

# Dr. David Bauer, Inductive Bible Study, Session 8, Book Survey -- Jude Resources from NotebookLM

1) Abstract, 2) Audio podcast, 3) Briefing Document, 4) Study Guide, and 5) FAQs

## 1. Abstract of Bauer, Inductive Bible Study, Session 8, Book Survey -- Jude, Biblicalelearning.org, BeL

**Dr. David Bauer's lecture** provides a detailed inductive Bible study of the Book of Jude. **The lecture focuses on identifying the book's main structural components**, including the salutation, body, and conclusion, and exploring the relationships between them. **Bauer emphasizes the use of both pre-Christian and apostolic revelation** in Jude's argument and the importance of understanding the author's intentions. He also **analyzes the contrasts between the godly and ungodly** within the text and the book's overall message. **Numerous questions are raised to guide further interpretation** of the text's meaning and theological significance.

**2. 11 - minute Audio Podcast Created on the basis of Dr. Bauer, Inductive Bible Study, Session 8 – Double click icon to play in Windows media player or go to the Biblicalelearning.org [BeL] Site and click the audio podcast link there (Introduction & Languages → Introductory Series → Inductive Bible Study).**



**Bauer\_IBS\_Session0  
8.mp3**

### 3. Briefing Document: Bauer, Inductive Bible Study, Session 8, Book Survey -- Jude

Okay, here is a detailed briefing document summarizing the key themes and ideas from the provided lecture on the Book of Jude, as presented by Dr. David Bauer:

#### Briefing Document: Inductive Bible Study of Jude - Lecture 8

##### Overview:

This lecture by Dr. David Bauer focuses on a book survey of the Epistle of Jude, employing principles of inductive Bible study. Dr. Bauer uses Jude as a sample to illustrate how to analyze a biblical text, focusing on identifying the main ideas, structural relationships, and raising key interpretive questions.

##### Key Themes and Ideas:

#### 1. Translation Theory and the RSV:

- Dr. Bauer emphasizes the importance of translation theory in understanding biblical texts. He discusses the continuum between "formal equivalence" (word-for-word translation, like the New American Standard Bible) and "dynamic equivalence" (thought-for-thought translation, like paraphrases).
- He prefers the Revised Standard Version (RSV) because he believes it takes a mediating position, making translation choices based on the demands of individual passages, adopting a more eclectic approach. He notes the ESV is essentially the RSV with minor changes. He avoids the NRSV due to perceived introduction of translation problems. He acknowledges the gendered language in the RSV but values its translation philosophy.
- **Quote:** *"The value of the RSV, I think, is that it is that it seeks to chart a mediating position between these two. In other words, it is not committed either to verbal equivalence or to dynamic equivalence but makes translation decisions with regard to whether to move in this direction or on the basis of the translation demands of individual passages. So, it's more eclectic..."*

#### 1. Focus on Ideas, Not Individuals:

- Dr. Bauer highlights that while Jude mentions specific people (like Enoch) and events, the primary concern of the book is the presentation of ideas. The people and events serve to illustrate these core ideas rather than being the central focus themselves.

- **Quote:** *"The book is really about ideas, and these persons are mentioned, places are mentioned, and events are mentioned in the service of what is really the primary concern of the content of the book, which is a presentation of ideas."*

#### 1. Importance of Broad Units and Subunits:

- When conducting a book survey, it's crucial to stand back from details and focus on the "broad, overarching movement" of the book. This involves creating main units and subunits that are as broad as the material allows. This approach prevents getting bogged down in minor details.
- **Quote:** *"In the book survey, you want to avoid getting bogged down in details because the more you focus on details, the less able you are to focus on the broader, overarching movement of the book."*

#### 1. Structural Analysis of Jude:

- **Salutation (Verses 1-2):** Provides the background for understanding the rest of the book. It identifies the writer (Jude, a servant of Jesus and brother of James), recipients (called, beloved, kept), and extends a blessing of mercy, peace, and love.
- **General Statement (Verses 3-4):** This introduces the book's central message which has a substantiation. The initial desire to write about salvation was replaced by a need to address a threat to the faith ("contend for the faith"). This appeal to contend is justified by the intrusion of ungodly individuals who distort grace and deny Jesus.
- **Address (Verses 5-23):** This is the body of the letter. It has a chiastic structure (A, B, B', A'): Jude first describes the ungodly (verses 5-16), highlighting their sin and God's judgment. Then, he moves to an appeal to the readers to act and contend for the faith (verses 17-23). This section also highlights the importance of mercy.
- Within the "description of the ungodly" (5-16), Bauer notes the pattern of:
  - Affirmation of God's judgment (5-7) based on past examples
  - Qualification/description of those causing trouble (8-13)
  - Affirmation of God's judgment (14-16) based on prophecy
- Within the "appeal to the readers" (17-23) Bauer notes:
  - Exhortation to remember (17-19)

- Exhortation to act (20-23) for themselves and others.
- **Epistolary Conclusion (Verses 24-25):** This is a doxology that emphasizes God's power to keep believers from falling. It also grounds the exhortations of righteous living by affirming divine power as the means to fulfilling those exhortations. It provides assurance of divine protection.
- **Quote:** *"Now, again, with regard to verses five through 16, what you have emphasized within verses five through 16 is a certainty of judgment upon the ungodly. In both verses five through seven and verses 14 through 16, he appeals to pre-Christian revelation to argue for the certainty of judgment."*
- **Quote:** *"In other words, what you have here is the saving and preserving power of God in Christ is actually the means for the possibility of fulfilling the exhortations regarding righteous living."*

#### 1. Chiasm and Emphasis:

- The chiastic structure (A-B-B'-A') in the body of the letter suggests that the most significant aspects are the beginning and ending points (A and A'). In Jude, this means the exhortation to contend for the faith is the primary concern, not simply the description of the ungodly.
- **Quote:** *"So, when you have chiasm like A, B, as you have here, B, A, one of the purposes of the chiasm is to indicate that the A and the A prime is really the most significant thing and that B and B prime tend to be relatively secondary."*

#### 1. Causation and Contrast:

- The body of the book moves from an indicative mood (description of troublemakers and judgment) to an imperative mood (exhortations to be righteous). There is a clear causal link: *because* of the troublemakers' character and consequences, *therefore*, the readers must live differently. The letter is defined by this causation.
- **Quote:** *"Because of this character being completely and contaminatory, contaminatorily, that's a word, evil. And because of the consequence that comes upon that kind of evil, because both of the character of their evil and the consequence of that evil, the judgmental consequence of that evil, therefore, this is how you should respond to it."*

#### 1. Recurrence of Contrasts and Comparisons:

- The letter emphasizes the recurring contrast between the readers (holy, experience mercy, unblemished, pray in the Spirit, saved) and the troublers (ungodly, experience judgment, defiled, devoid of the Spirit, destroyed). This contrast is further emphasized by the positive introduction and conclusion which bookend the letter and by the repeated use of the word "kept".
- Past examples of evil from the Old Testament and other Jewish texts are repeatedly compared to the present ungodly in the church using the phrase "these are."
- **Quote:** *"The readers are described as holy, verses 3 and 20, whereas the troublers here are described as ungodly, verses 4, 15, and 18."*

#### 1. Theological Implications:

- The emphasis on "contending for the faith" is not just about orthodoxy but also about *orthopraxy* (right living). Jude contrasts the faith with an ungodly lifestyle.
- The assurance of God's preserving power is central to overcoming the threats posed by the ungodly.
- The ungodliness of the troublers is seen as a rejection of grace, an affront to the divine power available to all to live righteous lives.
- The author notes that the recipients' righteous lives are made possible by God's saving and preserving power in Christ.

#### 1. Key Verses and Strategic Areas:

- **Verses 3-4:** Particularization with substantiation and contrast.
- **Verses 5-23:** Causation and contrast, recurrence of substantiation, contrast, and comparison.
- **Verses 24-25:** Substantiation with instrumentation.
- **Verses 1-2:** Preparation and realization.

#### 1. Higher Critical Data:

- **Author:** Jude, brother of James, well-versed in the Old Testament and Jewish apocalyptic writings.

- **Recipients:** Believers committed to righteousness but facing challenges from ungodly individuals. Had prior contact with the author and nurtured under apostolic witness.
- **Occasion:** The presence of ungodly people in the church alongside the authors desire to write of their common salvation.
- **Date:** Probably after the time of the apostles.

### **Key Questions for Interpretation:**

Throughout the lecture, Dr. Bauer raises numerous interpretive questions that should be addressed during the next phase of study, including:

- What is the meaning of major elements in verses 3 and 4 and how are they developed in the remainder of the book?
- How does the reference to contending for the faith illuminate the exhortations in verses 17-23?
- How does the description of the troublers lead to the exhortations?
- How does the chiasm support the relationship between the responsibility of the readers and the character of the troublers?
- Why did the writer start with an appeal and reason for it as he did?
- Why did the writer present the causal connection between sin and judgment?
- How does God's divine power of preservation illuminate and relate to verses 5-23?
- What is the meaning of the specific differences between readers and troublers?
- Why were the ungodly so similar to the past examples of evil?
- What was the significance of the original intention to write of their common salvation?

**Conclusion:**

Dr. Bauer's lecture provides a robust framework for an inductive study of Jude. By identifying major themes, structural elements, and asking interpretive questions, he establishes the foundation for understanding the book's message and its relevance. He emphasizes the importance of translation, the significance of broad units of thought and the interplay of contrast and comparison. The lecture highlights Jude's primary concern which is not to focus on the ungodly in the church but to encourage readers to contend for the faith in light of the assurance of God's power to preserve them. This methodical approach equips anyone to engage with the biblical text in a meaningful and transformative way.

## 4. Study Guide: Bauer, Inductive Bible Study, Session 8, Book Survey -- Jude

### Jude: An Inductive Study Guide

#### Quiz

Answer each question in 2-3 sentences.

1. According to Dr. Bauer, what are the two extremes of translation theory, and how does the Revised Standard Version (RSV) position itself between them?
2. In the letter of Jude, what is the primary concern of the content, and how are persons, places, and events used in service of this concern?
3. Describe the overall structure of the letter of Jude, including the major sections and the verses they encompass.
4. Explain the chiasmic structure within Jude's letter as identified by Dr. Bauer, and what is the significance of this arrangement?
5. What is the main emphasis of verses 5-16, and what two sources of revelation are used to establish this emphasis?
6. What shift in revelation occurs in verses 17-23, and how does this shift contribute to the overall message of Jude?
7. Explain how the salutation (verses 1-2) of Jude prepares the reader for the main body of the letter.
8. How do verses 24-25 serve as a substantiation and climax of the exhortations to righteous living in the letter of Jude?
9. Identify three contrasts between the readers and the troublers in Jude, and what do these contrasts highlight?
10. Describe the recurring comparison structure in Jude, explaining how past descriptions of evil are used in the letter.

#### Quiz Answer Key

1. The two extremes of translation theory are formal equivalence (word-for-word translation) and dynamic equivalence (translating whole units of thought). The RSV seeks a mediating position between the two, making translation decisions



based on the needs of individual passages rather than committing to either extreme.

2. The primary concern of the content is the presentation of ideas; persons, places, and events are mentioned to support these ideas. The book is not about individuals but about the concepts and messages it conveys.
3. The letter begins with a salutation in verses 1-2 and concludes with an epistolary conclusion in verses 24-25. The main body, verses 3-23, is further divided into the announcement of the letter (verses 3-4) and the address to the readers (verses 5-23).
4. The chiastic structure is presented as A (appeal to contend for faith), B (reason for appeal: admission of ungodly) in verses 3-4, and then B prime (description of ungodly), and A prime (appeal to contend for faith) in verses 5-23. This structure emphasizes the significance of the exhortations to contend for the faith, which begins and ends the chiasm.
5. Verses 5-16 focus on the certainty of judgment upon the ungodly. This certainty is established by appealing to past examples in verses 5-7 and past prophecy in verses 14-16 from pre-Christian revelation.
6. In verses 17-23, the focus shifts to apostolic revelation, as Jude urges his readers to remember the predictions of the apostles. This shift emphasizes that the current issues the readers face were anticipated and that the readers must be diligent.
7. The salutation provides a background for understanding the rest of the book, describing the writer, recipients, and salvation. It sets a context in terms of writer, Jude, and recipients as "called," "beloved," and "kept," preparing the reader for the main themes of the letter.
8. Verses 24-25 provide assurance of God's power to preserve believers and are the grounds for believing that the exhortations in the body of the letter can be accomplished by the grace and power of God, culminating in praise to God. They substantiate both the threat of the ungodly and the need for righteous living.
9. The readers are described as holy and awaiting mercy, while the troublers are described as ungodly and awaiting judgment. The readers are also described as unblemished, whereas the troublers are described as defiled. These contrasts emphasize the drastic difference between righteous living and the evil ways of the troublers.

10. Jude repeatedly compares the behavior of the troublemakers to past examples of evil. He uses the phrase "these are" to connect historical instances of ungodly behavior to present troublemakers, emphasizing the unchanging nature of sin and its consequences.

## Essay Questions

1. Analyze the significance of the chiasmic structure of Jude as presented by Dr. Bauer, focusing on its implications for understanding the letter's main themes and message.
2. Discuss the role of pre-Christian and apostolic revelation in Jude, explaining how the shift between these two types of revelation contributes to the letter's overall argument and exhortation.
3. Evaluate the significance of the contrasts between the readers and the troublemakers in Jude, considering how these differences underscore the need for righteous living and the dangers of false teaching and behavior.
4. Explore the concept of divine power and preservation in Jude 24-25, explaining how this doxology provides assurance to believers in the face of opposition and substantiation for the exhortations in the body of the letter.
5. Examine how Jude uses past examples of judgment as both a warning and a guide for how to address the present issues, and how these comparisons inform the overall meaning of the letter.

## Glossary of Key Terms

- **Formal Equivalence:** A translation theory that aims for word-for-word correspondence between the source language (Greek or Hebrew) and the target language (English).
- **Dynamic Equivalence:** A translation theory that focuses on conveying the meaning or thought of a text rather than a strict word-for-word translation.
- **Revised Standard Version (RSV):** An English Bible translation that seeks a mediating position between formal and dynamic equivalence, considered a standard for study purposes.

- **Chiastic Structure:** A literary device in which corresponding ideas or phrases are arranged in an "ABBA" pattern, often emphasizing the central message.
- **Pre-Christian Revelation:** In the context of Jude, this refers to the revelation found in the Old Testament, including historical examples and prophecies.
- **Apostolic Revelation:** In Jude, this is the revelation passed down through the apostles of Jesus Christ, providing guidance and understanding for the Church.
- **Orthodoxy:** Correct doctrine or belief in the context of Christian teaching.
- **Orthopraxy:** Correct practice or lifestyle in accordance with Christian teaching.
- **Doxology:** An expression of praise and glory to God, often found at the conclusion of a prayer or writing.
- **Epistolary Conclusion:** A concluding section of a letter, typically including a blessing or final remarks.

## 5. FAQs on Bauer, Inductive Bible Study, Session 8, Book Survey -- Jude, Biblicalelearning.org (BeL)

Okay, here's an 8-question FAQ based on the provided source, formatted with markdown:

### **FAQ on the Book of Jude Based on Dr. David Bauer's Lecture**

#### **1. What is the primary focus of the book of Jude, and how does its structure support this?**

The primary focus of Jude is to urge believers to contend for the faith that was once for all delivered to the saints, in response to the presence of ungodly individuals who had infiltrated the church. The structure supports this by first announcing the original intention to write about their common salvation, but then transitioning to the necessary appeal to contend for the faith. The body of the letter then expands on the troublers, their character and coming judgement, followed by an exhortation to live righteously. This culminates in the assurance of divine power to keep believers from falling. The structure also has a chiastic arrangement where the appeal to contend for faith is presented in the beginning and also at the end of the main body of the letter showing it's central importance.

#### **2. How does Jude utilize different types of revelation (pre-Christian and apostolic) in his argument?**

Jude uses both pre-Christian revelation and apostolic revelation. In describing the troublers and their impending judgment (verses 5-16), he draws on Old Testament examples (like the Israelites in the desert, the fallen angels, and Sodom and Gomorrah) and prophecy (like Enoch's prophecy). He references these things in order to establish the certainty of God's judgment on the ungodly. In contrast, when he turns to exhortation (verses 17-23), he appeals to the predictions of the apostles, indicating a shift to a more recent source of authority relevant to the current audience. This shift underscores that Jude's readers must remember and heed the teachings they received directly from the apostles.

### **3. What is the significance of the "chiasm" (A-B-B'-A') in Jude's letter, and how does it illuminate his message?**

The chiastic structure in Jude (appeal to contend for faith, then reason for it which is the ungodly, then the description of the ungodly, and ending with the specific appeal to contend for faith) is significant. It highlights the primary importance of the appeal to contend for the faith (the A and A' elements). The ungodly (B and B') is treated secondarily, though with more space given to it. The fact that he begins with and ends with the call to contend for the faith indicates that this is the most significant concern and that Jude's letter is primarily written to the believers and not to the ungodly.

### **4. What is the relationship between the "indicative" (what is) and the "imperative" (what should be) in the book of Jude?**

Jude's letter moves from the indicative to the imperative. The letter describes the troublemakers, their character, and the judgment they will face, these are indicatives. The letter then transitions into exhorting the readers to act righteously, to be completely different from the troublemakers, and to help others to do the same; this is the imperative. This shows the idea that because of the evil character of the troublemakers and the consequences that come to those who embrace this evil, the readers *should* respond with right action. This moves from description to exhortation based on that description and what should be done because of it.

### **5. How does Jude portray the ungodly, and what does their behavior reveal about their character?**

Jude portrays the ungodly as those who have secretly infiltrated the church, perverting God's grace into licentiousness, and denying Jesus Christ. He describes them with very strong language: they are grumblers, malcontents, followers of their own passions, boastful, and flattering. He says they are also devoid of the Spirit. Their behavior reveals a fundamental rejection of God and established authority, a self-centeredness, and a destructive influence within the community. They are consistently contrasted with the holy and faithful believers in the letter.

## **6. What is the role of God's saving and preserving power in the context of Jude's exhortations?**

Jude concludes his letter with a doxology (verses 24-25), emphasizing God's power to keep believers from falling and to present them blameless before His glory. This affirmation of God's power isn't just a comforting statement, it's a crucial element for the entire book. It substantiates that believers are *able* to fulfill the exhortations to righteous living *because* of God's power. It highlights that they cannot do it on their own, but that God provides the means for their perseverance and righteousness and this is also a basis of judgement on the ungodly as it is available to them also, but they have rejected it. The doxology ties into the exhortations to live a godly life and implies that that kind of life can only come from a dependence on God.

## **7. How does Jude use contrasts and comparisons to highlight the differences between the readers and the troublers?**

Jude repeatedly contrasts the characteristics and fates of the readers and the troublers. The readers are depicted as holy, beloved, and kept by God for salvation while awaiting mercy and being unblemished. In contrast, the troublers are described as ungodly, stained, defiled, devoid of the spirit and awaiting judgment. In addition to contrast, Jude compares the troublers to figures from the past (like Cain, Balaam, Korah and the people of Sodom) to show that their actions and fate are not unique, but repeat a pattern of rebellion and ungodliness. These contrasts and comparisons serve to underscore the severity of the troublers' behavior and the importance of the readers maintaining their faith and pursuing righteousness.

**8. What potential interpretations exist for Jude's initial statement about his original intent to write about their "common salvation"?**

Jude's initial statement that he was "eager to write about our common salvation" but instead found it necessary to address the issue of the ungodly, is complex. One interpretation is that it presents a contrast between his original desire and the current need; he wanted to write something positive but had to write about something pressing and negative instead. Another interpretation is that he is establishing causation. He writes to them in a way that calls them to contend for the faith because he is eager to see them experience their "common salvation" as it is truly meant to be lived out. He is, in this view, writing to them *about* their common salvation, but not in a way that one would expect. This would suggest that his appeal to contend for the faith that was once for all delivered to the saints *is* what it looks like to live out that common salvation. He chose not to write about the common salvation in generalities, but in the specific context of an actual situation.