"KNOW YOUR ENEMIES:"
RHETORICAL SEMANTICS IN THE EPISTLE OF JUDE

by

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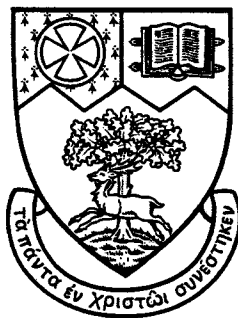 Rhetorical Semantics in the Epistle of Jude

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ABSTRACT

"Know Your Enemies:" Rhetorical Semantics in the Epistle of Jude

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Scholarship addressing rhetoric in the Epistle of Jude has tended toward descriptions of the writer's tactic in terms of Greco-Roman rhetorical categories, or as evidence of a pre-determined context. Such historical-critical concerns have unduly influenced rhetorical analyses and have not convincingly explained the writer's rhetorical strategy. One means of alleviating this deficiency is to understand rhetoric as a quality of the semantics created through grammar. This thesis develops a systemic functional linguistic methodology, which details many fundamental ways in which these rhetorical semantics are communicated through Koine Greek grammar in order to begin describing the rhetorical tactic of the writer. By explicating the LOGICAL and INTERPERSONAL semantics in the Epistle of Jude, it is demonstrated that the writer attempted to identify enemies of the addressed Christian community by their conduct, and to motivate the addressees of the epistle to "contend for the faith" by marshaling together in mutual support and by demonstrating mercy to these enemies.

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TABLE OF CONTENTS

CHAPTER 1
INTRODUCTION: WHY STUDY JUDE'S RHETORIC?

On November 3, 1992 the rap-metal band Rage Against the Machine—best known for incorporating their extreme leftist political views into their songs' lyrics—released their self-titled album. One of the better-known tracks on that album, "Know Your Enemy," inspired the title for this thesis, not only for its memorable title, but for its matter-of-fact content in identifying the enemy of the American leftist movement. A portion of the song reads in the following way:

Yes I know my enemies
They're the teachers who taught me to fight me
Compromise, conformity, assimilation, submission
Ignorance, hypocrisy, brutality, the elite
All of which are American dreams

To be sure, these are politically charged words, but they speak to the artists' opinion of who represent the "enemies." Of note is their identification through qualities that stem from the "enemies" conduct—compromise, assimilation, ignorance, hypocrisy, etc. Only after articulating the actions in which they are involved are they pointed-out as the proverbial "elite."[1]

Upon a cursory glance at the New Testament work, the Epistle of Jude, the writer communicates with what he understands to be a crisis-ridden Christian community. Early in the letter, Jude states that certain *people* have invaded the ranks of this community (Jude 4). Following this assertion, the writer goes on to use some of the more harsh words found in the New Testament to describe them: they are *ungodly*; they *defile their flesh*; they *do not have the Spirit*; they *speak arrogantly*; and are *fleshly*. One must wonder why

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[1] The guitarist, Tom Morello, provides sufficient reason for me to listen to *Rage Against the Machine* and withstand the lyrics.

the writer speaks so negatively about these people, and if there was a genuine purpose for doing so. Some have explained that the writer was merely being vitriolic, denouncing these people for denunciation's sake. Others contend that these words have an end goal in mind. So, was this mere rhetoric, or was there a rhetorical purpose for demonizing these people?

Much of this question can be answered by a proper definition of "rhetoric," one which is able to distinguish rhetorical discourses from other common instances of language-use (e.g. a lecture given by a professor *versus* a conversation between that professor and her/his respective spouse), yet is still able to account for various rhetorical contexts (e.g. lecture, debate, blog post, etc.). The most common definition of "rhetoric" comes in the form of an appeal to Aristotle's aptly-named work, which states: "Rhetoric may be defined as the faculty of observing in any given case the available means of persuasion."[2] Certainly, some discourses are designed to persuade—that is, to change a reader from one position or opinion to another—however, this definition is far too limiting, as it does not allow for the particular *aim* of an individual discourse's rhetoric (e.g. to instruct another in a given procedure, to inform another of a new theory, etc.).

The word *aim* used above is helpful for defining rhetoric, because it implies that individual discourses have over-arching goals. Modern rhetorical theorists begin with this in mind, and reason that language users ultimately intend to adjust a given circumstance. Therefore, Eugene E. White—one of the more important rhetorical theorists of the twentieth century—defines "rhetoric" in the following way: "the purposive use of symbols in an attempt to adduce change in some receiver(s), thereby derivatively

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[2] Aristotle, *Rhetoric*, I.2.1. Dennis L. Stamps provides a similar definition to that of Aristotle by claiming that rhetoric is the "means of persuasion" (Stamps, "Use of the Old Testament," 25–6).

modifying the circumstances that provoked, or made possible, the symbolic interaction between persuader(s) and receiver(s)."[3] This definition has in its favor the recognition that language can be used purposively to alter a set of circumstances,[4] and thus moves closer to a functional definition of rhetoric. However, it does not adequately articulate the ways in which this circumstance or the receivers may be "derivatively modified." With this in mind, the definition of rhetoric used in this thesis is *the way in which a speaker or writer employs language in an attempt to motivate an audience toward adopting a particular set of beliefs and/or behaviors*. Such a use of language, if effective, will "derivatively modify" the circumstances that compelled the language user to pick up her/his pen.

A beginning point for the study of the rhetoric for the Epistle of Jude would be to demonstrate the ways in which language is used to motivate an audience to believe and/or behave, and to alter the circumstances about them. There is a rhetorical purpose for the epistle, for the writer makes it explicit (Jude 3). But the severe, possibly cruel words of this writer do not seem to reflect the logical argumentation of Paul, and these words are hardly reminiscent of the eloquent reasoning of the author of Hebrews. Nevertheless, despite the vilifying tone of the Epistle of Jude, it is universally acknowledged that the writer wanted her or his addressees to think and act in a particular way, and this epistle was her or his method for attempting to motivate them to attain this result. The question is how the epistle's writer made this rhetorical purpose clear to the addressees.

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[3] White, *Context*, 11.

[4] See Lloyd F. Bitzer's discussion of "rhetorical situations" and the way in which language is said to function within them (Bitzer, "Rhetorical Situation," 61).

The following thesis begins to answer this question. Chapter 2 surveys scholarly literature on the epistle of Jude and popular methods of New Testament rhetorical analysis, ultimately concluding that an analysis which considers rhetoric as a quality of the semantics of a text is profitable, for it would not begin with the same presuppositions of rhetorical analyses that are overly constrained by their understanding of the historical *Sitz Im Leben* of the epistle. Chapter 3, then, outlines a systemic functional linguistic methodology for analyzing the most foundational means by which rhetoric may be grammaticalized in Koine Greek. Then, after defining the manageable units to be analyzed in Chapter 4, Chapters 5, 6, and 7 turn to the text of Jude and explicate the "rhetorical semantics" grammaticalized therein. Finally, Chapter 8 synthesizes the analysis performed in previous chapters and reasons that the writer of the Epistle of Jude used language in the hopes of identifying enemies by their sin. In this way, Jude's discourse is an ancient Christian echo of Rage Against the Machine's "Know Your Enemy." In distinction, however, this thesis also demonstrates that Jude was concerned with motivating the addressees to "contend for the faith" against these enemies. Thus, this thesis argues the following: by explicating the LOGICAL and INTERPERSONAL semantics in the Epistle of Jude, it is demonstrated that the writer attempted to identify enemies of the addressed Christian community by their conduct, and to motivate the addressees of the epistle to "contend for the faith" by marshaling together in mutual support and by demonstrating mercy to these enemies.

CHAPTER 2
REVIEW OF LITERATURE ON THE EPISTLE OF JUDE
AND THE CASE FOR RHETORICAL SEMANTICS

1 – Introduction

It is almost a cliché to begin this account of the history of research on the Epistle of Jude

with a reference to Douglas J. Rowston's infamous article "The Most Neglected Book in

the New Testament."[1] However, although defining Jude as "neglected" is less valid now,

the designation given to Jude is still representative, as it has little been investigated

through the lenses of recent methodological developments.[2] Nine monographs on Jude

have been published since Rowston's article, and according to a recent bibliography from

Wolfgang Grünstäudle, fifty-two total English works on Jude have been published since

1983.[3] But why is Jude investigated so little? J. Daryl Charles posits that Jude is

neglected for its "cryptic" references to Second-Temple Jewish religious texts and

unfamiliar interpretations of characters and events from the Jewish Scriptures.[4] Peter H.

Davids and Robert L. Webb argue that Jude has historically been neglected for "its small

size, strong language and apparent theological lightness."[5] Further, Richard Bauckham

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[1] Rowston, "Most Neglected," 554–63.

[2] An SBL Consultation (ca. 2004–Present) entitled "Methodological Reassessments of the Letters of James, Peter, and Jude," which released the 2008 volume entitled *Reading Jude with New Eyes: Methodological Reassessments of the Letter of Jude*, is to be commended for their continued attention to the epistle.

[3] Grünstäudle, "Bibliography," 1–3. Grünstäudle chose this date to represent the influence of Richard Bauckham's "ground-breaking commentary." See also the bibliography in Witherington, *Letters and Homilies*, 580–95. The nine monographs are: Bauckham, *Jude*; Charles, *Literary Strategy* (previously a doctoral dissertation); Hannold, *Jude in the Middle* (previously a doctoral dissertation); Knight, *2 Peter and Jude*; Landon, *Text Critical* (previously a doctoral dissertation); Lyle, *Ethical Admonition* (previously a doctoral dissertation); Reese, *Writing Jude* (previously a doctoral dissertation); Wasserman, *Text and Transmission* (previously a doctoral dissertation); and Watson, *Invention* (previously a doctoral dissertation).

[4] Charles, *Literary Strategy*, 15. I here use the designation of "Jewish Scriptures" as a catchall to refer to the books that are preserved in the Hebrew Masoretic text (MT) and the same books within the Greek Jewish Scriptures (LXX). Similarly, "Second Temple Jewish Texts" refer to those texts commonly called "pseudepigraphal," "apocryphal," and/or "deuterocanonical."

[5] Davids and Webb, "Introduction," 3.

points to scholarly consensuses about the social and theological context in which the epistle was composed that have caused academic assessments of Jude to be "little more than clichés which have simply been repeated for a century or more without re-examination."[6]

Ironically, however, these same aspects of Jude are those that are predominately addressed in scholarly judgments about the epistle's mode of argumentation. Therefore, the following chapter reviews previous literature on Jude's rhetorical tactic, demonstrating how historical-critical assessments of the socio-theological context of Jude have been the most influential factors in conceptions of the epistle's argumentation. However, this chapter argues that rhetoric may helpfully be studied as a component of the language used in a discourse, and thus, a linguistic methodology capable of modeling rhetoric through the semantics communicated by formal features of language is a beneficial means of describing the rhetoric of the Epistle of Jude.

2 – Scholarship on Jude

Scholarly literature on Jude's rhetorical mode relies heavily upon wading through discussions of the epistle's probable socio-theological context. Scholars postulate three main formulations of Jude's context of origin: 1) a broadly Greco-Roman socio-theological context due to the conventions of its argumentative method; 2) an "early Catholic context;" or 3) an Apocalyptic Jewish-Christian theological context based on formal features of the epistle.

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[6] Bauckham, *Jude*, 135.

2.1 – Greco-Roman Context of Jude

Giving a broadly Greco-Roman context for Jude is unavoidable; however, the reality of Hellenization and Roman Imperialism throughout the ancient Mediterranean has led many to justify analyzing many texts from this era—including those of the NT—according to Greco-Roman rhetorical categories.[7] The most influential scholar to argue for such an approach, George A. Kennedy, argues for Paul's acquaintance with Greco-Roman rhetoric (henceforth GRR) in this way:

> Even if he had not studied in a Greek school, there were many handbooks of rhetoric in common circulation which he could have seen. He and the evangelists as well would, indeed, have been hard put to escape an awareness of rhetoric as practiced in the culture around them, for the rhetorical theory of the schools found its immediate application in almost every form of oral and written communication.[8]

Following Kennedy, two scholars applied the tenets of GRR to the Epistle of Jude—Duane Frederick Watson and J. Daryl Charles.[9] Although both scholars understand the Epistle of Jude to be Apocalyptic Jewish-Christian in character,[10] each argues for the writer's acquaintance with, and demonstrated use of GRR. So Watson is representative when he rehearses Kennedy's reasoning with the following words: "The origin of [Jude's rhetorical skill], whether gained from daily interaction with verbal and written culture and/or from formal training is impossible to determine."[11]

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[7] Greco-Roman Rhetoric is also often termed Aristotelian or Classical Rhetoric; the use of title largely depends upon which scholar one is reading at the time.

[8] Kennedy, *NT Interpretation*, 10.

[9] Watson, *Invention*; Charles, *Literary Strategy*.

[10] Charles, *Literary Strategy*, 48–62. Watson simply acknowledges the likelihood that Jude refers to a Jewish-Christian leader of the Palestinian Church (Watson, *Invention*, 31 n. 10); however, in another work, he fully argues for Jude as the Jude of Galilee (Watson, *Jude*, 474).

[11] Watson, *Invention*, 79. See also Charles, *Literary Strategy*, 21–9.

With this historical justification firmly held, both Watson and Charles apply

Kennedy's method to Jude in order to ascertain the epistle's rhetorical qualities. The

shared method can be summarized in the following way: 1) determine the rhetorical

situation;[12] 2) determine the "species of rhetoric";[13] and 3) categorize the writing

according to the principles of invention, arrangement, and style. In all, they argue, this

method should allow the analyst to explicate how well the discourse was constructed in

accordance with GRR, and if it was able to bring about the rhetorician's desired change

in the rhetorical situation. Though differing in several important areas of categorization,

particularly in the categories of invention, arrangement, and style,[14] the two scholars are

mostly in agreement about Jude's overall rhetorical tactic. Watson writes:

> Jude must convince his audience that the sectarians are ungodly and headed for
> judgment...He ostensibly addresses his rhetoric to those still loyal to apostolic
> tradition and practice, bringing constraints to bear which should be persuasive to
> an early Christian audience. He chooses deliberative rhetoric which...aims at

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[12] Lloyd F. Bitzer—the scholar who disseminated the idea of "rhetorical situation"—is often quoted for his definition (Kennedy, *NT Interpretation*, 34–5; Watson, *Invention*, 8–9). He defines "rhetorical situation" as "a complex of persons, events, objects, and relations presenting an actual or potential exigence [situation necessitating a response] which can be completely or partially removed if discourse...can so constrain human decision or action as to bring about the significant modification of the exigence (Bitzer, "Rhetorical Situation," 61).

[13] Originally theorized by Aristotle, but universally attested in later GRR handbooks, there are three species of rhetoric—judicial, epideictic, and deliberative (Aristotle, *Rhetoric* 3.1.185). Kennedy sums these up well in the following: "The species is *judicial* when the author is seeking to persuade the audience to make a judgment about events occurring in the past; it is *deliberative* when he seeks to persuade them to take some action in the future; it is *epideictic* when he seeks to persuade them to hold or reaffirm some point of view in the present, as when he celebrates or denounces some person or quality" (Kennedy, *NT Interpretation*, 19 emphasis added). See also Mack, *Rhetoric*, 34–5.

[14] For differences in *invention*, see Watson, *Invention*, 29–34, 49, 50, 57–8, 64, 78–9; and Charles, *Literary Strategy*, 29–30. See also Witherington, *Letters and Homilies*, 596–639.

For differences in *arrangement*, see Watson, *Invention*, 34–78, esp. 77–8; and Charles, *Literary Strategy*, 30–36. As Watson notes (Watson, *Invention*, 20), these functional-rhetorical categories of arrangement are used in judicial rhetoric, which, problematically, is *not* a species of rhetoric he understands Jude to characterize. However, according to Kennedy, deliberative rhetorical structures are simplified versions of judicial rhetorical structures (Kennedy, *NT Interpretation*, 24). Still, no ancient sources are cited to validate Kennedy's claim.

For differences in *style*, see Watson, *Invention*, 79; and Charles, *Literary Strategy*, 36–42. See also Watson's "Glossary of Style" (Watson, *Invention*, 199–202).

persuasion and dissuasion...The heavy use of epideictic rhetoric supports the deliberation, helping to prove the proposition that the sectarians are ungodly...all with the intent of dissuading the audience from falling prey to their teaching and practice.[15]

So also, Charles concludes:

The epistle, due to its manifest attempt to persuade and dissuade, belongs to the rhetorical category of deliberative discourse, although strong elements of epideictic and forensic discourse are present. The writer employs both external and internal proofs to support his polemic against the opponents while exhorting the faithful.[16]

Although much is owed to these two scholars for their careful attention to the text of Jude, applying the categories of GRR to the Epistle of Jude is problematic. The question must be asked as to whether the tenets of GRR can be rightly applied to written discourse in general, and the epistolary genre in particular.[17] For this, the ancient epistolary theorists and rhetoricians must be investigated.

Regarding GRR in written discourse, NT scholars typically assert that the three preparatory tenets (i.e. invention, arrangement, and style) can be divorced from the two tenets of spoken performance (i.e. memory and delivery), presumably because the preparatory tenets are the only ones that can be logically applied to written discourse.[18] Watson and Charles cite ancient sources that outline the five tenets GRR; however, the cited sources do not justify the claim that the ancient rhetoricians still viewed a discourse as "rhetorical," if it only consisted of invention, arrangement, and style—that is, the

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[15] Watson, *Invention*, 79.

[16] Charles, *Literary Strategy*, 62–3. See also Witherington, *Letters and Homilies*, 567.

[17] This is a genre to which Jude undeniably holds. Watson does not have a discussion of whether Jude should be classified as an epistle, but does start his analysis with the simple statement: "Being an epistle, Jude is clearly a defined unit" (Watson, *Invention*, 29 Emphasis added). Charles' analysis plainly concludes: "Jude conforms to the ancient epistolary genre" (Charles, *Literary Strategy*, 20). See also Bauckham, *Jude, 2 Peter*, 3; and Brosend, "Letter of Jude," 296.

[18] Kennedy, *NT Interpretation*, 14; Watson, *Invention*, 13; and Charles, *Literary Strategy*, 29.

discourse does not seem to be rhetorical, if it is merely written and not orally presented.[19]

In fact, these same ancient sources more likely demonstrate that memory and delivery are

inextricably connected to invention, arrangement, and style in such a way that all five

tenets must be present for a discourse to be rhetorical—rhetorical discourses must be

spoken.[20] Concerning the application of GRR to the epistolary genre, Jeffrey T. Reed

concludes that ancient epistolary theorists did not produce a "rhetorical typology" that

utilized Aristotelian species, nor were letter writer's confined to the categories of

invention, arrangement, and style during composition.[21] To these arguments may be

added the observations of Edwin Black, who reasons that using the ancient rhetorical

handbooks as anything other than aids for production is foreign to the purpose of these

works, which give no indication that they can be used to appraise already composed or

delivered discourses.[22] In this way, it may be recognized that a broadly Greco-Roman

context for Jude does not necessitate the application of GRR in a study of rhetoric in

Jude.[23]

Therefore, the attention can now be turned toward the more narrow historical-

critical assessments that have affected how Jude's rhetorical tactic has been understood.

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[19] Cicero, *De Inv.* 1.7.9; *De Opt. Gen.* 2.5; *De Orat.* 1.31.142, 2.19.79; *Orat.* 13.43; and Quintilian, *Inst. Orat.* 3.3.1. Troublingly, several sources are cited that do not address the five tenets of rhetoric, but rather explicate Aristotle's tri-partite division of types of speeches (i.e. judicial, epideictic, and deliberative): Cicero, *De Inv.* 1.5.7; *De Orat.* 1.31.141; and Quintilian, *Inst. Orat.* 2.21.23.

[20] See the sources listed in note 44. See also Cicero, *De Part. Orat.* 1.1–4.

[21] Reed, "Ancient Rhetorical Categories," 294–314 especially pgs. 301, 304, 308, and 311.

[22] Black, *Rhetorical Criticism*, 92. See also Porter, "Theoretical Justification," 110; and Amador, *Academic Constraints*, 43.

[23] Though by no means his only argument against GRR in NT studies, Stanley E. Porter observes also that there is no historical evidence to suggest that the NT writers were formally schooled in GRR (Porter, "Theoretical Justification,"105). The lack of historical evidence does not readily dismiss the possibility of acquaintance with GRR, so it may perhaps be best to concede that certainty about NT writers' adherence to the guidelines of GRR can neither be confirmed nor denied on the basis of acquaintance; however, the arguments found in the text above are sufficient to warrant suspicion of GRR as a NT analytic.

The following sections demonstrate how traditional critical methods (i.e. redaction and

historical criticisms) have influenced the scholarly conception of Jude as either "early

Catholic," or Apocalyptic Jewish Christian in character of argumentation.

2.2 – Early Catholic Context of Jude

Because Jude and 2 Peter share similar content, redaction-critical assessments

about their literary relationship have led to the assumption that Jude and 2 Peter must

have been written to address similar, "early Catholic" situations.[24] Though noting

difference in matters of Greek composition and rhetorical tactic, J.N.D. Kelly concludes a

generalized description of the letters' opponents—the opponents work from within the

Christian communities (Jude 4, 12; 2 Pet 2:13–14); the opponents are guilty of sensuality

and licentiousness (Jude 4, 5–7; 2 Pet 2:2, 10); the opponents deny the master, Jesus

(Jude 4, 25); and they abuse angelic powers (Jude 8; 2 Pet 2:10).[25] Further, in conjunction

with the above observations Kelly cites that the opponents of Jude also claim to have

received special revelations (8) and regard themselves as pneumatics (19), while those of

2 Peter emphasize that "'knowledge' of Christ is the true *gnōsis*" (1:3, 8). Kelly

concludes: "We are therefore probably justified in overhearing in these letters the

opening shots in the fateful struggle between the Church and Gnosticism."[26] Despite

Kelly's assurance, the assumption of similar contexts has been challenged by the

redaction-critical studies of Tord Fornberg, Jerome H. Neyrey, and Richard Bauckham.

Fornberg demonstrates that Jude and 2 Peter are better understood as products of

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[24] Desjardins, "Portrayal," 89–90.

[25] Kelly, *Commentary*, 228–31.

[26] Kelly, *Commentary*, 231

different times that were directed against different opponents,[27] while Neyrey and

Bauckham convincingly extend Fornberg's study, arguing that 2 Peter was written

against the intrusion of Epicurean philosophy into the addressed community, a concern

that is not addressed in Jude.[28] Thus, despite their similar content, it its better to

understand that Jude and 2 Peter do not share contexts.[29]

Still, the "early Catholic" reading of Jude has been argued from the text of Jude.

Oft-cited evidence is the observation that the level of sophisticated Greek employed in

Jude belies the authorship of a Galilean peasant, which in turn suggests that the epistle

was penned pseudepigraphally—that is, Jude was written in the guise of Ἰούδας of

Nazareth, the "fleshly" brother of Jesus (Matt 13:55, Mark 6:3) and James, and who was

himself well known in the Palestinian Church.[30] Further, many scholars reason that Jude

17–18 refers to then deceased Apostles of Jesus and, by extension, the past apostolic

age.[31] An "early Catholic" context for Jude is also argued from the epistle's use of πίστις

(Jude 3, 20), which, it is argued, refers to the institutionalization of Christian doctrine.[32]

In conjunction with the understanding of institutionalized doctrine, many scholars look

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[27] Fornberg, *Early Church*, 33–59.

[28] Neyrey, *2 Peter, Jude*, 122–8; Bauckham, *Jude, 2 Peter*, 154–7.

[29] The studies by Fornberg, Neyrey, and Bauckham also provide a more plausible understanding of the literary relationship between the epistles than the traditional view of Petrine authority—that is, they convincingly argued that 2 Pet redacted Jude. Although the most prevalent view offered to explain the similarities between Jude and 2 Pet, is redaction of one epistle by the other, some argue that both writers appealed to a common Jewish or Christian source (Osburn, "Discourse Analysis," 311; and other representative sources in Bauckham, *Jude*, 145–6). Some dismiss this view on the principle of "Ockham's Razor" (Moo, *2 Peter, Jude*, 18; and Green, *Jude & 2 Peter*, 160), which does not readily dismiss the possibility of a common source; however, Watson's arguments against this particular view are convincing (Watson, *Invention*, 161).

[30] Ehrman, *Forgery*, 29. For a discussion of literacy and writing capabilities in the ancient Mediterranean, see Harris, *Ancient Literacy*, 328–30.

[31] Ehrman, *Forgery*, 299; Kelly, *Commentary*, 281; Rowston, "Most Neglected," 556.

[32] Ehrman, *Forgery*, 299.

toward identifying the doctrinal opposition that has invaded the community (Jude 4). As

discussed previously, the "intruders" have been labeled "incipient" Gnostics—if not the

fully developed second-century heresy—based on an understood congruency between

Gnostic theology and how Jude represents the "intruders."[33] However, more recent

scholarship holds to a postapostolic context, in which the "intruders" should be

understood as later Pauline Christians, much like those who authored the so-called

Deutero-Pauline Epistles, in particular Colossians and Ephesians.[34] These scholars reason

that later Pauline Christians were advocates of a χάρις which brings salvation apart from

good works (Eph 2:8–9) and devalued angelic beings (Col 1:16, 2:10, 15,18; and Eph

1:21). These scholars then reason that Jude similarly characterized the "intruders" as

those who "turn the grace of our God into licentiousness" (Jude 4) and "blaspheme

glorious beings (8).[35] So Bart D. Ehrman is representative when he writes that Jude's

polemic attacks "[Deutero-] Paulinists whose radical views had led to the rejection of all

authority, angelic and moral."[36]

The above historical-critical assessments have greatly influenced how Jude's

rhetoric is conceived. In essence, it is reasoned that Jude's rhetorical tactic is nothing

more than a vitriolic, *ad homines* denunciation of those who opposed "early Catholic"

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[33] The first to suggest Jude's opponents were Gnostic was Clement of Alexandria (*Strom.* 3.2.11), who saw Jude as speaking prophetically against the second-century Carpocrateans. For a brief description of the congruency between Gnostic theology and Jude's description of his opponents, as well as the scholars who hold to this understanding, see Bauckham, *Jude*, 162–5.

[34] This, of course, hinges on the premise that historic Paul did not pen Eph and Col. For more information on Deutero-Pauline authorship of Col and Eph, see Leppä, *Making of Colossians*; Wilder, *Pseudonymity*; and Skuhl, *Reading Ephesians*.

[35] Frey, "Autorfiktion und Gegnerbild," 698; and Sellin, "Die Häretiker," 206–25. Both rehearsed in Ehrman, *Forgery*, 303–4.

[36] Ehrman, *Forgery*, 305.

doctrine[37]—argumentation that, it is reasoned, is characteristic of "early Catholic"

argumentation distinct from Paul's (early?) reasoned criticism against his opponents'

logic (e.g. Galatians).

2.3 – Apocalyptic Jewish-Christian Context of Jude

Richard Bauckham, among others,[38] is the foremost scholar to delineate a

dissenting view of the "early Catholic," postapostolic reading of Jude. Bauckham's

influential monograph Jude and the Relatives of Jesus in the Early Church critiques the

"early Catholic" reading and argues for a context in which Jewish Apocalypticism was

reflected in the first-century Palestinian Christian community. First, against the lynchpin

argument for the "early Catholic" reading—pseudepigraphal authorship—Bauckham

argues for authentic authorship of the Epistle, reasoning that ἀδελφὸς δὲ Ἰακώβου points

away from pseudepigraphal authorship, since the brothers of Jesus were better known as

ἀδελφοὶ δὲ Κυρίου in Palestine.[39] Second, Bauckham argues that Jude's use of πίστις does

not reflect an institutionalized Christian doctrine, but rather is better understood as a title

for the Christian message, a usage also seen in authentic Paul (Gal 1:23).[40] Third, an

antinomian conception of χάρις does not necessitate a post-apostolic context, as Paul

himself warns against this in some of his undisputed letters (Rom 3:8, 6:1; Gal 3:21).[41]

Further, the appeals to Jewish texts in the epistle have also been used to squarely situate

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[37] Bauman-Martin, "Postcolonial Pollution," 54–80. For older representative sources, see also, Bauckham, *Jude*, 155–6.

[38] For example Green, *Jude & 2 Peter*, 9–16; Charles, *Literary Strategy*, 56–61.

[39] Bauckham, *Jude*, 57–133, 176; and Bauckham, *Jude, 2 Peter*, 21–3. See also, Bigg, *Critical*, 318–19.

[40] Bauckham, *Jude*, 159. See also, Green, *Jude & 2 Peter*, 56.

[41] Bauckham, *Jude*, 159. See also, Green, *Jude & 2 Peter*, 56. For similar uses in the disputed letters of Paul, see Eph 4:5; 1 Tim 1:19, 4:1, 6:12.

Jude within an Apocalyptic Jewish-Christian milieu.[42]

The above arguments for the Apocalyptic Jewish-Christian context of Jude were then used to further substantiate a conception of Jude's argumentation that is Jewish in nature. Such argumentation was first recognized by E. Earl Ellis, who noticed that Jude 5–19 reflects certain Qumran Pesharim (4Q174; 4QpIsa[b]; and 11QMelch), a type of formulaic argumentation that involves a cited Jewish Scripture followed by an "interpretation" that equates the actions/character of those in the Scripture to contemporary persons through the use of a "demonstrative pronoun" (אלה; היא; המה).[43] With this understanding, Bauckham asserts that, rather than vitriol against heresy of an institutionalized doctrine as argued in the "early Catholic" reading, "[Jude utilized] a style of argument which was at home in apocalyptic Jewish Christian circles"[44] against antinomian Christians.

2.4 – Summary

The present chapter has demonstrated that, though the text of Jude has been appealed to as a source of proof-texts for all of the above contexts, Jude's rhetorical tactic has been understood primarily in light of one or another understood socio-theological contexts of the text. The result is that polar descriptions of Jude's rhetorical tactic have arisen—anti-heretical vitriol is descriptive of an "early Catholic" reading, and

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[42] Bauckham, *Jude*, 136–44. Other scholars have written extensively on the use of Jewish texts (i.e. deuterocanonical, pseudepigraphal, and/or apocryphal texts) in the epistle of Jude, so only a few sources are given here. Many scholars recognize that Jude is best understood in light of the theology and angelology of 1 Enoch (Anderson, "Jude's Use," 52–63; Chase, "Jude," 801–2; Osburn "1 Enoch," 296–303). Other Jewish religious texts are also recognized as Jude's sources: the *Assumption of Moses* (Bauckham, *Jude* , 235–280); and 3 Macc 2:4–5, Sir 16:7–10, Jub 16:4–5, and *Testament of Naphtali* 3:4–5 (Bauckham, *Jude*, 183; Charles, *Literary Strategy*, 105; and Charlesworth, *Pseudepigrapha*, 80).

[43] Bauckham, *Jude*, 201–206; Ellis, *Prophecy and Hermeneutic*, 220–26.

[44] Bauckham, *Jude*, 157.

apocalyptic word-of-warning of a Jewish-Christian reading. These oppositional readings

do not necessitate that rhetoric in Jude should not be studied, for the employment of

language to persuade and elicit change in the behavior and thoughts is universal, existent

in all languages and cultures.[45] However, as every biblical scholar has noticed, historical-

critical assessments have at times unduly influenced interpretive efforts—that is, an

understood context has occasionally and wrongfully been read into texts that do not

themselves justify such contexts. Such an approach is particularly problematic when

nothing is known for certain about the context in which Jude was composed (i.e.

authorship, date, identity of the opponents and addressees, etc.).

3 – The Case for Rhetorical Semantics

Because conceptions of socio-theological context have sometimes negatively

affected conceptions of rhetoric, it is beneficial to study rhetoric from the beginning point

of grammar and the semantics communicated through that grammar. Advances in the

study of Koine Greek grammar and linguistics have provided new insights into the

language of the NT and how it functions, not only on a grammatical level, but also as a

means of social interaction—a social semiotic. Of particular importance for NT rhetorical

studies is the advent of M.A.K Halliday's socio-linguistic theory Systemic Functional

Linguistics (SFL) into biblical studies. Halliday evinces a sophisticated understanding of

the function of human language, noting one of the fundamental presuppositions of

linguistic studies—"there is an important correlation between form and function."[46] Thus,

if rhetoric is understood as a function of language that attempts to elicit change in

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[45] This understanding is analogous to what Porter has termed "universal rhetoric" (Porter, "Theoretical Justification," 100–122).

[46] Porter, "Linguistic Criticism," 200. See Halliday and Matthiessen, *Introduction*, 24.

behavior or belief in an addressee, it is justifiable to study the various grammatical features of a text that evince, in part, the manner in which language users interact with one another in attempts to bring about the desired changes.

Such a linguistic study would avoid the top-down propensity of traditional biblical studies, which have sometimes allowed conceptions of socio-theological context to influence their conceptions of rhetorical tactics in a multitude of biblical writings. This does not mean that questions of context should be done away with. Indeed, by studying the grammatical features of Jude, and the semantics communicated through these features, the NT linguist should be able to piece together the relevant components of a discourse's context. Therefore, the goal of this thesis is to discuss "rhetorical semantics" by outlining those grammatical features of the Koine Greek language that are foundational for understanding a language user's rhetorical tactic. The ensuing chapters will then apply this linguistic model to the Epistle of Jude, in order to demonstrate that the writer used language for the primary purpose of establishing certain intruders as enemies of the addressed Christian community. In so doing, the writer of Jude points out the contestants against whom the addressees should "contend for the faith" (Jude 3, 22–3).

CHAPTER 3
METHODOLOGY FOR DETERMINING RHETORICAL SEMANTICS

At the close of the previous chapter, it was argued that a beneficial beginning point for

rhetorical study is to pay specific attention to the semantics communicated through the

grammar of a given language. At the outset, it should be noted that it would be

advantageous to study both semantic and pragmatic uses of language in a rhetorical

analysis such as this. Indeed, the inclusion of a discussion of pragmatics could potentially

answer many prevalent questions of the interactive and rhetorical functions of language

use. For instance, the statement "It's hot in here" may function *pragmatically* as a

command to turn on a fan, though *semantically* it is a statement indicating that the

temperature is elevated.[1] However, a description of pragmatic language use involves a

thorough understanding of the relations between participants in a communicative event.

Unfortunately, this is difficult for an epigraphic language—there are no native speakers

to inform linguists of the pragmatic uses of Koine Greek—and nearly impossible for the

Epistle of Jude, since very little is known about the presumed author, and his relation to

the addressees (about whom virtually nothing is known). Therefore, because the

semantics of language use are the most basic means of understanding how a language

user may attempt to motivate another to believe and/or behave in a certain way through

text, the present methodology chapter outlines foundational "rhetorical semantics," their

grammaticalizations, and their contributions to the rhetoric of a text. As was stated in the

previous chapter, the systemic functional linguistic (SFL) paradigm of M.A.K. Halliday

is utilized in this methodology, which attempts to avoid universal taxonomies of

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[1] For an introduction to the issue of semantics and pragmatics, see Cruse, *Meaning in Language*.

semantics and, instead, is capable of describing the unique semantics communicated in a particular language.[2] Following this methodology, a procedure for analysis is outlined.

1 – Basic Tenets of Systemic Functional Linguistics

1.1 – REGISTER and the METAFUNCTIONS of Language Use

The understanding of rhetoric in this thesis is that it is a social function of language in that it is the use of language to motivate others toward behaving and/or believing in a certain manner. SF linguists recognize that *all* language use is social, and related to its immediate situational context—that is, one's language use is dependent upon extra-linguistic factors in which communicative participants find themselves,[3] and "in which meanings are exchanged."[4] The title given to this communicative environment is termed CONTEXT OF SITUATION, which encompasses those extra-linguistic factors that are relevant for understanding language use. These relevant features of CONTEXT OF SITUATION are spoken of in terms of three conceptual categories that describe the semiotic environment of the text. Each of the three conceptual categories may be defined in the following ways:[5]

FIELD of Discourse: Describes the concrete and abstract experiential environment of the linguistic activity in which participants are engaged.

TENOR of Discourse: Describes the participants engaged in the activity, their statuses in relation to one another, and the roles that participants take upon themselves, or which are expected of them.

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[2] Only a few tenets of SFL may be described as universally applicable to all languages, most notably the METAFUNCTIONS outlined below. However, each language grammaticalizes these semantic categories in its own unique way.

[3] Halliday, "Register Variation," 41.

[4] Halliday, "Context of Situation," 12.

[5] Halliday, "Context of Situation," 12.

MODE of Discourse: Describes the organization and medium of the linguistic event in the social activity in which the participants are engaged.

It should be understood that these three categories of context are not kinds of language use; rather, FIELD, TENOR, and MODE are heuristic categories that speak of the relevant features of the contextual environment in which participants communicate.[6] However, it is with these three contextual categories in mind that SFL reasons that language use correlates to FIELD, TENOR, and MODE, such that their relevant features are reduced to various semantic phenomena communicated through lexico-grammar[7]—i.e. the semantics communicated through language will reflect the contextual factors that influenced the utterance or writing. Thus, SFL similarly theorizes three categories (termed METAFUNCTIONS) that describe the semantics of language use—the IDEATIONAL, the INTERPERSONAL, and the TEXTUAL. According to SFL, these three METAFUNCTIONS exhaustively categorize all the semantics communicated through a given instance of language use. Each of these METAFUNCTIONS is described below.

M.A.K. Halliday provides a particularly helpful definition of the IDEATIONAL METAFUNCTION when he writes that it speaks of the semantics that are "representing the real world as it is apprehended in [human] experience."[8] Typically, this meaning is realized in explicit terms that verbalize a language user's concrete perceptions of experience, lexico-grammatical representations of "real world" participants, processes, and circumstances that fall under the parameters of the EXPERIENTIAL MODE of

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[6] Halliday, *Social Semiotic*, 110.

[7] Halliday, *Social Semiotic*, 21–2.

[8] Halliday, "Functions," 19. See also Halliday and Matthiessen, *Introduction*, 29.

IDEATIONAL meaning.[9] However, there is a second mode of ideational meaning that

represents experience in more abstract, relational terms termed the LOGICAL MODE.[10]

Halliday states: "[the semantics of this MODE are] not the relationships of formal logic,

but are those from which the relationships of formal logic are ultimately derived."[11] So,

IDEATIONAL semantics are the meanings of a text that communicate a language user's

subjective representation of processes, participants, and circumstances (EXPERIENTIAL)

and the relationships between them (LOGICAL).[12] The IDEATIONAL METAFUNCTION,

therefore, correlates to the FIELD of discourse as it lexico-grammatically *represents* the

environment of the communicative event.[13]

The INTERPERSONAL METAFUNCTION denotes the semantic resources by which

language is understood as a method of interacting between language users.[14] Thus,

INTERPERSONAL semantics evince how language users in a communicative event enact

their social relations with respect to one another. So, Halliday describes the semantics of

the interpersonal metafunction as "language as action."[15] The INTERPERSONAL

METAFUNCTION correlates to the contextual category of TENOR, because the roles

assumed by language users—as well as their perception of the relationship between

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[9] Halliday, "Modes," 202-5. These concrete reflections of the real world fall under functional-grammatical labels termed predicator (grammaticalization of the action that is taking place in a clause [e.g. verbs]), adjunct (grammaticalization of the circumstances that attend to the predicator such as time, place, cause, purpose, and manner [e.g. adverbs, non-finite clauses, and prepositional phrases]), subjects and complement (grammaticalization of the participants involved [e.g. subject—who/what acts in the clause; complement—who/what is acted upon in the clause]).

[10] Halliday, "Modes," 211–12.

[11] Halliday, "Functions," 21.

[12] Buijs provides a similar understanding of how language is used to represent different levels of reality. Whereas reality cannot be seen in a text, the writer is still able to "(re-)present" or mimic real situations and the connections between them (Buijs, *Clause Combining*, 11).

[13] Halliday, "Functions," 25.

[14] Halliday, "Functions," 20.

[15] Halliday, "Functions," 20.

themselves and others in a communicative event—are reflected in the semantic category of the interpersonal metafunction.[16]

The TEXTUAL METAFUNCTION is best defined by Halliday, who speaks of it in the following way: "[the TEXTUAL METAFUNCTION] can be regarded as an enabling or facilitating function, since both [the INTERPERSONAL and IDEATIONAL] depend on being able to build up sequences of discourse, organizing the discursive flow and creating cohesion and continuity as it moves along."[17] As may be determined from this quotation, the textual metafunction is somewhat subservient to the INTERPERSONAL and IDEATIONAL METAFUNCTIONS, for it is the semantic category that facilitates the presentation of INTERPERSONAL and IDEATIONAL semantics. Thus, the TEXTUAL METAFUNCTION speaks of the semantics that are communicated by the organization of the text, and, therefore, has a direct correlation to the mode of discourse, semantically reflecting the organization of the linguistic event in its socio-cultural context.[18]

The above discussion represents the essential tenets of REGISTER theory within the SFL paradigm. According to Halliday, "Register is a semantic concept. It can be defined as a configuration of meanings that are typically associated with a particular situational configuration of field, mode, and tenor."[19] So, the compilation of particular IDEATIONAL, INTERPERSONAL, and TEXTUAL semantics of a given linguistic activity amount to the REGISTER of that linguistic activity. As was expressed previously, these semantics correlate to particular contextual categories. In this way, the REGISTER of a

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[16] Halliday, *Social Semiotic*, 116.

[17] Halliday and Matthiessen, *Introduction*, 30.

[18] Halliday, "Functions," 25.

[19] Halliday, "Register Variation," 38–9 (emphasis added).

text is the semantic reflection of the relevant features of the FIELD, TENOR, and MODE of

discourse, communicated through the various linguistic elements of a language.

1.2 – Stratification of Language

More importantly, however, the above discussion outlines a critical concept for

language use as understood in SFL. This is the *stratification of language*. Such a concept

refers to the understanding that the metafunctions are realized through language at

different levels of abstraction.[20] In this way, the stratification of language for NT writings

involves the movement from expression in graphological writings that realize the more

abstract level of lexico-grammar, which itself realizes the more abstract level of

semantics.[21] Thus, for the epigraphic language found in the NT, the METAFUNCTIONS

can be found in graphological signs, which further realize the METAFUNCTIONS at the

level of lexico-grammar, which realize the METAFUNCTIONS at the level of discourse

semantics.[22] The stratification of language is important for this thesis, as rhetoric will be

investigated for semantics at the level of lexico-grammar as they *accumulate*, building up

to communicate the rhetorical purposes of an entire discourse.[23] The stratification of

language is visually represented in FIGURE 1.

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[20] Thus, J.R. Martin and P.R.R. White explain: "[realization] is the idea that language is a stratified semiotic system involving three cycles of coding at different levels of abstraction" (Martin and White, *Language*, 8).

[21] Martin and Rose, *Genre Relations*, 26–7; Martin and White, *Language*, 8–12.

[22] Martin and White, *Language*, 9. The understanding that each stratum of language conveys semantics is derived from J.R. Martin, who does not see the arbitrary line between content (semantics) and expression (graphology) (Martin and White, *Language*, 12; Martin and Rose, *Genre Relations*, 15–17, 27–8; Martin, *English Text*, 14–21). This is distinct from Halliday and Matthiessen, who model that while semantics are *expressed* in graphology, those semantics are only truly attainable at the grammatical level of clause and above (Halliday and Matthiessen, *Introduction*, 24–6).

[23] The reference to the accumulation of meaning reflects the notion of LOGOGENESIS, in which semantics accumulate over the course of engaging in linguistic activity. In such a linear process, previous grammatical instantiations provide the necessary co-text by which subsequent areas of the same discourse are to be understood (Halliday and Matthiessen, *Introduction*, 530–31). See also Westfall's discussion of linearization (Westfall, *Discourse Analysis*, 29).

FIGURE 1. Context, Semantic Configuration, and Realization Schema
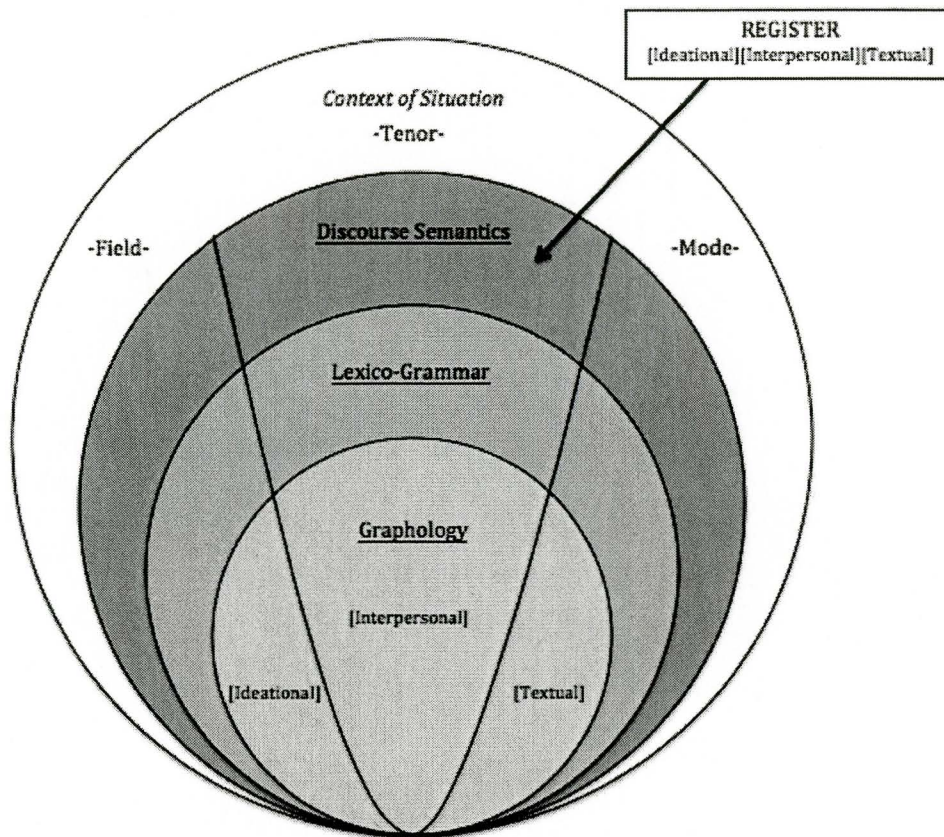
It should be stated that the way in which Halliday presented the relationship between context and language use has inadvertently led to the study of language in light of an already determined—or perhaps assumed—CONTEXT OF SITUATION In fact, Halliday's colleagues Ruqaiya Hasan and J.R. Martin critique this practice, stating that the contemporary study of language use "makes language subservient to context—directed from above."[24] This kind of top-down approach to linguistic study may be valid for the study of a language in which a great deal is known about the CONTEXT OF SITUATION; but the language barrier and temporal remoteness of over two millennia

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[24] Hasan and Martin, *Language Development*, 8.

make a top-down approach difficult for modern NT scholarship. The usefulness of Halliday's linguistic theory, however, is that language use can be understood in light of the various semantics in a given text. That is, a bottom-up perspective is possible for NT studies, as scholars primarily deal with text. If the linguist is able to model the semantics communicated through a particular language, she or he will be able to properly describe the function of a discourse, as it will grammaticalize the relevant features of FIELD, TENOR, and MODE, the contextual environment in which the linguistic event has taken place. The importance of such a linguistic theory for NT rhetorical studies cannot be overstated. By studying the foundational grammatical features of a given NT discourse which pertain to rhetorical interactions, the linguist should be able to articulate important aspects of how the language user sought to elicit change in behavior and/or belief of the other participants involved in the linguistic activity (e.g. the recipients of the Epistle of Jude).

2 – Rhetoric in Systemic Functional Linguistics

Having outlined the basic tenets of SFL and how it conceives of the relationship between context and language use, the question may now be asked as to where rhetoric is located within the theory of SFL. Prior to this, however, it should be remembered that rhetoric is here understood as a function of language in which one participant in the linguistic activity attempts to elicit action from those with whom they are communicating. It is for this reason that rhetoric has previously been defined as *the way in which a language user employs language to motivate one or more addressees toward*

adopting a particular set of beliefs and or/behaviors. The reality, however, is that proponents of SFL do not agree upon the place of such language use within the theory.[25]

<div align="center">

2.1 – Rhetoric as Semantic

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J.R. Martin places rhetoric superordinate to REGISTER because "[rhetoric] is difficult to associate with any one metafunctional component."[26] As such, Martin suggests that the rhetorical purpose of a text should be understood in terms of the "systems of social processes at the level of genre,"[27] which speaks to his reasoning that genres are "used to get things done."[28] While it may be conceded that different genres are, no doubt, used for different purposes (e.g. narratives tell stories; recipes prescribe methods for cooking; etc.), placing rhetoric within genre is unconvincing, as genres are better described in the manner of Eija Ventola—culturally institutionalized patterns of language use derived from the recurrence of the same kinds of REGISTERS.[29] In this way, rhetoric as a function of genre would not allow for the desired specificity to describe the use of language intended to address and change a *specific* situation.

Rhetoric, as defined above, points more toward the understanding that the rhetoric of a discourse is expressed as a component of the REGISTER of that text, because REGISTER theory is expressly interested in describing how language functions within a

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[25] See Martin, *English Text*, 497–501 for a brief history of the differing conceptions of rhetoric (Martin's *purpose*) within theories of register. There is a significant amount of difference in the situation of rhetoric amongst the various conceptions of register, which has traditionally been subsumed under different semantic functional headings: "functional tenor" (Gregory, "Aspects of Varieties Differentiation"); "Role" (Ure and Ellis, "Register in Descriptive Linguistics"); "Pragmatic Purpose" (Fawcett, *Cognitive Linguistics*).

[26] Martin, *English Text*, 501. The term *rhetoric* found in the brackets replaces Martin's *purpose*.

[27] Martin, *English Text*, 502–3.

[28] Martin and White, *Language*, 33.

[29] Ventola, "Text Analysis," 57–8.

particular context. So, is rhetoric communicated through the semantics of a single

METAFUNCTION or some combination thereof? Halliday refers to a text's rhetorical

purpose (e.g. persuasion, exposition, teaching, etc.) as a quality of the MODE of

discourse, which correlates to the TEXTUAL METAFUCTION.[30] Against Halliday's

assertion, Stanley E. Porter is persuasive when he argues for rhetoric to be understood as

a product of the INTERPERSONAL METAFUNCTION, because "persuasion, teaching, and

description seem to be functions of mood...a part of the interpersonal semantic."[31]

Ironically, Halliday and Christian M.I.M. Matthiessen's own discussion of the

INTERPERSONAL METAFUNCTION corroborates Porter's view when they posit that the

primary speech functions (the basic means of communicating INTERPERSONAL

semantics) are those instances of language in which a language user enacts a speech role,

and in turn expects a "set of desired responses."[32] This understanding fits well with the

definition of rhetoric given previously: each of the speech functions may be conceived of

as a strategic use of language, while the "desired responses" of those speech functions

might be understood as the beliefs and/or behaviors to which the addressee is being

motivated. Therefore, a text's rhetoric is foundationally INTERPERSONAL.

It may be noted that the grammaticalizations of the INTERPERSONAL speech

functions are limited to the single clause; however, language users rarely use only one

clause to motivate an audience to believe or behave in the desired manner. Mann,

Matthiessen, and Thompson reason that enacting a speech role is not the final word on

rhetoric, because "a view of language simply in terms of social roles would miss the

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[30] Halliday, "Context of Situation,"12; Halliday, *Social Semiotic,* 113, 144–5, 189.

[31] Porter, "Dialect and Register," 203–4.

[32] Halliday and Matthiessen, *Introduction,* 108.

point."[33] Instead, these linguists convincingly show that language users often provide

supplementary clauses that are intended to support the language user's attempt to

motivate addressees to believe a proposal or behave in the way prescribed.[34] Certainly a

language user is able to employ a single clause to do this, as in the case of the command

"*Be quiet!*" But, were this directive to fall on the ears of unmotivated addressees, the

language user could elect to add clauses that provide evidence, exemplification,

motivation, purpose, and other logical information in the hopes of ensuring that

addressees will behave in the desired way. Take, for instance, the following example:

$||^{\text{clause 1}}$ *Be quiet!* $||^{\text{clause 2}}$ *the preacher is speaking.* $||$

Here, clause 1 is a command in which a language user (annoyed parent?) is directing

another participant in the linguistic activity (noisy child?) to stop talking. Clause 2, then,

is informing the noisy child of the particular reason she or he is being commanded to "be

quiet." In this way clause 2 is functioning as logical support material for clause 1.

Rhetoric, then, is communicated through the INTERPERSONAL semantics of a text, as

grammaticalized in the speech functions, as well as through how the speech functions of

other clauses provide logical support to promote the desired belief and/or behavior. This

points toward the LOGICAL MODE of the IDEATIONAL METAFUNCTION, which, when

speaking of the relations between clauses, Halliday and Matthiessen summarize in the

following way: "the representation of the relations between one process and another."[35]

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[33] Mann et al., "Rhetorical Structure Theory," 2. As was stated in the previous paragraph, speech roles are enacted and expected in the speech functions of the interpersonal metafunction. This is most recognizably exemplified in Halliday's *commanding* speech function, where the language user enacts a speech role (commander), while the addressee is expected to enact a complementary speech role (commanded/complier).

[34] Mann et al., "Rhetorical Structure Theory," 2.

[35] Halliday and Matthiessen, *Construing Experience*, 511.

Rhetoric, then, may be helpfully studied through and investigation of the most recognizable grammatical features that express INTERPERSONAL interaction and LOGICAL argumentation. FIGURE 2 visually represents the place of rhetoric within a metafunctional view of language.

FIGURE 2: Rhetoric within the Semantic Components of SFL

Ideational Semantics		Interpersonal Semantics	Textual Semantics
Experiential	Logical		
	Rhetoric		

2.2 Summary of Rhetorical Semantics

Section 2.1 argues for a semantic conception of rhetoric, one that is derived from a combination of the INTERPERSONAL and LOGICAL semantics of a particular use of language—INTERPERSONAL because a language user enacts a role in a discourse that in turn expects a response from those with whom they are communicating; LOGICAL because the chances of the addressee enacting the desired response may be increased with clauses that logically support the speech function. What is needed for this methodology is an explication of the foundational ways in which INTERPERSONAL and LOGICAL semantics are realized in Koine Greek. The following sections of this chapter utilize the basic tenets of SFL to elucidate the various clause-level INTERPERSONAL speech functions of the Koine Greek language and the ways in which they LOGICALLY combine to create the "rhetorical semantics" of a clause complex.[36]

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[36] It would be advantageous to study how various clause complexes may combine into paragraphs, and paragraphs into discourses. Rhetorical Structure Theory (See Mann et al., "Rhetorical Structure Theory") would be a beneficial beginning point for this kind of study

Excursus – Clause Levels

Prior to the presentation of the various rhetorical semantics of Koine Greek, it is

pertinent to discuss the various levels of clauses. This will present necessary terminology,

and will likewise lay the foundation upon which much of this theory is laid. First, a

clause, as understood in this thesis, is a grammatical unit that contains a predicator

(whether expressly given or an unexpressed copulative[37]) and is a proposition in which

the language user "is making an assertion, negation, query, or suggestion."[38] There are

three levels of clauses in Koine Greek. A *primary* clause refers to a clause that could

semantically stand separate from others, needing no other clause to complete is assertion,

query, etc. A *secondary* clause, however, is one that cannot stand on its own

semantically, and thus provides supplementary semantics to dominant clauses.[39] Such

clauses have traditionally been classified under the rubric of dependent clauses (e.g.

temporal, causal, purposive, etc.), as they are semantically and grammatically dependent

upon dominant clauses. Finally, *embedded* clauses are similar to secondary clauses in that

they cannot stand on their own semantically, and can also communicate the same kinds of

circumstantial semantics (e.g. temporality, causality, purpose, etc.). However, these are

typically non-finite verb forms such as participles and infinitives, which function from

within the clause to modify substantival and verbal word groups.[40] These brief definitions

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[37] This allows for the so-called *verbless* or *substantival* clauses. For a brief discussion of copulative verbs, see Lyons, *Introduction*, 322–3.

[38] John Beekman, "Propositions," 6; O'Donnell et al., "Clause Level (0.2)," No Pages.

[39] This stands as a critique upon Beekman's definition of a "proposition" (read: "clause") which he defines as a "statement expressing a complete thought" (Beekman, "Propositions," 6), despite the fact that he goes on to describe some "propositions" as *incomplete* (Beekman, "Propositions," 7).

[40] The choice to refer to these clauses as "embedded" rather than "secondary" or "dependent" stems from an argument by Matthiessen and Thompson, who demonstrate that the latter term does not properly disambiguate the syntactic phenomenon of a clause filling the slot traditionally attributed to an adjective or

should serve the purpose of differentiating between the different levels of clauses, so as to facilitate the conceptualization of rhetorical semantics.

3 – INTERPERSONAL Speech Functions

As mentioned above, the INTERPERSONAL METAFUNCTION is the title given to those kinds of semantics that evince the ways in which language users interact with others. These INTERPERSONAL semantics are most easily recognizable in the so-called speech functions of Halliday The basic conception of speech functions is that one language user assumes a certain speech role (e.g. questioner, exhorter, informer, etc.), which expects other language users to assume a complementary speech role (e.g. respondent, complier, acceptor, etc.). An intentionally simplistic example of different speech functions would be to compare the assumed roles communicated through the use of the Greek indicative and imperative mood-forms.

Location	Mood-form	Text/Translation
1 Cor 15:20	Indicative	νυνὶ δὲ Χριστὸς ἐγήγερται ἐκ νεκρῶν
		But, Christ has indeed been raised from the dead.
Matt 5:44	Imperative	ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν
		Love your enemies.

In 1 Cor 15:20 Paul assumes an informing speech role with the use of the indicative mood-form. In this, he grammaticalizes his expectation that the addressees should enact a speech role in which they accept the presented information. This is so even if the addressees do not accept the information, for the speech function still grammaticalizes the speech role of Paul (informer) and the role he wants the addressees to assume (acceptor). In Matt 5:44, Jesus employs the imperative mood-form, which enacts the

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adverb (i.e. embedding) and another kind of dependent clause (Matthiessen and Thompson, "Structure of Discourse," 277–86). For disambiguated treatments of such "secondary" or "dependent" clauses in traditional Greek grammar, see Moule, *Idiom*, 172–3; Black, *Still Greek*, 35–7; and Wallace, *Basics*, 286–92.

speech role of exhorter. In so doing, Jesus expects the hearers to enact the speech role of

complier by enacting the proposed ethic, though they may opt not to love. Rhetorical

semantics, then, accounts for the ways in which speech roles are enacted by the language

user, and the expected or desired speech role of the addressee.

3.1 – Primary Speech Functions

As may be surmised from the above examples, the most fundamental grammatical

indicators of speech functions in Koine Greek are the mood-forms and the attitudinal

semantics they grammaticalize.[41] Although the four mood-forms are all grammatical

realizations of the attitudinal semantics of Greek, the situation of a mood-form within a

primary or secondary clause further determines the rhetorical semantics of that clause.

Thus, it is shown here that there are three essential types of speech functions that appear

in primary-level clauses (e.g. STATEMENTS, EXPRESSIONS OF WILL, and QUESTIONS[42]),

which communicate the language user's essential desire for the addressee to believe or

behave in a certain way. It is to these primary speech functions that further clauses may

be added, in order to make known the logical basis for believing or behaving in the way

the language user desires.

3.1.1 – STATEMENTS (Indicative)

The most widely used speech functions in the NT are those in which the language

user provides some type of information to the addressee, thereby enacting a providing

speech role and expecting the audience to enact the role of recipient. These are termed

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[41] Reed, *Discourse Analysis*, 81–3.

[42] To a certain degree, these somewhat reflect the taxonomy of speech functions delineated by Halliday and Matthiessen—*offers, statements, commands*, and *questions* (Halliday and Matthiessen, *Introduction*, 107–8). Congruence can be more readily seen between these, and the "illocutionary acts" identified by John Searle (Searle, *Speech Acts*, 57–71). However, in distinction from both Halliday and Searle, the speech functions offered here are more firmly rooted in the grammatical features of Koine Greek, rather than a universal taxonomy of semantics.

STATEMENTS in this thesis. The default means by which statements are linguistically

realized in the Greek New Testament is through the use of the indicative mood-form in

every tense-form.[43] STATEMENTS are the representatives of the assertive attitudinal

semantics of the indicative mood-form, because the indicative mood-form is used to

grammaticalize "an assertion about what is put forward as the condition of reality,"[44]

whether or not that assertion is the objective condition of reality.[45] The rhetorical

semantics of STATEMENTS are to call the addressee toward adjusting their beliefs to

accept that which has been asserted.[46]

3.1.2 – EXPRESSIONS OF WILL

EXPRESSIONS OF WILL are primary speech functions in which language users

grammaticalize the necessity or possibility that a process might (or should, or will) be

enacted or fulfilled in some way by the addressee. Thus, rather than STATEMENTS about a

subjective reality (indicative mood-form), EXPRESSIONS OF WILL are speech functions

that communicate the attitudinal semantics of the non-indicative mood-forms, as well as

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[43] The emphasis on all the tense-forms serves to highlight that the future tense-form is the only tense-form in which both the EXPRESSION OF WILL and STATEMENT speech functions can be realized in the future indicative forms, the latter of which may be considered predicative or expectative. For brief discussions on the uses of the future tense-form, see Porter, *Idioms,* 43-45; McKay, *New Syntax,* 52.

[44] Porter, *Idioms,* 51. Emphasis added.

[45] Porter, *Verbal Aspect,* 163–6. Porter states that the "Indicative is the Mood used, for example…in those contexts where a speaker wants his hearer to believe that he is speaking accurately (e.g. lies)." (Porter, *Verbal Aspect,* 164).

[46] It may be contended that the lexeme δεῖ is not merely a STATEMENT in the indicative, but is a modal verb (woodenly: *it is necessary*). Based on the understanding of the mood-forms presented here, I would still contend that δεῖ is a STATEMENT, informing the addressee(s) of the language user's conception that *it is necessary* for something to take place. In this way, it is distinct from EXPRESSIONS OF WILL, because it expects the role of acceptance from the addressee, acceptance that the author thinks *it is necessary* for an action to take place. It does not yet seek to motivate the addressee to act, in the same way that EXPRESSIONS OF WILL seek to do.

the future tense-form.[47] These non-indicative mood-forms (subjunctive, optative, and imperative) grammaticalize non-assertive attitudinal semantics; but, more importantly, they express deontic modality in the sense that they grammaticalize to varying degrees the language user's perception of the "necessity or possibility" for a process to be fulfilled or enacted.[48] Thus the non-indicative mood-forms grammaticalize deontology with respect to the completion of a process, an articulation of the author's understanding that the fulfillment or enactment of the process is possible (if not needed or expected). EXPRESSIONS OF WILL can be divided into four more specific types of primary speech functions—COMMANDS, EXHORTATIONS, ADMONITIONS, and WISHES.

3.1.2a – COMMANDS (Imperative)

The rhetorical semantics of COMMANDS is perhaps the most clear of all the EXPRESSIONS OF WILL. On the one hand, the imperative mood-form is that with which the language user grammaticalizes their own conception of the necessity for the process to be fulfilled or enacted.[49] In terms of attitudinal semantics, then, the imperative mood-form is represented with the semantic feature (+direction),[50] as the imperative mood-form grammaticalizes the language user's attempt to prescribe a behavior or prohibit a belief. Thus, COMMANDS, are those speech functions in which a language user assumes the role of directing the addressee to perform the action, though the addressee may certainly

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[47] The understanding of attitudinal semantics for this project is as follows: Imperative (+direction); Subjunctive (+projection); Optative (+contingency); Future (+expectation). Cf. Porter, *Verbal Aspect*, 163–7 for a differing conception of the attitudinal semantics of the mood-forms.

[48] Porter, *Verbal Aspect*, 165–6. The quotation is taken from Lyons, *Semantics*, 823–31. In this section, Lyons develops the semantics of deontic modality in the English language.

[49] This accounts for Bakker's understanding that, in the Koine period, the imperative with the present tense-form seems to be used by an "excited" language user wishing to compel their respective addressee (Bakker, *Greek Imperative*, 82–4).

[50] Porter, *Verbal Aspect*, 166.

decline to do so.[51] Both positive and negative COMMANDS (appearing with the negator

μή) are grammaticalized with the imperative mood-form. Take, for instance, the

following examples from the NT:

1 Thess 5:17 ‖ ἀδιαλείπτως προσεύχεσθε ‖

‖ *Continually pray* ‖

In this example, Paul directs his addressees, showing that to his mind praying continually

is a necessary action in which they should be engaged, and his words are capable of

motivating them to do so. Therefore, the rhetorical semantics of commands are to

motivate the addressees to behave in a certain manner based on the way the language user

grammaticalizes their direction that the process is to be enacted.

3.1.2b – EXHORTATIONS (Subjunctive)

EXPRESSIONS OF WILL may also be given linguistic realization in the subjunctive

mood-form, which "represents a mental image on the part of the speaker which, in his

[*sic*] opinion is capable of realization, or even awaits realization."[52] In this way, the

subjunctive mood-form is represented with the semantic feature (+projection). In a

similar manner to the rhetorical semantics of COMMANDS, EXHORTATIONS express the

will of the language user with regard to the completion of a particular action.[53] In

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[51] Fantin sees differing levels of imperative—e.g. *requesting, permissive,* and *conditional* imperatives. The latter three stand in distinction to *commanding* imperatives, for they have varying levels of the possibility to refuse, even though he does not find this possibility to be apparent in the imperative (Fantin, *Greek Imperative,* 135–56). However the latter categories should be dismissed, as the different semantic functions of which he speaks seem to be determined from an analysis of English translational equivalents rather than functions of the form itself.

[52] Porter, *Verbal Aspect,* 172; quoting Gonda, *Character,* 69–70.

[53] McKay, *Greek Grammar,* 149. I have paraphrased McKay's statement to account for the fact that it is not (necessarily) the will of the grammatical subject of the verb, but the will of the speaker/writer of the verb whose will is expressed in the mood-form. For instance, in the case of 1 Tim 5:1 above, Paul (presumably) expresses his own will through his writing that older men should not be chastised, not the will of the addressees (though they may well have thought it a good idea not to chastise older men).

distinction to COMMANDS, however, EXHORTATIONS express the language user's conception that the desired process is capable of being enacted, and that its completion is desired by the language user, but the language user does not direct the addressee to enact. Thus, the rhetorical semantics of EXHORTATIONS are to motivate an addressee to behave in a certain way by expressing the language user's visualization that the desired behavior can be enacted by the addressee without the emphasis of directing them to do so.[54]

1 Tim 5:1   ‖ Πρεσβυτέρῳ μὴ ἐπιπλήξῃς ‖

            ‖ *You should not rebuke an older man* ‖

Heb 10:21–2   ‖ ἔχοντες...καὶ ἱερέα μέγαν ἐπὶ τὸν οἶκον τοῦ θεοῦ προσερχώμεθα μετὰ ἀληθινῆς καρδίας ‖

            ‖ *Having...also a great high priest over the house of God, we should draw near with purified hearts* ‖

The above examples have been chosen for two reasons: 1) the subjunctive mood-form is used for negative EXHORTATIONS in the aorist tense-form (hence, 1 Tim 5:1); and 2) the subjunctive mood-form expresses EXHORTATIONS in the first person (hence, Heb 10:21–2).[55]

3.1.2c – ADMONITIONS (Future)

The future tense-form deserves attention as it grammaticalizes the language user's expectation that a process *will* be fulfilled. As such, it has certain affinities with tense—and so may refer to future events—aspect, and modality. As Porter states: "the tension of classification...can be relieved if this conceptual similarity is reduced to the single label

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[54] Though cumbersome, I posit the following translation as a demonstration of the rhetorical semantics of exhortations: "I [the language user] desire [the addressee] to act in the way in which [the addressee is] capable of acting by [doing the action of the verb]."

[55] McKay, *Greek Grammar*, 149.

of (+expectation)."[56] However, its affinities with deontic modality cannot be ignored, for

it can express the language user's conception that a process is capable of being enacted,

and indeed *expected* to be enacted.[57] See the following NT example:

Matt 22:37 || ἀγαπήσεις κύριον τὸν θεόν σου ἐν ὅλῃ τῇ καρδίᾳ σου ||

|| *You will love the Lord your God with all of your heart* ||

In this example, the future tense-form is being used to express Jesus' will—the addressed

people are expected to love God with all their heart.[58] Here, Jesus assumes a motivational

speech role, and expects the addressees to enact the process of loving. However, there

seems to be an added emphasis on the *obligation* prescribed for the addressee. Thus the

rhetorical semantics of the future tense-form as an ADMONITION is to motivate the

addressees to behave in the expressed manner, by grammaticalizing the language user's

expectation that the obligatory process *will* be enacted.

3.1.2d – WISHES (Optative)

Aside from the previously identified speech functions of the non-indicative mood-

forms in primary clauses, one other speech function deserves attention. WISHES occur in

the optative mood-form, which shares attitudinal semantic affinities with the subjunctive

mood-form. Gonda explicates well a Greek language user's conception of the deontic

semantics of the optative mood-form: "[the process] may be probable, supposed,

hypothetical, or even imaginary, its realization is dependent on a condition or on some

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[56] Porter, *Verbal Aspect*, 414. For an informative discussion of the historical discussion of the future tense-form and its semantics, cf. Porter, *Verbal Aspect*, 404–39.

[57] Though the future tense-form shares semantic affinities with the projective attitudes, it does not contain paradigmatic choice in terms of mood-form, and cannot thus be considered (-assertion) in the manner of the projective attitude (Porter, *Verbal Aspect*, 413–15). Thus, it is considered as an anomalous "mood-form," in terms of the semantic network below.

[58] See Porter's understanding of the 2nd person future tense-form using English equivalents. Here he states that the 2nd person future tense-form is best read as "'the speaker expects that you..," i.e. "it can be expected that you..." (Porter, *Verbal Aspect*, 415).

event that may or may not happen."[59] Thus, though semantically related to the

subjunctive, Porter reasons well that the optative mood-form carries a "contingent

expectation of fulfillment," and is therefore given the semantic feature (+contingency).[60]

To speak of the optative mood-form as *only* grammaticalizing a WISH differs

from the way many grammarians understand the semantics of the optative mood-form.

The examples given below show what some consider to be the two primary rhetorical

semantic usages of the optative mood-form: 1) *wish* (1 Pet 1:2); and 2) *command* (Jude

9).[61] This distinction seems to be one of implicature, as it evinces an appeal to a co-text

into which the interpreters *presume* a COMMAND, EXHORTATION, or ADMONITION

would better fit.[62] Both the ensuing examples grammaticalize the language user's desire

to see the fulfillment of some process with an added contingency that the fulfillment of

that action is dependent on other conditions (e.g. the will of another to see the action

fulfilled and their performance of it). Thus, the optative mood-form realizes the WISH

speech function.[63] The rhetorical semantics of a WISH are to motivate the addressee to

behave in a certain way, by presenting the language user's desire for a process to be

fulfilled; however, the language user, in this speech function, provides the most clear

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[59] Gonda, *Character*, 51-2; taken from Porter, *Verbal Aspect*, 174.

[60] Porter, *Verbal Aspect*, 167–77.

[61] Boyer, "Classification," 129-40; Porter et al., *Fundamentals*, 374.

[62] One example of the so-called commanding function of the optative mood-form can be found in Phlm 20 (ἐγώ σου ὀναίμην ἐν κυρίῳ [*may I benefit from you in the Lord*]). However, Paul presents himself throughout the letter as one who, though having authority over Philemon (Phlm 8), is choosing to refrain from exacting his authority, in order that any action Philemon performs is voluntary (Phlm 14). Therefore, this is best understood as a WISH in which Paul does not assume the authority to motivate Philemon to a certain behavior through a command.

[63] This is capable of explaining all the categorical uses of the optative mood-form identified by Boyer, for in each, the language user still expresses their desire for the action to be fulfilled (Boyer, "Classification," 130–32).

acknowledgement that those addressed—or invoked as in the case of Jude 9 below—

may opt not to act in the desired manner.[64]

Jude 9 || ἐπιτμήσαι σοι κύριος ||

|| *The Lord rebuke you!* ||

1 Pet 1:2 || χάρις ὑμῖν καὶ εἰρήνη πληθυνείη ||

|| *May grace and peace be extended to you in the fullest* ||

3.1.3 – QUESTIONS[65]

It is difficult to determine QUESTIONS based solely on lexico-grammar. Whereas

in English there is a distinct interrogative mood or vocal inflection that may help the

addressee understand a question is being asked, there is no such mood-form in Koine

Greek and inflection cannot be ascertained from written text. Likewise, word order does

not indicate a question in Greek as it does in English. However, certain grammatical clues

do weigh in on the matter. Most explicit of these grammatical clues are the interrogative

pronouns (τίς and τί, among others). Porter provides a helpful insight as to how

QUESTIONS may be determined when he states: "if the structure as a statement would

contradict the clear statements of the text, or if it poses a set of alternatives, a question

may well be indicated."[66] More importantly, QUESTIONS are speech functions in which a

language user takes on the speech role of one who desires information, expecting it to be

given to them from those whom they are posing the QUESTION. Many grammarians and

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[64] So, an English colloquial translation might be "[the addressee] does not have to, but [the language user] would like for them to [do the action of the verb]."

[65] It should be stated that although QUESTIONS may incorporate semantic enhancement through secondary clauses, questions are functions of Greek primary clauses. See Rom 6:1 (ἐπιμένωμεν τῇ ἁμαρτίᾳ, ἵνα ἡ χάρις πλεονάσῃ; [*Should we continue in sin, so that benefaction might increase?*]), where the question is ultimately derived from the primary clause, though the secondary clause provides semantic ENHANCEMENT (purpose?/result?) of the process in the primary clause.

[66] Porter, *Idioms*, 276.

linguists alike share the assumption of K.L. McKay, who attempts to show that some

QUESTIONS are "rhetorical" in the sense that they are "designed to imply an assertion, or

even a command, rather than to expect an answer."[67] McKay's answerless QUESTIONS

should themselves be questioned, as they still expect an implied answer whether or not

the language user expects, in reality, an audible/written answer.[68] In this way, all

QUESTIONS expect an answer, whether real or implied. However, the QUESTIONING

speech function has varied rhetorical semantics, because there are two types—LEADING

and OPEN QUESTIONS.[69]

LEADING QUESTIONS, according to some functional linguists, are those in which

an answer is assumed as "obvious."[70] In Koine Greek, these may be more thoroughly

defined as questions in which the expected answer is supplied by the grammar. These

kinds of QUESTIONS are given lexico-grammatical realization with the indicative mood-

form and negative particles (οὐ or μή). As such, those questions that expect an affirmative

answer contain οὐ, while those that expect a negative answer contain μή. The rhetorical

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[67] McKay, *New Syntax*, 90.

[68] McKay, *New Syntax*, 90. McKay's examples include the following: Matt 16:11 (πῶς οὐ νοεῖτε ὅτι οὐ περὶ ἄρτων εἶπον ὑμῖν; [*How do you not understand that I was not speaking to you about bread?*]). Though most would not expect an audible reply to this question, there is an implied answer—the disciples were too concerned with literal bread and did not understand the figurative meaning Jesus intended. John 18:11 (τὸ ποτήριον ὃ δέδωκέν μοι ὁ πατὴρ οὐ μὴ πίω αὐτό; [*The cup, which the Father has given to me, shall I not drink it?*]) Here the implied answer is a resounding "Yes, you should drink of it!" Rom 6:1 (ἐπιμένωμεν τῇ ἁμαρτίᾳ; [*Should we continue in sin?*]) Paul himself goes on the answer this question with μὴ γένοιτο (*Absolutely not!*). Daniel B. Wallace posits a similar function for this verse, stating in his definition of "deliberative *rhetorical*" questions that they are thinly disguised assertions or commands that "expect no verbal response." Despite this, he goes on to provide the "answer" for all of the questions he uses as examples (Wallace, *Greek Grammar*, 467).

[69] Dvorak, "Interpersonal Metafunction," 78–9; Martin and White, *Language of Evaluation*, 105, 123; Porter, *Idioms*, 276–80.These share affinities with Reed's two question types, about which he states: "There are two types of interrogatives: (i) polar questions (e.g. οὐ or μή questions), in which a 'yes' or 'no' response is sought and (ii) content questions (e.g. interrogative pronouns), in which a more detailed response is sought" (Reed, *Discourse Analysis*, 83). The terms "leading" and "open" were chosen as they point toward the motivational usage of language.

[70] Martin and White, *Language of Evaluation*, 123.

semantics of these QUESTION types is to motivate—indeed *lead*—the addressees toward

adopting the proper belief, by grammaticalizing the author's conception of the *correct*

answer.

Rom 11:1 || μὴ ἀπώσατο ὁ θεὸς τὸν λαὸν αὐτοῦ; ||

|| *Has God rejected his people?* ||

As if the negative particle were not enough to lead the addressees toward a negative

answer, Paul himself provides the answer with μὴ γένοιτο (*Absolutely not!*).

1 Cor 3:4 ||*clause 1* ὅταν γὰρ λέγῃ τις ||*clause 2* ἐγὼ μέν εἰμι Παύλου...||*clause 3* οὐκ ἄνθρωποί ἐστε; ||

||*clause 1* *For whenever someone says* ||*clause 2* *"I am of Paul"* ||*clause 3* *are you not [acting like mere] humans?* ||

Here Paul leads the Corinthians toward affirming the QUESTION with the placement of

οὐκ at the beginning of the questioning clause.[71]

OPEN QUESTIONS are used by Greek language users when "a more detailed

response is sought,"[72] because the answer is not prescribed in the grammar of the

QUESTION. Both the indicative and subjunctive mood-forms are used in OPEN

QUESTIONS, and thus the rhetorical semantics are varied. However, the difference is the

attitude with which the language user asks the QUESTION.[73] Thus, the rhetorical

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[71] According to Porter, "The negative particle tends to be placed near the beginning of the question or proximate to the main verb," presumably of the clause in which the question is functioning (Porter, *Idioms*, 277).

[72] Reed, *Discourse Analysis*, 83.

[73] James D. Dvorak has stated that the INTERPERSONAL semantics of some open questions may be to "raise the possibility that some proposition holds" (Dvorak, "Interpersonal Metafunction," 85 note 133; quoting Martin and White, *Language of Evaluation*, 105). These are what are typically called "rhetorical questions." I have argued above that they still imply an answer. Here I will say that these questions cannot be merely summarized as "topic introducing" questions as Dvorak seems to posit, but rather motivate the addressees toward answering the question, if only in an implicit fashion (i.e. without verbal or written response).

semantics of OPEN QUESTIONS are to request an informative answer about a projected

state of affairs (subjunctive), or the factuality of an assertion (indicative). See the

following examples:

John 1:21 || σὺ Ἠλίας εἶ; ||

|| *Are you Elijah?* ||

Immediately following this question—which is grammaticalized in the indicative mood-

form—John the Baptist provides an answer οὐκ εἰμί (*I am not [Elijah]*). The question is

asking about something that John the Baptist might be able to assert about himself—that

he is or is not Elijah the prophet.

Matt 6:31 || τί φάγωμεν; ||

|| *What might we eat?* ||

Here, the question is expecting an answer about the contents of the next meal, or, based

on the co-text, perhaps from where the next meal might come. The question is asking

about what might possibly come in terms of sustenance, with the use of the subjunctive

mood-form.

3.1.4 – Summary: Primary Speech Functions

Throughout these sections it has been argued that there are three basic types of

speech functions, which establish the language user as enacting one speech role (i.e.

exhorter, provider, questioner), and expect a complementary speech role from the

addressee (i.e. exhorted, recipient, respondent). It has been established that each of these

primary speech functions can be essentially determined by grammatical clues such as

interrogative pronouns (QUESTIONS), the indicative mood-form (STATEMENTS), and the

non-indicative mood-forms along with the future tense-form (EXPRESSIONS OF WILL) in

primary-level clauses. FIGURE 3 lists the primary speech functions identified in the previous sections.

FIGURE 3: Primary Speech Functions in Koine Greek

- STATEMENT – Indicative Mood-Form
  - o Assumed Role (Language User) – Inform
  - o Expected Role (Addressee) – Accept Information

- COMMAND – Imperative Mood-Form
  - o Assumed Role (Language User) – Directs Action
  - o Expected Role (Addressee) – Enactment

- EXHORTATION – Subjunctive Mood-Form
  - o Assumed Role (Language User) – Urges Action (non-directive)
  - o Expected Role (Addressee) – Enactment

- ADMONITION – Future Tense-Form
  - o Assumed Role (Language User) – Expects Action
  - o Expected Role (Addressee) – Enactment

- WISH – Optative Mood-Form
  - o Assumed Role (Language User) – Desires Action
  - o Expected Role (Language User) – Enactment (contingent)

- OPEN QUESTION
  - o Assumed Roles
    - Questions Factuality – Indicative
    - Questions Projected State – Subjunctive
  - o Expected Roles
    - Detailed Answer

- LEADING QUESTION
  - o Assumed Role – Leads Addressee to Correct Answer
  - o Expected Roles
    - Negative Answer – Negated with μή
    - Positive Answer – Negated with οὐ

Although these speech functions are many of the ways for a language user to express a desire for her or his addressees to believe or behave in a certain way, it is pertinent to reiterate that the rhetorical semantics of lone clauses might not motivate addressees to alter their belief and/or behavior in the ways prescribed by the primary

speech functions—there is the ever-present possibility that an addressee will be suspicious of, or altogether reject the speech role desired of them. The biblical authors recognized this possibility and adjusted their rhetorical tactics accordingly by providing logical support material, in order to ensure the acceptance of the primary speech function. There were a number of pertinent logical relations employed by the biblical writers, in order to increase the likelihood that an addressee will be motivated to believe or act in the desired way. Such logical relations appear at all of the various clause levels, so a discussion of the logico-semantic relations that are communicated through the various tactic relations is necessary.

4 – Greek Clausal Relations

With the understanding that the rhetorical semantics of lone primary clauses might not motivate addressees to alter their belief and/or behavior, this thesis contends that the biblical authors gave logical support in the hopes of ensuring that the desired change in belief or behavior would be enacted. This is because each instance of language is necessarily interdependent with its surrounding co-text—"each new link is defined in relation to the previous link."[74] These types of logical support are given their foundational realization in the relations between clauses as described in the foundations of LOGICAL MODE of the IDEATIONAL METAFUNCTION, namely TAXIS and LOGICO-SEMANTICS.[75] An appeal to the level of clause complex—the semantic unit that comes about through the combination of a number of clauses[76]—provides clues for determining the logical support other clauses provide to the primary speech functions. The following

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[74] Matthiessen, "Representational Issues," 167.

[75] See the discussion on the modes of the ideational metafunction above.

[76] Lyons, *Introduction*, 178; and Halliday and Matthiessen, *Introduction*, 8. "Clause complex" is not a term universal to functional grammarians. Some may use the term "sentence."

sections details many—though by no means all—of the clausal relations in Koine Greek,

with special regard to those utilized by the author of Jude.

4.1 – TAXIS

The system of TAXIS explains the interdependency relations between two or more

clauses.[77] Essentially, the TACTIC system refers to the linguistic potential of the language

user concerning whether to grammaticalize one semantic unit (e.g. the clause complex)

with two or more semantic units (e.g. clauses) of equal or unequal semantic status. These

inter- and intraclausal relations may be briefly defined in the following ways. PARATAXIS

refers to clause complexes containing two or more semantically related clauses of equal

status. HYPOTAXIS refers to clause complexes created by two or more clauses of unequal

semantic status in which one clause is semantically modified by one or more clauses

dependent upon it.[78] Finally, EMBEDDED clauses, though not (strictly speaking)

TACTICALLY related clauses, are not able stand independent of the clause into which they

are embedded due to a linguistic phenomenon referred to as "downward rankshifting."

Halliday explains "downward rankshifting" in the following way:

> In cases of (downward) rankshift, an item normally having the function of
> (entering in the paradigmatic and syntagmatic relations associated with) rank x
> characteristically 'loses' these functions on taking over those of rank y: a clause
> operating in group structure cannot enter into direct syntagmatic relations with
> clauses outside of that group.[79]

Using the language of slot-and-filler, EMBEDDED clauses can fill the slot attributed to

such things as verbal modifiers, substantival modifiers, or substantives themselves—they

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[77] Halliday and Matthiessen, *Introduction*, 374. With regard to the Greek of the NT, a helpful representation of the tactic system can be seen in the model on the OpenText.org website. Here the editors have shown interdependency in clauses by indenting secondary-dependent (i.e. hypotactically related) clauses.

[78] Lyons, *Introduction*, 178.

[79] Halliday, "Concept of Rank," 122.

are clauses functioning at a lower level than clause.[80] With these brief definitions in mind, the following formulae are representative of the ways in which clauses can combine in Koine Greek:

- HYPOTAXIS (α–β relations)
  o Between secondary-β and its dominant, primary-α.
  o Between secondary-γ and its dominant, secondary-β, which itself has a dominant, primary-α.

- PARATAXIS (1–2 relations)
  o Between primary-1 and primary-2.
  o Between secondaries-β2 and -β1, both with dominant, primary-α.

- EMBEDDED (word group relations)
  o Modifying a substantive, or functioning as substantive.
  o Modifying a predicator (adjunct).

To determine from grammar whether clauses are of equal or unequal semantic status, verbal mood-form is sometimes referenced.[81] Based on an observable frequency, it might seem as though certain mood-forms (e.g. indicative) would always grammaticalize primary clauses and others would mostly grammaticalize secondary (e.g. subjunctive). But, many grammatical constructions do not validate this assumption.[82] Thus, some other grammatical element must be determinative of the tactic relationships between clauses. As it happens, these clausal relations are most easily recognized by words and grammatical constructions that help govern the flow of information as a text unfolds[83]

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[80] Halliday and Matthiessen, *Introduction*, 426–7.

[81] BDF, 185–94; and Porter and O'Donnell, "Conjunctions," 13.

[82] The construction *Clause* + ὅτι *Indicative Clause* grammaticalizes a hypotactic clausal relation in which ὅτι *Indicative Clause* is dependent. The same can be said of εἰ *Indicative Clause* + *Clause* (Porter, *Idioms*, 237–8). Likewise, although the subjunctive mood-form regularly appears in secondary-dependent clauses in hypotactic relationships, it can also be seen in a main clause, when it functions to grammaticalize the EXHORTATION speech function (see section 3.1.2b above; BDF, 185; and Porter, *Idioms*, 221–2).

[83] Matthiessen, "Combining Clauses," 4.

(e.g. particles and conjunctions that "make up the logical system of natural language").[84]

Speaking in traditional-grammatical terms, HYPOTAXIS can be recognized by the so-called "subordinating conjunctions;"[85] PARATAXIS, by the traditionally named "coordinating conjunctions;"[86] and EMBEDDED, overwhelmingly by participial and infinitival clauses. TABLE 1 shows the conjunctions and other grammatical indicators that frequently function at the level of clause complex to grammaticalize HYPOTAXIS and PARATAXIS, as well as the realization of embedded clauses.

TABLE 1: Grammatical Indicators of HYPOTAXIS, PARATAXIS, and EMBEDDED Clauses in Koine Greek

HYPOTAXIS	PARATAXIS	EMBEDDED
ὡς; καθώς; ὥσπερ; ὥστε; ὅπου; ὅτε; ὅταν; ἕως; ὥστε; εἰ; ἐάν; ὅτι; διότι; ἐπεί; ἵνα; ὅπως; ὥστε; ὅς	καί; τέ; τότε; γάρ; οὕτως; δέ; μέν; ἀλλά; οὗτος; ὅδε; ἐκεῖνος; αὐτός	Participles; Infinitives

4.2 – LOGICO-SEMANTICS

In viewing these grammatical indicators of TAXIS, it is possible to begin describing some of the most prominent types of logical relations between clauses grammaticalized in Koine Greek. The system of LOGICO-SEMANTICS describes the different ways language users are able to semantically represent the logical relations between clauses. In this recursive activity, the language user employs one or more clauses to supplement the primary speech function they want the addressee to accept, or

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[84] Reed, "Discourse Analysis," 205–8. Most recognizable, however, are conjunctions, as they linguistically signal how the language user desired to represent the way in which one clause semantically relates to another, and how these relations are to be understood by the addressee.

[85] Lyons, Semantics, 178.

[86] Lyons, Introduction, 178. These conjunctions are concerned with linking the discourse in a procedural way, whether continuously or discontinuously (Porter and O'Donnell, "Conjunctions," 13).

in which they want them to engage.[87] There are various intricate ways to supplement

primary speech functions in Koine Greek, thus, the ensuing discussion will take one of

the three types of clausal relations as a beginning point, and articulate the LOGICO-

SEMANTICS they communicate. In these sections, it will be seen that PARATAXIS exists

primarily in the relations of EXTENSION and ELABORATION, while HYPOTAXIS and

EMBEDDED overwhelmingly appear in relations of ENHANCEMENT and ELABORATION.

4.2.1 – The Nuanced LOGICO-SEMANTICS of PARATAXIS

Concerning PARATAXIS, there are essentially two ways in which clauses logically

combine: 1) procedural addition; and 2) elaboration. With regard to the first type of

clausal relations, certain grammatical indicators—namely: οὕτως, δέ, μέν, ἀλλά, καί, τέ,

and τότε—indicate that the subsequent clause(s) contribute additional semantic

information that either provide *more* speech functions, or provide an *alternative* to a

previous one. This type of procedural addition seen in Koine Greek fits well with

presentation of the LOGICO-SEMANTIC relation of EXTENSION in SFL, which speaks of

the relation in which a semantic unit is added upon or an alternative is supplied for it.[88]

Thus, the language user provides *more* speech functions, whether additional or alternative

EXPRESSIONS OF WILL, QUESTIONS, and STATEMENTS.

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[87] SFL terms these kinds of logical relations *expansions* (Halliday and Matthiessen, *Introduction*, 376–7). According to Halliday and Matthiessen's conception of English clause complexes, there is a second type of logico-semantic relation between clauses. This is termed *projection*, which refers to the method by which writers relay the thoughts and sayings of participants in a text. In these relations, one clause holds a predicator that represents either a verbal (locution) or mental (thought) process; the second clause, then, contains the contents of that process (Halliday and Matthiessen, *Introduction*, 377; and Halliday, "Language Structure," 184–5). For Matthiessen and Halliday, the lack of a linking particle ("linker") such as a conjunction indicates clauses of paratactic-projection (Halliday and Matthiessen, *Introduction*, 386). Though this may be true of English, this is not a rule for Greek, because ὅτι can be seen introducing paratactic locutions on a number of occasions. An instance par excellence is Mark 1:37, where it is best to think of the ὅτι as a marker of quoted material.

[88] Halliday and Matthiessen, *Construing Experience*, 117.

However, because the language user may provide both additions and alternatives, it is helpful to conceive of a further division of EXTENSION. For the purpose of this thesis, EXTENSION-CONJUNCTION refers to the combination of clauses in which an additional process is added to a previous speech function. In rhetorical discourses language users often us this relation to "pile on the evidence" (e.g. provide several STATEMENTS in a row) or provide numerous EXPRESSIONS OF WILL in succession. EXTENSION-DISJUNCTION refers the combination of clauses in which an alternative to the previous speech function is presented. In this way, the rhetorical semantics of the logical relations between these clauses depends largely upon which speech functions are found in the clause complex. Thus, the interpreter must pay attention to both the mood-forms used, and whether conjunctions utilized evince *additional* processes (EXTENSION-CONJUNCTION) or alternatives (EXTENSION-DISJUNCTION).[89] The following example is representative of EXTENSION-DISJUNCTION, as it demonstrates Paul's alternative to a negative EXPRESSION OF WILL (EXHORTATION) with a further, positive EXPRESSION OF WILL (COMMAND):

1 Cor 1:13 $||^{\text{clause 1}}$ πρεσβυτέρῳ μὴ ἐπιπλήξῃς $||^{\text{clause 2}}$ ἀλλὰ παρακάλει ὡς πατέρα ||

$||^{\text{clause 1}}$ *Do not rebuke and older man* $||^{\text{clause 2}}$ *but rather urge [him] as a father* ||

Still other PARATACTIC clausal relations encompass those logical relations in which one or more clauses can be said to provide examples, clarify, specify, or repeat something about a previous clause. Halliday and Matthiessen helpfully speak of these

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[89] This likewise fits well with the study conducted by Poter and O'Donnell, who have separated conjunctions by their specificity and function at respective levels of discourse. In it, it was shown that one class of conjunctions is procedural in that the conjunctions link the discourse in less specific ways through continuity or discontinuity, traditionally labeled "coordinating" and "adversative" conjunctions (e.g. their *(dis)continuous* axis). See Porter and O'Donnell, "Conjunctions," 3–14.

types of relations under the rubric of the LOGICO-SEMANTICS of ELABORATION. Here, the language user relates two or more semantic units through reiteration.[90] Thus, in cases of ELABORATION, the speech function of a previous clause may be more intricately discussed in what the language user finds to be more discernable terms.

The grammar of Koine Greek outlines three distinct kinds of ELABORATION upon another speech function—EXEMPLIFICATION, EXPLANATION, and REPETITION. An ELABORATION-EXEMPLIFICATION that demonstrates these rhetorical semantics can be found in the following example. While clauses 3 and 4 should be considered EXTENSION-CONJUNCTIONS upon the STATEMENT of clause 2, together, clauses 2–4 provide an elongated, historical EXEMPLIFICATION of the STATEMENT in clause 1:

Jas 5:16–18 $||^{Clause\ 1}$ πολὺ ἰσχύει δέησις δικαίου ἐνεργουμένη $||^{Clause\ 2}$ Ἡλίας ἄνθρωπος ἦν ὁμοιοπαθὴς ἡμῖν $||^{Clause\ 3}$ καὶ προσευχῇ προσηύξατο τοῦ μὴ βρέξαι $||^{Clause\ 4}$ καὶ οὐκ ἔβρεξεν ἐπὶ τῆς γῆς... $||$

$||^{Clause\ 1}$ *The earnest petition of a righteous person is able [to accomplish] much* $||^{Clause\ 2}$ *Elijah was a human like us* $||^{Clause\ 3}$ *and he prayed a prayer for it not to rain* $||^{Clause\ 4}$ *and it did not rain upon the earth...* $||$

ELABORATION-REPETITION can be seen in those places where a language user re-expresses the rhetorical semantics of previous speech function. A fine example of this can be seen in the following, where God is presented as doing the same activity with different words:

1 Cor 1:19 $||^{clause\ 1}$ πολῶ τὴν σοφίαν τῶν σοφῶν $||^{clause\ 2}$ καὶ τὴν σύνεσιν τῶν συνετῶν θετήσω $||$

$||^{clause\ 1}$ *I will destroy the wisdom of the wise* $||^{clause\ 2}$ *and the intelligence of the intelligent I will abolish* $||$

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[90] Halliday and Matthiessen, *Construing Experience*, 117.

One specific type of ELABORATION deserves special attention, as it involves the plentifully used conjunction γάρ. Porter writes: "γάρ can be used to indicate a broad kind of causal or inferential connection [similar to that of ὅτι and the like], but it does not appear to create a [secondary or embedded] clause,"[91] which is how causal semantics are realized. Using John Beekman and John Callow's definition of Grounds-Conclusion relations, Lauri Thurén reasons that clauses introduced by γάρ represent the perceived factual grounds upon which a conclusion is based.[92] In this way, γάρ clauses grammaticalize an explanation of the logical premises that lead to a particular conclusion, or the motive behind some action. For this reason, γάρ clauses are here deemed instances of ELABORATION-EXPLANATION.

However, this is not the last word on PARATACTIC ELABORATION, as a language user may elaborate upon more than speech functions; they may also elaborate upon substantives within previous clauses. In a particular set of ELABORATING clauses in the Epistle of Jude, a substantive or substantival word-group is given further description. The express grammatical clue for recognizing these kinds relations are the so-called demonstrative pronouns (οὗτος, ὅδε, ἐκεῖνος, as well as the intensive αὐτός), as these are often-times used to communicate that one clause further describes a substantive in a previous clause.[93] Such ELABORATIONS may be classified as CLARIFICATIONS, per the

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[91] Porter, *Idioms*, 237.

[92] Thurén, *Argument and Theology*, 61–6, 68. See also, Beekman and Callow, who define Grounds-Conclusion relations in the following way: "This relation states an observation or known fact and a conclusion deduced from that observation or fact. The observation or fact represents the ground; the deduction represents the conclusion" (Beekman and Callow, *Translating*, 306).

[93] Porter, *Idioms*, 131 and 135. It cannot be said that clauses holding demonstrative pronouns as their subject *always* function in this manner, for many times they function as anaphoric or exophoric referents (see, Matt 11:1–7).

following example in which the *lake of fire* is CLARIFIED as the *second death*:

Rev 19:9 ||^clause 1 καὶ ὁ θάνατος καὶ ὁ ᾅδης ἐβλήθησαν εἰς τὴν λίμνην τοῦ πυρός. ||^clause 2 οὗτος ὁ θάνατος ὁ δεύτερός ἐστιν, ἡ λίμνη τοῦ πυρός ||

||^clause 1 *Then death and Hades were cast into the lake of fire;* ||^clause 2 *this is the second death—the lake of fire* ||

4.2.2 – The Nuanced LOGICO-SEMANTICS of HYPOTAXIS

HYPOTACTIC clausal relations have gained much attention in the scholarly realm, though few refer to them as such. As **TABLE 1** indicates, there are numerous ways to realize HYPOTAXIS in Koine Greek; however, these conjunctions and particles present some of the most semantically specific LOGICO-SEMANTIC relations in Koine Greek.[94] In all of these relations a dominant clause is "modified" by one or more [secondary] clauses grammatically dependent upon it,"[95] that provide circumstantial information in light of which the dominant clause should be understood. Thus, SFL refers to these relations as instances of ENHANCEMENT, because clauses provide the circumstance(s) under which the speech function is said to happen (e.g. temporality, location, etc.), or those circumstances under which the addressee will (hopefully) be caused to adopt the speech role given to them by the language user (e.g. cause, condition, purpose, etc.).[96] Many of these relations may be termed "deictic" as they provide circumstantial information such as TEMPORALITY and LOCATION to the process of their dominant clause. These need not be discussed here, as they do not provide logical, argumentative support for speech

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[94] See the study of Porter and O'Donnell, who reason that some conjunctions grammaticalize certain highly specific LOGICO-SEMANTIC relations between clauses (e.g their *logical-semantic* axis), which they recognize as an overarching reference to HYPOTAXIS (Porter and O'Donnell, "Conjunctions," 3–14).

[95] Lyons, *Introduction*, 178.

[96] Ventola, "Logical Relations," 60–61.

functions, but simply posit the location (physical or temporal) in which an action occurred. Nevertheless, there are several ENHANCEMENTS, which are presently discussed.[97]

4.2.2a – HYPOTACTIC CONDITIONS

First, there are the conditional clauses. Every major Greek grammar describes a number of these types of clauses. Grammarians argue well that each "class" of conditional clause grammaticalizes specific types of conditional circumstances, under which the process of the dominant clause is—or may be—fulfilled. The differences in conditional semantics can be chalked up to the particular mood-form used in the protasis.[98] In this way, there are three types of conditions that deserve attention.[99]

The first of these posits "an assertion for the sake of argument"[100]—and is given realization with the indicative mood-form and the conditional particle εἰ. Due to the use of the indicative mood-form, this thesis refers to these as ENHANCEMENT-CONDITION (STATEMENTS). The rhetorical semantics of ENHANCEMENT-CONDITION (STATEMENTS) are to motivate the addressees to acknowledge the logical conclusions of the dominant clause that can be drawn, providing the ENHANCEMENT-CONDITION (STATEMENT) is

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[97] It should be noted that very few of these relations occur in Jude. In fact, only ENHANCEMENT-CAUSE and ENHANCEMENT-COMPARISON appear in Jude (Jude 10 and 7, respectively).

[98] Porter, *Idioms*, 255; Robertson, *Grammar*, 1004–1027; BDF, 188–190. To this discussion, should be added the so-called "future most vivid" conditional clauses, for the future tense-forms *expectative* semantics play a significant role in its construal of conditional semantics.

[99] Porter posits five, but reasons that his *second class conditional* (traditionally the "contrary-to-fact"), "can be thought of as a sub-category of the *first class conditional*, since the protasis is formed in the same way (but negated by μή) (Porter, *Idioms*, 260). Because there is little formal difference between the two (aside from the presence of the negator μή), it is best to take Porter's advice. The appearance of Porter's *fourth class conditional* (εἰ + optative) are so infrequent, it is more conducive to study these as they appear in text.

[100] Porter, *Idioms*, 256.

accepted as true or valid.[101] This can be seen in the following example, where the protasis (clause 1) utilizes the STATEMENT speech function (indicative), by which the language user enacts the role of provider of conditional information, which, if accepted, represents the circumstance under which the COMMAND (clause 2) should be carried out:

1 Pet 1:17 ||[clause 1] εἰ πατέρα ἐπικαλεῖσθε τὸν ἀπροσωπολήμπτως κρίνοντα κατὰ τὸ ἑκάστου ἔργον ||[clause 2] ἐν φόβῳ τὸν τῆς παροικίας ὑμῶν χρόνον ἀναστράφητε ||

||[clause 1] *If you call "Father" the one who impartially judges according to the work of each person* ||[clause 2] *then conduct yourselves in fear during your time as foreigners* ||

The second type of conditional clause is here termed ENHANCEMENT-CONDITION (PROJECTION), as it is grammaticalized with ἐάν and the subjunctive mood-form. In this kind of condition, the language user projects a hypothetical circumstance, rather than an assertion, utilizing the *projective* attitudinal semantics of the subjunctive mood-form.[102] Like ENHANCEMENT-CONDITION (STATEMENTS), the fulfillment of this condition forms the circumstance under which the process of the dominant clause is (to be) enacted. However, unlike ENHANCEMENT-CONDITION (STATEMENTS), ENHANCEMENT-CONDITION (PROJECTIONS) the fulfillment of the condition is more tentative, and is only

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[101] Thurén, *Argument*, 78–9. Lauri Thurén argues that there may be "causal significance" attached to εἰ. Porter et al. concede that this may be a proper conception of the semantics of εἰ on occassion, it should certainly not be understood in this way at all times (cf. their example—Matt 12:27), and should thus be avoided altogether (Porter et al., *Fundamentals*, 358).

[102] Porter, *Idioms*, 262. Porter, contra Humbert (Humbert, *Syntaxe Grecque*, 113–6), rejects a semantic distinction between the subjunctive mood-form's attitudinal semantics found in either a primary or secondary clause, because the distinction between "[secondary] and [primary] uses are syntactical and not semantic distinctions" (Porter, *Verbal Aspect*, 172). Porter is convincing, as there are no formal distinctions between subjunctive mood-forms in either primary or secondary clauses. Thus, the attitudinal semantics remain the same in hypotactic (+projection).

held up for consideration, not posited as the case of reality.[103] Thus, the rhetorical

semantics of projected conditions are to motivate the addressees to acknowledge the

natural conclusions that can be drawn from the proposed hypothetical condition. See the

following example:

James 4:4 ||$^{\text{clause 1}}$ ὃς ἐὰν οὖν βουληθῇ φίλος εἶναι τοῦ κόσμου ||$^{\text{clause 2}}$ ἐχθρὸς τοῦ θεοῦ καθίσταται ||

||$^{\text{clause 1}}$ *If someone happens to wish to be a friend of the world* ||$^{\text{clause 2}}$ *that person makes themselves an enemy of God* ||

The third type of conditional clauses is here termed ENHANCEMENT-CONDITION

(EXPECTATION), due to their realization with εἰ and the future tense-form. The rhetorical

semantics of this are similar to that of the above—the fulfillment of the condition forms

the circumstance under which the process of the dominant clause is (to be) enacted—

however, ENHANCEMENT-CONDITION (EXPECTATIONS) communicate more *expectancy*

with regard to the fulfillment of the process.

2 Tim 2:12 ||$^{\text{clause 1}}$ εἰ ἀρνησόμεθα ||$^{\text{clause 2}}$ κἀκεῖνος ἀρνήσεται ἡμᾶς ||

||$^{\text{clause 1}}$ *If we will deny him* ||$^{\text{clause 2}}$ *he will also deny us* ||

4.2.2b – HYPOTACTIC CAUSE

Logical support may also be given to a speech function through ENHANCEMENT-

CAUSE (ὅτι + indicative). Take the following example:

1 John 4:8 ||$^{\text{clause 1}}$ ὁ μὴ ἀγαπῶν οὐκ ἔγνω τὸν θεόν ||$^{\text{clause 2}}$ ὅτι ὁ θεὸς ἀγάπη ἐστίν ||

||$^{\text{clause 1}}$ *The person who is not loving does not know God*

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[103] Porter, *Idioms*, 262. An English colloquial understanding of this might be to say: "I'm not saying this *is* the case, but *if it were…*"

‖^{clause 2} *because God is love* ‖

The language user presents two STATEMENTS in this example: 1) *the person who is not*

loving does not know God; and 2) *God is love*. However, clause 2 is an ENHANCEMENT-

CAUSE, which demonstrates that without the presentation of clause 2, the addressees

might not know the particular circumstance pertaining to why *the person who is not*

loving does not know God. Therefore, with ENHANCEMENT-CAUSAL (STATEMENT)

clauses, the language user asserts the reason that clause 1 should be considered to be true.

The rhetorical semantics of an ENHANCEMENT-CAUSAL (STATEMENT) is to motivate an

addressee to accept or enact the process given in the primary speech function, based on

the acceptance of the validity of the ENHANCEMENT-CAUSE (STATEMENT)

4.2.2c – HYPOTACTIC COMPARISON

Logical support for primary speech functions may also come through grammaticalizing

an ENHANCEMENT-COMPARISON (STATEMENT). In terms of rhetorical semantics,

ENHANCEMENT-COMPARISON (STATEMENTS) motivate an addressee to believe or enact

a speech function in light of the acceptance of the asserted comparison.[104]

2 Pet 2:1

‖^{clause 1} Ἐγένοντο δὲ καὶ ψευδοπροφῆται ἐν τῷ λαῷ ‖^{clause 2} ὡς καὶ ἐν ὑμῖν ἔσονται ψευδοδιδάσκαλοι ‖

‖^{clause 1} *There will also be false prophets among the people* ‖^{clause 2} *just as there will be false teachers among you* ‖

4.2.2d – HYPOTACTIC PURPOSE and RESULT

Aside from CONDITIONS, EXPRESSIONS OF WILL also convey the

ENHANCEMENT relations of PURPOSE (ἵνα and ὅπως) and RESULT (ἵνα); however, the

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[104] Thurén argues that comparisons are Grounds-Conclusion relations, relations that signal deontic motivation in which addressees are told to believe or behave in a certain manner "on the basis of the grounds stated" (Thurén, *Argument*, 63; quoting Beekman and Callow, *Translating the Word of God*, 307). This is indeed a helpful way to understand comparative clauses, as comparisons seem to presuppose that the addressees will accept the validity of the given comparison.

semantic overlap and similarity in constructions makes it difficult to know the difference

between the two at times. Despite this, Porter provides a "rule of thumb" which is helpful

for distinguishing between the two: "if the clause [upon which another is dependent] has

a verb of intention, direction or purpose, or the action would not normally come about

without some motivating force, then a purpose clause is probably being used."[105] In

following example from the NT, clause 1 is "modified" by the use of a secondary clause,

which grammaticalizes the explicit PURPOSE that motivated God to give to Jesus the

"name above all names."

Phil 2:9-10: ||[clause 1] καὶ ἐχαρίσατο αὐτῷ τὸ ὄνομα τὸ ὑπὲρ πᾶν ὄνομα
||[clause 2] ἵνα ἐν τῷ ὀνόματι Ἰησοῦ...πᾶσα γλῶσσα
ἐγομολογήσηται ||

||[clause 1] *And [God] gave him the name above all names*
||[clause 2] *so that by the name of Jesus...every tongue might
confess* ||

4.2.2e – HYPOTACTIC ELABORATION

HYPOTACTIC clauses are typically grammaticalized by conjunctions that represent

the further development of a clause by grammaticalizing the highly specific manner in

which the secondary clause ENHANCES its dominant clause.[106] This has been documented

in the previous paragraphs. However, at least one more organic tie deserves recognition,

as it signals a HYPOTACTIC clausal relation in which a substantive in the dominant clause

is being specifically modified—the declinable relative pronoun ὅς. Though remarkably

similar in semantics, HYPOTACTIC ELABORATIONS stand in distinction to another type of

substantival ELABORATION. Whereas ELABORATION-CLARIFICATIONS (i.e.

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[105] Porter, *Idioms*, 232. I have changed Porter's words to reflect my own understanding of hypotactic clausal relations, which do not necessarily occur between a primary (Porter's main) and a secondary, but may occur between two secondary clauses.

[106] Porter and O'Donnell, "Conjunctions," 13.

PARATACTIC-ELABORATIONS of substantives) and ELABORATION-DESCRIPTIONS (i.e.

HYPOTACTIC-ELABORATIONS of substantives) are both grammaticalized with finite

predicators, the former should be thought of as the more semantically specific. This is

due to the fact that CLARIFICATIONS are given in a clause that could stand semantically

independent, while DESCRIPTIONS occur with semantically dependent clauses. The

rhetorical semantics of ELABORATION are always to provide further evidence to the

addressee. With the use of these logical relations, the language user (hopefully) is able to

solidify in the minds of their addressees what they are expected to believe about a given

substantive. Take the following example, in which the righteous one is DESCRIBED as the

one in regards to whom the Jewish council has become betrayers and murderers:

Acts 7:52 ||$^{\text{clause 1}}$ καὶ ἀπέκτειναν τοὺς προκαταγγείλαντας περὶ τῆς
ἐλεύσεως τοῦ δικαίου ||$^{\text{clause 2}}$ οὗ νῦν ὑμεῖς προδόται καὶ φονεῖς
ἐγένεσθε ||

||$^{\text{Clause 1}}$ *And they have killed those who had preached about
the coming of the righteous one,* ||$^{\text{Clause 2}}$ *of whom now you
have become betrayers and murderers* ||

4.2.3 – The Nuanced LOGICO-SEMANTICS of EMBEDDED Clauses

It has long been noted that EMBEDDED clauses are able to function as verbal

modifiers in the traditionally termed "adverbial participles"[107] and "epexegetic

infinitives."[108] In this way, EMBEDDED clauses are able to represent ENHANCEMENT, as

the EMBEDDED clause further elucidates the circumstances surrounding the process of its

dominant clause, or the clause in which it is embedded. In this way, there are a host of

circumstantial clauses that are considered ENHANCEMENTS, such as CAUSE, PURPOSE,

RESULT, CONCESSION, TEMPORALITY, MEANS/INSTRUMENTALITY, LOCATION,

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[107] See Moulton, *Prolegomena*, 229–31; Moule, *Idiom Book*, 99–103; and Black, *Still Greek*, 122–4.

[108] See Moule, *Idiom Book*, 127–9; and Porter, *Idioms*, 198–201.

CONDITION, etc. In terms of EMBEDDED clauses, it is frequently difficult to determine the exact LOGICO-SEMANTICS intended by the language user, though certain infinitival structures are more apparent than others (e.g. various prepositions with the infinitive indicating PURPOSE RESULT, CAUSE, or TEMPORALITY[109]). James Moulton writes, "the elasticity of Greek however has its disadvantages, such as the possibility of supplying in translation particles as widely apart as *because* and *although*." Such frustration stems from the recognition that these translations—aiming to be revelatory of the precise LOGICO-SEMANTICS intended by the original language users—are not directly signaled by the grammar. Therefore, this thesis follows in the footsteps of all previous grammarians, who reason that an appeal to co-text is the best grounds upon which one can argue for the kind of ENHANCEMENT originally intended with these EMBEDDED clauses.

However, like PARATACTIC and HYPOTACTIC clauses before them, EMBEDDED CLAUSES may likewise grammaticalize an ELABORATION upon a substantive. For instance, in the following example, an EMBEDDED clause says more about a substantive by functioning as a nominal modifier within a substantival word-group:

1 Pet 1:3	‖[clause 1] εὐλογητὸς ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ [[ᵣ[clause 1.1] ὁ κατὰ τὸ πολὺ αὐτοῦ ἔλεος ἀναγεννήσας ἡμᾶς εἰς ἐλπίδα...]] ‖
	‖[Clause 1] *Blessed is the God and Father of our Lord Jesus Christ,* [[[Clause 1.1] *who according to his great mercy has rebirthed us into a hope...*]] ‖

Thus, a substantive may be further discussed in the logical relations of ELABORATION-CLARIFICATION and ELABORATION-DESCRIPTION, and a third ELABORATIVE category,

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[109] For a thorough discussion on this matter see Porter, *Idioms*, 199–201.

grammaticalized by EMBEDDED clauses. Because such clauses are typically non-finite, it is best to reason that this is a less semantically specific means of ELABORATING upon a substantive.[110] Thus, this thesis uses the title ELABORATION-DEFINITION to distinguish this type of substantival ELABORATION from the two given previously.

4.3 – Summary of TAXIS and LOGICO-SEMANTICS

Succinctly put, the foundational means of creating the relations of the logical component of rhetoric is for a language user to combine speech functions, such that one or more may supplement a primary speech function. Such LOGICO-SEMANTIC relations are communicated through clauses of equal or unequal semantic status in relation to the original clause (TAXIS). Further, clues from the grammar of Koine Greek demonstrate how the language user wished the clauses to be understood in relation to one another. However, the particular LOGICO-SEMANTIC relation is partially indicative of the type of tactic clausal relation, and thus its textual realization. If the clauses are of equal semantic status (PARATAXIS), one clause will either present additional information or alternatives (EXTENSION), or one clause will present clarifications or exemplifications (ELABORATION). If the clauses are shown to be of unequal semantic status (HYPOTAXIS), the secondary clause will either present circumstantial information (ENHANCEMENT), or the secondary clause will present clarifications and examples (ELABORATION).

5 – INTERPERSONAL LOGIC or Rhetorical Semantics

Throughout these sections it has been argued that one may conceive of three basic types of primary speech functions grammaticalized in Koine Greek that communicate the

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[110] This stems from Porter's systemic explication of the Koine Greek verb, in which the language user may choose between up to six semantic, binary possibilities before a finite (aspectual) verbal form is given linguistic realization. This is opposed to the two semantic choices available for the realization of non-finite verbal forms (Porter, *Verbal Aspect*, 93–109, esp. the systemic network on 109).

foundations upon which rhetoric is built and may be analyzed. With these, the language

user is understood as enacting one speech role (i.e. exhorter, informant, questioner), and

expects the addressee to adopt a complementary speech role (i.e. exhorted, informed, and

respondent). It has been argued that each of these three primary speech functions can be

established by grammatical indicators such as interrogative pronouns (QUESTIONS), the

indicative mood form (STATEMENTS), and the non-indicative mood-forms—along with

the future tense-form—in primary clauses (EXPRESSIONS OF WILL). However, it was

argued throughout that rhetoric should not be thought to be limited to INTERPERSONAL

semantics, for single speech functions might not provide the proper motivation for an

addressee to behave or believe in the desired manner. Because of this, it was reasoned

that an appeal to the LOGICAL MODE of the IDEATIONAL METAFUNCTION was

appropriate, as the language user could employ a host of LOGICO-SEMANTIC relations

through supplementary clauses that provide the argumentative support for believing

and/or behaving in the way prescribed by the speech functions.

Having outlined a significant contribution to the linguistic criteria by which

rhetoric may be described, it is pertinent to designate a procedure for analysis, so that the

rhetorical tactic of Jude may be thoroughly and cogently described. The procedure to be

followed throughout the analytical chapters of this thesis is as follows:

1. Determine the individual clauses of Jude, including embedded clauses, according to the definition of "clause" and "clause levels" given in the Excursus above.

2. Explicate the INTERPERSONAL semantics of each finite clause, with reference to mood-form used and the assumed role of the language user and the role expected of the addressee (e.g. STATEMENT will inform, in the hopes the addressee will accept the information).

3. Explain the LOGICAL semantics of embedded clause (if existent), determining whether they are contributing information by which the main predicator should be

understood, or DEFINING a substantive within the clause.

4. Identify the LOGICAL semantics the following clause contributes to its antecedent(s), discussing how these semantics are communicated through grammar (e.g. whether they communicate EXTENSION, ELABORATION, etc.)

5. Repeat steps 2 and 3 for each clause, before progressing on to steps 4 and 5. Repeat to the end of the discourse.

Of course, this thesis will also refer to the work of traditional scholarship when areas of ambiguity, and in which persistent debate exist, are met. In this way, the reader will be better informed of the meaning of the individual words, concepts, and phrases. However, the present methodology and procedure will make a significant contribution to the description of the essential tactic the author took up in their attempt to motivate the addressees toward adopting the desired set of beliefs and/or behaviors.

CHAPTER 4
IDENTIFYING UNITS TO BE ANALYZED

1 – Introduction

In order to facilitate the analysis of Jude that will take place in the remainder of this

thesis, the various sections of Jude will be delineated here. The importance of this type of

preliminary identification has been expressed by E. R. Wendland, who demonstrates that

the way in which the scholar structures Jude has adversely influenced their

interpretations.[1] This brief chapter relies on both form-critical and linguistic evidence to

properly outline the Epistle of Jude. Following this analysis, the text of Jude to be used

for the remainder of this thesis will then be provided.

2 – Structure of Jude Based on Epistolary Theory

Although it is nearly universally attested that Jude exhibits the necessary criteria

to describe it as a Hellenistic epistle,[2] early twentieth-century scholars noted that the

doxology (Jude 24–5) was not a prescribed part of the Hellenistic or Jewish epistolary

form, and thus reasoned that the epistolary opening was appended to an already

composed discourse.[3] Nevertheless, Bauckham reasons well that Jude is a genuine

epistle,[4] basing his conclusion on the insights of his own paper "Pseudo-Apostolic

Letters," in which he writes, "The only really essential formal feature of a letter was the

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[1] Wendland, "Comparative Study," 206–209, esp. pgs. 207–209, which demonstrates the limitation of Watson's analysis of *arrangement* in Jude (Watson, *Invention*, 77–8).

[2] It is not the intention to here enter in to the discussion of Adolf Deissmann's distinction between "epistle" and "letter" (Diessmann, *Light*, 218–21). Rather, "epistle" will be used as a general term to refer to "a written message, which is sent because the corresponding parties are separated" in some way (White, "Greek Documentary," 91).

[3] See representative sources in Bauckham, *Jude*, 149–50.

[4] Bauckham, *Jude*, 150.

letter opening, consisting of at least the parties formula, normally also a greeting."[5] He

continues:

> The fact that only a letter opening is required to make a letter a letter means that a letter could easily be written that *also* belonged to *another* literary genre. A speech or a sermon that <u>would have been delivered orally</u> had the author been able to visit the addressees <u>becomes a letter when instead he writes it down</u> for them and adds an epistolary opening and <u>perhaps</u> also an epistolary conclusion.[6]

This phenomenon is also persuasively argued by Elisabeth Schüssler Fiorenza, who

demonstrates that "the author [of Revelation] intended to write a work of prophecy *in the*

form of the apostolic letter."[7] Thus, with the clear indication of both recipients and

sender, Jude is, in all respects, an epistle. Similarly, the abrupt appearance of the

imperative mood-form in Jude 20–23 clearly demarcates a paraenetic section from the

rest of the body (Jude 5–19).[8] In this way, the following outline may be given, which

demonstrates the appropriation of conventional Christian epistolary techniques in Jude:

- Jude 1–2   *Address and Greeting*
- Jude 3–19   *Body*
- Jude 20–23   *Exhortation*
- Jude 24–5   *Closing Doxology*

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[5] Bauckham, "Pseudo-Apostolic Letters," 471. One should also notice that no papyri are cited despite Bauckham's assertion that this phenomenon is well documented in the papyri (Bauckham, "Pseudo-Apostolic Letters," 473). However, Perhaps the prevalence of this phenomenon caused Bauckham to assume such a citation was unneeded. See also White, "Greek Documentary," 91.

[6] Bauckham, "Pseudo-Apostolic Letter," 473. Italics original; underlining added.

[7] Fiorenza, "Composition and Structure," 344–66 (citation from 366, italics added). See the clear epistolary conventions in Rev 1:4–6 and 22:21.

[8] This, of course, assumes the five-part structure of epistles recognized among some scholars (e.g. Porter, "Functional Letter Perspective," 19–20, where even in the absence of one of these parts "there is a functional purpose accomplished by the letter parts"). The five parts of the NT epistle are: 1) salutation/greeting; 2) thanksgiving; 3) body; 4) paraenesis/exhortation; and 5) closing. See Porter, "Functional Letter Perspective." For a three-part description of the NT letter in light of the documentary papyri, see White, "Greek Documentary," 91.

3 – Structure of Jude in Light of Qumran

Since 1983, scholars have referred to the detailed account of Jude's example of

"formal scriptural exegesis"—and by extension the structure of the epistle's body—

performed by Richard J. Bauckham.[9] Interestingly, Bauckham himself points to the

"pioneering" structural analysis of Jude performed by E. Earl Ellis in 1978.[10] According

to Ellis, four "observations" elucidate the form of the letter of Jude:

- The citations are marked by introductory formulae (e.g. δέ [9]; ὅτι [5, 11]; λέγειν [14, 17].[11]

- The citations reflect the form and content of other citations (e.g. Summary [Jude 5–7; Rom 3:10–18; 2 Cor 6:16]; Use of "faithful interpretations of inspired teachings" via "non-canonical [*sic*]" texts [Jude 9, 14; Matt 2:23; John 7:38; Rom 12:19; 1 Cor 2:9; Eph 4:8]; Summary of Apostolic teaching [Jude 14; Acts 20:29; 1 Tim 4:1; 2 Tim 3:1 2 Pet 3:3]).[12]

- The commentary sections following the citations are "marked by a shift in tense and [are] marked by the repeated and quasi-formulaic employment of οὗτος (8, 10) and οὗτός ἐστιν (12, 16, 19)."[13]

- The use of "catchwords [to] join quotation to quotation (e.g. κρίσις, 6, 9, 15), quotation to commentary (e.g. λαλεῖν, 15, 16), quotation to Jude's introduction (e.g. κύριος 4, 15), quotation to Jude's final application (e.g. σώζω, 5, 23), or they may join all four elements (τηρεῖν, 1, 6, 13, 21; κύριος, 4, 5, 14, 17, 21)."[14]

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[9] "Formal scriptural exegesis" are Bauckham's own terms (Bauckham, *Jude*, 180).

[10] Bauckham, *Jude*, 150.

[11] Ellis, "Prophecy and Hermeneutic," 224. It is unclear how these are defined as introductory formulae, and not simply conjunctions, though he asserts these are seen elsewhere (2 Cor 10:17; Gal 3:11; Mk 12:26). These are a far cry from what are typically recognized as "introductory formulae, such as Paul's καθὼς γέγραπται, among others.

[12] Ellis, "Prophecy and Hermeneutic," 224–5.

[13] Ellis, "Prophecy and Hermeneutic, 224–5. A recent linguistic study entailing a discussion of background and theme as communicated through Verbal Aspect has argued that this structure indicates "...that the theme of Jude's letter is to be found in the sections which deal with the «these» in the present tense and with the response of the «beloved» to the situation in which they find themselves. The other material [in the aorist tense] is background information provided to augment and illustrate the author's main argument against the «these»" (Reed and Reese, "Verbal Aspect," 197).

[14] Ellis, "Prophecy and Hermeneutic, 225. "Catchwords" is a term often used when discussing Jude's structure; however, it is never defined. Ellis hints that "catchwords" are verbal correspondences that link citation to its corresponding commentary (Ellis, "New Testament Uses the Old," 155; e.g. Heb 10:5–39;

With these "observations" in mind, and in conjunction with their historical-critical arguments concerning Jewish-Christian authorship and a first-century date, both Ellis and Bauckham argue that Jude reflects a type of exegesis found in first-century Judaism, particularly that evinced in the Qumran Pesharim such as "The War Scroll" (1QM); 4Q174[15]; 4QpIsa[b]; 4Qtest; and 11QMelch), as well as other NT writings (specifically 1 Cor 10:1–13).[16] Bauckham demonstrates that this formulaic exegesis involved a cited Jewish Scripture followed by an "interpretation," which equates the actions and/or character of those in the Scripture to contemporary persons through the use of an Aramaic "demonstrative pronoun" (אלה; היא; המה).[17] As shown above, this formula is reflected in the use of the Greek demonstrative pronoun identified by Ellis. Thus, the following outline is exemplary of the so-called "commentary section" of Jude, according to Ellis and Bauckham:[18]

- Jude 5–7   *Citation*
  - Jude 8   *Commentary on Jude 5–7*
- Jude 9   *Citation*
  - Jude 10   *Commentary on Jude 9*
- Jude 11   *Citation*
  - Jude 12–13   *Commentary on Jude 11*
- Jude 14–15   *Citation*
  - Jude 16   *Commentary on Jude 14–15*

Rom 9:6–29). If this definition is held to, it is difficult to see how those lexemes above that occur in *anything other* than citations and corresponding commentaries should be considered a "catchword." Instead, these lexemes much more favorably refer to instances of lexical cohesion.

[15] 4Q174 is the current designation given to the MS previously called 4QFlor (Florilegium). Both Bauckham and Ellis use the designation 4QFlor.

[16] Bauckham, *Jude*, 201–6; Ellis, "Prophecy and Hermeneutic," 226.

[17] Bauckham, *Jude*, 201–206.

[18] Bauckham's structuring differs only slightly from this outline—all of Jude 8–10 is a commentary of Jude 5–7. Bauckham reasons that Jude 9–10 simply provides a further example of slandering glorious beings: "The last of the three charges [of Jude 5–7] is further expounded in verse 9 (with the help of the secondary 'text' 1a) and verse 10a" (Bauckham, *Jude,* 188). However, the clear shift in tense-form and use of demonstrative clause in Jude 10 is sufficient to rule this out.

- Jude 17–18   *Citation*
    - o   Jude 19   *Commentary on Jude 17–18*

4 – Structure of Jude Based on Linguistic Criteria

Though the structure of Jude delineated by both Bauckham and Ellis based on certain formal features is convincing, there is a fundamental difference between the formulaic Qumran Pesharim and the exegesis in Jude. Although formulaically similar, in the formulae of the Qumran MSS, the demonstrative pronoun "refers to that which is to be interpreted, a figure in the vision of an object mentioned in the text."[19] In Jude, however, the demonstrative pronoun refers not to the exemplars, but rather to the contemporaries of the addressees—the infiltrators.[20] Thus, linguistic criteria that give further credence toward structuring Jude in the above manner must be articulated.

According to Cynthia Lon, the structuring of a given text is often created through the *grouping* of related material.[21] One way in which this is realized is by the grouping of participants into a cohesive unit through what she refers to as *identity chains*, and *categorizations*. In an identity chain, the named participants are given further reference in the grammar (e.g. cataphoric or anaphoric pronouns and/or verbal person or number), while *categorizations* are groupings created with "non-lexical categories by placing things that do not necessarily belong to the same semantic domain or scenario in the same pile or calling them by the same name."[22] By examining the ways in which participants are referenced in Jude through both *identity chains* and *categorizations*, the structure of the epistle becomes apparent.

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[19] Bauckham, *Jude, 2 Peter*, 45.

[20] Bauckham likewise acknowledges this (Bauckham, *Jude, 2 Peter*, 45).

[21] Westfall, *Discourse Analysis*, 29–30.

[22] Westfall, *Discourse Analysis*, 50. See also Varner, *Book of James*, 27–8.

Jude 1–4 is a cohesive unit in which an identity chain is established by the repetition of the 1st person to refer anaphorically to the author Ἰούδας, and the 2nd person—including the address ἀγαπητοί—to refer anaphorically to the ἐν θεῷ πατρὶ ἠγαπημένοις.[23] In the body of the epistle, a structure is exhibited in which the author is seen to have crafted five cohesive units by repeating a patternistic presentation of participants: 1) a categorization of negative exemplars against whom the Lord's judgement has come, or prophecies concerning ungodly persons; and 2) an identity chain referring to those who have invaded the addressed Christian community. The *categorizations* of negative exemplars and prophecies against the ungodly are taken from both Jewish and Christian source material and recur five times throughout the body of the epistle (Jude 5–7, 9, 11, 14–15, 17).[24] Further, a clear *identity chain* runs throughout the epistle's body in the demonstrative pronoun οὗτος, which anaphorically refers to τινες ἄνθρωποι.[25] Not only does this clearly demarcate the body from the other parts of the epistle, but also the alternation of the pattern (i.e. *categorization* > *identity chain*) demonstrates a careful structuring of the epistle's body into five distinct parts. Finally, with the reintroduction of the 2nd personal plural pronoun ὑμεῖς, as well as the 2nd person imperative—which itself clearly indicates a new section in the epistolary structure—the

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[23] Based on the functional parts of an epistle, this cohesive section can be further bifurcated into an address, and an introduction to the problem facing the addressed community. This seems to replace the thanksgiving section similar to the replacement of the thanksgiving in Gal 6–10.

[24] These are called *categorizations* here, because the identity of these persons changes frequently—λαὸν, ἀγγέλους, Σόδομα καὶ Γόμορρα, διαβόλῳ, and Κάϊν do not share the same exophoric referent—yet they are grouped together as some kind of traditional examples (δεῖγμα—Jude 7

[25] Its recognized in every source consulted thus far on Jude that the masculine οὗτος refers anaphorically to the intruders of Jude 4; however, there does seem to be some ambiguity concerning the referent(s) of the neuter τοῦτο (Jude 7, 14). These will be dealt with in the remainder of the thesis.

exhortative section (Jude 20–23) is demarcated from the remainder of the body (Jude 3–19).

5 – Summary

This brief chapter has briefly detailed an argument for the structure of Jude. The insights of differing methodologies have been utilized to identifying the various units of Jude, emphasizing that varied scholars may come to remarkably similar conclusions. The units to be investigated throughout the remainder of this thesis are based on the form-critical and linguistic studies articulated above. These cohesive units are based on both epistolary conventions and the two-part structure repeated throughout the letter (e.g. categorizations from Jewish religious texts followed by an identity chain containing the lexeme οὗτοι). In the text below, individual clauses and the tactic relations between the clauses in each section are identified, based on the criteria outlined in Chapter 3 above.

6 – Units of Jude[26]

1 – Address and Greeting (Jude 1–2)

Cl #	Taxis, Cl #	Greek Text
Cl 1		[v1] Ἰούδας Ἰησοῦ Χριστοῦ δοῦλος ἀδελφὸς δὲ Ἰακώβου τοῖς [[[Cl 1.1] ἐν θεῷ πατρὶ ἠγαπημένοις]] [[[Cl 1.2] καὶ Ἰησοῦ Χριστῷ τετηρημένοις]] κλητοῖς
Cl 2		[v2] ἔλεος ὑμῖν καὶ εἰρήνη καὶ ἀγάπη πληθυνθείη

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[26] Vertical arrows (↑) represent PARATACTIC relations and point to the clause to which another is related; Diagonal arrows (↖ and ↘) represent HYPOTACTIC relations and point to the clause upon which another is dependent.

2 – Body (Jude 3–23)

Cl 3		^{v3} ἀγαπητοί [[^{Cl 3.1} πᾶσαν σπουδὴν ποιούμενος [[^{Cl 3.1.1} γράφειν ὑμῖν περὶ τῆς κοινῆς ἡμῶν σωτηρίας]]]] ἀνάγκην ἔσχον [[^{Cl 3.2} γράψαι ὑμῖν]] [[^{Cl 3.3} παρακαλῶν [[^{Cl 3.3.1} ἐπαγωνίζεσθαι τῇ [[^{Cl 3.3.1.1} ἅπαξ παραδοθείσῃ τοῖς ἁγίοις]] πιστει]]]]
Cl 4	↑ 3	^{v4} παρεισέδυσαν γάρ τινες ἄνθρωποι [[^{Cl 4.1} οἱ πάλαι προγεγραμμένοι εἰς τοῦτο τὸ κρίμα]] ἀσεβεῖς [[^{Cl 4.2} τὴν τοῦ θεοῦ ἡμῶν χάριτα μετατιέντες εἰς ἀσέλγειαν]] [[^{Cl 4.3} καὶ τὸν μόνον δεσπότην καὶ κύριον ἡμῶν Ἰησοῦν Χριστὸν ἀρνούμενοι]]

2.1 – Categorization and Identity Chain 1 (Jude 5–8)

Cl 5	↑ 4	^{v5} [[^{Cl 5.1} ὑπομνῆσαι]] δὲ ὑμᾶς βούλομαι [[^{Cl 5.2} εἰδότας ὑμᾶς ἅπαξ πάντα]]
Cl 6	↖ 5	ὅτι Ἰησοῦς [[^{Cl 6.1} λαὸν ἐκ γῆς Αἰγύπτου σώσας]] τὸ δεύτερον [[^{Cl 6.2} τοὺς μὴ πιστεύσαντας]] ἀπώλεσεν
Cl 7	↑ 6	^{v6} ἀγγέλους τε [[^{Cl 7.1} τοὺς μὴ τηρήσαντας τὴν ἑαυτῶν ἀρχὴν]] [[^{Cl 7.2} ἀλλ᾽ ἀπολιπόντας τὸ ἴδιον οἰκητήριον]] εἰς κρίσιν μεγάλης ἡμέρας δεσμοῖς ἀϊδίοις ὑπὸ ζόφον τετήρηκεν
Cl 8	↖ 7	^{v7} ὡς Σόδομα καὶ Γόμορρα καὶ αἱ περὶ αὐτὰς πόλεις [[^{Cl 8.1} τὸν ὅμοιον τρόπον τούτοις ἐκπορνεύσασαι]] [[^{Cl 8.2} καὶ ἀπελθοῦσαι ὀπίσω σαρκὸς ἑτέρας]] πρόκεινται δεῖγμα [[^{Cl 8.3} πυρὸς αἰωνίου δίκην ὑπέχουσαι]]
Cl 9	↑ 8	^{v8} ὁμοίως μέντοι καὶ οὗτοι [[^{Cl 9.1} ἐνυπνιαζόμενοι]] σάρκα μὲν μιαίνουσιν
Cl 10	↑ 9	κυριότητα δὲ ἀθετοῦσιν
Cl 11	↑ 10	δόξας δὲ βλασφημοῦσιν

2.2 – Categorization and Identity Chain 2 (Jude 9–10)

Cl 12	↘ 13	ᵛ⁹ ὁ δὲ Μιχαὴλ ὁ ἀρχάγγελος ὅτε [[$^{Cl\,12.1}$ τῷ διαβόλῳ διακρινόμενος]] διελέγετο περὶ τοῦ Μωϋσέως σώματος
Cl 13		οὐκ ἐτόλμησεν [[$^{Cl\,13.1}$ κρίσιν ἐπενεγκεῖν βλασφημίας]]
Cl 14	↑ 13	ἀλλ' εἶπεν
Cl 15	↑ 14	ἐπιτιμήσαι σοι κύριος
Cl 16	↑ 15	ᵛ¹⁰ οὗτοι δὲ [[$^{Cl\,16.1}$ ὅσα μὲν οὐκ οἴδασιν]] βλασφημοῦσιν
Cl 17	↑ 16	[[$^{Cl\,17.1}$ ὅσα δὲ φυσικῶς ὡς τὰ ἄλογα ζῷα ἐπίστανται]] ἐν τούτοις φθείρονται

2.3 – Categorization and Identity Chain 3 (Jude 11–13)

Cl 18	↑ 17	ᵛ¹¹ οὐαὶ αὐτοῖς
Cl 19	↖ 18	ὅτι τῇ ὁδῷ τοῦ Κάϊν ἐπορεύθησαν
Cl 20	↑ 19	καὶ τῇ πλάνῃ τοῦ βαλαὰμ μισθοῦ ἐξεχύθησαν
Cl 21	↑ 20	καὶ τῇ ἀντιλογίᾳ τοῦ Κόρε ἀπώλοντο
Cl 22	↑ 21	ᵛ¹² οὗτοί εἰσιν οἱ ἐν ταῖς ἀγάπαις ὑμῶν σπιλάδες [[$^{Cl\,22.1}$ συνευωχούμενοι ἀφόβως]] [[$^{Cl\,22.2}$ ἑαυτοὺς ποιμαίνοντες]] νεφέλαι ἄνυδροι [[$^{Cl\,22.3}$ ὑπὸ ἀνέμων παραφερόμεναι]] δένδρα φθινοπωρινὰ ἄκαρπα [[$^{Cl\,22.4}$ δὶς ἀποτανόντα]] [[$^{Cl\,22.5}$ ἐκριζωθέντα]] ᵛ¹³ κύματα ἄγρια θαλάσσης [[$^{Cl\,22.6}$ ἐπαφρίζοντα τὰς ἑαυτῶν αἰσχύνας]] ἀστέρες πλανῆται [[$^{Cl\,22.7}$ οἷς ὁ ζόφος τοῦ σκότους εἰς αἰῶνα τετήρηται]]

2.4 – Categorization and Identity Chain 4 (Jude 14–16)

Cl 23	↑ 22	^{v14} προεφήτευσεν δὲ καὶ τούτοις ἕβδομος ἀπὸ Ἀδὰμ Ἐνὼχ λέγων
Cl 24	↑ 23	ἰδοὺ ἦλθεν κύριος ἐν ἁγίαις μυριάσιν αὐτοῦ ^{v15} [[$^{Cl\,24.1}$ ποιῆσαι κρίσιν κατὰ πάντων]] [[$^{Cl\,24.2}$ καὶ ἐλέγξαι πάντας τους ασεβείς περὶ πάντων τῶν ἔργων ἀσεβείας αὐτῶν [[$^{Cl\,24.2.1}$ ὧν ἠσέβησαν]] καὶ περὶ πάντων σκληρῶν [[^{Cl} $^{24.2.2}$ ὧν ἐλάλησαν κατ'αὐτοῦ ἁμαρτωλοὶ ἀσεβεῖς]]]]
Cl 25	↑ 24	^{v16} οὗτοι εἰσιν γογγυσταὶ μεμψίμοιροι [[$^{Cl\,25.1}$ κατὰ τὰς ἐπιθυμίας ἑαυτῶν πορευόμενοι]]
Cl 26	↑ 25	καὶ τὸ στόμα αὐτῶν λαλεῖ ὑπέρογκα [[$^{Cl\,26.1}$ θαυμάζοντες πρόσωπα ὠφελείας χάριν]]

2.5 – Categorization and Identity Chain 5 (Jude 17–19)

Cl 27	↑ 26	^{v17} ὑμεῖς δέ ἀγαπητοί μνήσθητε τῶν ῥημάτων [[$^{Cl\,27.1}$ τῶν προειρημένων ὑπὸ τῶν ἀποστόλων τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ]]
Cl 28	↖ 27	^{v18} ὅτι ἔλεγον ὑμῖν
Cl 29	↑ 28	ἐπ' ἐσχάτου χρόνου ἔσονται ἐμπαῖκται [[$^{29.1}$ κατὰ τὰς ἑαυτῶν ἐπιθυμίας πορευόμενοι τῶν ἀσεβειῶν]]
Cl 30	↑ 29	^{v19} οὗτοι εἰσιν [[$^{Cl\,30.1}$ οἱ ἀποδιορίζοντες]] ψυχικοί [[$^{Cl\,30.2}$ πνεῦμα μὴ ἔχοντες]]

2.6 – Exhortation (Jude 20–23)

Cl 31	↑ 30	^{v20} ὑμεῖς δέ ἀγαπητοῖ [[$^{Cl\,31.1}$ ἐποικοδομοῦντες ἑαυτοὺς τῇ ἁγιωτάτῃ ὑμῶν πίστει]] [[$^{Cl\,31.2}$ ἐν πνεύματι ἁγίῳ προσευχόμενοι]] ^{v21} ἑαυτοὺς ἐν ἀγάπη θεοῦ τηρήσατε [[$^{31.3}$ προσδεχόμενοι τὸ ἔλεος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ εἰς ζωὴν αἰώνιον]]
Cl 32	↑ 31	^{v22} καὶ οὓς μὲν ἐλεᾶτε [[$^{Cl\,32.1}$ διακρινομένους]]
Cl 33	↑ 32	^{v23} οὓς δὲ σῴζετε [[$^{Cl\,33.1}$ ἐκ πυρὸς ἁρπάζοντες]]
Cl 34	↑ 33	οὓς δὲ ἐλεᾶτε ἐν φόβῳ [[$^{Cl\,34.1}$ μισοῦντες καὶ τὸν [[$^{Cl\,34.1.1}$ ἀπὸ τῆς σαρκὸς ἐσπιλωμένον]] χιτῶνα]]

3 – Closing (Jude 24–5)

| Cl 35 | ↑ 34 | ^{v24} [[^{Cl 35.1} τῷ δὲ δυναμένῳ [[^{Cl 35.1.1} φυλάξαι ὑμᾶς ἀπταίστους]] [[^{Cl 35.1.2} καὶ στῆσαι κατενώπιον τῆς δόξης αὐτοῦ ἀμώμους ἐν ἀγαλλιάσει]]]] ^{v25} μόνῳ θεῷ σωτῆρι ἡμῶν διὰ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν δόξα μεγαλωσύνη κράτος καὶ ἐξουσία πρὸ παντὸς τοῦ αἰῶνος καὶ νῦν καὶ εἰς πάντας τοὺς αἰῶνας ἀμήν |

CHAPTER 5
DRAWING THE LINES OF BATTLE:
THE RHETORICAL PURPOSE OF THE EPISTLE—JUDE 1–4

1 – Introduction

Biblical scholars agree that the writer of Jude had a goal in mind when writing

this epistle; however, as was demonstrated in Chapter 2, this goal has been variously

described. The present chapter focuses on verses 1–4 of the Epistle of Jude and

demonstrates that, through the presentation and description of the participants in this

communicative event, the writer grammaticalizes his own conception of the relation

between himself and his addressees. More importantly, though, it will also be shown that

the author outlines the historical situation that prompted, and purpose for writing, this

epistle. In all, it will be seen that the writer here begins to draw the lines of battle with the

first indications of a distinction between friend and foe, those against whom the

addressees are to "contend" (Jude 3).

2 – Who is Writing to Whom…

Address and Greeting (Jude 1–2)

Cl #	Taxis, Cl #	Greek Text
Cl 1		^{v1} Ἰούδας Ἰησοῦ Χριστοῦ δοῦλος ἀδελφὸς δὲ Ἰακώβου τοῖς [[$^{Cl\ 1.1}$ ἐν θεῷ πατρὶ ἠγαπημένοις]] [[$^{Cl\ 1.2}$ καὶ Ἰησοῦ Χριστῷ τετηρημένοις]] κλητοῖς *Jude, a servant of Jesus Christ and a brother of James, to the called, who are loved by God the Father and kept by Jesus Christ.*
Cl 2		^{v2} ἔλεος ὑμῖν καὶ εἰρήνη καὶ ἀγαπη πληθυνθείη *May mercy and peace and love be given to you in the fullest measure.*

As is typical of an ancient epistle, the opening clause (clauses 1–1.2) is an

indication of the one who is writing, and those to whom the epistle is addressed

(indicated by the dative case).[1] The designation of the epistolary author has plagued

biblical scholars for centuries, particularly those concerned with historical-critical

matters. The author is identified as *Jude, a servant of Jesus Christ, a brother of James*.

The first appositional description is a common title in the NT, which refers to Christ-

followers (Eph 6:6; Col 4:12; Phil 1:1; Jas 1:1; 2 Pet 1:1; etc.) and so gives no indication

of the historical referent of Ἰούδας—there were several Christ-following Judes.[2]

However, the second appositional description narrows the pool of possible historical

referents considerably. The consensus among modern scholars is that Ἰάκωβος (here in

the genitive – Ἰακώβου) refers to the prominent figure in the first-century Palestinian

church (Acts 12:17, 15:13, 21:18; 1 Cor 15:7). The present author's appeal to him as

brother distinguishes him from all the others that bear the same name. This author claims

to be the Jude who is known to be a brother of the prominent Ἰάκωβος, who was himself

known as an ἀδελφός κυρίου (referring to Jesus of Nazareth).[3] It is important to

understand, however, that Jude, the brother of James and Jesus, may not be the true

author of this epistle. In fact, much recent scholarship has argued that the epistle was

pseudonymously penned, so that the true author might ascribe the honor of Jude and his

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[1] Indeed, recall Bauckham's designation of the "Parties Formula" as a *necessity* for the ancient epistle (Bauckham, "Pseudo-Apostolic Letters," 473).

[2] Perhaps it is best to limit the possible authors to those who explicitly bear the name Ἰούδας in NT, as opposed to another Jude, about whom we are uninformed. The other Judes are as follows: Judas Iscariot (Matt 10:4); Judas, the Galilean revolutionary (Acts 5:37); Judas of Damascus (Acts 9:11); Judas Barsabbas (Acts 15:22–37); Judas the Apostle, who is also called Thaddeus (Luke 6:16, and Matt 10:4); and Jude, the brother of Jesus (Matt 13:55).

[3] Bauckham, *Jude*, 1.

family to her or his purpose.[4] However, Watson is convincing in reasoning that an historical-critical discussion of authorship in a rhetorical analysis is unnecessary,[5] since it is clear that the author—whether the historical Jude or a later person writing in his name—*intended* this letter to be read *as though* the author was the brother of Jesus and James. Nevertheless, many scholars rightly deduce that, by his "name-dropping," the author assumes the honor of his (assumed) brother, establishing his place as one to whom the addressees should listen.[6] In the agonistic, honor-shame society of the ancient Mediterranean, it was not uncommon for a person to appeal to her or his relation to a well-known person, because that relative's level of honor was applicable to the entirety of their family.[7] So, Jerome Neyrey is convincing in his reasoning that the author's appeal to James as his brother ascribes honor to himself (not to mention what honor he assumes with regard to his familial ties to Jesus).[8]

Such a description of oneself as an honorable and authoritative person speaks directly to a discussion of REGISTER, with particular reference to TENOR, which has been previously defined in the following way:

TENOR OF DISCOURSE:	Describes the participants engaged in the activity, their statuses in relation to one another, and the roles that participants take upon themselves, or which are given to them.[9]

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[4] Ehrman, *Forgery,* 29; Van Oyen, "Is there a Heresy?" 217.

[5] Watson, *Invention,* 31 note 10. Watson does provide the caveat that the *ethos* of the true author may be nullified, if the original addressees knew the epistle was pseudonymous.

[6] Ehrman, *Forgery*, 299; Green, *Jude & 2 Peter*, 46; Watson, *Invention*, 38; Van Oyen, "Is There a Heresy?" 217.

[7] Malina, *NT World,* 37–8.

[8] Neyrey, *2 Peter, Jude,* 3–7.

[9] See Halliday, "Context of Situation," 12.

Ruqaiya Hasan helpfully theorizes that tenor relations are essentially dyadic. In essence, tenor relations between communicative participants can be measured on two intersecting clines—the *(non)hierarchic* cline, and the cline of *social distance*. With regard to the *(non)hierarchic* cline, Hasan writes: "If the dyad is HEIRARCHIC, one agent will have a greater degree of control over the other; if it is NON-HEIRARCHIC, then we have relations of peer-hood, such as friendship, rivalry, acquaintanceship, and indifference."[10] With the appeal to his brother's (perhaps brothers'?) honor, the writer—now, and henceforth, identified as Jude—attempts to make clear to his addressees that the relationship between himself and his addressees is hierarchic. As such, Jude is establishing himself as the one with the greater amount of *power* in the linguistic event,[11] such that the addressees should recognize that his words carry the weight needed to address and change the situation.

The addressees are identified with the noun κλητοῖς, which is significantly distanced from its governing article τοῖς by two intervening participial clauses. Based on form, it is clear that both ἠγαπημένοις and τετηρημένοις modify the substantive κλητοῖς, and thus contribute the rhetorical semantics of ELABORATION-DEFINITION.[12] Jude introduces the addressees as *called*, but clauses 1.1 and 1.2 do much more to DEFINE these nebulous *called ones* as those *who are loved by God the Father, and kept by Jesus Christ*. Perhaps Watson is correct in reasoning that this method of address was intended

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[10] Hasan, "Structure of a Text," 57.

[11] The use and italicizing of the term "power" is used to draw attention to the fact that Hasan's use of the terms "Heirarchic" and "Social Distance" is not universal in SFL circles. Recently, J.R. Martin and David Rose have supplied different terms in order to describe the same dimensions of Tenor—"Status" and "Solidarity" (Martin and Rose, *Genre Relations*, 11-12); Martin and White use "Power" and "Solidarity" (Martin and White, *Language of Evaluation*, 29-32); Poynton uses "Power" and "Distance" (Poynton, "Address," 90-3).

[12] See Chapter 3, section 4.2.3.

to "foster goodwill and positive pathos."[13] More importantly, however, such a strong

DEFINITION of the addressees above all functions rhetorically to reassure the audience of

their favored position before God and Christ.[14] Notably, there does not seem to be any

indication that those against whom Jude is speaking (Jude 4) are included among the

addressees, for their introduction and subsequent DEFINITIONS and CLARIFICATIONS—

which will be seen throughout the remainder of this thesis—is *markedly* different from

that of the *called ones*. However, because those against whom Jude is speaking seem

indistinguishable from the addressed Christian community (Jude 4, 12) and the common

practice was to read ecclesial epistles aloud to the congregation (Acts 8:27–30; 1 Thess;

Col; etc.),[15] it is quite possible that these people were present by "happy coincidence."

Finally, Jude concludes the epistolary opening with a WISH speech function

(optative): that *mercy, peace, and love* be extended to the addressees *in the fullest* (clause

2).[16] This evokes the rhetorical semantics that the addressees being given mercy, peace,

and love in the fullest is Jude's WISH, yet Jude recognizes that the fulfillment of this

process is contingent upon the will of the unspecified agent of the passive πληθυνθείη

(presumably God). It is possible that this is simply Jude's own variation on the extremely

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[13] Watson, *Invention*, 41.

[14] This stems from Porter's convincing description of the participle as grammaticalizing "factive presupposition," where the language user is committed to the veracity of the factuality of the clause (Porter, *Verbal Aspect*, 391; and Palmer, *Mood*, 18).

[15] M. Luther Stirewalt Jr. presents a cogent argument that Paul's epistles were intended to be read aloud based on the "inclusive, corporate nature of the salutations [which] is repeated throughout" (Stirewalt, *Paul, the Letter Writer*, 14–15). A similarly corporate address is found and repeated in Jude (e.g. the plural addressees in Jude 1; and ἀγαπητοί in Jude 3 and 17), making it likely that this epistle was also meant for public reading.

[16] Similar phrases were not uncommon in both Jewish literature (Dan 4:1, particularly OG) and prevalent in NT epistolography (Rom 1:7; 1 Cor 1:3; 2 Cor 1:2; Gal 1:3; 1 Pet 1:2; 2 Pet 1:2), though the only appearances of the optative mood-form in NT epistolary salutations are in 1 Pet 1:2, 2 Pet 1:2, and Jude 2.

common practice of supplying a brief greeting in an epistle.[17] However, based on Jude's

own presentation of a God who loves the addressees (Jude 1, 21) and a mericful Jesus

Christ (Jude 21), it is better to understand that Jude's wish is a religious adapation of

stereotypical, ancient Jewish/Christian epistolary greeting.[18] As Philip L. Tite

convincingly argues, a religious adaptation such as this likely attempts to elicit goodwill

between Jude and his addressee, because it reflects and/or establishes the common,

theological ground upon which the participants are able to communicate.[19]

In summary, the first two clauses of Jude establish how Jude desires the TENOR

relations between himself and his addressees to be seen by those to whom he is writing.

This is done first by identification of the two parties and their descriptions. Jude is self-

described as an honorable individual, which either reinforces a hierarchic relationship

between Jude and his addressees (if such a relationship has already been established) or

attempts to establish one (if Jude is not known by the addressees). The introduction and

DEFINITION of the addressees is positive, which not only foreshadows a serious

distinction from the coming description of the addressees' enemies (Jude 4–19), but also

seems to establish good rapport between the communicative participants. Further, the

WISH that functions as the epistolary salutation establishes good rapport by expressing

Jude's desire to see the completion of the process of extending mercy, peace, and love to

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[17] Francis Xavier J. Exler well describes the stereotypical Hellenistic epistolary salutation (Exler, *Form*, 23).

[18] Other scholars posit different theological and pragmatic purposes behind this adaptation. Gene Green posits that the omission of the stereotypical *charistic* greeting can be chalked up to the central problem facing the addressed community is a "distorted understanding of grace that the heretics had introduced into the church (v. 4)" (Green, *Jude & 2 Peter*, 49). Similarly, he reasons that the insertion of ἔλεος may be thematically connected to the directive to "show mercy" to some (Jude 22–3) (Green, *Jude & 2 Peter*, 50). Michael Green, on the other hand, asserts that inclusion of ἔλεος into a greeting may be connected to a context in which false teaching is an issue (see his sources, 1 Tim 1:2; 2 Tim 1:2; 2 John 3) (Green, *2 Peter and Jude*, 182).

[19] Tite, "How to Begin," 57–100, esp. 73–4. Watson reaches a similar conclusion (Watson, *Invention*, 42).

the addressees, but also indicates the common theological ground upon which both

parties stand. This lays the groundwork for what will be a terse and forthright epistle, in

which Jude's sometimes harsh words will require the fullest weight of authority and

goodwill between participants to be accepted and/or practiced.

3 – ...and Why?

Epistolary Purpose (Jude 3–4)

Cl 3		^{v3} ἀγαπητοί [[^{Cl 3.1} πᾶσαν σπουδὴν ποιούμενος [[^{Cl 3.1.1} γράφειν ὑμῖν περὶ τῆς κοινῆς ἡμῶν σωτηρίας]]]] ἀνάγκην ἔσχον [[^{Cl 3.2} γράψαι ὑμῖν]] [[^{Cl 3.3} παρακαλῶν [[^{Cl 3.3.1} ἐπαγωνίζεσθαι τῇ [[^{Cl 3.3.1.1} ἅπαξ παραδοθείσῃ τοῖς ἁγίοις]] πίστει]]]] *Beloved, [although I was] making every effort to write to you about our common salvation, I have a compulsion to write to you [for the purpose] of urging [you] to contend for the faith, which was definitively given to the saints.*
Cl 4	↑ 3	^{v4} Παρεισέδυσαν γάρ τινες ἄνθρωποι [[^{Cl 4.1} οἱ πάλαι προγεγραμμένοι εἰς τοῦτο τὸ κρίμα]] ἀσεβεῖς [[^{Cl 4.2} τὴν τοῦ θεοῦ ἡμῶν χάριτα μετατιέντες εἰς ἀσέλγειαν]] [[^{Cl 4.3} καὶ τὸν μόνον δεσπότην καὶ κύριον ἡμῶν Ἰησοῦν Χριστὸν ἀρνούμενοι]] *For certain ungodly people have secretly invaded [your community]—those who were long ago designated for this judgement, who turn the grace of our God into licentiousness, and who deny the only Master and our Lord Jesus Christ.*

Having outlined how Jude conceives of the TENOR relations between himself and

his addressees, Jude now turns toward verbalizing the situation that prompted this

correspondence and the ways in which he hopes that this situation can be altered. In terms

of epistolary structure, clause 3 marks the beginning of the epistolary body, which

"conveys the more specific occasion(s) of the letter."[20] This is further indicated by the

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[20] White, "Greek Documentary," 91.

appearance of an address, which often opens the body.[21] As will be demonstrated, Jude here makes explicit the situation that prompted the epistle and the purpose for his writing to this community. In so doing, Jude here expresses his desire for the addressees to "contend for the faith" and begins to draw the lines of battle by characterizing the enemies against whom the addressees are to contend.

Due to the large number of EMBEDDED clauses within clause 3, it is necessary to explicate the rhetorical semantics of the main clause, so that the LOGICO-SEMANTICS of these EMBEDDED clauses may be better understood. The main predicator ἔσχον is grammaticalized with the indicative mood-form, and is thus a STATEMENT. The rhetorical semantics of this are to motivate the addressees to accept the information being provided. The infinitival clause 3.2 functions as a complement to this predicator and expresses that Jude has a compulsion to write.[22] Thus, Jude, wanting the addressees to know something, writes: *I have a compulsion to write to you.* The ensuing embedded clauses (clause 3.3, 3.3.1, 3.3.1.1) grammaticalize an ENHANCEMENT-PURPOSE on Jude's compulsion to write, and verbalize *why* Jude is writing this epistle. Jude is informing the addressees that he is compelled to write to them for the purpose of urging them to contend for the faith.[23] On a further note, the substantive πίστει is qualified through ELABORATION-DEFINITION as the faith that was *definitively given to the saints.*

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[21] White, *Body*, 15–17.

[22] For a discussion of infinitives as complements of other predicators, see Porter, *Idioms*, 196.

[23] The infinitival clause containing ἐπαγωνίζεσθαι represents the complement of the predicator παρακαλῶν. Green presents an interesting discussion of the term ἐπαγωνίζομαι in Greek literature, showing that the term can be used in co-texts of warfare, progress in virtue, or debate (Green, *Jude*, 56. See also, *BDAG*, "ἐπαγωνίζομαι," 356). The latter two uses—progress in virtue and debate—do not seem likely as Jude does not later ask the addressees to debate for the correct teaching, and there is very little ethical teaching about virtuous living (Jude 20–23 excepted). Thus, the imagery conjured up, is one of battle—there is someone against whom, or something against which, the addressees are to fight.

Two further EMBEDDED clauses (clauses 3.1 and 3.1.1) have not been discussed.

Together, these clauses function as a single adjunct to the predicator ἔσχον, for 3.1.1 is

also an infinitival clause which also functions as a complement to a predicator (in this

case, the partiticple ποιούμενος). With clauses 3.1 and 3.1.1, Jude writes that he has been

making every effort to write to [the addresses] about [their] shared salvation. Bo Reicke

suggest that this participial clause refers to the present epistle, where Jude was making

efforts to write about their common salvation, and this salvation forms the basis of Jude's

appeal to *contend for the faith.*[24] However, the so-called "focal" use of the preposition

περί[25] suggests that Jude intended to write an epistle "about" the subject of "common

salvation," which most recognize is not the concern of the present epistle—Jude wants

the addressees to *contend for the faith* above all else.[26] Thus, the participle more plausibly

communicates the semantics of ENHANCEMENT-CONCESSION, and may be translated

with the English word "although," despite there being no explicit grammatical indication

to elucidate the LOGICO-SEMANTIC relationship of this adjunct clause to ἔσχον.[27] This

indicates that there was a different subject about which Jude desired to write; however, in

light of the present circumstances Jude was instead compelled to write to the addressees

about a more important—or at least more pressing— subject. The rhetorical function of

clause 3 is to inform (STATEMENT) the addressees that, even though this was not the

letter he intended to write (clause 3.1 and 3.1.1), Jude is compulsorily writing to them, so

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[24] Reicke, *Epistles*, 195.

[25] Porter, *Idioms*, 169.

[26] Green, *Jude & 2 Peter*, 53; Green, *2 Peter and Jude*, 183 note 7.

[27] Porter defines concessive relationships as those in which the participial clause "concedes, grants or admits a point" (Porter, *Idioms*, 191). Most of the major English translations understand this participial clause in this way, when they provide the translation *although* (NASB, HCSB, NIV); however, the NRSV provides the temporal gloss *while*.

that they will be prepared in their contention for the faith (clauses 3.3–3.3.1.1). Jude intends the addressees to accept this information as valid.

But against whom, or what, are the addressees to fight? Through the use of the conjunction γάρ, Jude answers this question. As argued in the methodology of this thesis, γάρ clauses should be understood as grammaticalizations of ELABORATION-EXPLANATION, in which the γάρ clause is seen as the grounds upon which a conclusion is reached, or the means by which another action is brought about.[28] Thus Jude's words in clause 4 indicate that the grounds of his obligation to write (clause 3) were that *certain people had secretly invaded* the addressed Christian community. In terms of the rhetorical semantics of this clause, Jude grammaticalizes a STATEMENT (indicative), which expresses his intention for the recipients to accept that they indeed have intruders among them, and that these intruders are the cause of his letter.

Some scholars have reasoned that it cannot be known whether the addressees were aware of this infiltration.[29] Although Jude's choice of the lexeme παρεισδύω—from which the main predicator in clause 4 is conjugated—appears in co-texts in which the language user wishes to assert that some have made their way into a community unnoticed,[30] Thurén argues that this was a "conventional way of decreasing [an opponent's] *ethos*."[31] In this way, it is not necessarily the historical reality that these

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[28] See chapter 3, section 4.2.1 for the reasoning behind this classification.

[29] Watson, *Invention*, 35; Thurén, "Hey Jude!" 459.

[30] BDAG, "παρεισδύω," 774; Louw and Nida, "παρεισδύω" 34.30 – *Join, Begin to Associate*; translated as "slip into a group." See also the discussion in Green, *Jude & 2 Peter*, 57.

[31] Thurén, "Hey Jude!" 459 note 56; du Toit, "Vilification," 406.

intruders literally came *into* the community from the outside.[32] Nevertheless, the lexeme

makes it evident that Jude is presenting these people as intruders, whom the addressees

do not seem to recognize. This interpretation is given further credence in the

ELABORATION-DEFINITIONS given through three modifying participial clauses, because

Jude goes on to give these *certain people* more discernable characteristics.

Clause 4.1 is a participial ELABORATION-DEFINITION of ἄνθρωποι in which Jude

intimates that the intruders were *long ago designated for this judgment*. The referent of

the Greek τοῦτο τὸ κρίμα is debated, such that it is unclear whether these words refer to

the ensuing words of denunciation,[33] or a future eschatological judgment.[34] Jörg Frey is

convincing in his argument that Jude's conception of the time points toward

eschatological judgement, since he thought he lived in "the last period of time, just before

the end."[35] However, though Jude speaks of the impending judgment that will be wrought

on the intruders (Jude 14–16 in particular), he is actively engaged in speaking negatively

about these individuals (Jude 5–19). Thus, it is best to follow Michael Green, who writes,

"*This condemnation*, therefore, refers forward to verses 5–19 where Jude will both

describe [the intruders] and their sins from various prophetic examples, and will also

point out the judgment to be meted out to them."[36] That is, by describing these *certain*

ungodly people with the rhetorical semantics of ELABORATION-DEFINITION, Jude intends

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[32] As Van Oyen posits, this may be an exaggerated characterization of individuals from the community as devious plotters against the community (Van Oyen, "Is There a Heresy?" 219).

[33] Green, *Jude & 2 Peter*, 58.

[34] Frey, "Judgment," 494–5; Watson, "Apocalyptic Discourse," 188; Watson, *Invention*, 48; Bauckham, *Jude*, 180.

[35] Frey, "Judgment," 496–7. This is based on Jude's thought that the appearance of the intruders is an indicator of the end of time, since the Apostles warned such people would be manifest at this time.

[36] Green, *2 Peter and Jude*, 187.

to assure the addressees that these ungodly intruders were long ago designated for

judgment—both in terms of his forthcoming castigation of the intruders, and the coming

judgment associated with the eschaton.

The same rhetorical semantics of ELABORATION-DEFINITION are

grammaticalized in clauses 4.2 and 4.3, in relation to the substantive ἄνθρωποι—that is,

the intruders are given further ELABORATION through these defining participial clauses.

Clause 4.2 defines the intruders as those who *turn the grace of our God into*

licentiousness. A recent paper by R. Jackson Painter given at the Society of Biblical

Literature has intimated that the term ἀσέλγεια—here translated *licentiousness*—does not

refer to sexual deviancy, as is the typical translation,[37] but rather refers to *wanton*

violence (following LSJ).[38] However, several times throughout the epistle, Jude overtly

mentions the sexual promiscuity of these intruders (Jude 8, 16, 18), so the understanding

that ἀσέλγεια refers to sexual deviancy should be retained. More puzzling, however, is

the concept of grace, which the intruders *turn into licentiousness*. Though connections

between Jude and Pauline motifs are tenuous,[39] there is some evidence that the Pauline

conception of grace may have (inadvertantly and wrongly) led early Christians to adopt a

license for unrighteous behavior (Rom 6:1), including sexual immorality (1 Cor 6:9–20).

Such a conception of grace provides a parallel with that of the intruders in Jude, such that

it is plausible that the intruders shared a similar, misunderstood conception of grace.

Regardless, it is clear that Jude, through the description of the intruders by

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[37] Green, *Jude & 2 Peter*, 59–60 citing BDAG, "ἀσέλγεια" 141. See also, Mark 7:22; Rom. 13:13; 2 Cor 12:21; Gal 5:19; Eph 4:19; 1 Pet 4:3; 2 Pet 2:2, 7, 18.

[38] LSJ, "ἀσέλγεια" 255; Painter, "Violence in the Letter of Jude," No Pages. Taken from the abstract to Painter's paper on the SBL website: "But the language in Jude is arguably language of violence not profligacy and the letter itself a response to violence."

[39] Bauckham, *Jude, 2 Peter*, 8; Wand, *General Epistles*, 192.

ELABORATION-DEFINITION, intended to move the addresees toward adopting the assumption that the intruders' "version of grace was employed in the service of lust."[40]

The final description of the intruders in Jude 4 comes in clause 4.3. Here again, Jude uses the rhetorical semantics of ELABORATION-DEFINITION to describe the intruders as people who *deny the only master and our Lord, Jesus Christ*. It is likely that both δεσπότην and κύριον ἡμῶν refer to Jesus Christ,[41] but nowere else in the NT—save 2 Pet 2:1, which is dependent upon Jude's usage—does the term δεσπότης refer to Christ. Richard Bauckham argues for the interchangeability of δεσπότης and κύριος in Jewish literature to justify the conclusion that Jude conceived of an omnipotent Jesus. In this way, Jude's definition of Jesus as δεσπότης signals his absolute sovereignty over Jude and his addressees.[42] The precise manner in which these intruders deny Jesus' sovereignty is not explicated here, but the previous ELABORATION-DEFINITION on the intruders (clause 4.2)—not to mention the ensuing descriptions in Jude 5–19—suggests that it is related to a rejection of the ethical calling of Jesus (cf. Matt 5–7).[43] Regardless, the rhetorical semantics of this clause are quite clear—Jude again uses ELABORATION-DEFINITION to describe the intruders as those who deny Jesus' sovereignty, in the hopes that the addressees will likewise recognize this.

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[40] Green, *Jude & 2 Peter*, 60.

[41] This is well argued by Bauckham in a chapter entitled "Jude's Christology" in his monograph (Bauckham, *Jude*, 302–3).

[42] Bauckham, *Jude*, 306–7. This seems to be a metaphorical extension of the use of δεσπότης in common vernacular, which refered to the master of a household with absolute rights over his household.

[43] Contra Chang, who reasons *Jesus as master* is a presentation of Jesus as a soteriological agent (Chang, "Extent of Atonement," 54). Such a view is not only a simplistic understanding of the metaphorical use of δεσπότης in Jewish and Christian literature, but a poor understanding of the intruders in Jude, since there is no indication that the opponents deny Christ as a soteriological agent. Rather, based on clause 4.3, it is likely quite the opposite—*because* Jesus is a soteriological agent, they think morality is inconsequential.

To conclude this section of analysis, it is evident that clauses 3 and 4 begin the body section of this ancient epistle, and as such, explicate the rhetorical purpose of this epistle. First, clause 3 is a STATEMENT, which indicates that Jude is informing his addressees of his compulsion to write to them to *contend for the faith*, intimating that some exigence threatens the very foundation upon which the addressed Christian community is built. Second, clause 4 stands as a STATEMENT of ELABORATION-EXPLANATION that elucidates the exigence that brought about Jude's compulsion to write—i.e. the Christian community is under threat of ungodly intruders. Not content to leave the already negative depiction of the intruders at *ungodly people*, Jude continues to provide ELABORATION-DEFINITIONS on the substantive ἄνθρωποι, in order to provide further evidence of the intruders' ungodliness. Interestingly, this marks the beginning of Jude's pattern of villifying the intruders through ELABORATION,[44] though this is done in a distinct manner at later points in the epistle. In viewing both the INTERPERSONAL and LOGICAL semantics in this section, the rhetorical semantics are clear: Jude informs his audience that, due to the infiltration of some (hitherto) unidentified enemies, he is compelled to write to them for the purpose of urging them to fight against their now-known enemies.

4 – Conclusion

This chapter has shown how Jude wishes his addressees to conceive of the TENOR relations existent between himself and his addressees, and outlined his purpose for writing to them. Jude hopes to be seen as an honorable person in good standing with the

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[44] Similarly, this continues a pattern, which has already been seen with clauses 1.1 and 1.2 as ELABORATION-DEFINITIONS on the nominal κλητοῖς, and clause 3.3.1.1 as an ELABORATION-DEFINITION on the nominal πίστει. See the discussion of Charles on Jude's use of participles as evidence of his "command of the Greek" (Charles, *Literary Strategy*, 37).

addressees, such that he will be able to declare war against the community's intruders and draw the addressees into battle against them. As will be seen in the ensuing chapter, Jude is not done drawing battle lines, and has not yet outlined the rules of engagement with these enemies. However, he has established a pattern of villifying these intruders through the rhetorical semantics of ELABORATION, a pattern which will be further developed in the ensuing verses of the epistle. Jude hopes to initiate a war, and has begun to draw the battle lines, but he must more clearly identify against whom his addressees are to fight, assuming his rhetoric succeeds.

CHAPTER 6
HOW TO IDENTIFY AN ENEMY: JUDE 5–19

1 – Introduction

Jude 5–19 is, without question, the most discussed section in the Epistle of Jude. This is, no doubt, due in large part to the number of references to ancient Jewish religious materials that are not part of the majority of now recognized canons,[1] as well as the harsh words Jude uses throughout this section, which some have claimed are "uncharacteristic" of NT writings.[2] The attention to this section is not unwarranted, for Jude 5–19 constitutes the majority of the epistle (fourteen of a mere twenty-five verses), and exhibits a well-structured section of scriptural interpretations (see Chapter 4), many of which continue to puzzle exegetes. Equally important, however, is the research that has attempted to explain the rhetorical function of these verses. Richard Bauckham's description is the most notable in this regard, for many have subsequently followed his conception in recent years. Bauckham reasons that Jude 5–19 further substantiates the description of the intruders in Jude 4 (clauses 4.1–4.3), the purpose of which is described in the following way:

> ...to demonstrate the danger posed by the false teachers to the readers by showing
> how their practice and advocacy of libertine behaviour corresponds to the
> character of those ungodly people whose appearance in the last days and whose
> judgment at the imminent parousia has been prophesied.[3]

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[1] The quotation in Jude 14–15 of 1 Enoch 1:9 is typically that which incites such discussions. It is here noted that the Ethiopian Orthodox Church still recognizes *1 Enoch* as canonical.

[2] This is typically the focus of evangelical scholars, who seek to reconcile Jude's harsh words against modern methods of church discipline. See Brosend, "Rhetoric of Excess," 293–305 esp. 303–5.

[3] Bauckham, *Jude*, 180–81 (citation, 181).

To be sure, Jude is concerned with articulating that the intruders' behavior evinces their status as "ungodly" and "judged." However, Jude seems to have a more pressing concern and, thereby, more direct purpose for these verses.

In the previous chapter, it was seen that Jude intimates that the addressees were unaware of their intruders, or at the very least, did not see them as the threat Jude found them to be. As such, one concern of Jude 4 seems to be that of identification—that is, in making known the circumstance that brought him to write, Jude makes the first indications that there are intruders among the addressees. Further, by expanding upon the intruders with ELABORATION-DEFINITIONS, Jude outlines that they engage in certain recognizable actions, and it is by these that they can be identified. In verse 5–19, Jude makes mention of their correlation to those who have endured divine wrath, because it serves his end—identifying those who have invaded the addressed Christian community as those against whom the addressees are to *contend for the faith*. This chapter demonstrates that Jude 5–19 evinces Jude's intent to motivate the addressees to accept his presentation of the intruders as correct, and thereby "know their enemies." This intention is conveyed through the various rhetorical semantics identified in the methodology chapter and given linguistic realization in the grammar of the epistle.

This chapter demonstrates that Jude's tactic is both clarificatory and assertive. More specifically, Jude's use of the demonstrative pronoun οὗτοι evinces the rhetorical semantics of ELABORATION-CLARIFICATION on the previously identified τινες ἄνθρωποι ἀσεβεῖς (Jude 4).[4] Further, he adopts the STATEMENT speech function in order to assert that the intruders—the οὗτοι—are grievous sinners. However, prior to each one of these

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[4] See Chapter 3, section 4.2.1.

STATEMENTS of ELABORATION-CLARIFICATION stand identities from the intertexts of Jewish and Christian traditions.[5] These are ELABORATION-EXEMPLIFICATIONS of the sin of the intruders. By these EXAMPLES, Jude attempts to demonstrate that the intruders are ungodly because of their engagement in the same activities[6] that have previously brought judgment to the identities from Jewish tradition.[7] As such, Jude attempts to clearly identify those whom he perceives to be intruders, and the actions by which they may be made known as enemies of the addressed Christian community.

1.1 – Procedure

The procedure identified in chapter three and followed in the previous chapter will again be used; however, much will need to be said on the most plausible ways to understand the many cryptic references to Jewish and Christian traditions. Therefore, it is pertinent to discuss the way in which Jude presents his understanding of these characters and events. The first sub-section in each section addressing the five *Clarification and Identity Chains* will discuss how best to understand Jude's presentation of these Jewish and Christian traditions, followed by a delineation of the rhetorical semantics of each clause in the presentation of the Jewish or Christian traditions. A second sub-section will then address the speech functions of the ELABORATION-CLARIFICATION clauses, as well

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[5] I here use "intertexts" in the manner of Daniel Boyarin, who uses "intertextuality" to describe the synchronic relations between one text and other texts that make up the "discursive space which makes a specific text intelligible" to its original readers (Boyarin, "Old Wine," 540 note 3). In this sense "discursive space" describes the synchronic understanding about a particular biblical character or event in a given culture or community as presented in discourses or texts This is diametrically opposed to "sources," which exhibit a diachronic influence from one text to the other (i.e. the literary relationship between 2 Pet and Jude). I also include "Christian" traditions, though possibly anachronistic, so that the apostolic prediction (Jude 17–19 | Clause 27–30) may rightly be included amongst the many Jewish textual references.

[6] Or, in the case of Jude 9–10, that they are involved in antithetical kinds of activities to the EXAMPLE of Michael (see note 6 above).

[7] Or, in the case of Jude 9–10, that Michael the archangel does not have a punishment pronounced over him demonstrates that he is godly.

as the ways in which this corresponds to the ELABORATION-EXEMPLIFICATIONS

previously discussed. Finally, a third sub-section will summarize the insights gained and

arguments made in the previous sub-sections, ending with a concise statement

paraphrasing Jude's rhetorical aim in each *Clarification and Identity Chain*.

2 – "Know Your Enemies" by Their Ungodly Behavior

Cl 5	↑ 4	^{v5} [[$^{Cl\,5.1}$ ὑπομνῆσαι]] δὲ ὑμᾶς βούλομαι [[$^{Cl\,5.2}$ εἰδότας ὑμᾶς ἅπαξ πάντα]] *I want you to remember, though you knew all of this at one time,*

Jude 5–19 represents a large portion of the epistolary body. This is evinced by the

"disclosure formula" (Jude 5), a common method of beginning the epistolary body.[8]

Using the indicative mood form, Jude STATES his desire for the addressees *to know*

something.[9] Embedded within this clause is a participial clause (Clause 5.2) that modifies

the main predicator of Clause 5 (βούλομαι). Because *knowing* (εἰδότας) logically

precludes a call *to remember* (ὑπομνῆσαι), Clause 5.2 provides the LOGICO-SEMANTICS

of ENHANCEMENT-CONCESSION.[10] Therefore, this clause concedes the assumption that

the addressees *knew all [of what is to follow] at one time*. Such words may express

dissatisfaction on the part of Jude, because they seem to include a negative judgment

about the addressees' capacity to retain the information they knew at a previous point in

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[8] White, *Body*, 3–5; Watson, *Invention*, 50.

[9] This understands that the infinitival Clause 5.1 is the complement of βούλομαι.

[10] This is further substantiated when it is understood that the adverb ἅπαξ modifies the participle εἰδότας, contra the reading in the UBS.[4] The codices A, B, and C[2] (as well as 𝔓72) all indicate that ἅπαξ comes before the ὅτι, while only ℵ and the later uncial Ψ support its appearance after the ὅτι. Further, Metzger's explanation (Metzger, *Textual Commentary*, 658) does not argue well for the UBS[4] reading, because ἅπαξ is used elsewhere in Jude to modify the giving/acceptance of a body of teaching (Jude 3 | Clause 3.3.1.1). However, the split among the three major codices (A, B, and ℵ) is probably why the UBS[4] gives the reading a {D} rating, which indicates that "the Committee had great difficulty in arriving at a decision" (UBS[4] "Introduction," 3*).

time.[11] Regardless, clause 5 expresses the rhetorical semantics of a STATEMENT, in which

Jude asserts his desire for the addressees to remember something(s) he concedes they

once knew (or perhaps no longer know, though they should).

What, then, are the addressees to remember? The content of the reminder is

marked off by ὅτι, which is then followed by a predicator in the aorist tense-form.

Though Jude never makes mention of where the content of this reminder should break,[12]

the inclusion of identities from Jewish tradition—indicates that the content should, at the

very least, extend to the end of Jude 7 (Clause 8). This is further validated by Jude 8

(Clause 9–11), where the identities shift from those in Jewish tradition to the intruders

(οὗτοι) expressing that Jude has finished the reminder-content and is dealing with

immediate context, the intruders.[13] Thus, Jude 5–7 (Clauses 6–8) evince reminder-

content.

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[11] For a discussion on judgment in a linguistic framework, see Dvorak, "Interpersonal Metafunction," 65–8. However, many comment that this is merely a reminder of what the addressees already know (Green, *Jude & 2 Peter*, 63–4; Reese, *Writing Jude*, 24).

[12] Does the reminder extend to the end of Jude 5, or does it extend further?

[13] See Chapter 4, section 4.

2.1 – Clarification and Identity Chain 1 (Jude 5–8)

Cl 6	⭠ 5	ὅτι Ἰησοῦς [[$^{Cl\,6.1}$ λαὸν ἐκ γῆς Αἰγύπτου σώσας]] τὸ δεύτερον [[$^{Cl\,6.2}$ τοὺς μὴ πιστεύσαντας]] ἀπώλεσεν *that Jesus, after saving the people from the land of Egypt, subsequently destroyed those who did not trust,*
Cl 7	⬆ 6	^{v6} ἀγγέλους τε [[$^{Cl\,7.1}$ τοὺς μὴ τηρήσαντας τὴν ἑαυτῶν ἀρχὴν]] [[$^{Cl\,7.2}$ ἀλλ' ἀπολιπόντας τὸ ἴδιον οἰκητήριον]] εἰς κρίσιν μεγάλης ἡμέρας δεσμοῖς ἀϊδίοις ὑπὸ ζόφον τετήρηκεν *and the angels—who did not keep their proper domain, but rather abandoned their proper abode—he has kept under darkness with everlasting chains for the judgment on the great day,*
Cl 8	⬆ 7	^{v7} ὡς Σόδομα καὶ Γόμορρα καὶ αἱ περὶ αὐτὰς πόλεις [[$^{Cl\,8.1}$ τὸν ὅμοιον τρόπον τούτοις ἐκπορνεύσασαι]] [[$^{Cl\,8.2}$ καὶ ἀπελθοῦσαι ὀπίσω σαρκὸς ἑτέρας]] πρόκεινται δεῖγμα [[$^{Cl\,8.3}$ πυρὸς αἰωνίου δίκην ὑπέχουσαι]] *just as Sodom and Gomorrah and their surrounding cities—who committed the same types of fornications as these, and who chased after strange flesh—serve as an example, by undergoing the punishment of eternal fire.*
Cl 9	⬆ 8	^{v8} ὁμοίως μέντοι καὶ οὗτοι [[$^{Cl\,9.1}$ ἐνυπνιαζόμενοι]] σάρκα μὲν μιαίνουσιν *Nevertheless, in the very same way, these dreamers 1) defile the flesh;*
Cl 10	⬆ 9	κυριότητα δὲ ἀθετοῦσιν *2) reject authority;*
Cl 11	⬆ 10	δόξας δὲ βλασφημοῦσιν *and 3) blaspheme glorious beings.*

2.1.1 – Authority-Rejecting, Sexual Deviants in Jewish Tradition

The reminder-content is composed of three summaries of stories from Jewish

religious texts. Jude's first summary depicts Jesus' action of first saving and *subsequently*

(τὸ δεύτερον[14]) *destroying those who did not believe*. The implication here is that the sinful behavior is linked to their subsequent judgment. However, as Reese points out, it is possible that the reader—whether an initial addressee or a modern reader (Reese's concern being the latter)—may be hard-pressed to remember Jesus engaged in either action, whether *saving* or *destroying*.[15] Indeed, in the two narratives recording a peoples' salvation from Egypt and ensuing destruction, the agent of both actions is יהוה/κύριος (Exod 12:51; Num 14:12, 35). Philipp F. Bartholomä has convincingly argued on external and internal criteria that Ἰησοῦς is the original reading,[16] so the question should be asked: how should this reference to Jesus as the agent of the Exodus and destroyer of unbelieving Israel be understood? Carroll D. Osburn convincingly answers this question, reasoning that the pre-existence of Jesus is found in the NT (1 Cor 10:4, 9; Heb 11:26), and so Jude 5 likely reflects the NT understanding that, Jesus, God's agent of (and to) creation, was operative in the events of the Hebrew Bible.[17]

The identity of the destroyed is given with a substantival participial clause τοὺς μὴ πιστεύσαντας (Clause 6.2), which refers specifically to Num 14:11: "YHWH said to Moses: 'How long will this people disrespect me? And, how long will they not trust me (LXX – οὐ πιστεύουσιν) in spite of all the signs that I have performed in their midst?'" These questions from YHWH are provoked by the peoples' expressed desire to return to

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[14] The words τὸ δεύτερον should be understood as an adjunct phrase, because it provides circumstantial, temporal information indicating the "subsequent" time at which the act of "destorying" took place. τὸ δεύτερον refers to that which comes "next" in a sequence of events (LSJ, "δεύτερος" 381–2). This is a metaphorical extension of the word, which can mean "next" or "subsequent" in the sense of a listed order, rank, or time. Thus, "second" (Reese, *Writing Jude*, 25) is not a bad translation in certain co-texts, in which two similar processes are involved (See Herodotus, 1.79), though it is not preferable here.

[15] Reese, *Writing Jude*, 25.

[16] Bartholomä, "Did Jesus Save the People?" 143–53.

[17] Osburn, "Text of Jude 5," 112. Similar logic can be found in Green, *Jude and 2 Peter*, 65.

Egypt, because they did not trust YHWH was bringing them into the Promised Land

through the leadership of Moses and Aaron (Num 14:2–4). In response to the peoples'

rejection of himself and his appointed leaders, YHWH announces their destruction (Num

14:12 LXX – ἀπολῶ). In this way, Jude recalls the peoples' distrust of YHWH that

eventually led to their forty-year wanderings and death-by-wilderness (Num 14:33–5).

Jude's second summary involves a description of angels that is found in the

Enochic *Book of Watchers*.[18] In Jude, the angels are sharply described through participial

clauses (Clause 7.1 and 7.2), which evince the LOGICO-SEMANTICS of ELABORATION-

DEFINITION and demonstrate that they are those *who did not keep their proper domain,*

but rather abandoned their proper abode. Universally, commentators reason that this

refers to the Enochic legend in which it is explained that an errant group of angels (the

"Watchers") engaged in sexual relations with human women (*1 Enoch* 6–7),[19] and taught

humans how to make weapons, wage war, and perform magic (*1 Enoch* 8). Although at

least one scholar notes that the wording of Jude 6 does not seem to communicate that the

transgression of the angels was sexual in nature,[20] *1 Enoch* 12:4–5 suggests that reading

the implication of sexual sin in Jude 6 is implied by the language of Jude:[21]

> Enoch, thou scribe of righteousness, go, declare to the Watchers of the heaven
> *who have left* (Codex Gizeh: ἀπολιπόντες[22]) *the high heaven, the holy eternal*
> *place*, and have defiled themselves with women, and have done as the children of
> earth do, and have taken unto themselves wives.[23]

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[18] Otherwise identified as *1 Enoch* 6–36.

[19] Despite Semjaza's, the leader of the Watchers, acknowledgment of what a great sin (ἁμαρτίας μεγάλης) this is (*1 Enoch* 6:3).

[20] J. Daryl Charles represents a minority in this position, and reasons "[Jude's] concern is apostasy, *not* fornication" (Charles, *Literary Strategy*, 111). See also, Charles, "Tradition-Material," 7.

[21] Kelly likewise recognizes this parallel (Kelly, *Commentary*, 257).

[22] "1 (Ethiopic Apocalypse of) Enoch," 12:4.

[23] Translation taken from Charles, "Book of Enoch." Emphasis added.

Similarly, prior to this quotation, God, having been informed of the Watchers' sexual

transgressions, commands that the angels endure punishments similar to those that Jude

succinctly presents (*1 Enoch* 10). Based on these parallels, it is reasonable that Jude is

summarizing the Enochic legend of the Watchers, referring not only to their Divine

judgment, but the sexual sin that led to it.

The final summary in the reminder builds upon an ancient, well-established

pattern of referring to Sodom and Gomorrah as paradigms of God's judgment.[24] Jude

falls in line with tradition and notes that the cities serve as an *example* (δεῖγμα) *by*

undergoing the punishment of eternal fire. More importantly, though, following his

established pattern, Jude here uses participial clause to provide ELABORATION-

DEFINITIONS of the cities (Clauses 8.1 and 8.2[25]), both of which shed light on the cities'

inhabitants as sexual deviants: *[the cities are those who] committed the same types of*

fornications as these, and who chased after strange flesh. That the cities of Sodom and

Gomorrah are sexually sinful is not universally attested in the ancient literature: the

Genesis narrative is ambiguous on the matter,[26] though some argue that *inhospitality*

brought about the cities' demise;[27] Ezekiel claims *social injustice* (Ezek 16:47–50); and

Sirach and 3 Maccabees, *arrogance* or *pride* (Sir 16:8; 3 Macc 2:5). However, Jude's

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[24] See Isa 1:9, 13:19; Jer 49:18, 50:40; Lam 4:6; Amos 4:11; Zeph 2:9; 3 Macc 2:5; 4 Ezra 2:8; Matt 10:15, 11:24; Luke 10:12, 17:29–30; Rom 9:29; 2 Pet 2:6.

[25] It is possible that these two clauses function as adjuncts to the main predicator πρόκεινται, and may communicate the LOGICO-SEMANTICS of ENHANCEMENT-CAUSE: *"Because* [the cities committed these sins] they serve as an example." However, Jude is quite regular in his use of participial clauses to modify substantives, and it well fits the co-text here—the angels, to whom the cities are being compared, were likewise given DEFINITION through participial modifiers.

[26] William John Lyons argues that attributing the cities' fall to *one* sin is reductionistic (Lyons, *Canon and Exegesis*, 234–5).

[27] Loader, *Tale*, 37–8; Morschauser, "Hospitality," 464–74.

presentation reflects that found in the so-called "Old Testament Pseudepigrapha,"[28] where the cities are shown to be sexual deviants (2 *Enoch* 10:4–5; Jub 16:4–5; and the various references in the *Testaments of the Twelve Patriarchs*).

In terms of rhetorical semantics, these clauses are rife with STATEMENTS. That is, Clauses 6, 7, and 8—those of the reminder-content—are STATEMENTS (indicative), and as such, are assertions about the various identities and their actions. This indicates that Jude positions the addressees in the speech role of recipient, and he expects them to believe his succinct representations of these identities, their actions, and their subsequent punishments. If Jude is perceived as a trustworthy authority, his STATEMENTS will be met with acceptance as he expects. So, the addressees will agree that Jude's brief reminders are representative summaries of the stories they (ought to?) know. Regardless of Jude's perceived authority, however, he presents theses summaries as though they are correct presentations of the rebellious Exodus generation, angels, and cities of Sodom and Gomorrah, with the expectation that the addressees will believe his interpretations.

It is likewise important to note that Jude is not solely concerned with presenting his STATEMENTS, but that they are interconnected. Clauses 6 and 7 are related by the continuous conjunction τε. In this way, Clause 7 conveys the LOGICO-SEMANTICS of EXTENSION-CONJUNCTION in relation to Clause 6—Jesus destroyed those who did not trust *and* the angels were kept in chains under everlasting darkness. Clauses 7 and 8 are HYPOTACTICALLY related (ὡς), with clause 8 providing the LOGICO-SEMANTICS of ENHANCEMENT-COMPARISON to clause 7. This COMPARISON is more intimately detailed by participial clause 8.1, in which the cities inhabitants are DEFINED as those who

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[28] J.A. Loader's tradition-historical study is exemplary in displaying this (Loader, *Tale*, 116–7, 122–4).

commit the same kinds of fornications as these [angels].[29] The assumption here may be

that, just as the angels engaged in intercourse with human women, the reverse was true of

the human men of Sodom and Gomorrah, who sought out intercourse with angels,[30] as

Jude is later concerned with the intruders disregard for angelic beings (Jude 8, 10).[31]

Nevertheless, Jude is here COMPARING the cities of Sodom and Gomorrah and the angels

as those who were insatiable in their sexual desire.[32] In this way, Clause 7 and 8, together

form a comparable EXTENSION-CONJUNCTION of Clause 6—untrusting Israel sinned *and*

the angels and cities engaged in comparable sexual sins.

With the exclusive use of the indicative mood-form, Jude shows an attempt to

motivate the addressees to believe his interpretative STATEMENTS as true representations

of these known episodes. Further, Jude does not present one, but three summaries in

which each of the identities is portrayed as punished sinners through participial clauses

that provide ELABORATION-DEFINITIONS of substantives or function themselves as

substantives. But the question must be asked: why bring these up now? Why represent

the sin and demise of these figures in an epistle in which the main concern is to have the

addressees "contend for the faith?" These questions are answered in clauses 9–11.

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[29] This recognizes that the τούτοις in Clause 8.1 refers to the angels in Clause 7. The referent of τούτοις, however, is debated. Seeing the demonstrative pronouns used in other places to refer to the intruders, Charles reasons that the demonstrative is here too referring to the intruders (Charles, *Literary Strategy*, 117). This view should not be retained, because the direct application of this exegetical section to the intruders comes in Jude 8.

[30] Jeremy F. Hultin posits that this may indicate that Jude abhorred marriages to those outside the community of faith, for both summaries entail the "mixing of two categories of beings" (Hultin, "Bourdieu Reads Jude," 49–51). However, Jude's invective against sexual behavior seems to be targeted towards the sexually insatiable (Jude 4, 16) more than anything else.

[31] See the analysis of section 2.2 below.

[32] It should be noted that because clauses 7 and 8 are hypotactically related, they are a combined COMPARISON that CONJOINS the content of his reminder to the addressees.

2.1.2 – Authority-Rejecting, Sexual Deviants Hidden Among "You" (Jude 8)

The reader of this thesis should recall that it was argued in a previous section that

the selection of the παρεισδύω lexeme in Jude 4 (Clause 4) intimates that the addressees,

according to Jude, were not aware of the intruders' presence among them. Based on this

understanding, it is best to understand clauses 9–11 (Jude 8) as further identification of

these intruders by means of STATEMENTS that express ELABORATION-CLARIFICATION

on the already mentioned τινες ἄνθρωποι ἀσεβεῖς (Jude 4).[33] Such clauses take the

preceding summaries of Jewish tradition material providing the LOGICO-SEMANTICS of

ELABORATION-EXEMPLIFICATION of punished sinners and demonstrate that the

rhetorical aim of clauses 6–11 (Jude 5–8) are to clearly identify the intruders by their

actions.

With the opening words of Jude 8 (Clause 9) Jude begins this process of

identification. The words ὁμοίως μέντοι καὶ set up the perameters of a correlation between

entities or activities of a similar type.[34] The most likely of entities to be correlated are the

beings in the three summaries in clauses 6–8 (Jude 5–7) and the referent of the

demonstrative pronoun οὗτοι—τινες ἄνθρωποι ἀσεβεῖς, the intruders. The exact similarity

between the intruders and the figures from Jewish tradition is made explicit by the

following clauses. In the first place, Jude says the οὗτοι ἐνυπνιαζόμενοι[35] *defile the flesh.*

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[33] As discussed previously in this thesis, the referent of οὗτοι is most assuredly τινες ἄνθρωποι ἀσεβεῖς in Jude 4 (Clause 4), as it reflects a common Jewish hermeneutic of making Scripture applicable to a present situation through association of a current identity with a comparable or typological identity in a Scripture (See Chapter 4, section 3).

[34] Louw and Nida, "ὁμοίως," 64.1 – *Pertaining to being similar to something else in some respect.* "Actions" as well as "things" are often shown to *be similar* with this term (Luke 13:3, 5 among others).

[35] See Watson, *Invention*, 55 esp. note 200. Many English translations take this participle as an adjunct to the predicator μιαίνουσιν (NASB, NIV, NET [See esp. translation note 39]). However, three linguistic

Jude has previously identified other sexual sinners in his presentation of the angels and the cities of Sodom and Gomorrah, and the intruders, are identified as similarly promiscuous through ELABORATION-CLARIFICATION.[36] This demonstrates that the LOGICO-SEMANTIC relationship between the identities from Jewish tradition and the intruders is one of ELABORATION-EXEMPLIFICATION. With regard to Clause 9, this indicates that it has been EXEMPLIFIED that sexual sin is ungodly; therefore, the οὗτοι who are engaged in sexual sin are similarly ungodly.[37]

With clauses 10 and 11, Jude employs the LOGICO-SEMANTICS of EXTENSION-CONJUNCTION to continue his ELABORATION-CLARIFICATION on the οὗτοι (which, it should be recalled, refers anaphorically to τινες ἄνθρωποι ἀσεβεῖς in Jude 4).[38] Jude reasons that the intruders are also guilty of *rejecting authority* (Clause 10) and *blaspheming glorious beings* (Clause 11). *Rejecting authority* (Clause 10) may cause the interpreter to recall a previous ELABORATION-DEFINITION of the intruders given in Jude 4, but this particular ELABORATION-CLARIFICATION finds more direct correlation in the EXAMPLE of the Exodus generation, who openly opposed the leadership of YHWH's appointed leaders, Moses and Aaron (Num 14:4).

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features speak against this understanding: 1) μέν is a postpositive conjunction, indicating that the (possible) clause σάρκα μὲν μιαίνουσιν is to be taken together as the first of three actions in which the οὗτοι ἐνυπνιαζόμενοι are the subjects; 2) the distance between the participle and main verb; and 3) Jude's propensity to use participles as nominal definers. Thus, the οὗτοι are given ELABORATION-DEFINITION with the participle ἐνυπνιαζόμενοι (Clause 9.1).

[36] For a discussion of σάρκα μὲν μιαίνουσιν as a denotation of sexual impurity and what this means in terms of group defilement, see Lockett, "Purity and Polemic," 17–19.

[37] *Contra* Charles's argument that Jude in not concerned with the sin of Sodom and Gomorrah or the angels (Charles, *Literary Strategy*, 110–11, 116–18), for it is exactly their sinfulness that makes them examples of ungodliness.

[38] This is indicated by the conjunctive use of the conjunction δέ.

With regard to Jude's third ELABORATION-CLARIFICATION of the intruders

(clause 11), the literature is not unified and discusses Jude's intent in two ways: 1) the

intruders blaspheme *angelic beings*;[39] 2) the intruders speak ill of *the community's*

leaders.[40] However, Charles's explanation that the angels were "vehicles for transmitting

the divine glory, [and] thus became an extension of that glory"—an apocalyptic Jewish

notion (See Ezek 9–10; Sir 49:8; *T. Levi* 18:5)—best describes Jude's usage of the term

δόξας here.[41] Thus, the prevalent interpretation that Jude depicts the intruders as

denouncers of angelic beings should be retained. In this way, the intruders' blaspheming

of angels is given ELABORATION-EXEMPLIFICATION in clause 8 (Jude 7), where the

cities of Sodom and Gomorrah were recognized for their contempt of angels in seeking

sexual conquest over them (*T. Asher* 7:1).

2.1.3 – Rhetorical Semantics in Categorization and Identity Chain 1

Jude 5–7 (Clauses 6–8), represents various summaries of Jewish texts, with which

Jude assumes the addresees are familiar. Each of these clauses presents a group of Jewish

identities whose actions are met with the greatest exent of Divine punishment. In this

way, the Exodus generation, angels, and cities of Sodom and Gomorrah are, together,

presented as EXAMPLES of ungodliness, and the addressees are to take definite note of

this. Jude's ensuing statements (Clauses 9–11) intend to CLARIFY that the intruders are

guilty of the same sins. When all is said and done, the addressees should accept the

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[39] Bauckham, *Jude*, 188; Bauman-Martin, "Postcolonial Pollution," 73–5; Green, *Jude & 2 Peter*, 76–7; Green, *2 Peter and Jude*, 195; Kelly, *Commentary*, 263; Moffat, *General Epistles*, 234–5; Watson, "Apocalyptic Discouse," 190.

[40] Desjardins merely asserts that this interpretation of δόξας is the correct one (Desjardins, "Portrayal of Dissidents," 91, 93–4); Smith provides the most in-depth argument for this translation, yet contradicts himself throughout (Smith,"ΔΟΞΑΣ of Jude 8," 147–8); Reicke does not voice an opinion, but rather states that δόξας refers to "those in positions of power whether angels or men [*sic*]" (Reicke, *Epistles*, 201).

[41] Charles, *Literary Strategy*, 102–3.

information that the intruders' ungodliness is equivalent to that of the paradigmatic

EXAMPLES of ungodliness. In a context in which it seems that the intruders have been

hitherto unidentified, such a description of the intruders' actions indicates that Jude's

STATEMENTS serve the informing function and it is his intention that the addressees will

soon be identifying the intruders by the actions in which they engage.

> "These intruders, whose threat you do not seem to notice, are those who are sexually insatiable, reject authority, and denounce angels."

2.2 – Clarification and Identity Chain 2 (Jude 9–10)

Cl 12	↘ 13	^{v9} ὁ δὲ Μιχαὴλ ὁ ἀρχάγγελος ὅτε [[$^{Cl\,12.1}$ τῷ διαβόλῳ διακρινόμενος]] διελέγετο περὶ τοῦ Μωϋσέως σώματος *But, when the Michael the Archangel—as he disputed with the Devil—argued for the body of Moses,*
Cl 13		οὐκ ἐτόλμησεν [[$^{Cl\,13.1}$ κρίσιν ἐπενεγκεῖν βλασφημίας]] *he did not dare to pronounce a slanderous judgment,*
Cl 14	↑ 13	ἀλλ᾽ εἶπεν *but said:*
Cl 15	↑ 14	ἐπιτιμήσαι σοι κύριος *"[I hope that] the Lord rebukes you."*
Cl 16	↑ 15	^{v10} οὗτοι δὲ [[$^{Cl\,16.1}$ ὅσα μὲν οὐκ οἴδασιν]] βλασφημοῦσιν *But these people slander the things they do not understand.*
Cl 17	↑ 16	[[$^{Cl\,17.1}$ ὅσα δὲ φυσικῶς ὡς τὰ ἄλογα ζῷα ἐπίστανται]] ἐν τούτοις φθείρονται *and they are destroyed by that which they know instinctually, [in the manner of] unreasoning animals.*

With the introduction of *Michael the Archangel*, as well as a concentration of

verbs in the aorist tense-form, Jude marks off another section of reminder-content.

Further, the reappearance of the οὖτοι in Jude 10 (Clause 16) again steps out from the reminder-content into the application of the Jewish text to the present situation. Thus, Jude 9 (Clauses 12–15) is a reminder of a story that Jude's addressees (should) know, while Jude 10 (Clauses 16 and 17) follows Jude's previous use of this formula to CLARIFY that the intruders sins are given ELABORATION-EXEMPLIFICATION in the actions of identities from Jewish traditions.

2.2.1 – A (Non)Blasphemer in Jewish Tradition (Jude 9)

This section of the epistle recounts a second-Temple narrative, which chronicles a debate between Michael the Archangel and the Devil over the body of Moses. This is universally recognized to be (one of the versions of) the lost ending to the *Testament* or *Assumption of Moses*.[42] This work has been associated with the apocalypses of early Judaism, such that it has been reasoned that they pragmatically functioned to comfort Jewish readers in the face of Israel's oppression by foreign empires.[43] Thus, it is customary to see the *Testament of Moses* as a reinstatement of Moses and his Law as authoritative for the Jewish people under empirical (Seleucid or Herodian?[44]) rule. This keeps in line with how the lost ending to the *Testament* is typically reconstructed— Michael upholds the authority and honor of Moses, by disallowing the Devil's invective against him.[45] If this is indeed the background to the text that Jude summarizes here, it is

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[42] This text is typically referred to as the *Assumption of Moses*. However, Bauckham opposes this designation (Bauckham, *Jude*, 240–42).

[43] Tromp, *Assumption of Moses*, 123; Licht, "Taxo," 95–104; Portier-Young, *Apocalypse Against Empire*, 391–4.

[44] Anathea Portier-Young demonstrates that dating the *Testament of Moses* is difficult and cannot be undeniably linked to the Seleucid rule of Palestine (Portier-Young, *Apocalypse Against Empire*, 391).

[45] This follows the reasoning of Marinus De jonge, who convincingly argues that "it may safely be assumed that at some moment the Devil appeared and made objections to what was happening," for Michael's words against the Devil are preserved in most of the early quotations of this story (De Jonge, *Pseudepigrapha*, 67).

possible to modestly outline the story with which Jude assumes his addressees are

familiar:

- An argument arose between the Devil and Michael after the death of Moses.

- The Devil objected to Moses' honorable burial and/or spiritual assumption to heaven on the grounds that he was not as honorable as YHWH considered him to be (possibly a murderer[46]).

- In response to these slandering words, Michael calls upon YHWH to "rebuke" the Devil (as it is nearly universally attested in the citations[47]).

In terms of rhetorical semantics, based on the previous reminder-content, it is best

to understand the δέ as an indication of EXTENSION-DISJUNCTION with regard to

Clarification and Identity Chain 1, for this story presents a marked alternative to that

which was previously presented. A fairly wooden translation of Clauses 12 and 12.1

might read in the following way: *But, when the Michael the Archangel—as he disputed*

with the Devil—argued for the body of Moses, the processes depicting the dispute took

place. The so-called "subordinating" conjunction ὅτε indicates that Clause 12 is

hypotactically related to Clauses 13, such that Clause 12 describes the temporal

circumstance under which Michael's debate over the body of Moses (Clauses 13–15)

took place (ENHANCEMENT-(CONTEMPORANEOUS) TEMPORALITY).[48] Further,

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[46] So Bauckham, *Jude*, 273–4 (Preferring the reading from Cramer's Catenae concerning this debate). John Muddiman has, however, contested Bauckham's reading, because it demonstrates Christian interpolation on the story, for the original Jewish writer would not have been concerned with the murder of Egyptians (Muddiman, "Assumption of Moses," 170–71).

[47] Tromp also reasons that Michael's words are almost certainly original (Tromp, *Assumption of Moses*, 271–2), though he does not make the connection the Devil's objections as De Jonge does (see note 51 above).

[48] Porter refers to these as "temporal clauses," in which the conjunction ὅτε expresses the action of the secondary temporal clauses expresses the time at which the action of the primary clause is or was enacted (Porter, *Idioms*, 240–41).

participial clause 12.1 stands as an adjunct to the main predicator διελέγετο, contributing

an ENHANCEMENT that likewise outlines (CONTEMPORANEOUS) TEMPORALITY.

With regard to the dispute that transpired between Michael and the Devil, Jude

STATES that Michael *did not dare to pronounce a slanderous judgment*[49] (Clauses 13 and

13.1, where 13.1 is understood as the complement of οὐκ ἐτόλμησεν).[50] But, the following

clauses (14 and 15) contend that Michael instead said: ἐπιτιμήσαι σοι κύριος ("[I hope] the

Lord rebukes you"). This EXTENSION-DISJUNCTION between what Michael "did not do"

and what he "did do" is indicated by the discontinuous conjunction ἀλλά. The mood-form

contained within the predicator of Michael's reported speech (ἐπιτιμήσαι) is the optative,

which realizes the WISH speech function.[51] Here Michael expresses his desire for this

process to be fulfilled or enacted, yet acknowledges that the fulfillment of this process in

judgment and vindication were not his prerogative[52]—God has the only word on the

Devil's condemnation. Therefore, Jude here depicts an encounter between the Devil and

the Archangel Michael, who is remembered for his refusal to blaspheme and take upon

himself the task of judging the Devil, despite his desire to see that task done. Importantly,

Jude again employs the STATEMENT speech function (indicative)—aside from his

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[49] Woodenly: "judgment of slander."

[50] The NIV reflects Bauckham's influence that Jude's κρίσιν...βλασφημίας is not Michael's slander against the Devil (as is suggested by the translation here), but the Devil's slander against Moses, so Bauckham reads: "condemnation for slander" (Bauckham, *Jude*, 273–4). However, the Devil held a legitimate role in accusations in ancient Judaism, and these words imply Michael's respect for the Devil as a rightful accuser (Muddiman, "Assumption of Moses," 177–8), despite his desire to rail the Devil with words of judgment.

[51] See Chapter 3, section 3.1.2d.

[52] This stands opposed to Muddiman, who asserts that Michael's words are a "performative utterance" (Muddiman, "Assumption of Moses," 179). Muddiman argues that, since the same words in Zech 3:2 are "performative," they should be viewed as such in Jude 9. This is not convincing as the words may only be conceived of as "performative" because YHWH speaks them (MT: וַיֹּאמֶר יְהוָה אֶל־הַשָּׂטָן יִגְעַר יְהוָה בְּךָ | LXX: καὶ εἶπεν κύριος πρὸς τὸν διάβολον Ἐπιτιμήσαι κύριος ἐν σοί), which is not the case in Jude 9.

reporting of Michael's speech—which shows that Jude desired his addressees to accept as valid his recount of this narrative.

2.2.2 – Blasphemers Hidden Among "You" (Jude 10)

Based on the pattern established in *Clarification and Identity Chain 1*, Clauses 16–17 are further STATEMENTS of ELABORATION-CLARIFICATION, which work to elaborate upon τινες ἄνθρωποι ἀσεβεῖς in Jude 4. Together, these clauses are *STATEMENTS* (indicative) that the intruders (οὗτοι) *slander* and *are destroyed*. Based on the disparity between the two uses of the βλασφημ- lexical root in Clauses 13 and 16,[53] these clauses take the preceding summary of the debate between Michael and the Devil in order to articulate some kind of EXEMPLIFICATION that will allow the addressees to more clearly identify the intruders by their actions. However, the preceding summary provides an EXAMPLE ungodliness, at least in relation to the actions in which the intruders are engaged. The manner in which this is done is through the semantics termed polarity by Halliday and Matthiessen, in which a clause may be negative or positive in its presentation. Here, there is a disparity between Michael's *not blaspheming* (οὐκ...βλασφημίας) and the intruders' *blaspheming* (βλασφημοῦσιν). Michael is presented as an EXAMPLE of *godliness* for the sin he did not do, which aids Jude in his CLARIFICATION that the intruders are *not godly* by the sin they do.

The first clause of the application section (Clause 16) STATES that the intruders (οὗτοι) are involved in the activity of *slandering* (βλασφημοῦσιν). Despite containing a finite verb, clause 16.1 functions as the complement of βλασφημοῦσιν, for the relative

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[53] Halliday and Matthiessen, *Introduction*, 22.

clause answers the questions of what/whom the intruders are blaspheming.[54]

Interestingly, it also grammaticalizes a STATEMENT (indicative)—these invaders *do not*

(οὐκ) *understand the things which they slander*. Grammaticalized in the indicative mood

form (*statement*), Jude is again taking on the role of information provider, placing upon

the addressees the speech role of acceptance with regard to the following: *[the intruders]*

slander the things they do not understand.

However, it is not clear what the intruders *slander*. Based on lexical cohesion

(βλασφημέω – clauses 11 and 16), it is reasonable to conclude that by *things they do not*

understand Jude is referring to angelic beings,[55] though this seems to be a distinct

presentation of what this entails. Implicit in this charge of *slandering that which they do*

not know is that the Archangel refrained from slandering the Devil when he brought a

criminal accusation against the honorable Moses, because he knew the Devil's place as

accuser.[56] This fills out the background of the STATEMENT that the intruders are acting

contradictory to Michael's EXAMPLE. In distinction to Michael, the intruders—as Jude

attempts to make clear—*slander* the angels, and they have no clue about them! The

intruders' ignorance of angels has led them to overstep their bounds and slander them.

Conversely, Michael knew his place in relation to the Devil and stayed within his bounds.

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[54] This is a common function of relative clauses. Though relative clauses are often hypotactically related to another clause on which they are dependent (cf. 1 Peter 1:3–12), relative clauses can be embedded (cf. John 4:14). As such, embedded relative clauses may fill the slot traditionally attributed to adjectives and substantives (Porter, *Idioms*, 245–9). This is an instance of the latter, in which the relative clause fills the slot of complement, normally grammaticalized by a substantive (i.e. noun) in one of the oblique cases.

[55] However, the appearance of both an identity from a Jewish text and subsequent οὗτοι clause, speaks against Bauckham's reasoning that Jude 9–10 is a further development of Jude 8 (Bauckham, *Jude*, 270–71).

[56] Muddiman, "Assumption of Moses," 177–8.

Jude is not content, however, simply to STATE that the intruders have overstepped their bounds by speaking ill of angels. Rather, the appearance of the discontinuous conjunctions μέν and δέ in Clauses 16.1 and 17.1 (respectively) seem to indicate a PARATACTIC relationship between the clauses in which they are embedded (16 and 17). However, the μέν...δέ construction more likely links the two embedded relative clauses (16.1 and 17.1), which shows that the contrast is between the *things they do not understand* (ὅσα μὲν οὐκ οἴδασιν – Clause 16.1) and *which they know instinctually, [in the manner of] unreasoning animals* (ὅσα δὲ φυσικῶς ὡς τὰ ἄλογα ζῷα ἐπίστανται – Clause 17.1).[57] Clause 17, then, can be aptly said to represent an EXTENSION-CONJUNCTION upon clause 16—the intruders *blaspheme* (βλασφημοῦσιν) *and* the intruders *are destroyed* (φθείρονται)[58] Regarding the particulars of Clause 17, the predicator in the main clause contains the indicative mood-form, which indicates that Jude wants this STATEMENT to be accepted by the addressees: *the invaders are destroyed*. The means of destruction is expressed with the preposition ἐν plus the dative τούτοις,[59] which is given further description with clause 17.1. This is a relative clause that STATES (indicative) that the invaders are destroyed by those things that they know *instinctively* (φυσικῶς) and *[in the manner of] irrational animals* (ὡς τὰ ἄλογα ζῷα), implying that they are slave to their basic instincts.

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[57] The collocation of μέν and δέ elsewhere in the epistle does not indicate a contrast between clauses—as is typical for this construction (Porter, *Idioms*, 212.)—but rather a connective relation (See Jude 8 and 22–3). There is indeed a contrast here, however, but the contrast is between the embedded relative of clauses 16 and 17, not between the clauses themselves.

[58] Hence the translation *and* above.

[59] Porter refers to this as "instrumental agency" (Porter, *Idioms*, 65).

2.2.3 – Rhetorical Semantics in Categorization and Identity Chain 2

Jude 9 (clauses 12–15), recounts a Jewish text about a contest betwen Michael the Archangel and the Devil. Here, Michael is presented as a godly model for his respect of the Devil, despite his accusation against Moses. In this way, Michael is presented as an EXAMPLE of godliness, because of his knowledge and respect for the authority of another. In distinction, Jude's STATEMENTS of CLARIFICATION (Clauses 16 and 17) assert that the intruders are guilty of disrespect in the manner of *slandering* angelic beings (i.e. *that which they do not understand*). Jude wants the addressees to accept the information that the intruders' ungodliness is distinct from that of Michael's EXAMPLE of godliness. Again, if it is to be held that the intruders have not—to this point—been properly identified by the addressees, this description of the intruders' actions intimates that Jude's STATEMENTS of CLARIFICATION are intended to motivate the addressees to indentify them by the actions in which they engage. At the end of Jude 10, the addressees should, according to Jude's STATEMENTS, be knowledgable of the ungodliness of the intruders.

> "These intruders, whose threat you do not seem to notice, are those who continue to ignorantly denounce angels, and let their destructive, instinctive passions rule them."

2.3 – Clarification and Identity Chain 3 (Jude 11–13)

Cl 18	↑ 17	[v11] οὐαὶ αὐτοῖς *Woe to them,*
Cl 19	↖ 18	ὅτι τῇ ὁδῷ τοῦ Κάϊν ἐπορεύθησαν *because they have gone in the way of Cain,*
Cl 20	↑ 19	καὶ τῇ πλάνῃ τοῦ βαλαὰμ μισθοῦ ἐξεχύθησαν *rush headlong into the error of Balaam for payment,*
Cl 21	↑ 20	καὶ τῇ ἀντιλογίᾳ τοῦ Κόρε ἀπώλοντο *and have been destroyed in the rebellion of Korah.*
Cl 22	↑ 21	[v12] οὗτοί εἰσιν οἱ ἐν ταῖς ἀγάπαις ὑμῶν σπιλάδες [[[Cl 22.1] συνευωχούμενοι ἀφόβως]] [[[Cl 22.2] ἑαυτοὺς ποιμαίνοντες]] νεφέλαι ἄνυδροι [[[Cl 22.3] ὑπὸ ἀνέμων παραφερόμεναι]] δένδρα φθινοπωρινὰ ἄκαρπα [[[Cl 22.4] δὶς ἀποτανόντα]] [[[Cl 22.5] ἐκριζωθέντα [v13] κύματα]] ἄγρια θαλάσσης [[[Cl 22.6] ἐπαφρίζοντα τὰς ἑαυτῶν αἰσχύνας]] ἀστέρες πλανῆται [[[Cl 22.7] οἷς ὁ ζόφος τοῦ σκότους εἰς αἰῶνα τετήρηται]] *These are waterless clouds, which are carried by the wind; fruitless autumn trees, which are twice-dead and uprooted; wild waves of the sea, which foam up their shame; wandering stars, for whom the darkest of darkness has been reserved forever.*

Jude 11–13 is an intriguing bit of text for many reasons. First, it does not immediately return to the articulation of identities from Jewish tradition, but rather begins with a "woe oracle," in which the intruders are pronounced with doom for the sins they commit.[60] Second, Jude's presentation of the CAUSE for their woes is enigmatic for it makes the briefest of references to identities from the Torah and their sinful actions. As opposed to the previous clauses in Jude, in which entities are described in the fullest detail, the presentation of these identities is scant and calls to mind the words of Thomas Wolthius: "The author's references to biblical characters and events cannot be understood

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[60] Green, *Jude & 2 Peter*, 88–9.

on the basis of the biblical text alone. To understand them fully, we must consider

tradition's development on the Old Testament texts."[61] Due to constraints on length, the

following sections detail those traditions that I find most convincingly explain Jude's

presentation of these characters.

2.3.1 – The Avaricious and Transgressors in Jewish Tradition (Jude 11)

Jude begins to describe the CAUSE for his woe oracle with the following (clause

19): *because they have gone in the way of Cain.*[62] Cain's sin has gained much attention

through the centuries. However, Cain's sin is traditionally presented in two ways: 1) Cain

sinned in giving his offering poorly;[63] or 2) Cain sinned by killing Abel. The latter

possibility cannot be in view, since, though Jude's words are harsh, he never claims that

the intruders are murderers. Therefore, it is more reasonable to see that Jude is making

reference to Cain's offering.

Both the Septuagintal and Masoretic textual traditions are helpful in this

discussion. M.W. Scarlata notes: "[the] specificity regarding Abel's choice offering [e.g.

that it was from the firstborn of the flock] raises questions about the quality of what

[Cain] brought before the Lord."[64] The LXX seems to pick up on this distinction, and

presents the following interpretation: while the MT represents both the brothers' *offerings*

with the term מִנְחָה, the Greek translators chose θυσία to represent Cain's *offering* and

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[61] Wolthius, "Jude and Jewish Traditions," 21.

[62] The translation of the term ἐπορεύθησαν is precarious, because the aorist form of πορεύομαι only appears in the passive voice. However, the other appearances of the aorist, passive πορεύομαι seem to indicate, against its form, that the grammatical subject is the agent of the action of the verb (i.e. active voice) (See Matt 2:9; Mark 16:10; Luke 1:39; 2 Tim 4:10 among others)

[63] The traditional position in this regard is advocated by J.A. Skinner and Hermann Gunkel, who suggest that YHWH preferred blood sacrifices over against grain offerings (Skinner, *Genesis*, 106; Gunkel, *Genesis*, 43). Against this view, see Scarlata, *Outside of Eden*, 51.

[64] Scarlata, *Outside of Eden*, 50.

δῶρον to represent Abel's (Gen 4:4, 5). Interestingly, the מִנְחָה – θυσία translation only

occurs in relation to Cain's "offering" in the LXX,[65] which suggests that the distinction

by the LXX translators between the "offerings" here was intentional. According to

Robert Hayward, "the translators suggested that what Cain offered was something in

which he himself would have a share, *thysia* indicating an offering divided between the

altar and the worshipper; whereas Abel, bringing 'gifts,' had handed over his entire

offering to God."[66] Hayward's argument is made more convincing on his investigation of

the LXX text of Gen 4:7,[67] for it reasons that Cain improperly offered by way of not

dividing correctly.[68] Thus, it is reasonable to understand Cain as an exemplar of greed.[69]

If Cain is seen in this way, then the second identity, Balaam, serves to EXTEND

Jude's presentation of self-serving ethic (the καί in clause 20 represents EXTENSION-

CONJUNCTION upon the process in clause 19). Here, the text of Jude reads that the

intruders were *rushing headlong into the error of Balaam for payment*. Kelly's anecdotal

words are most surely applicable here: "Modern students tend to be at first taken aback

by the inclusion of Balaam in this company, for on their reading of the Bible he appears

in a distinctly favourable light."[70] The intertexts for this reference are undoubtedly Jewish

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[65] Wevers, *Notes*, 52.

[66] Hayward, "What Did Cain Do Wrong?" 102–3.

[67] οὐκ, ἐὰν ὀρθῶς προσενέγκῃς, ὀρθῶς δὲ μὴ διέλῃς, ἥμαρτες; ("If you have offered rightly but have not divided rightly, you sin, right?").

[68] Hayward, "What Did Cain Do Wrong?" 104.

[69] Wolthius too comes to this conclusion, though adds several other perspectives that he thinks may be in view (i.e. sensuality, hate, etc.) (Wolthius, "Jude and Jewish Traditions," 33). There is another "tradition" often cited in the secondary literature, which insinuates that Cain was a teacher of evil things (Bauckham, *Jude, 2 Peter*, 79–81; Charles, *Literary Strategy*, 112 note 160; Kelly, *Commentary*, 266–7; among others). However, the evidence is scant—it is only seen in Josephus (*Ant.* 1.52–66) and Philo (*Post.* 38–9; *Migr.* 75; *Det.* 32, 48, 78)—and may not be in view.

[70] Kelly, *Commentary*, 267.

tradition materials that expound upon the biblical depiction of Balaam (Num 22–24). As the presentation of Géza Vermès has shown, the ancient Jews controverted the "favorable light" in which Balaam was placed in the Hebrew Bible.[71] Whereas the Numbers narrative shows that Balaam refused the bribes of Balak (Num 22:18; 24:12–14), the likes of Josephus (*Ant.* 4 6.2, 118) and Philo (*Mos.* 1.268; *Migr.* 113–14) assert that he accepted them. Further there is some evidence in the Hebrew Bible itself that Balaam had succumbed to Balak's bribery (Deut 23:4; Neh 13:2).[72] Thus, the Balaam reference is likely one to his avarice.

The final reference is to the rebellion of Korah in Jude 11—likewise an EXTENSION-CONJUNCTION, based on the conjunction καί—undoubtedly refers to Num 16, in which Korah *rose up against Moses* (Num 16:2). Jude here STATES: *They have been destroyed in the rebellion of Korah.* Intriguingly—due to Jude's use of Jewish tradition elsewhere, and although such texts and traditions certainly exist[73]—there is nothing in the text of Jude that would suggest he is referring to any other text or tradition. This is because the Numbers narrative recounts that Korah rebelled against the leadership of Moses and Aaron (Num 16:2–11), the result of which was being devoured by the earth (16:33). Such a synthesis provides all the necessary intertexts for modern interpreters to understand Jude's reference. Regardless, while other *men of name* are given mention in this narrative, Korah is central, being presented as the *one person* who rebelled against

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[71] Vermès, *Scripture and Tradition*, 127–77. Here, the writer amasses early Jewish and Rabbinic texts that comment upon various verses in the Numbers narrative.

[72] Van Seters argues that this evinces a second Temple Jewish addition, since no mention of Balaam is made in Deut 2–3 in the recount of Sihon and Og, and Neh 13:2 seems dependent upon this tradition (Van Seter, "Faithful Prophet," 129). Regardless, this reflects a tradition with which Jude could have very well known.

[73] Wolthius, "Jude and Jewish Traditions," 36–8.

the leadership of YHWH (16:11, 22).[74] In this way, Korah should be understood as a progenitor of those who deny what is truly authoritative and transgress that which is their proper place.

In terms of rhetorical semantics, this is one clause complex in which the clauses joined by EXTENSION-CONJUNCTION provide the ENHANCEMENT-CAUSE for Jude's pronouncement of "woe" upon the intruders—that is, it is *because* the intruders are avaricious in the manner of Cain and Balaam and lead people astray in the manner of Korah that they receive the "woe." Further, each of these clauses grammaticalizes the STATEMENT speech function, with which Jude, the authority in this letter, asserts that his perception of the intruders is true. According to Jude, the intruders exhibit the same qualities that have caused these figures to become archetypes of ungodliness.

2.3.2 – The Avaricious and Transgressors Hidden Among "You" (Jude 12–13)

Perhaps due to his wish to more clearly demonstrate how it is that the intruders are reminiscent of the identities Cain, Balaam, and Korah, Jude is not done identifying the intruders by their deeds. Indeed, Jude here follows the established pattern of grammaticalizing the LOGICO-SEMANTICS of ELABORATION-CLARIFICATION, and explicates who the intruders are with the reinstatement of the οὗτοι identity chain. Happily, in so doing he provides evidence that the understandings of Cain, Balaam, and Korah presented in sub-section 2.3.1 are the most appropriate ways to understand Jude's reference to them. More importantly, however, Jude continues to provide ELABORATION-

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[74] Lockett, "Purity and Polemic," 20–21. As is frequently noted, this understanding of Korah was extended to a full-blown rejection of the Law in later Rabbinic works (Tg. *Ps.-J.* on Num 16:1–2; *Num. Rab.* 18:3, 12) (Watson, "Apocalyptic Discourse," 192)

CLARIFICATION on the intruders, in order that the addressees may recognize them as self-serving false teachers.[75]

Jude 12–13 is one intricate clause (Clause 22) with only one main predicator (εἰσιν), and seven EMBEDDED clause (six participial [Clauses 22.1–22.6]; one relative [Clause 22.7]). With these, Jude again CLARIFIES the intruders with the following words: *these are those who fearlessly feast at your agape meals, those who are 'shepherding' themselves.*[76] This most assuredly implies that the intruders are an indistinguishable part of the addressed community,[77] for they are taking part in what is likely the first-century, Christian fellowship meal.[78] More importantly, however, these two participial clauses give further DEFINITION of who these intruders are. With regard to the former (clause 22.1), Watson writes: "Probably...the sectarians treat the agape meal as a mere meal to satisfy their hunger."[79] Despite being alone in this argument, Watson is convincing. With the previous emphasis on being *destroyed by that which they know instinctually*, and if ἀφόβως is to be given the sense of *irreverence* at the eucharistic meal,[80] it is best to understand that the intruders had begun to partake of the agape meal in what Paul would call an *unworthy manner* by feeding themselves at the expense of others (1 Cor 11:27).

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[75] Hence the traditional designation of the intruders as "false-teachers" *a la* Bauckham, Kelly, and Reicke (though the latter prefers "teachers of heresy").

[76] This evinces the so-called "predicate nominative" that occurs with the verb εἰμί. Thus, as Kelly and Green rightly note, σπιλάδες is in apposition to συνευωχούμενοι, which is functioning substantivally as the complement (Kelly, *Commentary*, 271; Green, *Jude & 2 Peter*, 94 note 3). The difficulty is simply one of word order.

[77] van Oyen, "Is There a Heresy?" 219; Davids, *Letters*, 21.

[78] *Agape meals* (or for some *love-feasts*) is most assuredly the proper translation of ἀγάπαις, for participial clause 22.1 indicates that it is at the ἀγάπαις that the intruders are "feasting." For a brief discussion of this term, see Low and Nida, "ἀγάπη" 23.28; and Jeremias, *Eucharistic*, 116.

[79] Watson, *Invention*, 61 (citing 1 Cor 11:20–22, 33–34).

[80] Bauckham, *Jude*, 190.

Indeed, this interpretation is given further credence by the second DEFINING participial clause (22.2), in which Jude presents the information that the intruders care only for themselves. Here, as Watson elsewhere notes, Jude's words may be seen in light of the intertext of Ezekiel 34, where God questions the ethic behind the self-serving "shepherds" of Israel.[81] However, Thurén argues that the participial clause "simply refers to selfish behavior."[82] Regardless, with clauses 22.1 and 22.2 as complements of the main predicator εἰσιν, Jude presents these intruders as selfish individuals, much like the EXAMPLES of Cain and Balaam (clauses 19 and 20).

But the intruders are more than greedy, according to Jude. With the use of apposition, Jude draws five metaphors from nature that are intended to be descriptive of the intruders. In terms of rhetorical semantics, each of these constitute the portion of the complement in a STATEMENT speech function that further CLARIFIES (οὗτοι) the τινες ἄνθρωποι ἀσεβεῖς in Clause 4. Regarding the first, Jude depicts the intruders as reefs, which clearly represents danger for the unsuspecting addressees. Just as a ship's enemy is an unseen reef, so also are the unkown intruders hidden among the addressees.[83] However, though the use of this metaphor was plain, the ensuing four are not so easily described. Jude writes that the intruders are comparable to:

- *Waterless clouds, which are carried by the wind;*

- *Fruitless autumn trees, which are twice-dead and uprooted;*

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[81] Watson, "Apocalyptic Discourse," 192.

[82] Thurén, "Hey Jude!" 460 note 66.

[83] On the legitimacy of the translation of σπιλάδες as *reefs*, rather than *spots* or *blemishes*, see Lockett, "Purity and Polemic" 20–21.

- *Wild waves of the sea, which foam up their shame*;

- *Wandering stars, for whom the darkest of darkness has been reserved forever.*[84]

Much has been said in regard to the source of this section of Jude.[85] As such, there is a noticable consensus among scholarship that these metaphors depict a portion of nature, which in itself promises some benefit, but fails to do so.[86] This reading has in its favor, the fact that the ways in which clouds, autumn trees, and stars serve as metaphors of those who mislead is not difficult to conceptualize or convey. Clouds bring the expectation of rain, but if they provide none, they have been deceitful; one expects trees to bear fruit at the harvest, but if they are twice-dead and uprooted, that expected fruit will not be borne; stars provide navigation, but if they do not keep to their Divine course, they will mislead.[87]

Troublingly, the connection of wave metaphor to false teachers is not readily apparent—it does not fit the schema that this form of nature *misleads* those who witness it. In light of this, Carroll D. Osburn's reasoned explanation more appropriately fits the metaphors: "The literary focus of these metaphors is to underscore the rebelliousness and inevitable fate of the intruders of verse 4, providing a decisive *denouement* to the ascription of doom which begins in verse 11."[88] Under this rubric, it is possible to explain

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[84] It is helpful to note that clauses 22.3–22.6 are all DEFINING participial clauses. Hence, the translation of "which." Further, clause 22.7 is a DESCRIBING clause, which further elaborates upon ἀστέρες πλανῆται.

[85] For a brief history of research on this issues, see Osburn, "1 Enoch 80:2-8," 296–303. It is now recognizes that the source is Enochic, which according to Carrol D. Osburn, was first noted by Friedrich Spitta in his commentary *Der Zweite Brief des Petrus.*

[86] Bauckham, *Jude,* 190–91; Reicke, *Epistles,* 207; Green, *Jude & 2 Peter,* 96–7.

[87] So Bauckham verbalizes the connection between these metaphors and the actions of the intruders in the following way: "the false teachers make great claims for their teaching, but in reality it provides no benefit for the church" (Bauckham, *Jude,* 190–91).

[88] Osburn, "Discourse Analysis," 302.

all the references to nature: waterless clouds are a rebellion against their design to give

water; fruitless autumn trees have rebelled against their due course of harvest; wild waves

have broken the bounds of their shores;[89] and wandering stars have rebelled against their

natural course.[90] "Rebellion" as Jude's key focus has the benefit of being linked with an

overarching claim of Jude's that the intruders *deny our only master and Lord* (Jude 4),

reject authority (Jude 8), and, more immediately, *have perished in the rebellion of Korah*

(Jude 11). Thus, these metaphors serve Jude's purpose of CLARIFYING that the intruders

are guilty of rebellion against the reign of the Lord Jesus Christ, finding their EXAMPLE

in the person of Korah, the one who rebelled against YHWH.

2.3.3 – Rhetorical Semantics in Categorization and Identity Chain 3

Jude 11–12 (Clauses 18–22) continue Jude's established pattern of presenting

identities from Jewish tradtion that provide EXAMPLES for Jude's invective against the

intruders. Similarly, Jude again uses his typical method of CLARIFICATION in order to

demarcate the previously unidentified intruders. In this section, Jude is quick to note the

sinfulness of the intruders, as he invokes a "woe" upon them in the first clause (Clause

18). Yet the ensuing clauses demonstrate the CAUSE for Jude's woe-oracle by providing

ELABORATION-EXAMPLES from Jewish tradition to help enumerate the kinds of ungodly

behavior of which they are guilty—they are avaricious in the manner of Cain and Balaam

(Clauses 19–20), and contentious rebels like Korah (Clause 21). However, in order to

further demonstrate that these men are guilty of the sins of these exemplars, Jude

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[89] This gains added significance of Green's observation that ἐπαφρίζοντα τὰς ἑαυτῶν αἰσχύνας may refer to a transgression of sexual bounds (Green, *Jude & 2 Peter*, 97–8).

[90] Although Carroll Osburn's appeal to *1 Enoch* 80:2–8 has in its favor the reality that the majority of these disruptions of nature occur in quick succession as here. It is worth noting that *1 Enoch* 2–5 forms a likely intertext here, where all these observable pieces of nature are said not to have transgressed their natural boundaries.

employs the LOGICO-SEMANTICS of ELABORATION-CLARIFICATION to articulate the correlation—the intruders *fearlessly feast* and *'shepherd' themselves*, as well as rebel against their Lord in the same way that errant creation defies its order. If the intruders were not known when Jude composed this letter, he has grammaticalized the necessary rhetorical semantics to accomplish his goal of making them known by their deeds through the rhetorical semantics of STATMENTS of CLARIFICATION. In this *Clarification and Identity Chain* alone—to say nothing of the previous charges of their rebellion, denunciation of angels, and sexual promiscuity—Jude informs the addressees that they are to accept the information that the intruders are selfish and errant members of the community.

> "These intruders, whose threat you do not seem to notice, are those who care only for themselves and rebel against the Lord, their proper master."

2.4 – Clarification and Identity Chain 4 (Jude 14–16)

Cl 23	↑ 22	^{v14} προεφήτευσεν δὲ καὶ τούτοις ἕβδομος ἀπὸ Ἀδὰμ Ἐνὼχ λέγων *And Enoch, the seventh from Adam, has also prophesied about these:*
Cl 24	↑ 23	ἰδοὺ ἦλθεν κύριος ἐν ἁγίαις μυριάσιν αὐτοῦ ^{v15} [[$^{Cl\,24.1}$ ποιῆσαι κρίσιν κατὰ πάντων]] [[$^{Cl\,24.2}$ καὶ ἐλέγξαι πᾶσαν ψυχὴν περὶ πάντων τῶν ἔρων ἀσεβείας αὐτῶν [[$^{Cl\,24.2.1}$ ὧν ἠσέβησαν]] καὶ περὶ πάντων σκληρῶν [[$^{Cl\,24.2.2}$ ὧν ἐλάλησαν κατ'αὐτοῦ ἁμαρτωλοὶ ἀσεβεῖς]]]] *Behold, the Lord is coming with his holy myriads [for the purpose of] commencing judgment on all, and convicting all the ungodly for all of their ungodliness (which they have performed in an ungodly manner) and for all their cruel words (which the ungodly sinners have spoken about him).*
Cl 25	↑ 24	^{v16} οὗτοι εἰσιν γογγυσταὶ μεμψίμοιροι [[$^{Cl\,25.1}$ κατὰ τὰς ἐπιθυμίας ἑαυτῶν πορευόμενοι]] *These are grumblers, complainers who live according to their own desires,*
Cl 26	↑ 25	καὶ τὸ στόμα αὐτῶν λαλεῖ ὑπέρογκα [[$^{Cl\,26.1}$ θαυμάζοντες πρόσωπα ὠφελείας χάριν]] *and their mouth speaks overtly pandering words that flatter others for the sake of gain.*

True to form, Jude initiates a fourth *Clarification and Identity Chain* with Jude 14–16. This section is marked off by the insertion of the well-known prophetic identity of Enoch, in whose name the *Book of Enoch* was penned. Coupled with this is the appearance of the aorist tense form, which has gained significant amounts of comment for its appearance in this prophecy, but which is better explained as an indication that Jude has returned to reminder-content.[91] Likewise, with the reappearance of the οὗτοι identity, Jude "steps out" from the reminder-content and more fully addresses the persons whom he has been working so dilligently to identify. As is typical of Jude, he enumerates

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[91] For a thorough discussion on, and demonstration of, how a temporal conception of the tense forms has affected interpretation of this text, see Reed and Reese, "Verbal Aspect," 193–6.

that the intruders he has been attempting to identify may be known by yet further actions, which in this case are their errant words.

2.4.1 –Delinquent Speakers in Jewish Tradition (Jude 14–15)

Jude makes mention of the Jewish-traditional figure Enoch in the introductory formula of a prophecy, in which he is called *the seventh from Adam*. The inclusion of an introductory formula and the indication that this prophecy has been fulfilled in the intruders seems to be an indication that Jude considered *1 Enoch* to be authoritative,[92] despite arguments to the contrary.[93] Nevertheless, in Clause 23 Jude grammaticalizes the STATEMENT speech function to assert that the person, indeed prophet, Enoch *prophesied about these people*. In this way, it is probable that Jude understood that Enoch was speaking specifically about the intruders,[94] rather than speaking about a nebulous ungodly type.[95]

Clause 24 encompasses the portion of Enoch's prophecy that Jude wants the addressees to remember. Within this clause are two EMBEDDED infinitival clauses that function as adjuncts, providing the LOGICO-SEMANTICS of ENHANCEMENT-PURPOSE to the main predicator ἦλθεν[96]—that is, clauses 24.1 and 24.2 present that *the Lord is*

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[92] Such is the persuasive argument of VanBeek, "1 Enoch," 103.

[93] So Douglas J. Moo states: "[the introductory formula] could well mean simply "uttered in this instance a prophecy" (Moo, *2 Peter and Jude*, 273). However, Cory D. Anderson points out the spuriousness of Moo's argument, because he certainly would not say that Matthew insinuated Isaiah as a whole was not authoritative for its "one instance of prophecy" quoted in Matt 15:7 (Anderson, "Jude's Use," 50).

[94] Frey, "Judgment," 498; Green, *Jude & 2 Peter*, 103. Both these scholars argue for this interpretation on the words of *1 Enoch* 1:2, which speaks of a "remote generation."

[95] This interpretation is given further credence in light of the warning from the Apostles, who speak of "mockers" coming in the last time. In a context in which the *parousia* was thought to be imminent, it would have been logical to think that this apostolic warning would have been thought to apply only to the intruders, who were evidence of the final days before the *eschaton*.

[96] There is, perhaps some potential ambiguity as to the function of these infinitival clauses regarding whether they function as adjuncts or complements. However, it is reasoned here that ἦλθεν should be

coming with his holy myriads[97] *[for the purpose of] commencing judgment on all, and*

convicting all the ungodly for all of their ungodliness...and for all their cruel words.[98] In

truth, Jude's quotation from Enoch does not match any other MS of *1 Enoch* 1:9, from

which this text taken, which has led to numerous discussions about the original text.[99] But

it is, nevertheless, evident that Jude has made one distinct alteration to the text evinced in

the majority of MSS holding *1 Enoch* 1:9. Jude has omitted the reference of a *conviction*

coming against *all flesh.*[100] As has been rightly noted by Bauckham and Webb, "this

omission has the effect of applying the text exclusively to the ἀσεβείς."[101] Whereas the

first infinitival clause (24.1) harkens to the Christian understanding that the *eschaton* will

bring a universal judgment of all humanity, both godly and righteous (Matt 13:47–50,

25:31–46), the second (24.2) pronounces that *conviction* lies exclusively with the

ungodly. Thus, by Jude's alteration of this Enochic text, Jude makes clear that Enoch

prophesied about the eschatological conviction of the intruders.

More than this, however, is Jude's ensuing depiction of the ἀσεβείς, whom the

Lord is coming to judge. Both περί phrases indicate those actions that will cause the

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understood as a verb, which, in this context, neccesitates specification regarding the Lord's intent in *coming* (See Porter, *Idioms*, 231)

[97] Frey opines that the inclusion of the *holy myriads* may be important, for they are here presented as eschatological agents, intimating that the intruders ignorant words will find due recompense (Frey, "Judgment," 498).

[98] This accepts the reading cogently put forth by Robert Webb, who reasons that πάντας τους ασεβείς (the variant in Codices A, B, C, and Ψ), rather than πᾶσαν ψυχήν (the reading in NA[27], UBS[4], and now NA[28]; found in א and 𝔓72), is to be considered original, because an "awkward" repetition of the ἀσεβ- root likely caused a scribe to alter the text (Webb, "Eschatology of Jude," 147 note 25).

[99] For a concise presentation of the problems with this text see Dehandschutter, "Pseudo-Cyprian," 114–120, in which he argues that Jude's quotation either evinces the Aramaic original, or a third Greek text.

[100] It is likely that this omission was brought about by a scribe who knew *1 Enoch* and sought to harmonize the text of Jude with this reference by inserting πᾶσαν ψυχήν.

[101] Bauckham, *Jude*, 210. See also, Webb, "Eschatology of Jude," 146–7.

conviction of the ungodly, which are *all their ungodly deeds* and *all their cruel words*.

But again, Jude further DEFINES both *deeds* and *cruel words* with EMBEDDDED relative

clauses (Clauses 24.2.1 and 24.2.2). These *deeds* were *performed in an ungodly manner*,

and these *cruel words* are *[those that] the ungodly sinners have spoken about him*. This

fits well with the co-text of *1 Enoch*, for later God speaks to Enoch and recounts that the

doom of humanity is due to the following:

> [they] have not been steadfast, nor done the commandments of the Lord; but
> [they] have turned away and spoken proud and hard words (Codex Gizeh:
> σκληροὺς λόγους) with [their] impure mouths against His greatness" (1 *Enoch*
> 5:4).[102]

But here, using the STATEMENT speech function, Jude here relays the prediction that the

ungodly will similarly be convicted for their disregard of godly instruction and speaking

ill of the Lord (Clause 24). "Enoch" has already decided the future of the intruders

(Clause 23), and the future is bleak.

2.4.2 –Delinquent Speakers Hidden Among "You" (Jude 16)

In the clauses that follow Jude's quotation from *1 Enoch*, Jude "steps out" of

reminder-content, and makes more immediate application of this prophecy to the

intruders. As is his custom, Jude makes the sin of the intruders more explicit by

grammaticalizing the LOGICO-SEMANTICS of ELABORATION-CLARIFICATION with the

use of a demonstrative pronoun. Further, Jude's use of the indicative mood form indicates

that he is concerned with STATING that the intruders are guilty of these sins, and are

indeed those about whom Enoch prophesied. But his intention is greater, and follows

along with his previous CLARIFICATION—because these intruders engage in ungodly

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[102] Translation taken from Charles, "Book of Enoch." Bracketed words replace the 2nd Personal Plural
pronouns original to both the Ethiopic and Greek texts.

behavior, and have incurred the wrath of God, Jude wishes to motivate the addressees to more clearly recognize them as their obvious enemies.

The οὗτοι in Clause 25 indicates the transtion from reminder-content to application. With these clauses, Jude hopes to assure the addressees that Enoch has indeed spoken of the intruders. Of significant note is the lexical semantic domain shared by many of the lexemes in Clauses 24, 25, and 26. According to Louw and Nida, λαλέω (24.2.2; 26), στόμα (26), θαυμάζω (26.1), ὑπέρογκας (26), γογγυστής (25), and μεμψίμοιρος (24) share semantic overlap, due to their association with "communication."[103] Therefore, it is reasonable to conclude that Jude's invective in Clauses 25 and 26 is against the conduct of the intruders' speech.[104]

In the first place, the intruders are CLARIFIED as *grumblers* (γογγυσταὶ) and *complainers* (μεμψίμοιροι). Gene L. Green does well in indicating that these words are synonymously descriptive of speech that flows out of a person's dissatisfaction with their allotted circumstances.[105] It is, however, difficult to know the circumstances about which the intruders are expressing their dissatisfaction. But, based on the previous charges laid against them—that they are licentious (Jude 4), defile the flesh (8), reject authority (8)—it is likely that Jude is asserting that the intruders *grumble and complain* about the moral restraints placed upon them.[106] In fact, this is almost certainly the case, because μεμψίμοιροι is further DEFINED by the ensuing EMBEDDED participial clause (25.1),

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[103] Louw and Nida, "Communication," 33.1–33.489.

[104] Lauri Thurén likewise makes this connection (Thaurén, "Hey Jude!" 463).

[105] Green, *Jude & 2 Peter*, 108–9. See also, Kelly, *Commentary*, 278.

[106] Thurén makes the connection to ethics only peripherally, as an extension of the intruders' opposition to the community's leadership (Thurén, "Hey Jude!" 463).

reading: *[these are grumblers] who live according to their own desires* (ἐπιθυμίας). As it

is used elsewhere in the NT, ἐπιθυμία refers to negative "basic desires" that can corrupt

one's godliness, because they stand opposed to the moral calling of godliness (Gal 5:16–

26; Jas 1:14–15). With the use of the STATEMENT speech function, Jude clearly indicates

that he expects the addressees to believe that the intruders verbally express their

dissatisfaction, likely at the moral restraints placed on them.

Clause 26 provides an EXTENSION-CONJUNCTION on Jude's charge against the

intruders, as is indicated by the so-called "coordinating" conjunction καί. Further, the

inclusion of στόμα and λαλέω indicates that Jude is continuing his vilification of the

intruders' speech-ethic. So Jude writes: *their mouth speaks overtly pandering words*. The

major English translations typically render the term ὑπέρογκα with the related terms *boast*

or *arrogance*, as opposed to *overtly pandering*.[107] However, the charge of *boastfulness*

does not fit with clause 26.1, which is an ELABORATION-DEFINITION on ὑπέρογκα. Here,

the intruders' speech is DEFINED as that which *flatters others for the sake of gain*.

Therefore, it is best to see ὑπέρογκα—the contents of the intruders' speech—in terms of

what the intruders wished to accomplish with them. In the hopes of gaining monetary

goods, the intruders speak "inflated words of flattery."[108] Jude STATES that the intruders

speak poorly in the manner of flattery, which evinces Jude's hope that the addressees will

accept the information as true with regard to the hidden intruders.

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[107] NASB, NIV, HCSB. See also, Louw and Nida, "ὑπέρογκας" 33.373.

[108] This uses Neyrey's translation, who reaches the same conclusion presented here (Neyrey, *2 Peter, Jude*, 79). Perhaps Green is correct in his reasoning that this charge against the intruders means that the community's congregants were not of modest means (Green, *Jude & 2 Peter*, 111).

2.4.3 – Rhetorical Semantics in Categorization and Identity Chain 4

In continuing his identification of the intruders hidden within the community, Jude outlines that their speech is indicative of the fact that they are not truly parts of the community. In doing this, Jude 14–16 rehearses his established pattern of presenting identities from Jewish tradition followed by a demonstrative pronoun, which works to CLARIFY that the intruders exhibit behavior that has been deemed ungodly. In this section, Jude is quick to assert that their condemnation has been charted with the prophecy from *1 Enoch* (clause 24). With the indicative mood form, clauses 25 and 26, then, exhibit the STATEMENT speech function. These evince Jude's assertion that the intruders are guilty of the sins the Lord found deplorable in Enoch's prophecy and, as such, are deserving of the coming condemnation. In a context in which the intruders do not seem to be perceived by the addressees, Jude's attempts to make them known their deeds through the rhetorical semantics of STATEMENTS of ELABORATION-CLARIFICATION, will hopefully accomplish the task. The addressees should now be able to recognize the intruders by their speech ethic.

"These intruders, whose threat you do not seem to notice, are those whose speech is deplorable—they grumble about moral restraints, and flatter those who will give them money."

2.5 – Clarification and Identity Chain 5 (Jude 17–19)

Cl 27	↑ 26	^{v17} ὑμεῖς δέ ἀγαπητοί μνήσθητε τῶν ῥημάτων [[$^{Cl\ 27.1}$ τῶν προειρημένων ὑπὸ τῶν ἀποστόλων τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ]] *But you, beloved, remember the words previously spoke by the apostles of our Lord Jesus Christ,*
Cl 28	↖ 27	^{v18} ὅτι ἔλεγον ὑμῖν *because they said:*
Cl 29	↑ 28	ἐπ' ἐσχάτου χρόνου ἔσονται ἐμπαῖκται [[$^{29.1}$ κατὰ τὰς ἑαυτῶν ἐπιθυμίας πορευόμενοι τῶν ἀσεβειῶν]] *"In the last times there will be scoffers, who live according to their ungodly desires"*
Cl 30	↑ 29	^{v19} οὗτοι εἰσιν [[$^{Cl\ 30.1}$ οἱ ἀποδιορίζοντες]] ψυχικοί [[$^{Cl\ 30.2}$ πνεῦμα μὴ ἔχοντες]] *These people are those, who create division, natural, not having the spirit.*

In this fifth, and final, *Clarification and Identity Chain*, Jude rounds off this section of the epistle, and indicates Jude's final attempt to motivate the addressees to believe that the intruders mentioned in Jude 4 (Clause 4) are sinful and should be recognized as such. Although the now-expected Jewish traditional material is supplanted by an appeal to the authoritative words of the apostles, this should be read as a continuation of the *Clarification and Identity Chain* schema based on the appearance of a subsequent ELABORATION-CLARIFICATION that makes use of the demonstrative pronoun οὗτοι.[109] Of further significance is the appearance of the imperative μνήσθητε, which creates a formal link to the disclosure formula of Jude 5 (Clause 5) and indicates that this

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[109] This clearly indicates continuity of textual semantics between this and the previous four *Clarification and Identity Chains.*

section of *Clarification and Identity Chains* is bookended by Jude's desire for the addressees to remember.[110]

2.5.1 – Mockers in Apostolic Prediction (Jude 17–18)

In distinction to the previous *Clarification and Identity Chains*, Jude begins this section with a call to remember a prediction given by the Apostles of Jesus Christ about the last times.[111] The content of what the Apostles have told the addressees may be translated in the following way: *In the last times there will be scoffers, who live according to their ungodly desires* (Clause 29). Similar to the above section, the description of *scoffers* (ἐμπαῖκται) indicates Jude's concern with speech conduct.[112] Such speech is derisive, and implies mockery derived from contempt of the thing mocked. Based on the ensuing participial DEFINITION of ἐμπαῖκται (clause 29.1)—that these scoffers will *walk according to their ungodly desires*—it would seem that the Apostles *expected* the appearance of those who will mock the moral ethic of the Christian movement, the moral ethic which contradicts the *ungodly desires* by which the scoffers live. More importantly, however, the NT does not record these exact words of warning, though similar statements can be found.[113] Nevertheless, the implication "scoffers arising" is an important one, as there is always the indication that the intention and/or consequence of such people is for the purpose of leading some astray. If the same is implied here, as is reasonable, this not only anticipates the imperative to *build one*

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[110] This is typically called *inclusion* by the critical commentaries, a term taken from Greco-Roman rhetorical criticism that is, intriguingly, not used by Watson (Watson, *Invention*, 67–71).

[111] It is likely that Jude is referring to the Twelve and Paul, though it should be remembered that the term was not restrictively applied to these (Acts 14:14; Rom 16:7; 1 Cor 15:5, 7; 1 Thess 2:6; *Did.* 11:3–6).

[112] Louw and Nida, "ἐμπαίκτης" 33.407.

[113] Matt 24:11, 23–4; Mark 13:5–6, 21–2; Acts 20:29–30; 1 Tim 4:1–3; 2 Tim 3:1–5, 4:3–4; 1 John 2:18, 22; 2 Pet 3:2–4.

another up in Jude 20 (Clause 31.1)—which implies a desire for unity in a fractured

Christian community[114]—but also anticipates Jude's identification of the intruders as οἱ

ἀποδιορίζοντες (*those who divide*) (Clause 30.1).[115] Thus, it is reasonable to conclude that

the *scoffers* here predicted refered to those whose derisive jeering would cause strife and

separation in Christian communities.

Regarding rhetorical semantics, Clause 27 evinces the first of Jude's speech

functions that is not a STATEMENT;[116] rather, this is a *command* (imperative mood form).

This specifies Jude's conception that he finds it necessary for the process of *remembering*

to be completed by the addressees, and that his words are sufficient to motivate them to

do so. To Jude's mind, it is necessary for the addressees to remember *words* (ῥημάτων),

which are further detailed with an EMBEDDED participial clause (Clause 27.1), which

supplements the LOGICO-SEMANTICS of ELABORATION-DEFINITION. This embedded

clause indicates that the words are those that *were previously spoken by the apostles of*

our Lord Jesus Christ. Such an intricate DEFNITION of these words indicates that these

words should be read by the addressees with the fullest authority of those who said it

mind, not to mention the one to whom the apostles belong.[117]

The ensuing clause (Clause 28) provides the reason Jude finds it necessary for the

addressees to remember the words of the Apostles. This is accomplished with the

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[114] Mitchell, *Rhetoric of Reconciliation*, 99–111.

[115] With regard to Clause 30, Kelly, anticipating the ensuing ψυχικοί and πνεῦμα μὴ ἔχοντες, sees ἐμπαῖκται as evidence that the intruders classify the community according to the categories of "natural" and "spiritual," placing themselves in the category of πνευμάτικοι (Kelly, *Commentary*, 284). In response, Desjardins accuses Kelly of assuming the intruders are Gnostic in character (Desjardins, "Portrayal of Dissidents," 94–5).

[116] There is a WISH in Jude 9 (Clause 15), but this is the reported speech of Michael the Archangel.

[117] Joubert, "Persuasion," 85. Joubert's position is that the intruders were directly opposed to the Apostles, and so, with this ELABORATION-DEFINITION, Jude is re-instating the Apostles to their rightful place as the "most important norm-sources" in his symbolic universe.

presentation of the LOGICO-SEMANTICS of ENHANCEMENT-CAUSE, communicated

through the subordinating conjunction ὅτι and a verb in the indicative mood-form. Thus,

not only does Jude prescribe a sense of necessity to the completion of *remembering*

(imperative), he verbalizes that it is necessary for them to do so with a STATEMENT,

which articulates that it is because the Apostles have told the addressees something.

Finally, the verbs within the words spoken by the Apostles are grammaticalized with the

future tense-form, and thus indicates that the Apostles—if they indeed spoke these

words—intended this as a predictive STATEMENT, the fulfillment of which can be

expected.[118] In this way, Jude points out the necessity for the addressees to remember the

prediction of the Apostles, for it ensures that there will be those whose scoffing will

create schisms in the community.

2.5.2 – Mockers Hidden Among "You" (Jude 19)

The appearance of οὗτοι indicates that Jude here turns toward providing the

LOGICO-SEMANTICS of ELABORATION-CLARIFICATION (Clause 30). The final charge

Jude brings against the intruders is that they are *those who cause divisions*, where the

participle ἀποδιορίζοντες (30.1) is read substantivally due to the article. As indicated in

the previous sub-section, this term is to be read in light of the NT concern for ecclesial

unity (Rom 16:17; 1 Cor 1:10; Gal 5:20). However, the ensuing words are related

appositionaly to this substantival participial clause, and so Jude's charge against the

intruders is not done—the intruders are also *natural, not having the spirit*. Participial

clause 30.2 here communicates the LOGICO-SEMANTICS of ELABORATION-DEFINITION

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[118] Though the methodology chapter emphasized the future tense-form as a realization of an EXPRESSION OF WILL it was noted (note 41) that these may, in certain contexts be identified as STATEMENTS for they do not express the language user's desire for a process to be fulfilled by the addresees, but provide information which can be expected.

upon the term ψυχικοί. The end result is that they essentially say the same thing—the intruders are void of the spirit and are merely natural human beings.[119]

It may be noted that ψυχικοί is linked with ecclesial division elsewhere in the NT (1 Cor 2:14–3:4), which may indicate that such words were used to describe those who caused divisions in Christian communities. If this is conceded, the connection between the Apostolic prediction and Jude's description of the intruders as ψυχικοί becomes all the clearer—scoffers create community division by their indignance toward the "spiritual" things that unite a community. The Apostolic prediction, therefore, is an ELABORATION-EXEMPLIFICATION of those who can potentially divide the Christian community. This well explains Jude's use of ἐμπαίκτης, which seems to have befuddled interpreters based on the lack of comment.[120] Jude's STATEMENT (indicative), then evinces Jude's attempt to have the addressees believe that the EXAMPLE predicted by the Apostles corresponds to the divisive actions of the ψυχικοί intruders, whose scoffing has led to ecclesial division.

2.5.3 – Rhetorical Semantics in Categorization and Identity Chain 5

Jude's STATEMENTS clearly show that he intends to motive the addressees to believe that the intruders are *mockers*, whose disposition toward naturalness and hatred of moral authority creates division among the addressed Christian community. The Apostolic prediction was strategically used by Jude as an EXAMPLE to demonstrate that the Apostles did not approve of the activities that divide Christian communities. In this

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[119] So Watson refers to this as "repetition" (Watson, *Invention*, 70). For a definition of "repetition," see Watson's "Glossary of Style" (Watson, *Invention*, 199–202).

[120] It would seem that in a discourse in which there is, in all other places, a close connection between the example of identities from Jewish tradition and the intruders, that one should attempt to explain a connection between the Apostolic prediction and Jude's final *elaboration-clarification*. However, the sources cited here do not attempt this.

way, Jude's CLARIFICATION of the intruders stands as his evidence that the intruders are dividers, and should be deemed ungodly for their actions. If the intruders have not yet been perceived by the addressees, Jude's attempt to make them known as *natural, unspiritual dividers* is his final effort to motivate the addressees to recognize the threat around them. The actions in which they engage have been portrayed negatively by the Apostles. This is ample evidence that they intruders are enemies, so the addressees should now, according to Jude, be able to recognize the threat around them.

"These intruders, whose threat you do not seem to notice, are those who are attempting to divide your community, by adhering to their natural desires."

3 – Conclusion

At the outset of this chapter, it was argued that Jude's primary concern for this section of his epistle was to clarify unrecognized intruders in the addressed Christian community as ungodly people, so that the addressees will be able to identify the intruders and know the enemies they are to engage in battle. It was also stated that Jude's rhetorical tactic in this section was both clarificatory and assertive. That is, that Jude's tactic involved demonstrative clauses that provided further CLARIFICATION of the τινες ἄνθρωποι ἀσεβεῖς through STATEMENTS which baldly claimed the intruders were sinners. The analysis of this chapter provided ample evidence that this was indeed Jude's tactic. Throughout this section, Jude first appealed to identities from Jewish and/or Christian tradition to provide EXEMPLIFICATIONS of ungodly behavior. Then, Jude's CLARIFYING statements evinced his contention that the intruders were guilty of the same kinds of ungodly behavior. Among the villifying claims Jude lays against his opponents are the following: sexual deviancy (Jude 8, 10); rejection of authority (8, 11, 12); disregard for angelic beings (8, 10); greed (11, 12); poor speech (16); and divisiveness (19).

With sins so evident as these, it is difficult to see how Jude's addressees were ignorant of the intruders, which speaks to Thurén's word of warning concerning whether Jude rightly, and objectively, represents his opponents or not.[121] However, such a context best explains the evidence. Because Jude gives no concrete evidence for his bald assertions about the intruders' sins, it is reasonable to conclude that he assumed these were actions that, though readily recognizable, had not yet been understood under the correct rubric of "ungodliness." This explains Jude's heavy use of ELABORATION-EXEMPLIFICATION. Jude is reasoning that if the sins in which the intruders have engaged have already been deemed punishable by God, these sins should be recognized as such among the addressed Christian community. Therefore, rather than unwarranted, vitriolic denunciation of the intruders, Jude is more concerned with identifying the intruders by their sins, which have been previously judged by God.

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[121] Thurén, "Hey Jude!" 455.

CHAPTER 7
HOW TO COMBAT AN ENEMY: JUDE 20–25

1 – Introduction

Despite presenting his purpose in writing to the addressees to *contend for the faith* (Jude

3), Jude has not, to this point in the epistle, outlined any course of action in this regard.

Rather, Jude 5–19 (Clause 5–30) have evinced Jude's concern for making known the

intruders by demonstrating that their actions correspond to those of previous ungodly

exemplars. The verses addressed in this chapter constitute two sections of Jude's epistle,

one of them being the paraenetic section of the epistolary body (Jude 20–23).[1] At least

one scholar has described these verses as mere supplementary material to the

Clarification and Identity Chains discussed in the previous chapter,[2] but such a

classification belittles an important portion of Jude's rhetorical tactic. Rather, it is with

these verses that Jude moves from drawing battle lines toward prescribing the rules of

engagement with the intruders, who have now been identified.

That this section is paraenetic is universally recognized, but the beginning of this

section is debated. Both Lauri Thurén and Duane F. Watson argue that Jude 17–23 stands

as the Greco-Roman rhetorical section termed *peroratio*, in which Jude repeats the main

points of the argument (Jude 5–19) and arouses emotions.[3] This, no doubt, is due to the

appearance of the imperative mood-form in Jude 17 following more than twenty

instances of the indicative mood-form. However, with the repetition of the necessary

components of a *Clarification and Identity Chain* in Jude 17–19 (e.g. identity of a

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[1] See Chapter 4, section 2 for more details. The other section is the epistolary closing, which is normally a secondary salutation, but is here a doxology.

[2] Ellis, "Prophecy and Hermeneutic," 225.

[3] Watson, *Invention*, 67–77; Thurén, "General," 604.

negative exemplar followed by the identity of the intruders [οὗτοι]), and the lack of these same details in the present verses more favorably shows that Jude 20–23 constitutes a separate section.[4] In this way, *only* Jude 20–23 prescribes any actions in which the addressees are to engage against the intruders, because they evince Jude's desire for supportive action to transpire within the addressed Christian community, and restorative mercy to be shown toward the intruders.

2 – A Merciful "War"

Exhortation (Jude 20–23)

Cl 31	↑ 30	^{v20} ὑμεῖς δέ ἀγαπητοῖ [[$^{Cl\,31.1}$ ἐποικοδομοῦντες ἑαυτοὺς τῇ ἁγιωτάτῃ ὑμῶν πίστει]] [[$^{Cl\,31.2}$ ἐν πνεύματι ἁγίῳ προσευχόμενοι]] ^{v21} ἑαυτοὺς ἐν ἀγάπῃ θεοῦ τηρήσατε [[$^{31.3}$ προσδεχόμενοι τὸ ἔλεος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ εἰς ζωὴν αἰώνιον]] *But you, beloved, by building one another up on your most holy faith, by praying in the spirit, keep one another in the love of God, as you await the mercy of our Lord Jesus Christ that brings eternal life.*
Cl 32	↑ 31	^{v22} καὶ οὓς μὲν ἐλεᾶτε [[$^{Cl\,32.1}$ διακρινομένους]] *Also, be merciful to those who have dissented;*
Cl 33	↑ 32	^{v23} οὓς δὲ σῴζετε [[$^{Cl\,33.1}$ ἐκ πυρὸς ἁρπάζοντες]] *save them by snatching them from the fire;*
Cl 34	↑ 33	οὓς δὲ ἐλεᾶτε ἐν φόβῳ [[$^{Cl\,34.1}$ μισοῦντες καὶ τὸν [[$^{Cl\,34.1.1}$ ἀπὸ τῆς σαρκὸς ἐσπιλωμένον]] χιτῶνα]] *have mercy on them in fear, hating even the clothes which have been defiled by the flesh.*

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[4] See also E.R. Wendland's response to the outline of Watson (specifically), who argues that the imperative μνήσθητε and the address ἀγαπητοί are anaphoric (presumably to Jude 3, though no specification is given) and "would be an appropriate way of distinguishing this culminating reference to authoritative prophetic-apostolic witness" (Wendland, "Comparative Study," 209).

As may have been noticed, Jude here uses only four finite verbs,[5] all of which

grammaticalize the COMMAND speech function (imperative). It is perhaps odd to think

that Jude's paraenesis could consist of as little as four COMMANDS in a co-text in which

Jude does not skimp on outlining the details of the intruders' ungodliness. However,

despite Jude's brevity, these COMMANDS are neither simplistic, nor simply done. Each of

these verbs grammaticalizes an EXPRESSION OF Jude's WILL. Specifically, Jude sees the

enactment of the ensuing COMMANDS as necessary—the processes *must* be enacted—and

finds that his words are sufficient to bring this about. It should be remembered, that there

is the ever-present possibility that Jude's addressees will not enact Jude's COMMANDS.

But this does not detract from his rhetorical aim. Jude's will is for the following to be

enacted; indeed, in his mind, it is necessary. These clauses enumerate a distinctly

Christian manner of engaging enemies within the ancient Christian ἐκκλησία; yet this

prescribed method of engaging the enemies is not what many scholars and commentators

have claimed it to be.

Jude's first COMMAND is for the addressees to *keep one another in the love of*

God (Clause 31). The use of the verb τηρέω in this verse speaks of Jude's desire for the

addressees not to fall into apostasy, and to retain their place within the love of God,

which keeps in line with other uses of this verb in Jude (Jude 1, 6, 12).[6] As it stands,

Jude's COMMAND is one of maintenance—the addressees are to help one another

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[5] There is uncertainty in the number of COMMANDS due to the textual problem in Jude 22–3. This is addressed in note 15 below.

[6] Each of these instances speaks of certain entities being held in, or not holding to, a certain state. This stands in distinction to other uses of this verb (e.g. "to hold in custody" and "to obey"). See Louw and Nida, "τηρέω" 13.32 (favored here), 37.122, and 36.19. See also, Green, *Jude & 2 Peter*, 122; Kelly, *Commentary*, 286–7; Neyrey, *2 Peter, Jude*, 91.

maintain their correct place in the love of God.[7] Leaving nothing to chance, however,

Jude also grammaticalizes the LOGICO-SEMANTICS of ENHANCEMENT-MEANS with two

EMBEDDED participial clauses (Clause 31.1 and 31.2).[8] With these, Jude indicates the

method by which the action of *keeping* is to take place.[9] First, the addressees are to keep

one another in the love of God *by building one another up on [their] most holy faith*

(Clause 31.1). Gene Green does well in noting Margaret Mitchell's work, which

demonstrates that the metaphorical language of "building" implies a factional, ruinous

group, which must rebuild itself into a unified whole.[10] Having already described the

intruders as *dividers* (ἀποδιορίζοντες – Jude 19), Jude is here establishing this means of

keeping as antithetical to the intruders' divisive conduct.[11] Whereas Jude is adamant that

the intruders create division, he is equally adamant that it is necessary for the addressees

to keep one another unified by *building one another up*. Second, the addressees are to

keep one another in the love of God *by praying in the holy spirit* (Clause 31.2). Many

scholars have attempted to demonstrate that this participial clause attempts to put the

addressees and intruders at odds.[12] However, attention to this supposed dichotomy has,

for the most part, come at the expense of discussing Clause 31.2 as it is—a

grammaticalizeation of ENHANCEMENT-MEANS to the COMMAND to *keep one another*.

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[7] Robert Webb notes that many of the ungodly examples show signs of apostasy as they were once favored by God (Webb, "'Story' in Jude," 78).

[8] Some prefer to see Clauses 31.1 and 31.2 as "imperatival participles" (Green, *Jude & 2 Peter*, 120). However, these clauses appear in close proximity to the finite predicator τηρήσατε, making it more likely that they are not independent, imperatival participles.

[9] Porter, *Idioms*, 192.

[10] Green, *Jude & 2 Peter*, 120. Mitchell's analysis extends into wider Greco-Roman culture and draws parallels for Paul's use of the building metaphor in 1 Cor 3 (Mitchell, *Rhetoric of Reconciliation*, 99–111).

[11] Watson, *Invention*, 73.

[12] The intimation here is that the intruders are lacking in the spirit (Jude 19), but the addressees have it (Green, *Jude & 2 Peter*, 121; Green, *2 Peter and Jude*, 212–13; Kelly, *Commentary*, 286).

J. Ramsey Michaels notes that this presentation of prayer is found in a co-text in which the fate of some community members is in the hands of other members. This allows him to convincingly argue that Jude is here articulating that prayer is similarly concerned with other members, such that Jude expresses that it is by "mutual intercession" that the community must maintain itself.[13] The final EMBEDDED participial clause related to τηρήσατε (Clause 31.3) communicates the LOGICO-SEMANTICS of ENHANCEMENT-(CONTEMPORANEOUS)TEMPORALITY.[14]

As can be seen, Jude's first COMMAND regarding the addressees' "rules of engagement" deals solely with the addressees—there is no prescription regarding how to contend against the identified intruders. Rather, this seems to be more of a defensive strategy, in which Jude explicates the best means of retaining rank and limiting casualties from among the addressees. The rhetorical semantics grammaticalized here are Jude's COMMAND (imperative) that the addressees remain faithful, intact, and supportive through the buffeting that may continue. Jude understands such a tactic as necessary, and reckons that his words are sufficient to motivate the addressees to do so. With Jude's first COMMAND the addressees will understand and practice the means by which they are to marshal together and remain a unified, Christian community.

Clauses 32–34 further Jude's paraenesis, and provides three additional COMMANDS.[15] Due to the appearance of the coordinating conjunctions μέν and δέ,

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[13] Michaels, "Finding," 248–50.

[14] This is made known by its occurrence after the finite verb (Porter, *Idioms*, 188), as well as its reference to a process, which can be enacted in concurrence with all three of the above actions. Green's emphasis that "Eschatological expectation is linked with Christian ethics" may speak in favor of reading ENHANCEMENT-MEANS for Clause 31.3 as well; however, this probably reads too much theology into the words of Jude (Green, *Jude & 2 Peter*, 123).

[15] This entails acceptance of the highly disputed three-clause format of Jude 22–23 put forth in the NA[28]. Briefly, these are the reasons I follow the reading in the NA[28]:

Clauses 32–34 are logically related through EXTENSION-CONJUNCTION. The traditional

interpretation is that Jude is referring to multiple classes of people,[16] which likely stems

from the understanding that μὲν...δέ constructions are often used in a contrastive manner

(Matt 13:4, 8 22:5; Mark 4:4, 12:5; Rom 9:21, 14:2). However, John Beekman is

persuasive in his argument that μὲν...δέ...δέ (note the additional δέ) functions to

"coordinate" in Jude.[17] For this reason, it is more reasonable to see that οὕς refers to the

same class of people in its three appearances,[18] such that three distinct, CONJOINED

COMMANDS prescribe the ways in which Jude wants the addressees to behave toward

certain οὕς.

But, Clauses 32–34 have frustrated scholars for years, and not just for the corrupt

textual history. Immediately it is clear why this is the case—the relative pronoun (οὕς),

the referent to which is not readily identifiable. The most immediate referent is ἑαυτούς

(Clause 31), which itself refers to the addressees. Thus, many reason that the addressees

are COMMANDED to *show mercy* (ἐλεᾶτε) to some of the community's members (οὕς >

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1) 𝔓72 cannot be considered a reliable MS for this textual corruption as the copyist is prone to haplography (see the variants of Jude 15 in 𝔓72); 2) The three-clause format, holding οὕς in each of the three finite clauses is found in two early and reliable MSS (א and A); 3) The variant ἐλέγχετε ("refute") (found in A, C*, and 33) appears to have been introduced to alleviate the double-usage of ἐλεᾶτε (ἐλεεῖτε) (Metzger, *Textual Commentary*, 660), making the reading in א most likely. 4) Regarding intrinsic probability, Jude elsewhere uses the μὲν...δέ...δέ construction to connect three clauses (Jude 8), and no significant variants occur here, evincing that the original text of Jude 8 was the μὲν...δέ...δέ construction (against this, see Landon, *Text-Critical*, 133, where it is argued that the three-clause format here necessitates a three-clause format in Jude 10).

[16] Metzger, *Textual Commentary*, 658; Davids, *Letters*, 102; Bauckham, *Jude, 2 Peter*, 115; Kelly, *Commentary*, 288–9.

[17] Beekman, "Structural Notes," 40. See Jude 8 for the only other instance of this CONJUNCTIVE construction in the epistle. This stands in distinction to Jude 10, where the μὲν...δέ construction (note that there is only one δέ) functions in its typical "contrastive" sense.

[18] Spitaler, "Doubt or Dispute," 216; Allen, "New Possibility," 141–3.

ἑαυτούς) that now *doubt* (διαϰρινομένους[19]) because of the pressure of the intruders.

However, Darian Lockett—incorporating insights from Peter Spitaler—is persuasive in

his reasoning that this interpretation is based on a faulty understanding of the lexical

semantics of the term διαϰρίνομαι (Clause 32.1), which is better understood as *dispute* or

dissent, rather than *doubt*.[20] Because of this, διαϰρινομένους more convincingly refers to

those whom Jude has been identifying throughout the epistle.[21] Therefore, it is best to

understand that the οὕς refers exophorically to the intruders, or perhaps better—the

dissenters. Such an interpretation has the benefit of fitting with Jude's style of

identification, in which he never names the intruders, but refers to them as nebulous

these. The participle διαϰρινομένους refers to those who have *turned the grace of God into*

licentiousness, and *denied the only Master and Lord Jesus Christ* (Jude 4); the

διαϰρινομένους *dissent* from the proper ethic of the community.

With the above concerns held in mind, it can be seen that Jude's ensuing

COMMANDS mirror the known practices of normalization amongst early Christian

communities. A community's boundaries are protected by admonishing those who no

longer adhere to the ethical bounds of the group (Rom 16:17–18; 1 Cor 5:5; 2 Cor 2:5–

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[19] This trasnlation stems from the argument that the term in the middle voice intimates self-involvement in a dispute, such that *doubt* is the only fitting translation (Davids, *Letters*, 100; Hiebert, "Selected Studies," 363–4; Schreiner, *1, 2 Peter, Jude*, 487–9). See also, ESV; NIV; NASB; NRSV; and HCSB.

[20] Lockett, "Purity and Polemic," 22–3. Peter Spitaler has twice demonstrated that διαϰρίνω speaks of a contest in which two entities—one an entity separate from oneself—are engaged (Spitaler, "Doubt or Dispute," 201–22; Spitaler, "Διαϰρίνεσθαι," 1–39).

[21] *Contra* Green, who argues that the "disputers" are those who have succumbed to the pressures of the intruders and have likewise taken up a polemic stance towards the community (Green, *Jude & 2 Peter*, 127). The possibility for this reading is acknowledged; however, in this frame, there is no direction on how to address the problem of the intruders, which seems unlikely in a discourse in which Jude has spent the majority of the epistle ELABORATION upon the intruders through CLARIFICATION, so that the addressees might properly identify them.

11; 1 Tim 1:18–20).[22] In this way, Jude's COMMANDS evince his will for the intruders to be reproved, admonished, and reprimanded. Clauses 32–34 read:

> *Have mercy on those who have dissented; save them by snatching them from the fire; have mercy on them in fear, hating even the clothes which have been defiled by the flesh.*

Each of these COMMANDS conveys that Jude has in mind the restoration of the intruders to the true community. As Joel S. Allen argues: "The verb ἐλεάω in the NT and LXX does not simply mean 'to extend empathy toward', but includes the appropriate response, namely, the response which brings about and ensures salvation, deliverance or healing."[23] Further, σῴζω is here likely bearing the semantics of "restoration to a former state of safety"[24] due to its collocation with πυρός. Thus, Jude is using the COMMAND speech function to detail his will with regard to how the addressees are to *contend* with the intruders—they are to engage in the proper actions which lead to the restoration of the intruders into the community.[25]

But Jude appends supplemental semantic information to Clauses 33 and 34. Following the pattern of his COMMAND in clause 32, Jude grammaticalizes the LOGICO-SEMANTICS of ENHANCEMENT-MEANS to the predicator σῴζετε with an EMBEDDED participial clause (Clause 32.1). Jude specifies the means by which he desires his audience to save the disputant intruders is *by snatching them from the fire*. The appearance of fire elsewhere in Jude describes the eternal punishment reserved for the

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[22] Malina, *NT World*, 209.

[23] Allen, "New Possibility," 141. Allen substantiates this claim by showing "Jesus answers the cry for mercy by providing healing of some sort" (noting Mark 10:47, 48 and its parallels).

[24] Louw and Nida, "σῴζω" 21.18.

[25] Many argue against this, seeing that the intruders' judgment is sure and final (Green, *Jude & 2 Peter*, 126–7; Brosend, "Letter of Jude," 304).

inhabitants of Sodom and Gomorrah (Jude 7). This—perhaps coupled with the prevalent imagery of fire as divine judgment throughout Jewish and Christian literature[26]—points to the likelihood that Jude is advocating that the intruders must be saved from the fate, which will inevitably come upon them barring a drastic change. Further, Jude again expresses his desire that the intruders be *shown mercy* (ἐλεᾶτε) in Clause 34; however, Jude provides a caveat with the following EMBEDDED participial clause (34.1): *hating even the clothing stained by the flesh.*[27] Darian Lockett's social-scientific understanding of this EMBEDDED clause—which likewise communicates the semantics of ENHANCEMENT-MEANS—is persuasive. After defining the boundaries of pollution for the addressed community, Lockett demonstrates that a "stained garment" harkens to the moral corruption of the intruders (Zech 3:4) and evinces the likelihood that the intruders could pollute the addressees. Lockett writes:

> Jude's readers are to be sure to leave behind the impurity of the false teachers in the midst of their showing mercy. This understanding helps clarify why Jude tells his audience to have mercy 'with fear' (ἐν φόβῳ)...[the 'fear'] seems to refer to the fear of becoming polluted by the false teachers as Jude's audience attempts to extend mercy to them.[28]

Thus, Jude's words in clause 34 evince his desire for the intruders to be restored to community, the necessity for their being shown mercy, but also a pragmatic warning of their potential contamination (34.1).

In summary, Jude's COMMANDED method for *contending* against the intruders is pastoral concern for those who have "invaded the community." Jude's concern is for the

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[26] See Green, *Jude & 2 Peter*, 125 for sources.

[27] Participial Clause 34.1.1 follows Jude's pattern of using participles to convey the semantics of ELABORATION-DEFINITION upon a substantive, in this case χιτῶνα.

[28] Lockett, "Purity and Polemic," 25–6.

well-being of the addressed Christian community, of which the intruders are a deviant

part. The severity of his identificatory claims against them in the *Clarification and*

Identity Chains is significant, for they point to Jude's understanding of the gravity of the

situation. Whether the intruders were, in reality, the harsh sinners Jude claimed them to

have been is irrelevant. He understood them to be ungodly, and thought himself to bear

enough authority to alter their behavior and protect the addresseed Christian community

from further transgression of the ethic advocated by Jesus Christ. Jude does not ask for a

blood-bath, or a complete dismissal of the intruders to their fate. Rather, Jude calls the

addressees to recognize that those about them are behaving in ungodly ways, and the

appropriate actions, those Jude sees as necessary, are to restore them to the proper ethic

and the community—this is how the addressees are to *contend for the faith*.

3 – Closing Doxology

Closing (Jude 24–5)

Cl 35	↑ 34	[v24] [[[Cl 35.1] τῷ δὲ δυναμένῳ [[[Cl 35.1.1] φυλάξαι ὑμᾶς ἀπταίστους]] [[[Cl 35.1.2] καὶ στῆσαι κατενώπιον τῆς δόξης αὐτοῦ ἀμώμους ἐν ἀγαλλιάσει]]]] [v25] μόνῳ θεῷ σωτῆρι ἡμῶν διὰ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν δόξα μεγαλωσύνη κράτος καὶ ἐξουσία πρὸ παντὸς τοῦ αἰῶνος καὶ νῦν καὶ εἰς πάντας τοὺς αἰῶνας ἀμήν *To the only God—the one who is able to guard you from stumbling, and to make you stand in the presence of his glory [as one who is] blameless and with joy—our savior through Jesus Christ our Lord is glory, majesty, power, and authority before all ages, the present, and in the coming ages. Amen!*

As has been noted in a previous chapter, Jude 24–5 function as the epistolary

closing. Despite functioning in this way, the words written here do not include many of

the conventions seen in the documentary papyri and the other NT epistles (e.g. health

wishes; prayers of thanksgiving; prayers for supplication; secondary greetings; etc.).[29]

Green posits: "the inclusion of doxologies in letters was…an understandable

development due to the way letters interfaced with the worship service [i.e. read aloud to

the congregants]."[30] Regardless of its tradition-history, the closing doxology appears to

have been found useful by some in particular circumstances (Rom 16:25–7; 2 Pet 3:18; 1

Clem 65:2). This caused Jeffrey A.D. Weima to study the NT epistolary doxologies and

letter closings, and reason that letter closings often recapitulate the main themes of the

correspondence.[31] Thus, it is no surprise that many of these words reiterate many of the

themes articulated throughout the letter. So Watson writes: "It is noteworthy that the

topics of keeping (vv 1, 6, 13, 21), ethical purity (vv 4, 6, 7, 8, 10, 12, 13, 15, 16, 18, 19,

20, 23), and the authority of God and Christ (vv 4, 5, 8–10, 11, 15, 18, 22) are all

reiterated."[32]

In terms of rhetorical semantics, this is one clause (Clause 35); however, within

Clause 35 is an EMBEDDED participial clause, which—as in other places in this epistle

(Jude 3, 9, 14)—grammaticalizes its complements with infinitival clauses (Clauses 35.1.1

and 35.1.2). In the epistolary greeting, Jude separated a noun (κλητοῖς) from its article

(τοῖς) with two interceding, DEFINING participial clauses (Jude 1), and again in Jude 3

(τῇ...πίστει). Thus, it is likely that the pattern is the same here: τῷ is distanced from its

noun θεῷ by two EMBEDDED clauses, which grammaticalize the LOGICO-SEMANTICS of

ELABORATION-DEFINITION to θεῷ. In this way, *God* is DEFINED as the one *who is able to*

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[29] White, "Greek Documentary," 92.

[30] Green, *Jude & 2 Peter*, 130.

[31] Weima, *Neglected Endings*, 237–9.

[32] Watson, *Invention*, 76.

guard you from stumbling, and the one *who is able to make you stand in the presence of*

his glory [as one who is] blameless and with joy. In his commentary, Michael Green

attempts to synthesize Jude's pragmatic function with these words:

> It is a hazardous thing to try to rescue men [*sic*] for the gospel out of [an
> atmosphere of false teaching and seductive morals]. If you get too near the fire, it
> will burn you; if you get too near the garment stained by the flesh, it will defile
> you...face the dangers involved, so long as you are strong in the Lord's might.[33]

These words are revelatory of Jude's desire for this clause, which establishes that God is

the only one capable of guarding one against stumbling and falling prey to those things

which make a person blameable, the very thing Jude hopes the addressees would avoid

(Jude 23). Jude wants his addressees to know that God can keep them—all of them,

intruder and addressee alike—from the demise that is sure to fall upon the intruders

barring a dramatic turn; he is the savior of the addressed Christian community.

4 – Conclusion

The final words of Jude's epistle are brief. But it is here that Jude finally

articulates the manner in which he desires the addressees to *contend for the faith.*

Through verses 5–19, Jude has merely delineated friend from foe, beloved from intruder.

But in these verses, Jude COMMANDS his addressees through three CONJOINED

imperative clauses to engage in a holy "war" against the intruders. First, the addressees

are to rally around one another, marshal their forces, and present a more unified front.

Second, Jude finds it necessary for the addressees to show mercy to those whom Jude has

portrayed so negatively to this point. However, this is to be done in careful consideration

of the reality that the intruders have potential to bring about more casualties. Finally, Jude

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[33] Green, *2 Peter and Jude*, 219.

reminds them that it is God who is the ultimate commander of forces, and it is through his

guidance that the addressees may be kept from harm.

CHAPTER 8
SYNTHESIZING JUDE'S RHETORIC

At the outset of this thesis, it was argued that a helpful genesis for the study of rhetoric would be to demonstrate the ways in which language is used to motivate an audience to believe and/or behave in the manner the language user desires. Rhetorical analyses must be properly descriptive of the overarching rhetorical aim(s) of a discourse, and the means by which a language user attempted to bring about the realization of those goals in the thoughts and behavior of their addressees. Scholars universally agree that the writer of the Epistle of Jude (whom this thesis has simply deemed *Jude*) had such an overarching rhetorical goal. In fact, he is clear in his presentation of that aim—Jude is writing for the purpose of *urging the addressees to contend for the faith* (Jude 3). With these words, Jude concisely describes the type of action in which he desired the addressees to engage—battle. But a methodologically rigorous description of rhetoric in the Epistle of Jude cannot stop here. Thus, this thesis focused on the following two questions:

- *How are the addressees to contend for the faith?*

- *How has Jude attempted to motivate them to engage in this kind of battle?*

As shown in Chapter 2, prior rhetorical analyses of the Epistle of Jude have attempted to answer these questions in a variety of ways; however, these studies have allowed the interpreters' conceptions of the historical *Sitz Im Leben* of the author to dictate their description of the author's rhetorical tactic. As such, analyses of Jude's rhetoric have been little more than arguments for the Epistle of Jude as an instantiation of a particular type of ancient argumentation, whether "early Catholic" vitriol, an Apocalyptic Jewish-Christian denunciatory tractate, or a well-reasoned representation of Greco-Roman rhetoric. Therefore, rather than imposing the theoretical tenets of ancient

argumentative methods on the epistle, this thesis found it more favorable to describe Jude's rhetoric as a quality of the text itself—that is, as a quality of the semantics grammaticalized in the grammar employed by Jude.

Chapter 3 outlined a systemic functional linguistic methodology for analyzing the basis rhetoric of a text written in Koine Greek. Here, it was demonstrated that rhetoric could be understood as a combination of the INTERPERSONAL and LOGICAL semantics at its core. In order to achieve her or his rhetorical aim, a Koine Greek language user could have employed a speech function to prescribe an expectant speech role to their addressee(s)—STATEMENTS expect the addressee to accept information; EXPRESSIONS OF WILL expect the addressee to comply with the desired action; QUESTIONS expect the addressee to assume the role of information provider. Then, in order to ensure that the addressee assumes the expectant role, the language user may provide supplementary clauses that provide the LOGICAL, motivational component of rhetoric. It was ultimately reasoned that the INTERPERSONAL speech functions can essentially be seen in the grammar of Koine Greek verbal mood-forms, and LOGICAL semantics can be seen in the particular LOGICO-SEMANTIC relations between clauses that can be grammaticalized in Koine Greek. Such was the presentation of the foundations of "rhetorical semantics."

After outlining these theoretical considerations, the text of Jude was analyzed for its rhetorical semantics. First, it was shown that the rhetoric in the Epistle of Jude was partially assertive and clarificatory. This means that Jude utilized the STATEMENT speech function throughout a majority of his letter. These STATEMENTS were employed so that Jude might assert some information about those whom he deemed *intruders* into the addressed Christian community—namely, that they were grievous sinners, guilty of

sexual perversion, poor speech, divisiveness, slander, and rejection of the moral authority of Jesus Christ. Jude likewise employed the LOGICO-SEMANTICS of ELABORATION-EXEMPLIFICATION, in order to demonstrate that the actions in which the intruders were engaged were indeed sinful. In this way, Jude argues: "Just as the EXAMPLES from Jewish tradition have been deemed sinful, so also the intruders are sinful." Jude used the available means of the Koine Greek language to STATE that there were sinful intruders hidden among the addressees, and to motivate the addressees to accept this information through the grammaticalization of several ELABORATION-EXEMPLIFICATIONS.

However, Jude is similarly interested in action. After all, he was writing for the purpose of *urging the addressees to contend for the faith* (Jude 3). Chapter 7 articulates the precise "rules of engagement" by which the addressees must battle the intruders. Incorporating the LOGICO-SEMANTICS of EXTENSION-CONJUNCTION, Jude grammaticalizes four COMMANDS, which express his will for the addressees to engage in four distinct actions: 1) that the addressees remain a united front; 2) that they show mercy to the dissenting intruders; 3) that they save the intruders from their inevitable judgment; and 4) that they show mercy to the intruders, yet remain cautious of their potential to continue to create casualties. These COMMANDS evince a rhetorical purpose, which few have noted in previous scholarship. Rather than mere vitriol, the Epistle of Jude is a pastoral letter concerned with the well being of the addressed Christian community and its members. Jude desires the intruders to be restored to the community, to be held to the

ethic that has been prescribed by *the only master and [their] Lord Jesus Christ*. The Epistle of Jude, though partially condemning, is restorative, not schismatic.[1]

With these insights synthesized, it can now be stated that the thesis statement given previously has been substantiated by a careful analysis of the grammar found in the Epistle of Jude. By explicating the LOGICAL and INTERPERSONAL semantics in the Epistle of Jude, it *has been* argued that the writer attempted to identify enemies of the addressed Christian community by their conduct, and motivate the addressees to "contend for the faith" by marshaling together in mutual support and demonstrating mercy to these enemies.

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[1] The implications of this study for Christian ecclesiology are vast. The pastor or minister would do well to implement this type of restorative tactic to their ministry, though those in the field should prescribe the details of such implementation for their individual churches.

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