Epistle of Jude—Handout #6

v. 5—Variant reading
vv. 1—
  4—
  17—
  21—
  25—
Towards a solution: vv. 5— 9— 14—

Framing device?

What OT story?
Where?

“saving”—
“destroyed”—
Problem?
Solution: once saved, not always saved; may be destroyed or unsaved after being saved

Alternate solution
  Num 14:35
  32:13
  Deut 1:35
  9:23
  Ps 78:22
  95:10
  106:24
  Heb 3:7-19; 4:2-3
  Translation Heb 3:12: (NASB)
  (KJV)
  Rom 9:6
  9:7

”saved”/”redeemed” if they possess an “evil heart of unbelief”

External       Internal
Outward       Inward
Formal/Apparent Real/Actual

Jude 5
Narrative biographical element
John 7:5

Positive Eschatology:

Negative Eschatology:

v. 6—What is being described?
Cf. 2 Pet 2:4

“abandoned” = ____________  From what? ________________
This is ______________ as ________________

Symmetrical antitheses:

__________________ (6)  ____________________ (1)
__________________  ____________________

Sought ? ____________________  Israel __________________ (Num 14:3-4)

Received ? ________________

Th’ infernal Serpent; he it was whose guile,
Stirred up with envy and revenge, deceived
The mother of mankind, what time his pride
Had cast him out from Heaven, with all his host
Of rebel Angels, by whose aid, aspiring
To set himself in glory above his peers,
He trusted to have equalled the Most High,
If he opposed, and with ambitious aim
Against the throne and monarchy of God,
Raised impious war in Heaven and battle proud,
With vain attempt. Him the Almighty Power
Hurled headlong flaming from th’ ethereal sky,
With hideous ruin and combustion, down
To bottomless perdition, there to dwell
In adamantine chains and penal fire,
Who durst defy th’ Omnipotent to arms.

—John Milton, Paradise Lost, Book 1

Heavenly apostates have counterpart in ____________________
What is not being described? (but found in most commentaries)

Sexual union: ___________ and ___________ → ______________ (6:4)

Nature of angels:

Mt 22:30

What is the provenance of this idea (sexual union)?
Absolutely irrelevant to Jude 6

Hellenistic Jewish myth found in apocryphal books: 1 Enoch (2nd century B.C.)

Eroticism via eisegesis

And perverse eisegesis unfounded on text, thus misrepresenting Genesis 6 and Jude 6