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Triads
Triplets
Three-peater

v. 1—

v. 2—

rhetoric—the art of writing or speaking persuasively; principles of composing written or oral matter in order to affect the hearer or reader


v. 1—soteric privilege conferred

v. 2—soteric benediction possessed

1α. Ἰούδας

Ἰησοῦ Χριστοῦ δοῦλος,

ἀδελφὸς δὲ Ἰακώβου,

1β. τοῖς ἐν θεῷ πατρὶ ἡγαπημένοις

καὶ Ἰησοῦ Χριστῷ τετηρημένοις

κλητοῖς:

Consonance

Jude’s self-designation ____________

?Familiar (Rom 1:1; Phil 1:1; Titus 1:1; Jam 1:1; 2 Pet 1:1)

Why not “brother of the Lord”?
But why “bond-slave”?

Mimesis/mirror reflection/identification (Jn 13:16; Phil 2:7)

**Reverse Paradigm**

<table>
<thead>
<tr>
<th>Abject slavery; shackled to death</th>
<th>Emancipated servant-hood; bound to life</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sin</td>
<td>Righteousness</td>
</tr>
<tr>
<td>Satan</td>
<td>Lord God</td>
</tr>
<tr>
<td>SHAME</td>
<td>GLORY</td>
</tr>
<tr>
<td>Condemnation</td>
<td>Justification</td>
</tr>
<tr>
<td>Bondage</td>
<td>Liberation</td>
</tr>
<tr>
<td>DISHONOR</td>
<td>HONOR</td>
</tr>
<tr>
<td>Perpetual indenture</td>
<td>Eternal redemption as purchase of God</td>
</tr>
<tr>
<td>to cruel taskmaster</td>
<td>to gracious Lord</td>
</tr>
</tbody>
</table>

Self-abnegation—bond slave; Christ his__________(v. 4)
brother of James; brother of greater esteem than he

Perfect passives (v. 1): ______________, ______________, ____________

Who is passive? Who is active?

Once and for all action

Once and for all action which continues

Once and for all action which continues permanently

Once and for all loved/beloved, continue to be __________, and continue to be __________ permanently; will not be __________

Once and for all kept/held firm/guarded/protected, continue to be ________________, and continue to be ________________ permanently; will not be ________________

Once and for all called, continue to be __________; and continue to be ________________ permanently; will not be __________

Consider the narrative biography of Jude with the above passives.
v. 2—triad
   a. Benedictory words
   b. Reflexive words
   c. Supplicatory words

Suggestions: v. 2 and v. 1
   v. 2 and v. 21
   v. 2 and ? (Jn 20:21-22)

Unique benediction:

Why?

Symmetry/parallels
   v. 2 with
   v. 2 with

Which is sandwiched? Why?

“Love” only “multiplied”? Why mercy? (vv. 22-23)

Why peace? (vv. 19, 10, 16, 4)

Why love? (v. 12)

Attributes of God
   Communicable
   Incommunicable

Mercy =

Peace =

Love =