

A top-down view of a person reading a Bible on a wooden desk. The person's hands are visible, holding a pen over the open book. A black leather watch is on their left wrist. The background is a light-colored wood grain.

READ SCRIPTURE WORKSHOP

HOW TO READ A NEW TESTAMENT LETTER



THE AIM OF THIS WORKSHOP

IT SEEMS LIKE EVERYONE HAS THEIR OPINION ABOUT WHAT THE BIBLE MEANS...

- HOW DO WE MAKE SENSE OF IT ALL?
- HOW DO WE KNOW WHICH INTERPRETATION IS LEGITIMATE?
- CAN WE KNOW?



THE AIM OF THIS WORKSHOP

WE WILL BE LOOKING AT 2 MAIN THINGS:

1. WHAT IS GENRE?

**2. HOW DO WE FAITHFULLY INTERPRET
SCRIPTURE?**



LITERAL INTERPRETATION

The term 'literal' comes from the Latin *litera* meaning "letter." To interpret something literally is to pay attention to the *litera* or to the letters and words being used. To interpret the Bible literally is to interpret it according to the normal rules of grammar, speech, syntax and context.



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TO INTERPRET THE BIBLE LITERALLY MEANS TO INTERPRET IT ACCORDING TO WHAT WAS THE INTENDED MEANING BY THE ORIGINAL AUTHOR TO THE ORIGINAL AUDIENCE.



LITERAL INTERPRETATION

There is a big difference between interpreting something '*literally*' and interpreting it '*literalistically*'.



GENRE

THE TERM GENRE MEANS "KIND," "SORT" OR "SPECIES."

When we are talking about the genre of a piece of literature, we are talking about what '*kind*' of literature it is.

Is it poetry? Is it a legal document? Is it a letter? Etc...



GENRE

THE TERM GENRE MEANS "KIND," "SORT" OR "SPECIES."

The Bible is not one book, but a collection of **66** books of several different 'kinds' (or genres), written by various authors over approximately 1500 years.

THE BIBLICAL GENRES ARE:

Legal (law), poetry & songs (psalms), letters (epistles), biographies (Gospels), proverbs, history, prophecy and apocalyptic.

The biblical genre we're dealing with in this workshop is that of the New Testament letters (epistles).



THE COMMON STRUCTURE OF NEW TESTAMENT LETTERS

New Testament letters or epistles generally follow this common structure:

1. GREETING

- The name of the writer (e.g. Paul, James, etc)
- The name of the recipient (e.g. to the church in Corinth)
- A greeting (e.g. Grace and peace to you...) & reason for writing
- A prayer and/or thanksgiving (e.g. I always thank God for you...)



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2. BODY

- This is the main content of the letter and generally contains 2 types of material:

A. DESCRIPTIVE DISCOURSE

expounds or describes certain truths or doctrines, often with logical support for those truths. This is also called **indicative** material.

B. PRESCRIPTIVE DISCOURSE

includes exhortations to follow certain courses of action or to develop certain characteristics in light of the truths presented in the descriptive discourse material. This is also called **imperative** material.



THE COMMON STRUCTURE OF NEW TESTAMENT LETTERS

IMPORTANT NOTE



DISTINGUISHING BETWEEN **DESCRIPTIVE** AND **PRESCRIPTIVE** DISCOURSE
IS VITALLY IMPORTANT TO UNDERSTANDING BIBLICAL PASSAGES.

IF WE READ A PASSAGE THAT IS **DESCRIPTIVE** AS IF IT WERE **PRESCRIPTIVE**,
WE WOULD BE IN **DANGER** OF MAKING SOME VERY **WRONG**
APPLICATIONS!



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3. CONCLUSION

- Most New Testament letters end with final instructions, a final greeting/farewell and sometimes a doxology.



NEW TESTAMENT LETTERS

The epistles are all what is called “**occasional documents**” - that is, they arose out of and were intended for a specific occasion in the first century church.

Understanding what was the occasion helps us put in context why the letter was written what the letter was meant to communicate.



STARTING POINT: PRAY!

WE NEED THE SPIRIT TO ILLUMINATE OUR HEARTS & MINDS TO GOD'S WORD

PSALM 119:18 - OPEN MY EYES, THAT I MAY BEHOLD WONDROUS THINGS OUT OF YOUR LAW.

JOHN 14:26 - BUT THE HELPER, THE HOLY SPIRIT, WHOM THE FATHER WILL SEND IN MY NAME, HE WILL TEACH YOU ALL THINGS AND BRING TO YOUR REMEMBRANCE ALL THAT I HAVE SAID TO YOU.

JOHN 16:13 - WHEN THE SPIRIT OF TRUTH COMES, HE WILL GUIDE YOU INTO ALL THE TRUTH, FOR HE WILL NOT SPEAK ON HIS OWN AUTHORITY, BUT WHATEVER HE HEARS HE WILL SPEAK, AND HE WILL DECLARE TO YOU THE THINGS THAT ARE TO COME.

EPHESIANS 1:17-18 - [PAUL PRAYS] THAT THE GOD OF OUR LORD JESUS CHRIST, THE FATHER OF GLORY, MAY GIVE YOU THE SPIRIT OF WISDOM AND OF REVELATION IN THE KNOWLEDGE OF HIM, HAVING THE EYES OF YOUR HEARTS ENLIGHTENED, THAT YOU MAY KNOW WHAT IS THE HOPE TO WHICH HE HAS CALLED YOU...



3 BASIC PRINCIPLES FOR BIBLE STUDY

The correct flow of Bible study should be:

OBSERVATION > INTERPRETATION > APPLICATION



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The correct flow of Bible study should be:

OBSERVATION > INTERPRETATION > APPLICATION

Application is **DIGESTING** what you have already **LOOKED** at and **CHEWED** over.



1. OBSERVATION | WHAT IS THE CONTEXT?

CONTEXT IS KING

By disregarding the “total surroundings” of a Bible verse, we may completely misunderstand the verse.



1. OBSERVATION | WHAT IS THE CONTEXT?

Here are 2 categories of questions you can ask that will help you make good observations:

A. SATURATE

Read the passage and its context **SEVERAL** times, perhaps even in various translations, to get yourself familiar with it.

Questions to ask:

- How familiar am I with this passage and the whole book it's in?
- Have I read the whole letter through in one sitting or close together in multiple sittings?
- How familiar am I with the Bible's message as a whole?



1. OBSERVATION | WHAT IS THE CONTEXT?

Here are 2 categories of questions you can ask that will help you make good observations:

B. SETTING

The Bible is written in a time and land which is quite **FOREIGN** to many of us, so understanding the setting helps us understand it rightly.

Questions to ask:

- Who wrote this?
- Who was it written to?
- When and where was it written?



1. OBSERVATION | WHAT IS THE CONTEXT?

To answer all these questions, in addition to reading the Bible carefully, sometimes we may have to consult good Bible commentaries to help us fill in the gaps of information about the context.



2. INTERPRETATION | *WHAT IS THE MEANING?*

If we believe what we think the Bible is saying, and not what it is actually saying—it is not the BIBLE we are believing, but rather OURSELVES.



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If we believe what we think the Bible is saying, and not what it is actually saying—it is not the BIBLE we are believing, but rather OURSELVES.

MOVE FROM BIG TO SMALL

If we miss the big picture - the main point that the author meant to communicate - we've missed the whole thing.

Focus on the big picture before you strain at the details.



2. INTERPRETATION | *WHAT IS THE MEANING?*

Here are 3 categories of questions, from big to small, to ask after you have made observations:

A. PARAGRAPHS (STRUCTURE)

This has to do with major forms such as **GENRE** and smaller literary **FIGURES** such as repetition, parallelism and chiasms.

Questions to ask:

- What is the genre of this passage?
- What words and themes are repeated?
- What structure can I see in the text? Are there parallel thoughts/concepts? Is it grouped or arranged a certain way? Why?
- Is this section telling me something descriptive or prescriptive? Is it telling me something about what has been done? Or telling me something to do? (indicative vs. imperative)



2. INTERPRETATION | *WHAT IS THE MEANING?*

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B. SENTENCES (SYNTAX)

Syntax is the study of the **ARRANGEMENT** of words, phrases, and clauses to form **SENTENCES**.

Questions to ask:

- What does the grammar tell me?
- What is the main verb? Who is the subject? Is anything modifying the verb?
- What are the linking words? (conjunctions and prepositions - e.g. - and, or, but, then, therefore, so that, etc)
- How do the linking words connect the parts of the sentences



2. INTERPRETATION | *WHAT IS THE MEANING?*

Here are 3 categories of questions, from big to small, to ask after you have made observations:

C. WORDS (SEMANTICS)

Semantics is the study of word **MEANINGS**. A word's shade of meaning might be unclear, but the immediate **CONTEXT** will usually make that meaning clear.

Questions to ask:

- What are the possible range of meanings for this word?
- What meaning makes the most sense in the context of this passage?
- Why does that meaning make most sense over other choices?



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The task of determining the meaning of a word in the Bible is helped with the use of a good commentary or Bible dictionary that explains the meaning of the original word in the original language.



2. INTERPRETATION | *WHAT IS THE MEANING?*

WORD STUDIES DANGER!



Watch out for those who would try to hang too much on just one word alone without proper warrant from its context - remember

the first rule: **CONTEXT IS KING!**



3. APPLICATION | *HOW DOES IT APPLY TO US?*

Love the LORD your God with ALL your HEART, SOUL, STRENGTH, and MIND, and love your neighbour as yourself.

(Luke 10:27)



3. APPLICATION | *HOW DOES IT APPLY TO US?*

But be doers of the word, and not hearers only, deceiving yourselves.

(James 1:22)

DON'T BE UNMOVED BY GOD'S WORD.



3. APPLICATION | *HOW DOES IT APPLY TO US?*

Here are 2 ways we can seek to apply God's Word to our hearts and lives:

A. SUMMARIZE

SUMMARIZE all that a passage has said and gather it up to see how it fits **TOGETHER**.

Questions to ask:

- What main point(s) has the text made?
- What is the overall thrust—the persuasive logic—in this passage?
- What is the overall tone of the passage? Rebuke? Encouragement?
- Is this passage descriptive or prescriptive? Is it describing something or prescribing something?



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When studying a Biblical passage, write your own summary outline of what the main points are to help you organize the thoughts and concepts in your own mind.



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**TIP ON SUMMARIZING:
ASK YOURSELF, HOW WOULD I EXPLAIN THIS TO A
NON-CHRISTIAN?**



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**AFTER YOU HAVE SUMMARIZED WHAT THE
PASSAGE MEANS,
DO IT!**



3. APPLICATION | HOW DOES IT APPLY TO US?

Here are 2 ways we can seek to apply God's Word to our hearts and lives:

B. SIGNIFICANCE

Remember: "**SCRIPTURE** is its own best **INTERPRETER**. Find out what the passage means in light of *ALL* of Scripture.

Questions to ask:

- What does this passage teach about ourselves, our relationships with others, and God?
- What does this passage tell me to believe?
- What does this passage tell me to do?
- Based on what it meant in its original context, what principle or truth can we apply to ourselves today?
- What theological concept(s) is taught in this passage? (e.g. justification, sanctification, atonement, God's sovereignty, etc.)



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**AFTER YOU HAVE UNDERSTOOD THE
SIGNIFICANCE OF THE PASSAGE,
BELIEVE IT!**



REVIEW: BIBLE STUDY METHOD

STOP & PRAY: PRAYER IS THE STARTING POINT FOR UNDERSTANDING GOD'S WORD



OBSERVATION

1. SATURATE
2. SETTING

CONTEXT IS KING!



INTERPRETATION

3. STRUCTURE
(PARAGRAPHS)
4. SYNTAX
(SENTENCES)
5. SEMANTICS
(WORDS)

MOVE FROM BIG TO SMALL



APPLICATION

6. SUMMARIZE
7. SIGNIFICANCE

DON'T BE UNMOVED BY GOD'S WORD



BRIEF INTERMISSION

STRETCH YOUR LEGS

USE THE WASHROOM

WE'LL START AGAIN IN 5 MINUTES

(READ JUDE IF YOU FORGOT TO DO THAT)



THE LETTER OF JUDE

READING OF JUDE

STARTING POINT: PRAY!



THE LETTER OF JUDE

READING OF JUDE

1. What did you observe reading Jude yourselves?
2. Listen to the entire letter being read.
3. Make notes on what different stood out to you.
4. Did you notice any structure to the body of the letter?



THE LETTER OF JUDE

OVERALL STRUCTURE OF JUDE

If we were to map out the flow of Jude's letter in terms of who he addresses/speaks about, it would go something like this:

A—B—C—B—C—B—A

A: TO THE SAVED/ELECT:

Greeting (v.1-3) and Closing Exhortation (v.17-25).

B: DESCRIBING THE UNGODLY:

Described in the second and fifth paragraphs (v.4, 8-13, 16)

C: GOD/JESUS' JUDGMENT:

third (v.5-7, 14-15).



THE LETTER OF JUDE

OVERALL STRUCTURE OF JUDE

CHIASTIC STRUCTURE

A chiasm (otherwise known as chiasmus) is a literary device that presents a series of ideas, and then repeats them in opposite order. The term 'chi' comes from the Greek letter 'chi,' which looks like the letter 'X' in English.

A: TO THE SAVED/ELECT

B: DESCRIBING THE UNGODLY

C: GOD/JESUS' JUDGMENT

B: DESCRIBING THE UNGODLY

C: GOD/JESUS' JUDGMENT

B: DESCRIBING THE UNGODLY

A: TO THE SAVED/ELECT



THE LETTER OF JUDE

OVERALL STRUCTURE OF JUDE

A Epistolary Introduction (1)

B Salutation—Threefold Benediction (2)

C Purpose Introduced—Appeal (3)

D Motivation, First Mention—False Teachers (4)

E Reminder—Warning from Old Testament Times (5–7)

F Description—Heretics: 3 Attributes (8)

G Extracanonial example (Ancient)—Michael (9)

H Description—Heretics: 3 Attributes (10)

I Woe Oracle: 3 Archetypes from Old Testament (11)

H' Description—Heretics: 6 Attributes (12–13)

G' Extracanonial Prediction (Ancient)—Enoch (14–15)

F' Description—Heretics: 3 Attributes (16)

E' Reminder—Warning from New Testament Times (17–18)

D' Motivation, Final Mention—False Teachers (19)

C' Purpose Elaborated—Appeal (20–21)

B' Commission—A Threefold Assignment (22–23)

A' Epistolary Conclusion (24–25)



THE LETTER OF JUDE

WHAT THE STRUCTURE OF JUDE TELLS US

Jude's intention in this letter is to warn his readers, but also to assure them that God will judge the ungodly.

He does this two times by describing the ungodly (B) and then directly afterwards describing their coming judgement in no unsure terms (C).

Only in the last paragraph that we find anything that is prescriptive to us, his readers (v.17-23).



THE LETTER OF JUDE

TRIPLET PATTERNS IN JUDE

Called—Loved—Kept (v.1)

Mercy—Peace—Love (v.2)

People—Angels—Sodom (v.5-7)

Defile the flesh—Reject authority—Blaspheme (v.8)

Cain—Balaam—Korah (v.11)

Hidden Reefs—Shepherds feeding themselves—Waterless Clouds (v.12)

Fruitless Trees—Wild Waves—Wandering Stars (v.12-13)

Ungodly—Ungodliness—Ungodly (v.15)

Grumblers—Malcontents—Loud-mouthed boasters (v. 16)

Cause Divisions—Worldly People—Devoid of the Spirit (v.19)

Have Mercy—Save Others—Show Mercy (v.22-23).



THE LETTER OF JUDE

JUDE 1-2 - GROUP A - THE ELECT

CALLED—BELOVED & KEPT [TRIPLET]:

In the Greek text, *klētois* or “called” is used substantively (like a noun) and “beloved” and “kept/guarded” are Perfect Passive Participles that describe the called.

So, the logical flow is that; the called are loved *BY* God, and kept *FOR* Jesus Christ (note the linking words!). Those having been loved by God the Father, have also been kept or guarded for Christ - what a wonderful truth!



THE LETTER OF JUDE

JUDE 1-2 - GROUP A - THE ELECT

A SERVANT OF JESUS CHRIST:

It is interesting how Jude identifies himself. He is the servant of Jesus Christ and the brother of James. Even though he was one of Jesus' human younger siblings—he doesn't puff up to introduce or identify himself as such in his letter.

Instead he's literally the *doulos* or "slave" of Christ.

It's significant that Jude does not use his place of privilege as a 'biological' relation to the Lord as a high horse. This will become distinctive by comparison to the pride of false teachers, who seek after puffed up titles and praises.



THE LETTER OF JUDE

JUDE 3 - GROUP A - THE ELECT

NECESSARY TO CONTEND FOR THE FAITH:

He literally is in “distress, necessity, pressure”—the sense is that he’s in a state of being absolutely required and compelled to do something. The word *epagōnizesthai* or “contend, struggle for” is strongly emphatic. He is making a laboured effort on their behalf—defending passionately, in no soft terms, the tradition of faith they were taught.



THE LETTER OF JUDE

JUDE 4 - GROUP B - THE UNGODLY

CREPT IN UNNOTICED:

Pareisedysan—"slip in stealthily."

Literally this word has the sense of getting in by the side. These have crept in to the church and they are unaware—which helps us understand Jude's intense concern.



THE LETTER OF JUDE

JUDE 5-7 - GROUP C - GOD AS JUDGE

REMINDER - YOU ONCE FULLY KNEW...

Perhaps these believers had forgotten who Jesus was as Sovereign Judge, and Jude is reminding them of this so they would take comfort in the fact that “the judge of all the earth will do justly.” (Gen. 18:25)

JESUS WHO SAVED & DESTROYED?

Jude shows a very high Christology—he equates Jesus with Yahweh, which probably even more emphasizes the idea of the Lordship of Christ.



THE LETTER OF JUDE

JUDE 5-7 - GROUP C - GOD AS JUDGE

PEOPLE, ANGELS AND SODOM [TRIPLET]:

3 groups of individuals which he uses to remind his readers of the judgement of God. He judges people, angels and cities—He is the judge of all.

In Jewish thought, 3 was the number of completion - Jude is showing through these examples the completeness of God's judgment.



THE LETTER OF JUDE

JUDE 5-7 - GROUP C - GOD AS JUDGE

GOD'S JUDGEMENT ON THE ANGELS

This is in reference to Genesis 6:1-4, where the fallen angels laid with "the daughters of man."

(cf. 2 Peter 2:4) "For if God did not spare angels when they sinned, but cast them into hell and committed them to chains of gloomy darkness to be kept until the judgment..."

This is a reference to a story in 1 Enoch 6:1-2 and also in the book of Jubilees 4:22.



THE LETTER OF JUDE

JUDE 5-7 - GROUP C - GOD AS JUDGE

WHY DOES JUDE USE NON-CANONICAL BOOKS?

Jude is quite familiar with these contemporary Jewish traditions and employs it to convey his point. It doesn't necessarily mean that he views these books as Scripture or authoritative, but he is utilizing familiar traditions to make clear the judgement of God which he is trying to explain.

They are not regarded as scripture by any orthodox conservative theologian due to their questionable authorship, late dating, and odd contents—both were part of the popular apocryphal writings of the time and probably were popular legend or myths of the culture of the time.



THE LETTER OF JUDE

JUDE 8-13 - GROUP B - THE UNGODLY

YET IN LIKE MANNER:

“Yet” implies that these ungodly do what they do, despite the previous examples from the OT in verses 5-7 of what happens to such behaviour.

Despite knowing better, and having the examples of judgement, yet still, “in like manner”—they persist in their ungodly behaviour. This is why God’s judgment is coming and why it is just—they have no excuse of “ignorance”.



THE LETTER OF JUDE

JUDE 8-13 - GROUP B - THE UNGODLY

RELYING ON THEIR DREAMS:

Instead of submitting to the Word, rightly dividing the truth and then obeying it, they prefer to make up their own religion to suit their needs. In essence, they have relied on 'personal revelation' as their source and justification for their lifestyle.



THE LETTER OF JUDE

JUDE 8-13 - GROUP B - THE UNGODLY

DEFILE THE FLESH—REJECT AUTHORITY—BLASPHEME [TRIPLET]:

They defile the flesh—has the thrust of using the body for a purpose which it was not intended for, thus the connection to sexual sin.

They reject authority—false teachers and those who have their own agenda will always be resistant to authority and submitting to spiritual leadership.

They blaspheme—to blaspheme isn't to deny the existence of something, but rather to slander the truth of it and have no respect for things that are holy.

These 3 actions describe what an ungodly person or false teacher does—their 'fruit' by which you will know them.



THE LETTER OF JUDE

JUDE 8-13 - GROUP B - THE UNGODLY

MICHAEL VS THE DEVIL?

We know that the Lord buried Moses' body in a place no one knows (Deut 34:6). This may have been part of Jewish tradition or fictional legend taken from *The Assumption of Moses*.

Writers use fictional stories to illustrate a point. It's part of effective communication to use things which people are familiar with—as a sort of Gospel contextualization in order that the message is more clearly understood.



THE LETTER OF JUDE

JUDE 8-13 - GROUP B - THE UNGODLY

THE POINT: HE DID NOT PRESUME TO PRONOUNCE A BLASPHEMOUS JUDGMENT

It would be blasphemous judgment because he would be overstepping his boundaries and taking the place of God in judging evil.

“Clearly, Jude, like James (4:11–12; 5:9), believes that judging others is totally inappropriate behaviour for a follower of Jesus. They are to be like Michael, who refrains from such behaviour.”

[Peter H. Davids, *The Letters of 2 Peter and Jude*, *The Pillar New Testament Commentary*, page 63.]



THE LETTER OF JUDE

JUDE 8-13 - GROUP B - THE UNGODLY

BUT THESE PEOPLE BLASPHEME ALL THAT THEY DO NOT UNDERSTAND:

“But” introduces them as a stark contrast to Michael who, though he was a holy angel, would not even slander the Devil!

DESTROYED BY ALL THAT THEY... UNDERSTAND INSTINCTIVELY:

“Their physical desires urged them on daily, and like irrational animals they were driven by sexual instinct rather than reason. Jude’s language is highly ironic here, for presumably the intruders claimed a knowledge of heavenly matters, but their comprehension of truth did not exceed that of animals.”

[Thomas R. Schreiner, 1, 2 Peter, Jude, vol. 37, The New American Commentary, pg 461.]



THE LETTER OF JUDE

JUDE 11 | THE TOP OF THE CHAISM

V.11 - FOR

The linking word used is a conjunction which introduces the reason why Jude is expressing “woe to them” and the reason is threefold:



THE LETTER OF JUDE

JUDE 11 | THE TOP OF THE CHAISM

1. They walked in the way of Cain:

They followed the moral example of Cain who offered up an inappropriate sacrifice, holding back possibly because of his own greed (see Genesis 4). However, instead of repenting, he grew jealous and killed his brother, Abel.

So, walking in Cain's way is seen as hatred of one's brothers and sisters, due to jealousy and envy.



THE LETTER OF JUDE

JUDE 11 | THE TOP OF THE CHAISM

2. For the sake of gain to Balaam's error:

Numbers 22-24 & 31, Balam was a prophet and accepted money from Balak to pronounce a curse on God's people and led Israel to worship other gods.

In the same way, these false teachers are willing to teach lies and similarly speak evil for profit because they have totally abandoned themselves to money.



THE LETTER OF JUDE

JUDE 11 | THE TOP OF THE CHAISM

3. Perished in Korah's rebellion:

Numbers 16, Korah gathers people in rebellion against God's servant - Moses. They tried to wrongfully and pridefully usurp Moses's leadership and authority. God destroyed them by having the earth swallow them up.

In the same way, these false teachers are in rebellion against God's chosen and proper authority.



THE LETTER OF JUDE

JUDE 14-16 - GROUP C - GOD AS JUDGE

QUOTE FROM 1 ENOCH

As we saw previously, Jude quotes from Enoch as a resource that was familiar to his audience - not necessarily as authoritative scripture. The early Jewish communities, though they would have been familiar with 1 Enoch, it is nowhere found grouped together with the scriptural scrolls.

The point is to emphasize that God will come in power to execute final judgment on the ungodly according to their deeds and words.



THE LETTER OF JUDE

JUDE 17-22 - GROUP A - THE ELECT

WHAT ARE WE TO DO IN LIGHT OF THIS EPISTLE?

- 1. REMEMBER** - God told us that there would be ungodly scoffers, so it shouldn't take us by surprise that this is happening.
- 2. KEEP YOURSELVES IN THE LOVE OF GOD** - by building yourself up in the faith, praying, and waiting on the mercy of our Lord Jesus Christ.
- 3. HAVE MERCY, SAVE OTHERS, HATE SIN** - leave judgment to the Only Judge.



THE LETTER OF JUDE

JUDE 24-25 - CONCLUDING DOXOLOGY

REFOCUS ON THE GOD WE TRUST

- 1. HE IS ABLE TO KEEP US FROM STUMBLING** - He is the One who will present us blameless before His glory - we are saved wholly by grace! And he does it with great joy!
- 2. GIVE GOD GLORY** - in light of all these amazing truths, we glorify God.



THE LETTER OF JUDE

THE BIBLE PROJECT SUMMARY

[WATCH VIDEO...](#)



 **READ SCRIPTURE
WORKSHOP**

THANKS FOR COMING!

WHAT'S NEXT?



FUTURE READ SCRIPTURE WORKSHOPS

COMING UP...

HOW DID WE GET OUR BIBLE & WHY TRUST IT?

HOW TO READ OTHER BIBLICAL GENRES:

LAW, PSALMS, PROVERBS, PROPHECY, GOSPELS, HISTORICAL

HOW TO TRACE THEMES THROUGH THE BIBLE:

EXILE, MESSIAH, THE KINGDOM OF GOD, SACRIFICE, ETC.

STUDIES OF SPECIFIC BOOKS OF THE BIBLE

GOSPEL SHAPED LIVING

HOW SHOULD CHRISTIANS LIVE
AS DISTINCT FROM THE WORLD, YET IN THE WORLD?



A 7-WEEK COURSE STARTING OCTOBER 18



THURSDAYS



7-9PM



CHURCH OFFICE

1255 THE QUEENSWAY

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