

## Jude 1-2: Encouragement for Dark Days



- **Background Context**

- Date
- Audience
- Occasion
- Difficulties/Peculiarities

- **Literary Style**

- Apocalyptic Eschatology - The last days are here!
- Apologetic - Defending the Faith!
- Vituperatio - “Rhetoric of Slander” - vilifying your opponent.
- Use of Old Testament and Apocryphal Literature
- Chiasm! (See handout!)

- **Who is Jude?**

- Brother of \_\_\_\_\_
- Servant of \_\_\_\_\_

- **Benediction**

*The [Beloved by God the Father, Kept for Jesus Christ] Called*

- The Called

- The Beloved by God the Father

- Kept for Jesus

- Mercy

- Peace

- Love

- Jude is addressing \_\_\_\_\_ in the Church!

## The Chiasm

The following words are *Palindromes* - their spelling is the same, frontwards or backwards:  
RACECAR, ROTAVATOR, SAIPPUAKIVIKAUPPIAS (A Finnish soapstone vendor!)

To see the center, it is helpful to write the letters vertically, and add some indentions:

```
R
  A
   C
    E ← E is the center!
   C
  A
 R
```

A *Chiasm* is like a Palindrome, but in sentence form/paragraph form. Here is an example:

When the going gets tough, the tough get going.

A Chiasm doesn't demand identical words, as it can deal with *themes and words* instead of single letters. A Chiasm is also designed to draw your attention to the center - like a picture frame or the rings on a bullseye. This centermost element can be called *the peak*. When a Chiasm is examined, it is written out vertically, with each subsequent line indented.

Here is another example, this time written vertically and with indentation:

Frank loves buying hot dogs.

Hot dogs are affordable.

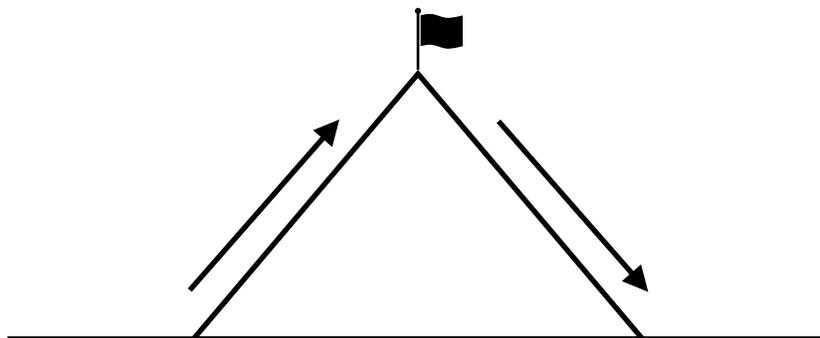
Frank's rent just went up.

Hot dogs are all Frank can afford.

Frank hates buying hot dogs.

← The Center!

While the center is *emphasized*, it doesn't mean the rest of the story is unimportant. The center is the *peak* of the mountain, and just like mountain climbing, getting up to the peak loses its value if you don't make it back down!

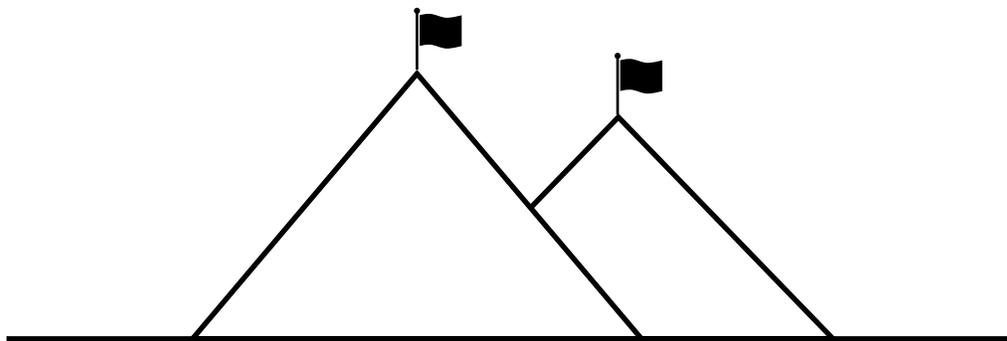


The Chiastic Structure of Jude:

The following is Jude's structure.<sup>1</sup> It has been color coded to assist in seeing parallels.

- A The Called of God v.1
- B Mercy, Peace, and Love - a Benediction v.2
- C Swerve away from Common Salvation; Command to Contend for the Faith v.3
- D Enemies and Issues Predicted v.4-6 <sup>2</sup>
- E Identify, Expose, Re-identify v. 7-10
- F Destroy! 'Woe' statement demonstrating the end ones such as these v.11
- E' Identify, Expose, Re-identify v. 12-16
- D' Enemies and Issues Predicted v.17-19
- C' Swerve back to Common Salvation; Command to Keep the Faith v. 20-21
- B' Have Mercy - A Commission v. 22-23
- A' The God of the Called v. 24-25 A

Jude does contain a "Second Peak" - While not as prominent as verse 11, verse 17 contains Jude's First use of an Imperative Verb: Remember. Just as mountain ranges have multiple peaks, and Jude's transition from judgment to *defense* results in a second peak for the letter. It is the turning point when the letter answers the question, "How, then, should we contend?"



<sup>1</sup> Modified from Ernst Wendland, "A Comparative Study of 'Rhetorical Criticism', Ancient and Modern - with Special Reference to the Larger Structure and Function of the Epistle of Jude," *Neotestamentica* 28, no.1 (1994): 193-228.

<sup>2</sup> The paragraph break at verse 7 instead of 8 is suggested in David J. Clark, *Discourse Analysis of the New Testament Writings*, ed. Todd A. Scacewater (Dallas, TX: Fontes Press, 2020), 698-705. Clark suggests that this strengthens the chiastic structure by Wendland while alleviating some tension regarding angels and current readings of Genesis 6. See below. For discussion on identity of the sons of God in Genesis 6, see Appendix A in John Murray, *Principles of Conduct*, p. 243.