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2 Peter and Jude
Session 5

As we have noted, the opening of Jude clearly signals to its hearers that Jude has written a letter. Indeed, the length of Jude is far more comparable to the mass of letters surviving from the real-life use of letters in the Greco-Roman world than the longer letters that we have from Paul, for example. But what kind of letter would his hearers have understood Jude to have written? A number of handbooks of letter types have survived from antiquity.

These are essentially catalogs of the kinds of letters one might be called upon to write, accompanied by very short examples of each type. It is likely that these handbooks were produced in the first instance for those training to be professional scribes and clerks in the Roman administration. Two of the most complete handbooks catalog between 20 and 40 letter types, including the advisory letter, the letter of recommendation, the friendly letter, and the letter of reprimand.

Both handbooks also acknowledge the mixed type, when a particular situation called for more than one kind of intervention to achieve its goal. Jude writes a letter of the mixed type. Its primary type is advisory, in which an author recommends one course of action over others, and or seeks to dissuade the recipients from a course of action.

Here, Jude urges his audience or audiences to contend for the faith once delivered to the saints by building themselves up in that faith, keeping their eyes fixed on the mercy for which they hope on the day of judgment, and helping one another stay on course while also dissuading them from yielding to the enticements and examples of the posers that have weaseled their way into their midst. Jude's letter also has the character of a vituperative letter or a letter of censure in which one lays bare the badness of someone's character or the offensiveness of his or her action against someone. Indeed, more words are dedicated to this goal than to advisory goals, but it is still clear that censure or vituperation is secondary in Jude and serves the primary goal of persuading the congregation not to be influenced by the intruder's practice and teaching, but rather to continue firmly in the path on which the apostles had set them.

It will be immediately evident to those who have some familiarity not only with ancient letter writing but also with classical rhetoric that there is a natural overlap between the advisory and vituperative letter types as well as their opposites, the dissuasive and commendatory or laudatory letter types, and two of the three principal genres of oratory, the deliberative and the epideictic genres. Deliberative oratory was employed to persuade a group to adopt a particular course of action or decide against taking a particular course of action in response to some situation or opportunity that presented itself. Epideictic oratory was broader, but it was often defined as oratory that had as its goal presenting some person, attribute, or object as praiseworthy and thus honorable or as blameworthy and thus shameful.

Some scholars have been understandably reluctant to embrace rhetorical analysis of New Testament letters, put off by the tendency of the more exuberant rhetorical critics to force every document into the outline of a classical speech against the natural sense of how the letter's contents unfold. However, we can be sure that someone writing a letter in which he or she sought to persuade others to take up a course of action or avoid a course of action would make use of any and all deliberative strategies at the level of topics and arguments. Similarly, a person writing a letter to praise or censure the character of some figure would not hesitate to draw upon any and all rhetorical strategies and topics to achieve that end.

Particularly with Jude, the overlap between letter genres and genres of speeches is so great that we should not be surprised to find classical rhetorical theory on invention or discovering the possible means of persuasion to be of help in the close analysis of Jude's strategy and the likely effects of his letter. Jude does not conclude his address in the manner of a letter, however. He concludes not with travel plans, closing greetings, or parting requests, but rather with a doxology, an appropriate closing given the likely setting of his letter's delivery, namely being read aloud to the assembled congregation during a gathering for worship.

Jude reminds us that while many find it preferable to think about the center of Christian faith and practice that draws us together, there are also edges beyond which lie non-Christian practice and the denial of Christian convictions about God, God's grace, and Christ's lordship. Paul similarly had shown concern to defend spaces where Christians had freedom for a variety of practices while at the same time taking care to maintain and warn against crossing the boundaries beyond which practice was no longer worthy of the Lord, fully pleasing to him. We come here upon the tension between the progressive impulse of people with a renewed certainty that they are personally led by God's spirit and the conservative essence of revealed religion committed to the faith delivered once for all, that is, decisively to the saints at some time in the past, an essence that, by virtue of its apostolic character, we hold to be both nurtured and bounded by the canonical scriptures.

Another essential theme Jude announces concerns the trajectory in which God intends for God's favor to set us moving. The interlopers radically misunderstand God's grace as license to indulge the cravings of their flesh without fear of judgment, rather than as an opportunity and empowerment to live beyond the power of the cravings of the flesh. Jude counters this with an insistence that God's grace is intended to set people on a trajectory toward blamelessness on the day of God's visitation so that they will find mercy and have no cause for shame when standing before God's glory.

Jude begins his case against the interlopers by considering a number of examples from history that provide a frame for thinking about their actions, their attitudes, and their probable end. Jude would say their assured end. Historical examples were important for the art of persuasion in a number of ways.

When advising people to follow or to avoid a certain course of action in the future, one would probably provide some examples from history to show the consequences of similar courses of action taken in the past, whether the end was good or bad, honorable or disgraceful. When praising or censuring some figure, speakers would frequently compare him or her to people from the past. Points of similarity with praiseworthy figures would

provide grounds for considering the person who was the subject of one's speech praiseworthy as well.

Points of similarity with known people of ill repute would provide grounds for considering the subject of one's speech disgraceful as well. Jude provides a series of examples in verses 5 to 7 that display the sorts of actions and attitudes that provoke God's condemnation, as well as recall the dramatic nature of that condemnation. He brings these to bear then on the interlopers, whom he asserts exhibit several of the same traits and practices of those historically experiencing God's condemnation.

He then introduces a third example in verse 9, which reflects poorly by contrast on the behavior of the interlopers. The structure highlights Jude's interest here not merely in recalling sacred history, but in casting an interpretive light on the interlopers and helping his hearers make the necessary connections between the lessons of history and the present moment. In verses 5 to 7, he provides the examples of the Exodus generation, the rebel angels, and the inhabitants of Sodom and its neighboring cities.

Then, in verse 8, he makes a statement relating this material to these people, the interlopers. Then in verse 9, he presents another example, that of the angel Michael disputing with Satan. And then in verse 10, he again relates this example to these people, meaning the interlopers.

Jude is careful, both in verse 5 and again later in verses 17 to 18, to emphasize that the material he is presenting is nothing new. Rather, it is part and parcel of the heritage and the instruction that his audience had already embraced as a reliable view of God's actions in the world and the path to standing blameless before God on the day of God's visitation in judgment. In a sense, they already know what Jude is bringing to bear on their situation.

Jude is merely making the necessary connections for them to apply that knowledge advantageously. Jude first takes his hearers to the fateful events of Numbers 13 to 14 in verse 5. The generation of Hebrews that had been dramatically delivered from slavery in Egypt amidst plagues and wonders, and for whom God had miraculously provided water and food for two years in the desert, now stands at the threshold of the land this same God had promised to hand over to them. There at the threshold, the people decide upon a plan.

They will send spies into the land, one from each of the 12 tribes. These spies are sent, and they return with their report. Ten of them report that the inhabitants of the land are huge and mighty, and the city is so well fortified that there is absolutely no chance that the Hebrews are going to be able to move in and take over.

Two of the spies, Joshua and Caleb by name, give a very different report. They say the land is beautiful, its produce is abundant, and God can give it into our hands. The people believe the majority report.

They turn on Moses and Aaron, and they even accuse God of leading them into the desert to kill them there. They make a plan to go back to Egypt under new leadership and strike a deal with Pharaoh to return to their former condition there, where, even though they were oppressed, they could eke out a living. God's response was anger at the provocation that the Exodus generation had offered him.

They had seen God's provision for years. They saw what God had done to the Egyptians, climaxing at the miraculous deliverance at the Red Sea. How could they now believe God incapable of delivering God's promises? But worse, how could they believe God to be acting maliciously to have brought them out in the desert to kill them? And so in response to this egregious affront to God's power and God's gracious kindness toward the people, God says that what they feared will come upon them.

Every Hebrew who rejected God's promise and believed the majority report of spies and distrusted the Almighty would, in fact, die in the desert. And thus the Exodus generation was condemned to another 38 years of wandering until the last adult who stood on the very verge of Canaan on that fateful day had died. This episode is one that the author of Hebrews also draws upon and in much greater detail to the same end, namely, to stress the importance of continuing in obedience and faithfulness for continuing to experience God's deliverance to the end.

In verse 6, Jude looks further back to the story of the angels who looked with desire upon human females and mated with them, producing a race of giants. The brief episode found in Genesis 6, verses 1 to 4, was the subject of significant expansion and interpretation in the 3rd and 2nd centuries BCE, as both 1 Enoch, chapter 6 to 22, and Jubilees, chapter 5, attest. According to the fuller version of the story in 1 Enoch, these angels had indeed rebelled against God's created order and transgressed the important boundaries set for them as immortal beings stationed in the heavens to copulate with mortal human females.

They do beget a race of giants who wreak havoc upon the human population of the earth with their violence and their insatiable hunger. At the same time, these rebel angels teach all manner of harmful and forbidden arts to humankind. They teach the art of mining metals from the earth so that, on the one hand, people can discover silver and gold and thus also discover covetousness and greed, and people can learn how to forge tools and, more importantly, weapons, and thus their ability to harm one another is increased exponentially.

The angels teach human females the art of cosmetics and beautifying their appearance so that they might more easily enhance desire on the part of their would-be mates. God intervenes in the situation because of the chaos that has broken out on his earth. He kills the giants that were born to the angels and their female mates, and the dead spirits of the giants become the demons that continue to torment humankind.

The angels themselves are chained and locked away in the deep caverns of the earth and covered over with rocks and sealed up in darkness for the day when God will judge all creatures. This is the story that Jude presumes as he moves into his letter. Jude will particularly recall the detail, not found at all in Genesis 6, that these angels were punished by being chained in dark caverns under the earth's surface to await God's judgment on the last day.

There is the possibility that the development of the story of Genesis 6:1 to 4 was influenced by the Greek myth of the revolt of the Titans against the gods and the punishment that the Titans endured, similarly to being chained in the deep caverns of the earth. Jewish authors tended to look to this episode, rather than to the story of Adam and Eve's transgressions, as an explanation for the evil and chaotic disarray in the human sphere, Paul and the author of

4th Ezra being noteworthy exceptions to this more general rule. Jude uses the episode in a manner similar to several other Jewish authors who invoke this same historical example.

Those who cross the lines God has drawn come to a bad end. In verse 7, Jude calls to mind the fate of Sodom, Gomorrah, and their sister cities, a popular negative example in Jewish literature on account of the unique nature of their fate, to suffer fire to be rained down upon them from the sky, as well as the sulfuric and smoky character that the territory was alleged to continue to have for more than a millennium. Jude censures the inhabitants of Sodom for committing fornication and going after a different kind of flesh.

This is the same sort of language that Paul uses to contrast the physical body with the resurrection body in 1 Corinthians 15, verses 39 and 40. This suggests that Jude regards the sin of Sodom not to have been homosexual practice, but the specific desire to rape the angelic messengers in a kind of counterpart to the sin of the angels in Genesis 6, 1 to 4, and 1 Enoch, chapters 6 through 22, in regard to which Jude says the men of Sodom were, quote, sinning in the same manner. Again, Jude's focus seems to be on the grim consequences of transgressing God-ordained boundaries for life and practice, something that he alleges the interlopers both do and encourage.

We might observe that this particular trio of examples also appears in the wisdom of Ben Sira, chapters 16, verses 7 to 10, and with the substitution of Pharaoh's arrogance for the Exodus generation's rebellion in 3 Maccabees, chapter 2, verses 4 to 7, suggesting that these stories were commonly drawn upon for moral purposes. Jude then places the interlopers firmly in this line of tradition. In the same way, these people also, as they go about dreaming, pollute flesh and set aside authority and slander glories.

The detail that these teachers go about dreaming stands out because this is not a feature of any of the examples Jude had just related. It stands a very good chance, therefore, of reflecting an observable and characteristic practice of the interlopers themselves. As we have already explored, the early church witnessed an explosion of charismatic expressions of spiritual inspiration, many of them genuine, some of them quite disingenuous.

The interlopers appear to have legitimized their practice and teaching by claiming, and perhaps even staging, charismatic experiences as their source. Jude also uses a word here, enhypnea zdomenoi, that appears repeatedly in the Greek version of Deuteronomy 13, verses 1 to 5. It is likely not accidental that Jude uses a verb associated with false prophets in Deuteronomy's warning against the same in Jude's characterization of the activity of the interlopers Jude is warning against. Jude's language in this verse is highly allusive.

Polluting flesh is clear enough, referring to the self-indulgence of the interlopers with clear sexual overtones. Setting aside lordship, or perhaps, sorry, setting aside authority, or perhaps denying lordship, likely referred to the interlopers' promotion of Christian freedom in directions that move into the territory of license and licentiousness. Paul also had to take care lest his converts misunderstand Christian freedom as an opportunity to make room for licentiousness and self-indulgence.

Slandering glories, glories likely to be heard here as a reference to an order of angels or angels in general, is the least clear. Given the first-century connections of angels, both with the giving of the law and the last judgment, Jude might be underscoring the interlopers'

sense of freedom from the moral constraints of the shared Jewish and Christian tradition. However, just as veneration of angels could be a problem in the early church, as in Colossae, so acting as if one enjoyed authority over spiritual beings because of one's own spiritual knowledge or power was also widespread, this being the foundation for most magical practices as well as exorcisms in the ancient world, as well as a means by which charlatans preyed upon their public.

Think of Simon the Magician among the Samaritans in Acts chapter 8. We might imagine the interlopers to bolster their spiritual authority as moral guides for the congregation with bold words spoken about or even to spiritual beings, a phenomenon not unknown in the more excessive expressions of charismatic spirituality today. That the latter is a strong possibility is suggested by the counterexample Jude provides in verse 9. But Michael, the archangel, when he was conversing in disputation with the accuser concerning the body of Moses, did not presume to pronounce a reviling judgment but said rather, May the Lord rebuke you. Here Jude's reference to a story known to him but lost to us reminds us of the letter's foreignness and, in some very real ways, makes it less accessible to us.

No written sources from the Second Temple period that might shed light upon the story to which Jude refers in verse 9 have survived. We have the opening chapters of a work known as The Testament of Moses, but it lacks its ending. It is likely that the work ended with some episode narrating the death and perhaps the burial of Moses, but those contents are lost.

Another work known by the title The Assumption of Moses is believed to have existed, but no portion of it beyond some brief and irrelevant excerpts preserved in later literature survives. The episode to which Jude refers is generally believed to have unfolded as follows. We read in Deuteronomy 34 that Moses died and was buried, but no one knows the location of this burial place.

How could this be? A legend developed that Moses was buried not by human beings who could report the information, like the location of his burial ground, but by the angels themselves, who would keep the location hidden from human beings. This was further expanded to include a dispute over who had the more proper claim to Moses, God's representative, Michael, on the grounds that Moses was God's servant, or Satan, on the grounds that Moses had been a murderer. In the story known to Jude, Michael's claim prevailed, of course, but Michael showed proper restraint in dealing with an angelic peer, no matter how far fallen, by not rebuking Satan on his own authority, but referring the matter to God.

The words attributed here to Michael, the Lord rebuke you, are actually known from an older scriptural episode. Indeed, another debate between the devil and an angel over a human being. In Zechariah 3-1-6, Satan brings accusations against the high priest Joshua, who, along with Zerubbabel, is one of God's two chosen instruments for the restoration of Judah after its exile in Babylon.

The angel of the Lord rebukes Satan with these very words, The Lord rebuke you, while Joshua is declared holy in God's sight, a fact figuratively displayed as his dirty clothing is removed and clean white clothing placed around him and the turban of high priesthood set upon his head. If we find ourselves a bit alienated from Jude at this point, we are in good

company. In the early 8th century, the venerable Bede resorted to allegorizing the body of Moses as the people of Israel in an attempt to make sense of the story.

Another early anonymous interpreter referred the story to the transfiguration of Christ, with Satan and Michael arguing over the propriety of Moses appearing on Mount Tabor, that is, in the promised land that God had forbidden Moses to enter. The author of 2 Peter, who by all accounts appears to have incorporated much of Jude's letter into his own warning against interlopers of a different kind, omitted reference to this story completely, replacing it with a better-known episode from the Jewish scriptures. Jude brings these examples to bear once again on the interlopers in verse 10.

But these people slander whatever things they do not comprehend. But those things that they do comprehend naturally, like unreasoning animals, by these things they are corrupted. In an artful slam, Jude asserts that the interlopers' charismatic pretensions arise from their lack of genuine spiritual knowledge, while their sensual practices arise from the kind of knowledge that human beings share with animals that lack rational faculties, the knowledge that comes from cravings and instincts.

Their end, however, is precisely what Paul would affirm lies at the end of the path of sowing to the flesh the corruption and decay that end with rotting in the grave. Once again, Jude offers a timely word to Christians in every age, particularly in our age, in which many profess to have greater insight than the writers of the scriptures themselves into the freedom that Christians possess and ought to be allowed to exercise, as well as the obsolescence of what Christians have long considered to be divinely drawn boundaries. Jude warns us that in our attempts to enjoy what we believe is necessary for a full human life, we may make ourselves in the end less than human, more like the unreasoning animals for whom natural cravings are the bottom-line drivers for decision-making.

We may also, in casting off the authority of the apostolic tradition to lay out the guardrails for our own lives, deprive ourselves of important facets of God's cure for our condition, namely, our vulnerability to the passions of the flesh that lead ultimately to corruption and decay. I'm going to indulge in a little aside here and focus on something that many non-specialists might not be aware of, and that is the messy work of textual criticism and discerning the likeliest original wording of our New Testament writings. We do not possess the first-century original autographs of any of the writings of the New Testament.

What we do possess are literally thousands of New Testament manuscripts that represent copies of copies of copies of the original writing. The wording between the many manuscripts that have come down to us differs at many points. Rarely in ways that significantly affect meaning, but sometimes in ways that do.

Why are there variations in the wording of any given verse of the New Testament, what we call textual variants, across these many manuscripts? These variants are the result of the activity of the copyists themselves, the scribes tasked with producing fresh copies of each New Testament text and eventually of the New Testament as a whole. Some of the variations in wording are the result of accidental changes. Some are the result of intentional changes.

As a scribe copied a manuscript, whether to replace a manuscript that was wearing out or to make a copy for another congregation, he would inevitably make accidental mistakes, mostly tricks of the eye. The scribe would make spelling errors, confuse similar-looking letters, or switch letters around in a word or words around in a sentence. As the scribe's eyes move from original to copy and back again, they might not land at exactly the same place.

They might jump either forward or backward in the original to another word that began or ended with the same letters that he was just copying, thus skipping words and phrases or duplicating words and phrases. In some cases, a single scribe might read from a manuscript out loud as multiple scribes wrote down the text. This was considered mass production.

A scribe could misconstrue the text as it was being read, especially as the Greek vowels and diphthongs came to be pronounced more and more alike. Not all changes were accidental, however. Many scribes sought to be helpful by making intentional corrections of the text as they copied.

One very common kind of correction involved harmonizing the phrasing in one passage with what was known or remembered from another. For example, scribes would correct Old Testament quotations in the New Testament, or they would bring Mark or Luke into closer harmony with Matthew, which was the principal gospel in the early church. Or they would conform an expression in one Pauline letter to an expression from another.

Sometimes, a scribe who was comparing two or more manuscripts as he copied would harmonize the variants, conflating the readings into one new reading. Scribes would also frequently seek to improve the grammar and the style of the text or correct any perceived errors or discrepancies. Sometimes they would even make theologically motivated omissions, changes, or insertions, some of which may have started out as marginal notes, later getting copied as part of the text itself.

The fact of textual variants has given rise to the discipline of textual criticism, the careful and critical reconstruction of the most likely original wording that can best explain the many variants. The textual critic sifts through all the variants at a given place in the text and attempts to discern which reading is most likely the original reading of the text, the author's original reading. Some manuscripts are far fewer generations of copies removed from the originals than others.

Important early manuscripts include three complete or near-complete Bibles from the 4th and 5th centuries A.D.: Codex Sinaiticus, Codex Vaticanus, both of them from the 4th century, and Codex Alexandrinus from the 5th century. Along with these, we have several dozen 3rd and 4th-century papyrus copies of portions of the New Testament. For example, papyrus number 66 gives us a codex of Paul's letters from as early as 200 A.D. Text critics will often give more weight to the witness of these early manuscripts than to later manuscripts, 10th, 11th, and 12th-century manuscripts, since these are so much closer to the time of the New Testament writers themselves.

Similarly, text critics tend to give priority to shorter readings because scribes tended to expand a text by adding glosses or harmonization. They tend to prioritize the more troublesome readings because scribes tended to smooth out difficulties in the text rather

than create difficulties. And they also tend to give priority to specific readings that enjoy a wider geographical attestation.

For example, appearing in manuscripts that we have from Egypt, from Palestine, and from Greece, a reading from all three of those locations might therefore enjoy greater weight than a reading that only comes from, say, Italian manuscripts or the Western manuscripts. Jude verse 5 presents the first of two major text-critical challenges in this short document. I will introduce the variants only in connection with the very early manuscripts in which they appear.

There are two principal questions regarding the wording that we find in Jude 5 across a number of these manuscripts. The first pertains to the author's use of the Greek adverb hapax, which we translate once for all or decisively. Does the author use hapax to describe his audience's internalization of the Christian knowledge that has come to them by means of the apostles' preaching? Or does he use the word hapax to contrast what happened first to the Exodus generation with what happened later, second, after their failure of faithfulness and obedience? The second pertains to whom the author credits with delivering the Exodus generation from Egypt, the Lord, God, or Christ.

If we were to compare a number of our earliest witnesses to the text of Jude verse 5 side by side, we would discover the following variations. Now I want to remind you, all of them start like that. Codex Sinaiticus in the fourth century continues.

I want to remind you who have come to know all things that the Lord, after delivering a people out of the land of Egypt once for all, the second time around destroyed those who did not exhibit trust. At that same place, both Codex Vaticanus and Codex Alexandrinus read, I want to remind you who have come to know all things once for all that Jesus, after delivering a people out of the land of Egypt. And then there's a papyrus from the late third or early fourth century, papyrus 72, which would read this way.

Now I want to remind you who have come to know all things once for all that God Christ, after delivering a people out of the land of Egypt, the second time around destroyed those who did not exhibit trust. To take the second question first, who is credited with leading the Hebrews out of Egypt? The Lord? Jesus? God Christ? Jesus has strong support here in Alexandrinus and Vaticanus, as well as in several early translations like the Old Latin, the Coptic, and the Ethiopic. These translations show us that this reading was out there and widespread in the late second, early third century.

This also gives the variant the support of broad regional attestation, therefore. It is arguably also a more troublesome reading, such that the scribes might be tempted to bring some resolution through a minor change. For example, from Jesus, generally used only of the incarnate son, to Christ, which could be used of the pre-incarnate son, or even the more ambiguous Lord, which might signal God the Father, historically the better attested agent of the Exodus.

On the other hand, Jude does not elsewhere in this short letter use the name Jesus, apart from the honorific Christ, the title Messiah, which might suggest that Jesus represents a scribe's intrusion upon the text. Indeed, if Jude's original had been Lord, the other variants

could be explained as attempts to bring sharper clarity to who Jude meant by this ambiguous title. It is ultimately not possible to be sure.

What is clear is that some scribes, at the very least, were thinking along these lines, ascribing to the pre-incarnate Jesus a role in the earlier salvation history of the people of God, just as the author of Hebrews and the author of the fourth gospel regarded the pre-incarnate son to be active in the events of Genesis, that is, in the creation, and just as Paul spoke of Christ's agency in God's provision for the Exodus generation in the desert when he named the water-bearing rock Christ in 1 Corinthians 10.4. The uncertainty of the textual witness, however, should lead us to remain tentative in any theological conclusions we might draw based upon the context of Jude 5. In regard to the other question, the use of hapax in connection with the addressee's enlightenment in the faith appears to be the stronger reading. It has the support of the early 3rd century Papyrus 72, the 4th century Codex Vaticanus, the 5th century Codex Alexandrinus, and the scribe who provided corrections to Codex Sinaiticus several centuries later. This coheres with other New Testament expressions concerning the decisive and sufficient character of a Christian community's grounding in the revealed knowledge of the apostolic preaching, as for example in Hebrews 6.4. There also, in the context of urging a congregation to remain steadfast in the trajectory upon which their earlier experiences of the faith and the spirit had set them.

Connecting hapax to the Hebrews' experience of deliverance appears to be a stylistic correction, marking out a clear contrast between their previous experience of deliverance, hapax, and the sequel, 2 Deuteron, in which they failed to attain God's promises in the end because of their disobedience. I have dwelt on this question at length because I think it very important for all who work closely with the New Testament text to have some idea of the complexities of the task of textual criticism that stands behind the text that we read, and to acknowledge that there are, in fact, a few passages in which we are left in some doubt as to the exact wording of our lost originals. In Jude verses 11 to 15, Jude continues to appeal to the tradition that he and his audience share as he warns them against following the example of the interlopers and joining with them on their terms, since their practice continues to place them under God's judgment as both scriptural examples and para-scriptural texts demonstrate.

One of the resources on which Jude continues to draw is 1 Enoch. Jude had referred to the story of the rebel angels and their fate, known more from 1 Enoch's expansion of Genesis 6:1 to 4 than from the scriptural story itself in Jude verse 6. In this next section, Jude will draw directly upon the text of 1 Enoch as an authoritative pronouncement of God's judgment of the ungodly. Modern readers of Jude, not unlike some of the readers of Jude in the patristic and post-Nicene periods, might not be familiar with 1 Enoch or might be suspicious of a pseudonymous work, and so it might be helpful to take a closer look at 1 Enoch.

The book itself grew in stages over the course of at least two centuries, suggesting an ongoing and steady stream of influence and awareness such that pious Jews continued to return to this book, write further material in its tradition, and join their material to it so as to ensure its preservation. The earliest kernels of 1 Enoch date from the late 3rd or early

2nd centuries BC. These would be the Apocalypse of Weeks in 1 Enoch 91 and 93 and the Book of the Watchers, 1 Enoch 6 to 36.

It was to the story of the Book of the Watchers that Jude had already referred in verse 6. The angels who did not keep their position but left their proper dwelling are kept in eternal chains in deepest darkness for the judgment of the great day. With this, we might compare 1 Enoch 10.4 and 10.13. Bind Azazel by his hands and his feet and throw him into the darkness. Bind them for 70 generations underneath the rocks of the ground until the day of their judgment.

And again, more inclusively of all the rebel angel host, this place is the prison of the angels, and there they will be held forever. It is to the same story that Jude refers here in verse 13 when he labels the interlopers quote, wandering stars for whom the deepest darkness has been reserved forever. Again, we find in 1 Enoch 18, this is the prison house for the stars and the powers of heaven.

And in 1 Enoch 26, these are among the stars of heaven which have transgressed the commandments of the Lord and are bound in this place until the completion of 10,000 ages. There are a number of other layers to 1 Enoch as it has been handed down to us. The book of heavenly luminaries, 1 Enoch 72-82, is a detailed explanation of the rising and setting of the sun and moon through their various gates on the horizon and how this relates to the calendrical observance of the Jewish liturgical year.

This section might itself be an abridgment of a much longer original astronomical book that predates every section of 1 Enoch. The solar calendar establishes a year of 12 months divided into 364 days. The lunar calendar divides the same 12 months into 354 days and adds an extra month every third year to make up the difference.

Thus, the appointed annual festivals that we read about in the Torah and the Law of Moses that are set to start on a particular day in a particular month, Passover, Pentecost, Sukkot, the New Year, and the Day of Atonement would all fall on different days depending on which calendar one followed. The authorities in the Jerusalem Temple of the 2nd and 1st centuries BC followed the lunar calendar. The sectarian community at Qumran, however, followed the solar calendar and bitterly criticized the temple authorities for following the lesser light, the moon, rather than the greater light, the sun, to calculate the proper times for the festivals and the like.

The sectarians at Qumran claimed that this led the temple authorities to violate the covenant because they were not observing the festivals on the proper days. 1st Enoch has a number of further layers. The Book of Dream Visions consists of 1st Enoch 83-90.

It is a lengthy animal apocalypse, a kind of prophetic allegory of the course of history from Adam to the coming of the kingdom of God, likely written during the Maccabean period, the mid-2nd century BC. We also find the Letter of Enoch, 1st Enoch 91-107, which incorporates the earlier apocalypse of weeks now. And this letter is largely composed of ethical instructions.

Finally, there is the section known as the Parables of Enoch, currently chapters 37-71 in 1st Enoch. It is not clear whether it was composed during the 1st century BC or the 1st century

AD. If during the 1st century BC, it becomes particularly interesting since it speaks of the Son of Man as an end-time figure who will have a role in God's judgment of the nations and deliverance of God's people.

Son of Man, of course, is Jesus' favorite way to refer to himself, his present and his future roles in God's economy. All parts of 1st Enoch were attested among the Dead Sea Scrolls apart from the Parables of Enoch, attesting to the importance of this book for the sectarian communities represented by that collection. This also acutely raises the question of why the parables are not represented.

Were they indeed composed too late to have taken root in a community that would be destroyed in 68 AD? In any event, Jude himself clearly moved in circles in Palestine that valued this parabiblical book, particularly the Book of the Watchers that opens the collection known as 1st Enoch. In verse 11, Jude recalls three more examples from the scriptural heritage as a framework for thinking about the character and the practice of the interlopers. Woe upon them, because they walked in the way of Cain and abandoned themselves to the heir of Balaam for profit and perished in the rebellion of Korah.

The story of Cain's murder of Abel in Genesis 4 is, of course, quite familiar. Speculation abounds now, as it did in the Second Temple period, concerning why God did not accept Cain's offering. The only clue that Genesis provides, however, allows for a clear connection with the interlopers.

God challenged Cain to master his emotions rather than yield to them. 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 for you, but you must rule over it.

Jude has already hinted at the interlopers' commitment to gratify rather than master their passions in verses 4 and 8. He will shortly make this charge explicit in verses 12 and 13, and again in 16 through 18. Mastery of the passions was, of course, not merely a commonplace in Greco-Roman and Hellenistic Jewish ethics, but also an ethical priority among early Christian leaders, for none more than Paul, as Galatians 5 verses 13 to 25 especially underscores. Jude's next example is that of Balaam, the prophet for hire whom Balak, king of Moab, summoned to curse the people of the Hebrews as they approached and passed through his land on their way to Canaan in Numbers 22 through 24.

Balaam, of course, was prevented from fulfilling his task when his donkey warned him of the angel ahead of him on the road. Balaam did, however, eventually find a way to earn his pay. It was at his suggestion that the Moabite women seduce the Hebrew men and lead them to join in worshiping the Moabite gods so as to dissolve the boundaries around Israel and meld them into the indigenous peoples.

We read about this episode in Numbers 25, but about Balaam's involvement specifically in Numbers 31:16. This would seem to be the point of connection with the interlopers that Jude has in mind, as he believes them to promote sensuality and with it the erasure of the boundaries of holiness that were to define God's people in Christ. And like Balaam, their ultimate motive, Jude asserts, is to milk the congregation or congregations for any profit they can.

The third example takes us to the rebellion of Korah and his clan against the leadership of Moses and Aaron, an episode related in Numbers 16. Korah objected to Moses and Aaron's leadership, claiming that all Israel was holy to the Lord and not Moses and Aaron especially. Korah's goal, of course, was to claim some greater measure of authority for himself and his party, but their end was to be dramatically swallowed up in an earthquake while the rest of Israel scurried to put distance between themselves and Korah's party.

The latter is precisely what Jude hopes that his audiences will do in regard to the interlopers in terms of ideology and practice, at least since the interlopers also stand under God's imminent judgment. The point of clearest connection seems to be Korah's claim to enjoy proximity to God and, on this basis, to seek to set aside Moses' authority. In a similar fashion, the interlopers pretend to have access to God and God's permissive decrees by means of their charismatic and prophetic activity with a similar goal of setting aside the binding authority of the apostolic teaching and tradition concerning the Christian life.

These comparisons with figures from sacred history are followed by a barrage of comparisons with images from nature and industry, though most of these have strong scriptural or para-scriptural resonances as well. As with the historical analogies, the images from nature are not at all flattering but quite telling. These people are hidden reefs in your love feasts, carousing irreverently alongside you, shepherds tending themselves waterless clouds being carried along by the wind, trees bearing no fruit even in the late fall uprooted twice dead wild ways of the sea churning up their own shame wandering stars for whom the gloom of darkness has been kept in reserve forever.

There is some ambiguity concerning the first of these images. Does Jude call the interlopers blemishes or spots on the congregation's love feasts, or does he call them hidden reefs? The latter would seem to be the more usual sense of spilades, and the author of Second Peter will choose a different word to make clear his own preference for blemishes or spots. The image of hidden reefs or hidden rocks is a particularly poignant one in a world where shipwreck is a fairly common occurrence.

Consider Paul's own experience of at least three shipwrecks prior to the one that landed him on Malta. Such an image would highlight the danger that the interlopers pose to Jude's audience. Their presence threatens the shipwreck of the faith of members of the congregation who do not regard these interlopers with great circumspection and therefore avoid them.

Jude suggests that the interlopers stand in the line of Ezekiel's shepherds of Israel, those who pose as leaders but neglect their duty toward their charges, looking only after their own interests and profits. The interlopers interest in self-indulgence in the setting of the Christian love feast a sacred meal celebrating the love of God and the family that God's love has drawn together shows their essential irreverence their lack of regard for the higher goods that the Christian fellowship meal celebrated and at the same time sought to make available for the congregation's experience together. The next image comes from the scriptural tradition, particularly resonating with the Hebrew text tradition, rather than subdugent, wherein the punch of these images is truly lost in translation.

Waterless clouds being carried along by the wind recalls the image of clouds and winds without rain in Proverbs 25-14 used there to speak of people who boast about benefactions that they have never bestowed or help that they have never actually offered puffing up their own reputation falsely so like clouds without water on a windy day the interlopers are also full of air and bluster intent on inflating their own reputation but offering nothing nourishing or helpful. The next image reinforces this, for trees ought to be heavy with their fruit in the autumn, but these interlopers have no fruit to offer, and indeed they themselves have no roots sunk into the spiritual nourishment that God provides and are thus dead themselves, let alone capable of being life-giving for others. It is possible that Jude has developed his picture of trees bearing fruit, trees bearing no fruit, even in the late fall, uprooted twice, dead, as an antithesis to the psalmist's image of the righteous person who is like a tree planted by streams of water, which yields its fruit in season and whose leaf does not wither.

Israel, Isaiah rather had compared the wicked to the tossing sea, which cannot rest, whose waves cast up mire and mud. So Jude asserts these interlopers' self-indulgent practices dredge up the mud of their own degradation. Finally, Jude returns to the image of stars whose waywardness had brought God's judgment upon them.

On the one hand Jude refers here to the planets the planeti that move across the skies in irregular paths that cannot function as reliable points of navigation because of their own irregularity. This is, of course, another appropriate image to invoke when warring against the influence of teachers whose message and example will lead astray those who chart their own course by them. On the other hand, Jude is also returning to the story of First Enoch and the rebel angels, also referred to in the course of First Enoch 6 through 26, as fallen stars whose failure to honor God's ordering and boundaries led to their punishment in the dark prisons of the caverns of the earth.

The renewed allusions to First Enoch paved the way for Jude's recitation of that text as a witness to the certainty of God's judgment and as a warning that the interlopers and all who follow their path stand with certainty under God's sentence. It was also about these that Enoch, in the seventh generation from Adam prophesied saying see the Lord came with ten thousands of his holy ones to execute judgment on all and to convict everyone of all the 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. The original in First Enoch 1:9 to 10 reads And behold, he comes with ten thousand holy ones to execute judgment upon all and to destroy the impious and to contend with all flesh concerning everything which the sinners and the impious have done and wrought against him.

It is a little odd that Jude opens the quotation with the Lord came using a past tense verb instead of the Lord comes as in the original. This could potentially lead hearers to think of the watchers and the ungodly people caught up in the flood as the objects of God's wrath at his coming in judgment in a time that was still future from Enoch's point of view, but long past from the audience's point of view. The recitation would then have the force of invoking a historical precedent, warning the hearers that God's visitation of judgment upon all ungodliness is fierce and certain.

Jude, however, merges the horizons of Enoch's past and the audience's present by claiming that Enoch spoke these words either to or about the interlopers themselves. Describing these interlopers also as wandering stars for whom the gloom of darkness has been kept in reserve forever facilitates this merging of the horizons. The fate of the watchers and the ungodly swept away in the flood is also the fate of the interlopers and all those who either persist or return to a manner of life that does not honor God and God's righteous intentions for our lives.

Since verse 4, Jude has been crafting a picture of people who use the good news of Jesus Christ and the communities of Christ's followers as a means of profit to advance their own agendas and secure their own satisfaction. He holds up something of a mirror in which we must hope not to see ourselves, and we must live in such an upright manner so as not to stand in danger of seeing ourselves, and all the more if we are in a position of leadership. Jude also continues to hold before us a facet of God's character and God's commitment that many in the 21st century would prefer to forget ignore or otherwise deny as passé and that is a righteous and holy God's commitment to hold his creatures accountable to the honor and obedience that they owe him to the reverence the godliness that must properly characterize the lives of those who live only by God's kindness and favor.

In so doing, Jude simply shows himself true to the teaching of his half-brother and Lord Jesus who also proclaimed God to be the one who would sort out the righteous from the wicked the cold-hearted from the compassionate those who have honored the Holy God with holiness of heart and life from those who have lived for their own pleasures and purposes. At the same time, Jude keeps his hearers mindful that they are beloved not only by Jude, who calls them such on several occasions, but all the more by God, in whom they are beloved as he described in the opening salutation and in whose love they are urged to keep themselves in verse 21. But this they do by walking in holiness, preserving the faith into which they had themselves been invited by the Apostles.

As in the teachings of Jesus and indeed all the voices that speak in the New Testament, holiness and love are not conflicting characteristics or options. They are mutually defining and reinforcing.