answered him, “Teacher, in saying these things you insult us also.” And he said, “Woe to you lawyers also! For you load people with burdens hard to bear, and you yourselves do not touch the burdens with one of your fingers.”
 - 11:52 – Woe to you lawyers! For you have taken away the key of knowledge. You did not enter yourselves, and you hindered those who were entering.
 - 17:1 – And he said to his disciples, “Temptations to sin are sure to come, but woe to the one through whom they come!”
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- Appears once in the Epistle of I Corinthians:
 - 9:16 – For if I preach the gospel, that gives me no ground for boasting. For necessity is laid upon me. Woe to me if I do not preach the gospel!
 - Appears 14 times in the book of Revelation:
 - 8:13 – Then I looked, and I heard an eagle crying with a loud voice as it flew directly overhead, “Woe, woe, woe to those who dwell on the earth, at the blasts of the other trumpets that the three angels are about to blow!”
 - 9:12 – The first woe has passed; behold, two woes are still to come.
 - 11:14 – The second woe has passed; behold, the third woe is soon to come.
 - 12:12 – Therefore, rejoice, O heavens and you who dwell in them! But woe to you, O earth and sea, for the devil has come down to you in great wrath, because he knows that his time is short!”
 - 18:10 – Alas! Alas! You great city, you mighty city, Babylon! For in a single hour your judgment has come.

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- 18:16 – Alas, alas, for the great city that was clothed in fine linen, in purple and scarlet, adorned with gold, with jewels, and with pearls!
 - 18:19 – And they threw dust on their heads as they wept and mourned, crying out, “Alas, alas, for the great city where all who had ships at sea grew rich by her wealth! For in a single hour she has been laid waste.”



Jude 11 is a woe oracle not unlike that found often in the Old Testament and in the teachings of Jesus. The word οὐαὶ appears thirty-one times in the teaching of Jesus and fourteen times in Revelation, but only twice elsewhere in the New Testament (here and 1 Cor. 9:19). This likely implies that Jude saw himself as a true prophet in distinction from the false teachers, who may have seen themselves as persons receiving revelation as well. The aorist verbs reinforce this conclusion, which in turn reinforce what was said in Jude 4: the condemnation of such false teachers was designated long ago. Furthermore, Jude normally introduces oracles by others with a preface (Jude 14, 17); that he does not do so here further indicates that this is a prophetic utterance of Jude himself. – Ben Witherington III¹





WALKING IN THE WAY OF CAIN

- A reference to the events in Genesis 4
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Now Adam knew Eve his wife, and she conceived and bore Cain, saying, "I have gotten a man with the help of the Lord." And again, she bore his brother Abel. Now Abel was a keeper of sheep, and Cain a worker of the ground. In the course of time Cain brought to the Lord an offering of the fruit of the ground, and Abel also brought of the firstborn of his flock and of their fat portions. And the Lord had regard for Abel and his offering, but for Cain and his offering he had no regard. So Cain was very angry, and his face fell. The Lord said to Cain, "Why are you angry, and why has your face fallen? If you do well, will you not be accepted? And if you do not do well, sin is crouching at the door. Its desire is contrary to you, but you must rule over it."

Cain spoke to Abel his brother. And when they were in the field, Cain rose up against his brother Abel and killed him. Then the

Lord said to Cain, "Where is Abel your

brother?" He said, "I do not know; am I my brother's keeper?" And the Lord said, "What have you done? The voice of your brother's blood is crying to me from the ground. And now you are cursed from the ground, which has opened its mouth to receive your brother's blood from your hand. When you work the ground, it shall no longer yield to you its strength. You shall be a fugitive and a wanderer on the earth." Cain said to the Lord, "My punishment is greater than I can bear. Behold, you have driven me today away from the ground, and from your face I shall be hidden. I shall be a fugitive and a wanderer on the earth, and whoever finds me will kill me." Then the Lord said to him, "Not so! If anyone kills Cain, vengeance shall be taken on him sevenfold." And the Lord put a mark on Cain, lest any who found him should attack him. Then Cain went away from the presence of the Lord and settled in the land of Nod, east of Eden.

Cain knew his wife, and she conceived and bore Enoch. When he built a city, he called the name of the city after the name of his son, Enoch. To Enoch was born Irad, and Irad fathered Mehujael, and Mehujael fathered Methushael, and Methushael fathered Lamech. And Lamech took two wives. The name of the one was Adah, and the name of the other Zillah. Adah bore Jabal; he was the father of those who dwell in tents and have livestock. His brother's name was Jubal; he was the father of all those who play the lyre and pipe. Zillah also bore Tubal-cain; he was the forger of all instruments of bronze and iron. The sister of Tubal-cain was Naamah.

Lamech said to his wives:

“Adah and Zillah, hear my voice;

you wives of Lamech, listen to what I say:

I have killed a man for wounding me,

a young man for striking me.

If Cain's revenge is sevenfold,

then Lamech's is seventy-sevenfold.”

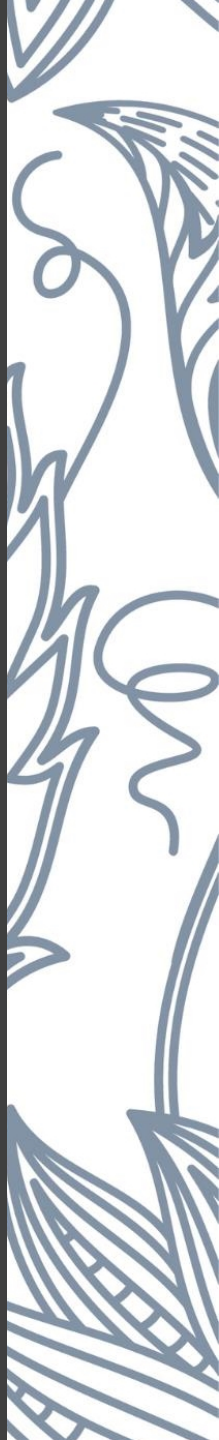
And Adam knew his wife again, and she bore a son and called his name Seth, for she said, “God has appointed for me another offspring instead of Abel, for Cain killed him.” To Seth also a son was born, and he called his name Enosh. At that time people began to call upon the name of the Lord.




WALKING IN THE WAY OF CAIN

- We can see that Cain is not presented favorably by Moses in Genesis 4, but what in particular does Jude mean by “the way of Cain?”
 - Murder?
 - Anger?
 - Greed & Envy?

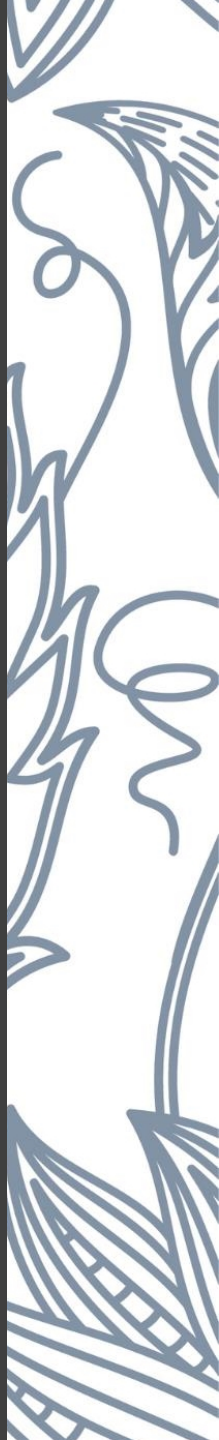
“But Cain was not only very wicked in other respects, but was wholly intent upon getting; and he first contrived to plough the ground... Now Cain brought the fruits of the earth, and of his husbandry; but Abel brought milk, and the first-fruits of his flocks: but God was more delighted with the latter oblation, when he was honored with what grew naturally of its own accord, than he was with what was the invention of a covetous man, and gotten by forcing the ground.” – Josephus, Antiquity I.2.1

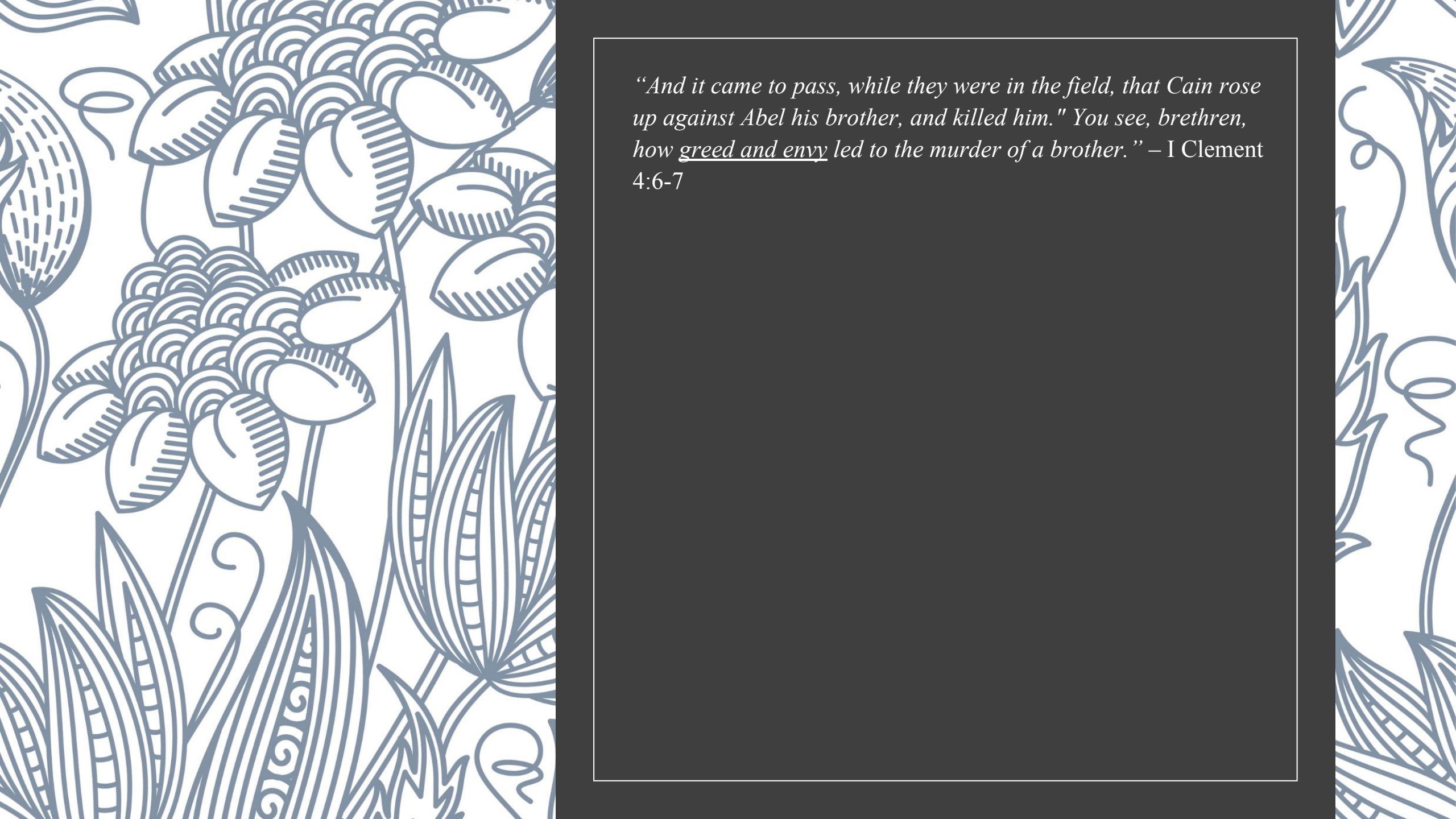




“However, he did not accept of his punishment in order to amendment, but to increase his wickedness; for he only aimed to procure everything that was for his own bodily pleasure, though it obliged him to be injurious to his neighbors. He augmented his household substance with much wealth, by rapine and violence; he excited his acquaintance to procure pleasures and spoils by robbery, and became a great leader of men into wicked courses. He also introduced a change in that way of simplicity wherein men lived before; and was the author of measures and weights. And whereas they lived innocently and generously while they knew nothing of such arts, he changed the world into cunning craftiness.” – Josephus, Antiquity I.2.2

“Here are two accusations against the self-loving man; one that he showed his gratitude to God after some days, and not at once, the other that he made his offering from the fruits, and not from the first fruits, which have a name in one word, the first fruits.” – Philo, On the Sacrifices of Cain and Abel XIII.52





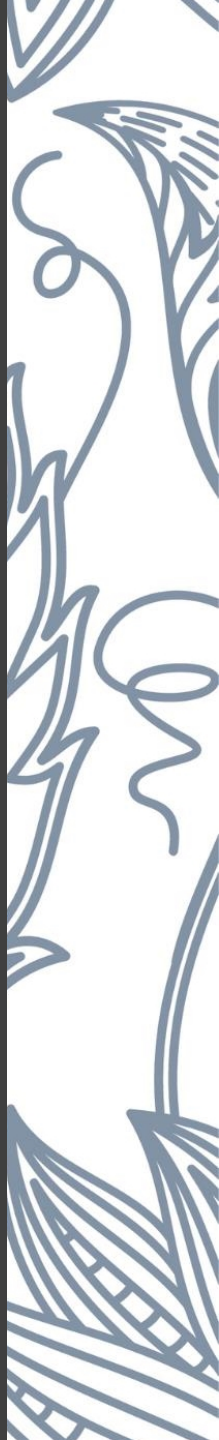
“And it came to pass, while they were in the field, that Cain rose up against Abel his brother, and killed him.” You see, brethren, how greed and envy led to the murder of a brother.” – I Clement 4:6-7




WALKING IN THE WAY OF CAIN

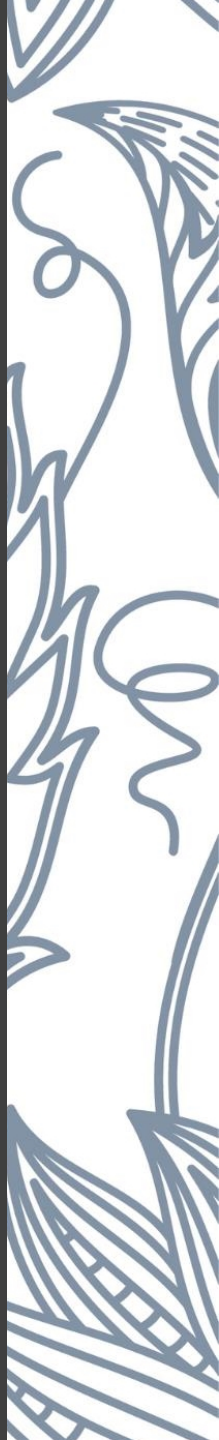
- We can see that Cain is not presented favorably by Moses in Genesis 4, but what in particular does Jude mean by “the way of Cain?”
 - ~~Murder?~~
 - Anger?
 - Greed & Envy?

And Cain said to Abel his brother: “Come! Let the two of us go out into the open field.” And when the two of them had gone out into the open field, Cain answered and said to Abel: “I perceive that the world was not created by mercy and that it is not being conducted according to the fruits of good works, and that there is favoritism in judgment. Why was your offering received favorably, and my offering was not received favorably from me?”





Abel answered and said to Cain: “I perceive that the world was created by mercy and that it is being conducted according to the fruits of good works. And because my works were better than yours, my offering was received from me favorably and yours was not received favorably from you.” Cain answered and said to Abel: “There is no judgment, and there is no judge and there is no other world. There is no giving of good reward to the just nor is vengeance exacted of the wicked.” Abel answered and said to Cain: “There is judgment, and there is a judge, and there is another world. And there is a giving of good reward to the just and vengeance is exacted of the wicked in the world to come.” Concerning this matter the two of them were disputing in the open field.” – Targum Neofiti 1 on Geneis 4:8, trans. Bauckham).

- Challenging the authority of God in order to live according to one’s own desires (and encouraging others to do the same).
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NEXT WEEK...

- Balaam's error.
 - Korah's rebellion.
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