

THEMATIC, AXIOLOGICAL, AND RHETORICAL FORMATIONS:
A DISCOURSE AND INTERTEXTUAL ANALYSIS OF JUDE AND 2 PETER

by

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ABSTRACT

“Thematic, Axiological, and Rhetorical Formations: A Discourse and Intertextual Analysis of Jude and 2 Peter”

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Scholars have proposed that Jude and 2 Peter are literarily dependent. However, there is no definitive conclusion among scholars concerning which one is literarily dependent on the other. There are arguments for and against each of the literary dependency theories. It is difficult to define what is meant by literary dependency and how to measure it. By utilizing Lemke’s notion of intertextuality, this study examines the thematic formations, axiological stance, and rhetorical formations of Jude and 2 Peter. This study demonstrates that there are significant intertextual relations that can account for the similarities between these two texts. There is substantial evidence which suggests that their differences are significant. Jude and 2 Peter do not provide essential intertextual background information to understand each other. Through the analysis of other intertexts, this study reveals a significant number of intertexts, like the LXX, Old Testament Pseudepigrapha, and contemporary literature, that can account for the meaning formation of the two books. These texts can be considered as more significant intertexts for Jude and 2 Peter.

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CHAPTER 1: INTRODUCTION

The Epistle of Jude and the Epistle of Second Peter have always been seen as two interrelated books.¹ The exact way of how they are related, however, is still in dispute. Among the different hypotheses, the hypotheses of literary dependency are the most popular ones.² We have to ask, however, a few questions in order to tease out the most probable relationship between the two books. First, does the theory of literary dependency have a profound way to evaluate the linguistic data in order to say that two texts are dependent? Is there enough linguistic data to support the criteria of literary dependency? Second, if there is not any conclusive and sufficient hypothesis to evaluate literary dependency, or if there is not enough linguistic data to support the hypothesis, how can we account for the similarities that people *sensed* from the two books? In order to examine these, this chapter will first evaluate the arguments for literary dependency and the related hypotheses and will show that the hypotheses about literary dependence in themselves are inconclusive and insufficient to explain the relationship between Jude and 2 Peter. In view of this, this study proposes to utilize Jay L. Lemke's concept of intertextuality and the model of Systemic Functional Linguistics to study the two books, in order to examine the relationship between them.

¹ For instance, Bauckham, *Jude–2 Peter*; Bigg, *Peter and Jude*; Davids, *Letters of 2 Peter and Jude*; and Mathews, "Literary Relationship," 47–66. For more examples, please see the discussion below.

² Two leading scholars are Bigg (*Peter and Jude*) and Bauckham (*Jude–2 Peter*) who find Jude uses 2 Peter and 2 Peter uses Jude respectively.

This chapter will first provide a concise description of the different hypotheses concerning the relationship between Jude and 2 Peter, as well as other intertexts. Afterwards, the importance and limitations of the study will be presented. At the end of this chapter, there will be an introduction concerning the structure of this study.

Hypotheses Concerning the Relationship Between Jude and 2 Peter

In the last century, the majority of scholars saw the Epistle of Jude and the Epistle of Second Peter as having a literary dependence. There are three main streams of hypotheses: Jude uses 2 Peter, 2 Peter uses Jude, and they use a common source.³ The following subsections will portray these three main streams of hypotheses.

Jude Uses 2 Peter

The hypothesis that Jude uses 2 Peter was the most popular one before the twentieth century.⁴ Charles Bigg's work in 1901 has been portrayed as the "most thorough defense

³ There are a total of five hypotheses that have been advocated. Other than the three that are mentioned, the other two hypotheses are that the two books have a common author and that one book was interpolated by the author of the other. See Knight, *Second Peter and Jude*, 20–22; McDonald and Porter, *Early Christianity*, 541; and Hultin, "Literary Relationships," 31–40, especially 31. Concerning the hypothesis that the two books have a common author, Knight thinks that it is an unlikely explanation because of literary and stylistic differences (Knight, *Second Peter and Jude*, 20–21). Hultin concludes that this hypothesis is not widely accepted because there are differences in Greek style (Hultin, "Literary Relationships," 31). Concerning the hypothesis that one book was interpolated by the author of the other, according to Hultin (Hultin, "Literary Relationships," 31), it is not very likely that there is an interpolation. The reason is that the whole of 2 Peter is believed to be a literary unity. Moreover, there is no manuscript evidence supporting this hypothesis. As a result, most scholars tend to reject this hypothesis.

⁴ Some major works before the twentieth century which have this view include Zahn, *Einleitung in das Neue Testament*, 2:43–111; Spitta, *Zweite Brief des Petrus*, 381–470. Gilmour points out that the defence of 2 Peter's priority is often related to the defence of Petrine authorship. An early dating of 2 Peter would allow Jude to borrow from 2 Peter. Moreover, it is more likely that Jude would borrow from an apostle than the other way round. See Gilmour, *Significance of Parallels*, 86–87. Donelson has also mentioned that 2 Peter's probable dependence on Jude causes problems when discussing authorship (Donelson, "Apostolic Voices," 21).

of Petrine priority in English.”⁵ However, it has now become a minority view. Not many scholars are still arguing for this view.⁶

In his commentary, Bigg says that it is certain that one of the writers of 2 Peter and Jude has borrowed from the other.⁷ However, he does not state the reason for saying this. Based on the presupposition that a type of borrowing exists, he approaches the question concerning the relationship of the two books by defending the priority of 2 Peter.⁸ He points out that style is the most popular criterion for deciding the priority of two works. However, he also admits that points of style will always give different impressions to different people. For instance, if one writing is more logical and clearer than the other, it may be thought that either the second has *spoiled* the first, or the first has improved upon the second. Therefore, apart from further evidence, this criterion is highly subjective.⁹ He then provides several arguments that he considers to be strong. For instance, he says that Jude 6 δεσμοῖς αἰδίοις (in eternal chains) is most probably a paraphrase of 2 Pet 2:4 σειραῖς ζόφου ταρταρώσας (cast them into hell and [committed them] to chains of deepest darkness),¹⁰ and it is unconvincing that the two writers are drawing independently from the Book of Enoch. Moreover, Jude 9 has also destroyed the parallel of 2 Pet 2:11.¹¹ The second argument that Bigg offers to support Petrine priority is that Jude has used words that are Pauline, not Petrine. He argues that it is

⁵ Hultin, “Literary Relationships,” 32n4.

⁶ For instance, in the twenty-first century, only Mathews (Mathews, “Literary Relationship,” 47–66) is still arguing for the hypothesis that Jude uses 2 Peter.

⁷ Bigg, *Peter and Jude*, 216.

⁸ See Bigg, *Peter and Jude*, 216–24.

⁹ Bigg, *Peter and Jude*, 216. “Spoiled” is the original wording Bigg uses.

¹⁰ The English translation used here is NRSV.

¹¹ Bigg, *Peter and Jude*, 216–17. Concerning these two examples, Gilmour points out, however, that both cases involve textual variants thus weaken the argument (Gilmour, *Significance of Parallels*, 87–88).

more natural to suppose the author of Jude, who has the habit of using Pauline language, has slipped the words in rather than inferring that the author of 2 Peter to have cut them out.¹² The third argument that Bigg provides is concerned with the prophecy in 2 Pet 3:3–4 and Jude 17–18. He says that in 2 Pet 3:3–4, Peter gives the warning as his own,¹³ while in Jude 17–18, Jude uses the words as a quotation and that this particular form of the prophecy is found in 2 Peter only.¹⁴ For this reason, he believes that it is a strong argument to think that Jude is quoting 2 Peter.¹⁵ Bigg further says that even though his argument is a presumption, this presumption should not be set aside unless there is some *weightier evidence* on the other side.¹⁶ However, he thinks that no such evidence can be adduced. The other arguments depend upon points of arrangement and style, which can only establish a more or less vague argument.¹⁷ Since Bigg admits that his argument is a presumption, we have to consider the question as to why Bigg's presumption is *weightier* than the other arguments.

In addition to the points that Bigg considers as strong evidence to support Petrine priority, he has also listed several points that are about arrangement and style in support of his argument.¹⁸ For instance, Bigg notices that 2 Pet 2:1 uses a future tense form and he thinks that it is used to show that there will be false teachers. However, throughout 2 Pet 2, future and present tense forms are both used to speak of the false teachers. Thus, the meaning is uncertain as to whether it means that the false teachers are already at

¹² Bigg, *Peter and Jude*, 217.

¹³ Bigg writes as if he has assumed the authors of the two books are St. Peter and St. Jude. See Bigg, *Peter and Jude*, 218. The topic of authorship is outside of the scope of this paper.

¹⁴ Bigg, *Peter and Jude*, 217–18.

¹⁵ Bigg, *Peter and Jude*, 218.

¹⁶ Bigg, *Peter and Jude*, 218. “Presumption” is the original wording that Bigg uses.

¹⁷ Bigg, *Peter and Jude*, 218.

¹⁸ Bigg, *Peter and Jude*, 218–23.

work in other places and will soon invade the particular churches, or that “there are and always will be” false teachers. While in Jude 4, the author uses the present tense form to show that certain men have already slipped in. Thus, Bigg suggests that the future tense form in 2 Peter is “practically a present” with reference to time and Jude was written very shortly afterwards.¹⁹ Moreover, Bigg points out that in 2 Peter, the instances of God’s judgements on the impious are arranged in strictly chronological order while Jude’s are not.²⁰ Bigg also refutes the point that 2 Peter should be dated later because it is comparatively reticent to quote the apocrypha. He points out that we have to infer that 2 Peter abbreviated Jude in order to make this argument. In addition, Enoch was not “absolutely rejected” before the fourth century.²¹ However, as Bigg himself admits, points of style will always give different impressions to different people.²² Arguments concerning style involve subjective interpretation and different people may come up with different conclusions, including the points presented by Bigg.

Apart from Bigg, Mark D. Mathews has also discussed the issue and holds the view that 2 Peter is prior to Jude. He applies the arguments employed in Synoptic studies to the parallel material of 2 Peter and Jude.²³ He provides empirical evidence by examining the Greek grammar, structure, and vocabulary between the two epistles. He concludes that several factors point to the possibility that 2 Peter is earlier and that Jude made corrections and adaptations. First, he shows that individual parallels demonstrate that 2 Peter contains grammatical difficulties that are absent in Jude.²⁴ Second, the

¹⁹ Bigg, *Peter and Jude*, 220–21.

²⁰ Bigg, *Peter and Jude*, 221.

²¹ Bigg, *Peter and Jude*, 222.

²² Bigg, *Peter and Jude*, 216.

²³ Mathews, “Literary Relationship,” 47–66.

²⁴ Mathews, “Literary Relationship,” 53–58.

structure of 2 Pet 2:4–10a is loosely constructed while Jude 5–8²⁵ is tightly constructed and grammatically cohesive.²⁶ Finally, 2 Peter consistently uses difficult and even obscure terms that Jude does not use.²⁷ Mathews hopes that “a more objective argument for the direction of literary dependence can now be advanced.”²⁸ However, as Bigg points out, if one writing is more logical and clearer than the other, it may be thought that either the second has *spoiled* the first, or the first has improved upon the second.²⁹ Therefore, even though Mathews has presented a decent discussion utilizing arguments employed in Synoptic studies and applied to the discussion of Jude and 2 Peter, the arguments can be interpreted in opposite ways, as Bigg has described.

Jeremy F. Hultin has commented on why the hypothesis that Jude uses 2 Peter has not drawn more supporters. He asks questions concerning the content of 2 Peter and Jude and points out that those are questions that are difficult to answer if Jude uses 2 Peter. For instance, Hultin points out that it is hard to explain why Jude only draws from the middle section of 2 Peter and has left out the “theologically rich material” in 2 Pet 1 and 3.³⁰ To conclude, as mentioned earlier, the arguments that Jude uses 2 Peter mainly are based on evidence that can be interpreted in the opposite way and thus cannot answer the kind of questions that Hultin has asked.

²⁵ Jude 5–8 and 2 Pet 2:4–10a are generally considered to be two similar passages.

²⁶ Mathews, “Literary Relationship,” 58–61.

²⁷ Mathews, “Literary Relationship,” 61–64.

²⁸ Mathews, “Literary Relationship,” 64.

²⁹ Bigg, *Peter and Jude*, 216. “Spoiled” is the original wording Bigg uses.

³⁰ Hultin, “Literary Relationships,” 33–34. Also see Davids, *Letters of 2 Peter and Jude*, 141–42; among others. These questions are also the arguments that 2 Peter uses Jude (see the next subsection).

2 Peter Uses Jude

Another hypothesis is that 2 Peter uses Jude.³¹ We may say that many scholars who support this hypothesis go through a process of elimination. Usually, they consider the three mainstream hypotheses and eliminate the common source hypothesis, and then they use a type of literary criticism as their methodology to make their decision. Richard Bauckham is one of the scholars who has used this kind of approach. He first eliminates the common source hypothesis.³² After that, he explains that the most important reason to support the hypothesis that 2 Peter uses Jude is that Jude 4–18 has a detailed structure and wording, while the corresponding parts of 2 Peter are loosely structured. Hence, it is easier to imagine how 2 Peter rewrites Jude than the other way round. Therefore,

³¹ Apart from Bauckham, Davids, and Watson that we are going to introduce in this subsection, there are also other scholars who have contended for 2 Peter using Jude. For instance, Aichele has used one chapter of his book to show how 2 Peter rewrites Jude (Aichele, *Jude and 2 Peter*, 40–63). Callan points out that 2 Peter has not quoted Jude directly. Instead, 2 Peter has used two clauses of Jude with little change. They are 2 Pet 2:17b using Jude 13b and 2 Pet 3:2–3 using Jude 17–18. He sees 2 Peter’s use of Jude as free paraphrase. Despite there being no direct quotation, Callan provides statistics of the percentage of words that is the same in the two epistles within a particular paragraph. He shows that in Jude 4–18 and 2 Pet 2:1–3:3, 2 Peter has used 28 percent of the vocabulary of Jude, and the words taken from Jude constitute 20 percent of the words in 2 Peter. He concludes that it indicates how completely 2 Peter has reworded Jude. He also discusses the way how 2 Peter has used Jude in five particular passages (Callan, “Use of Jude,” 42–64). Coblenz Bautch’s essay mainly concerns the apocalyptic features of the epistles and she agrees that 2 Peter follows Jude when discussing angels (Coblenz Bautch, “Awaiting New Heavens,” 70). Green argues that 2 Peter is using Jude in his commentary. To explain this borrowing of material, he introduces the ancient literary practice of *imitatio* (Green, *Jude and 2 Peter*, 161–62). Later in another essay, he focuses on the discussion of the practice of *imitatio* and provides a focused yet detailed discussion on 2 Peter’s *imitatio* of Jude (Green, “Second Peter’s Use of Jude,” 1–25). Jones compares the syntax, vocabulary, and grammar of 2 Pet 2:4 and Jude 6. He concludes that there are “little, if anything, in common” in syntax. However, the vocabulary is quite similar. He points out that the use of rare vocabulary, together with the obscurity of the event in question, leads one to conclude that one of these authors has probably used the other. He thinks that the most probable case is that 2 Peter may have relied on Jude (Jones, “Apostate Angels,” 24–29). For VanBeek, even though his work mainly focuses on the use of 1 Enoch, he sees that 2 Peter uses Jude 6 to allude to 1 Enoch in 2 Pet 2:4 (VanBeek, “1 Enoch,” 100). Other scholars who hold the view that it is more probable that 2 Peter uses Jude include Billings (Billings, “Angels Who Sinned,” 533), Brosend (Brosend, *James and Jude*, 9–12, and 166–93, especially 12), Donelson (Donelson, *Peter and Jude*, 208), Frey (Frey, “Judgement,” 503–4), Harvey and Towner (Harvey and Towner, *2 Peter & Jude*, 157–58), Köstenberger (Köstenberger, “Use of Scripture,” 241–43 and 247–49), Pittman (Pittman, “Epistolary Tradition,” 254–80), Reese (Reese, *2 Peter and Jude*, 118), and Saarinen (Saarinen, *Pastoral Epistles, Philemon & Jude*, 215–18, especially 217), among others.

³² Bauckham, *Jude-2 Peter*, 141–42. For a description of Bauckham’s arguments to eliminate the common source hypothesis, please see the next subsection concerning that hypothesis.

Bauckham assumes the priority of Jude and applies redaction criticism to explain 2 Peter's redactional treatment of Jude. Nevertheless, he admits that even if he (or someone else) produces a convincing interpretation of 2 Peter using Jude, no one can be sure that there will not be an equally convincing interpretation of Jude using 2 Peter.³³ As a matter of fact, his argument concerning Jude 4–18 having detailed structure and wording, while the corresponding parts of 2 Peter are loosely structured, is exactly the same argument Mathews has used to support Jude using 2 Peter. This phenomenon reminds us of what Bigg has mentioned: If one writing is more logical than the other, it may be thought that either the second has *spoiled* the first, or the first has improved upon the second.³⁴ Bauckham and Mathews are interpreting this same piece of evidence with opposite conclusions.

Likewise, Peter H. Davids first eliminates the common source hypothesis,³⁵ and then he states that if 2 Peter has used Jude, it has clearly adapted it. And then he says that this hypothesis can explain the differences between 2 Peter and Jude by his showing the consistency in 2 Peter's editing. He believes that this appears to be the best explanation of the data in Jude and 2 Peter.³⁶

Duane F. Watson also goes through a similar process to support this hypothesis. As the first step, he eliminates the common source hypothesis.³⁷ As the second step, he rejects the hypothesis that Jude uses 2 Peter.³⁸ He points out, first, that if Jude borrowed

³³ Bauckham, *Jude-2 Peter*, 142–43.

³⁴ Bigg, *Peter and Jude*, 216. "Spoiled" is the original wording that Bigg uses.

³⁵ See Davids, *Letters of 2 Peter and Jude*, 142–43. Davids uses similar reasons as Bauckham has used. For a description of Bauckham's arguments and Davids's additional arguments to eliminate the common source hypothesis, please see the next subsection concerning that hypothesis.

³⁶ Davids, *Letters of 2 Peter and Jude*, 142–43. See also Davids, *Theology*, 203–8.

³⁷ See Watson, *Invention*, 161. For Watson's argument to eliminate the common source hypothesis, please see the next subsection concerning that hypothesis.

³⁸ See Watson, *Invention*, 161–62.

extensively from 2 Peter, there is no need to write.³⁹ Second, the tense form of the false teachers in Jude is a reference to tradition in general while the future tense form of 2 Peter is “not a real future tense” with reference to time but a facet of the testament genre which employs the future tense form as a standard feature.⁴⁰ As the final step, he applies rhetorical criticism to examine the question of literary dependence between Jude and 2 Peter. He proposes that in order to advance redaction criticism (which examines word choice, grammar, style, situation, purpose, and audience), rhetorical conventions (consisting of invention, arrangement, style, situation, audience, and exigence) should be utilized.⁴¹ Watson’s conclusion for the question of literary dependency between 2 Peter and Jude is that the results of redactional-rhetorical criticism are mixed. The priority of neither of the books can be asserted using this methodology. Occasionally, the priority of 2 Peter is indicated, while “by a considerable margin, the priority of Jude is strongly affirmed.”⁴² Even though Watson believes that there is stronger evidence to support the priority of Jude, he has to admit that using redactional-rhetorical criticism to analyze the texts shows that some evidence points to other conclusions.

Among the different main arguments used to support the hypothesis that 2 Peter uses Jude, Michael J. Gilmour has provided a brief summary with some evaluation. First, the length of the epistles is considered relevant since source-critical studies assume that authors tend to expand their sources. Gilmour points out, however, that this rule is not conclusive in itself. Second, the sequence of the examples in 2 Pet 2:4–8 is arranged

³⁹ Watson, *Invention*, 161. However, this same argument that rejects the common source hypothesis has been refuted by Bauckham himself, see footnote 64 of this chapter.

⁴⁰ Watson, *Invention*, 161–62. However, Watson has not provided supporting evidence for the proposed usage of the tense forms.

⁴¹ Watson, *Invention*, 163–64.

⁴² Watson, *Invention*, 189.

in chronological order while Jude not. Thus, it is easier to imagine 2 Peter correcting Jude. Third, the vague statement in 2 Pet 2:10b–11 has to be understood with Jude 8–9. This phenomenon corresponds to the criterion “awkward editing.” Gilmour maintains, however, that it is not a normal case since, usually, the earlier reading is the more difficult one. Fourth, since the quotation and allusions to noncanonical writing in Jude are lacking from 2 Peter, it is argued that a later stage in the development of the church is implied. Fifth, 2 Pet 3:3–6 mentions those who deny the Parousia, but Jude has not mentioned the problem. Thus, 2 Peter points to a later period than Jude. Gilmour refutes, however, that it is an argument from silence. Sixth, Jude 4–18 has detailed structure while 2 Peter is structured loosely. With these six arguments in mind, Gilmour concludes that it is hard to imagine the need of Jude if 2 Peter already existed.⁴³ Thus, Gilmour believes that it is more convincing that 2 Peter uses Jude as its source.⁴⁴ As we have discussed earlier, we can see that this kind of argument does not lead to definitive conclusion and scholars are only choosing a conclusion that they consider more convincing.

As it is shown earlier, Hultin has raised queries concerning the hypothesis that Jude uses 2 Peter. He has also raised queries concerning the hypothesis that 2 Peter uses Jude. An important query is: If 2 Peter uses Jude, why would 2 Peter skip the example of Cain in Jude 11? He points out that some ancient Jewish tradition has portrayed Cain as a skeptic who doubted God’s authority to judge the world. As 2 Peter is probably written to combat this kind of skepticism, then why would the author not include this

⁴³ Gilmour, *Significance of Parallels*, 83–86, especially 85.

⁴⁴ Gilmour, *Significance of Parallels*, 90.

example?⁴⁵ This question is what the proponents of 2 Peter using Jude may need to consider.

P. H. R. van Houwelingen argues that the reasoning that proves the priority of Jude is faulty.⁴⁶ First, Jude may have compiled the material of 2 Peter and made it into a compact unit. Second, Jude may have ignored the eschatological elements of 2 Peter because eschatology was no longer a controversial issue at the time of Jude. Third, Jude can also add the other examples that 2 Peter does not have to the argument.⁴⁷ Therefore, van Houwelingen has shown that reasons derived from literary criticism consists of subjective opinion. Using the same evidence can come to opposite conclusions.

Jude and 2 Peter Use a Common Source

The third hypothesis is that Jude and 2 Peter have used a common source. This hypothesis has two theories: that the common source is a written one, or that the common source is oral.⁴⁸ Many of the scholars who reject the common source hypothesis are thinking of a written common source and thus reject the idea. However,

⁴⁵ Hultin, "Literary Relationships," 36. Another query is about authorship. Hultin states that the view that 2 Peter uses Jude implies that 2 Peter is pseudepigraphical (According to Hultin, the presupposition behind this claim is that an apostle would not use non-apostolic writing as source. See Carson, Moo, and Morris, *Introduction*, 436 as Hultin's source). However, Hultin also points out that there are some defenders of Petrine authorship do not see that 2 Peter using Jude will definitely lead to the conclusion of 2 Peter is pseudepigraphical. See Hultin, "Literary Relationships," 37. Since this query does not have a strong argument, this study is not adopting it as a query for the hypothesis that 2 Peter uses Jude.

⁴⁶ Van Houwelingen, "Authenticity," 123.

⁴⁷ Van Houwelingen, "Authenticity," 123.

⁴⁸ Similar to the idea of having an oral common source, there are scholars who have proposed that the similarities between Jude and 2 Peter stem from a Petrine community. For instance, Chatelion Counet proposes a revised version of the hypothesis of a Petrine school. He explains the similarities and differences between the Petrine epistles and Jude by assuming several authors from a particular Petrine community. These authors share the same interest in the same apocryphal texts and the same biblical paradigms (Chatelion Counet, "Pseudepigraphy," 403–24, especially 409).

major proponents of the common source hypothesis are usually pointing to an oral common source.

Bo Reicke argues that it is not probable that 2 Peter is literarily dependent on Jude.⁴⁹ Instead, Reicke proposes that a sermonic pattern had been formulated to resist the dangerous teachers of heresy at that time. Both of the epistles relied on this common sermonic pattern.⁵⁰ He points out that there are arguments that support either of the dependent hypotheses. However, there are also numerous differences that cannot be explained by simply literary variations on motifs. Therefore, the best assumption is that both epistles are derived from an oral tradition. A sermonic pattern can explain both the similarities and differences of the two epistles.⁵¹

Anthony E. Harvey points out that the two epistles have a number of themes in common, share unusual words or phraseology, and express some ideas in a verbally similar way, but there are no verbatim repetition of a whole phrase or sentence to prove literary dependence. Thus, he thinks that other than the possibility of literary dependence, there could be other possibilities. For instance, the two authors may have been in close association, using similar models and expressions in similar ways. Hence, he thinks that we are not compelled to assume that one epistle is the reworking of the other.⁵² He further points out that when we compare the two epistles with the Testaments of the Twelve Patriarchs, we can see that Test XII Patr has become evidence for a literary milieu that provided the style, the examples, and the vocabulary to address a

⁴⁹ Reicke, *James, Peter, and Jude*, 148–49 and 189–93.

⁵⁰ Reicke, *James, Peter, and Jude*, 148.

⁵¹ Reicke, *James, Peter, and Jude*, 189–90.

⁵² Harvey, “Testament of Simeon Peter,” 341–43.

similar situation in the church.⁵³ Harvey's idea is not exactly the same as an oral common source, but these theories are in some ways similar.⁵⁴

More recently, van Houwelingen points out that there is no literal resemblance between 2 Peter and Jude except the point concerning the apostolic warning.⁵⁵ For this reason, he proposes, "the most satisfactory explanation is that both letters have a common source."⁵⁶ He agrees with Reicke's idea and further suggests that the source is an oral source, and "2 Peter and Jude both originate from a common tradition of the apostolic proclamation with fixed elements. Those fixed elements functioned as reminders and warnings, with a series of examples from history at hand for illustration."⁵⁷

Jeremy F. Hultin summarizes the general ideas of supporting a common source.⁵⁸ He points out that in Jude and 2 Peter, some passages suggest 2 Peter redacted Jude, and others suggest Jude redacted 2 Peter. A common source for the two epistles resolves the problem.⁵⁹ Moreover, the special vocabulary the epistles used also points to a non-Greek-language common source. Hultin has a written source in mind and shows that it is generally accepted that Christians used collections of "proof texts."⁶⁰ Finally, he states that a common source can explain why neither of the epistles mentions the other.⁶¹

⁵³ Harvey, "Testament of Simeon Peter," 343–44.

⁵⁴ Gerdmar has a similar conclusion as Harvey's in his book. See Gerdmar, *Rethinking the Judaism-Hellenism Dichotomy*, 323.

⁵⁵ Van Houwelingen, "Authenticity," 123. "Literal resemblance" is the original wording that van Houwelingen uses. He thinks that both 2 Peter and Jude have chosen several examples from history but these similar examples are developed independently (see van Houwelingen, "Authenticity," 123).

⁵⁶ Van Houwelingen, "Authenticity," 123.

⁵⁷ Van Houwelingen, "Authenticity," 123.

⁵⁸ Hultin, "Literary Relationships," 37–40.

⁵⁹ Hultin, "Literary Relationships," 37.

⁶⁰ Hultin, "Literary Relationships," 39.

⁶¹ Hultin, "Literary Relationships," 37–40.

As we have mentioned in the previous subsection, some scholars have provided arguments to eliminate the common source hypothesis during the process of arguing for the hypothesis that 2 Peter uses Jude. Bauckham thinks that the common source hypothesis is a “somewhat more attractive possibility.”⁶² He says that if parallels are limited to Jude 5–19, this hypothesis would have some plausibility because this portion is explicitly based on traditional material with which readers were already familiar. However, the problem of the common source hypothesis is mainly concerned with the relationship between Jude 4 and 2 Peter 2:1–3.⁶³ Moreover, if there is a common source, it would have covered most of Jude’s content and Jude’s contribution would have been small and thus it is hard to understand why the author bothered to write Jude.⁶⁴ Furthermore, the common source hypothesis is more complicated than that of literary dependence. One must have good reason to argue for it. In addition, to suppose the author of 2 Peter rewrote Jude is as easy as rewriting the common source.⁶⁵ For this reason, he eliminates the common source hypothesis.

Peter H. Davids states that the common source hypothesis is a hypothesis that we cannot disprove because we do not have the common source.⁶⁶ If it is a written source, we do not have it; if it is an oral tradition, it would be impossible for us to recover. He thinks that this hypothesis adds a third work to Jude and 2 Peter and thus is *more*

⁶² Bauckham, *Jude-2 Peter*, 141.

⁶³ Bauckham, *Jude-2 Peter*, 141.

⁶⁴ Bauckham, *Jude-2 Peter*, 141. Despite this, Bauckham doesn’t completely rule out the possibility of the common source theory with this argument. He points out that the most important part of Jude that fulfills the author’s main purpose is the appeal in vv. 20–23 and these verses are precisely the verses that Jude would have added to the hypothetical source and thus this is an intelligible procedure (see Bauckham, *Jude-2 Peter*, especially 141–42).

⁶⁵ Bauckham, *Jude-2 Peter*, 142. Apart from the arguments like those Bauckham has proposed, Watson also points out that Reicke’s common sermonic pattern theory cannot explain the rare vocabulary of Jude and 2 Peter. See Watson, *Invention*, 160n40.

⁶⁶ Davids, *Letters of 2 Peter and Jude*, 142.

complex than the other two hypotheses. Therefore, this hypothesis should only be accepted if no other solution is less problematic. Furthermore, he thinks that if the hypothetical common source turns out to be identical to Jude, there is no reason to have written Jude.⁶⁷

To conclude, the proponents of the common source hypothesis have to answer a few questions. For instance, what does the common source look like and what kind of genre does it have? How do we explain the rare vocabulary that is shared by Jude and 2 Peter?

Summary

According to the discussion above, it is shown that even the most popular hypothesis has questions that cannot be easily answered. Even though the majority of scholars support the hypothesis that 2 Peter uses Jude, the debate has not yet been settled. On the one hand, the proponents of the common source hypothesis cannot identify the common source and the question concerning the rare words that they shared still have to be answered. On the other hand, even if one epistle is literarily dependent on the other one, many questions remain concerning why some material is kept and other material is not kept in the process. Moreover, some scholars have assumed their conclusions and then show that the two epistles make sense by assuming their conclusions.⁶⁸ To conclude, hypotheses about literary dependence in themselves can be said to be inconclusive and insufficient to explain the relationship between Jude and 2 Peter.

⁶⁷ Davids, *Letters of 2 Peter and Jude*, 142.

⁶⁸ For instance, Bauckham (*Jude–2 Peter*) and Davids (*2 Peter and Jude*).

Jude, 2 Peter, and Other Intertexts

Other than the relationship between Jude and 2 Peter, many scholars, including those who hold the view that Jude and 2 Peter are literarily dependent, have also investigated the relationships between the two books and other intertexts. Many studies have done in-depth research on the intertexture of 2 Peter and Jude, showing plenty of other intertexts that may have influenced the writing of the two books. Among those works, Watson's essay has unfolded many intertexts of Jude and 2 Peter.⁶⁹ The following will provide a concise introduction of possible intertexts of Jude and 2 Peter.

Jude and Its Intertexts

Duane F. Watson, as well as other scholars, have written on the intertexts of Jude.⁷⁰ Even though Watson focuses on the apocalyptic discourse, he has covered the whole Book of Jude except the first four verses which are the introductory part and the main proposition of Jude. Watson points out that Jude has utilized materials from 1 Enoch⁷¹

⁶⁹ See Watson, "Oral-Scribal and Cultural Intertexture," 187–213. We may say that Watson has covered most, if not all, the intertexts that other scholars have proposed. As a result, the following is going to use Watson's work as the starting point to introduce the possible intertexts of Jude and 2 Peter. For more discussion concerning the possible intertexts of Jude and 2 Peter please see Chapter 6 of this study.

⁷⁰ Studies that have proposed possible intertexts for Jude include: Bateman, *Jude*; Bauckham, *Jude-2 Peter*; Charles, "Those and These," 109–24; Charles, "Use of Tradition-Material," 1–14; Charles, "Angels Under Reserve," 39–48; DeSilva, "Jude," 175–227; Coblentz Baultch, "Awaiting New Heavens," 63–82; Davids, *Letters of 2 Peter and Jude*; Donelson, *Peter and Jude*; Gerdmar, *Rethinking the Judaism-Hellenism Dichotomy*; Giese, *2 Peter and Jude*; Green, *Jude and 2 Peter*; Keating, *Peter, Jude*; and Mason, "Biblical and Nonbiblical Traditions," 182–90; among others.

⁷¹ Concerning 1 Enoch, many other scholars have also pointed out that it is one of the intertexts of Jude. For instance, Anderson disagree with Green that Jude is only using 1 Enoch as an illustrative argument. Instead, he agrees with VanBeek that Jude considered 1 Enoch as authoritative. He further suggests that Jude, the recipients of the letter, and the opponents were all devoted to 1 Enoch (Anderson, "Jude's Use of 1 Enoch," 48–51). Callan has also mentioned the use of 1 Enoch in Jude during the discussion of how 2 Peter uses Jude (Callan, "Use of Jude," 49 and 59). Jones points out that Jude has used 1 En. 1:9 nearly verbatim in Jude 14–15, but he maintains that it is very likely that there is connection between Jude 6, 1 En. 6, and Gen 6:1–4 (Jones, "Apostate Angels," 26). Mazich suggests that Jude has used an Aramaic version of 1 Enoch (Mazich, "Lord Will Come," 277–81). VanBeek illustrates that Jude uses 1 Enoch as if it is authoritative (VanBeek, "1 Enoch," 103–6). Winninge points out that

and Testament of Moses.⁷² However, even though Jude has made use of many materials in the Hebrew Bible, he was unfamiliar with the LXX.⁷³ Moreover, some motifs of Jude can also be found in Sirach, the Cairo Genizah copy of the Damascus Document, 3 Maccabees, Testament of Naphtali, Mishnah tractate Sanhedrin, 2 Peter,⁷⁴ Testament of Benjamin, 1 Clement, Targum Pseudo-Jonathan, Targum Neofiti, Liber antiquitatum biblicarum (Pseudo-Philo), Philo's *De vita Mosis*, Josephus's *Jewish Antiquities*, Jerusalem Talmud tractate Sanhedrin, Babylonian Talmud tractate Sanhedrin, Numbers Rabbah,⁷⁵ Wisdom,⁷⁶ and Philo's *Posterity*.⁷⁷ Therefore, Watson shows us that in Jude, "Intertextual connections to the Old Testament and Jewish tradition, both oral and written and emerging Christian tradition lend Jude's argumentation the authority associated with these texts and traditions."⁷⁸ The Jewish apocalyptic works, 1 Enoch and the Testament of Moses, reflect that Jude is situated within Palestine among Jewish-Christian circles that are highly apocalyptic.⁷⁹

Jude has modified and used 1 Enoch, while it resembles an Aramaic fragment from Qumran (4Q204) and a Greek fragment (Winnige, "Reception," 18–19).

⁷² Watson, "Oral-Scribal and Cultural Intertexture," 188–89. Watson believes that Jude knows the Testament of Moses including its extant portion and its now-lost ending (especially see 189). Other than Watson, many other scholars have also mentioned Jude's use of the Testament of Moses. For instance, Winnige points out that Jude has used the Testament of Moses, even though the text quoted or alluded to is lost (Winnige, "Reception," 18).

⁷³ Watson, "Oral-Scribal and Cultural Intertexture," 189. There are also other scholars who have mentioned similar idea. For instance, Donelson, *Peter and Jude*, 165, among others.

⁷⁴ Watson, "Oral-Scribal and Cultural Intertexture," 189.

⁷⁵ Watson, "Oral-Scribal and Cultural Intertexture," 191–92.

⁷⁶ Watson, "Oral-Scribal and Cultural Intertexture," 193.

⁷⁷ Watson, "Epistolary Rhetoric," 61.

⁷⁸ Watson, "Oral-Scribal and Cultural Intertexture," 196.

⁷⁹ Watson, "Oral-Scribal and Cultural Intertexture," 196–97.

2 Peter and Its Intertexts

Duane F. Watson also states that 2 Peter has used a variety of intertextual connections,⁸⁰ including connections with the Old Testament, Jewish apocalyptic and Jewish-Christian apocalyptic sources, extrabiblical Jewish haggadic traditions, Gospel tradition, and the Epistle of Jude, but connections to Jewish pseudepigraphical works are lacking.⁸¹ The LXX is often utilized, but there are also many connections which do not come from the LXX.⁸² Watson suggests that in 2 Pet 1:16–19, the Old Testament and the oral Gospel tradition are utilized.⁸³ Moreover, the materials in 2:3b–10a are recited from Jude 6–8 with modifications, together with some materials from the Old Testament, Jewish and early Christian tradition, like 1 Enoch,⁸⁴ Thanksgiving Hymns, Matthew, Wisdom, and Genesis Rabbah.⁸⁵ Furthermore, in 2:10b–22, only one of Jude’s nature metaphors has remained. However, the author does retain verbatim Jude’s reference to the wandering stars. Watson also points out that Jewish tradition often refers to darkness as the eschatological fate of the wicked. For instance, the motif can be found in Tobit, 1

⁸⁰ Other works like Bauckham, *Jude-2 Peter*; Callan, “Second Peter,” 129–219; Charles, “Angels and Asses,” 1–12; Charles, “Angels Under Reserve,” 39–48; Coblenz Bautch, “Awaiting New Heavens,” 63–82; Davids, *Letters of 2 Peter and Jude*; Donelson, *Peter and Jude*; Gerdmar, *Rethinking the Judaism-Hellenism Dichotomy*; Giese, *2 Peter and Jude*; Green, *Jude and 2 Peter*; Keating, *Peter, Jude*; Mason, “Biblical and Nonbiblical Traditions,” 190–97; and Ruf, *Heiligen Propheten*; among others, have also proposed many possible intertexts for 2 Peter.

⁸¹ Watson, “Oral-Scribal and Cultural Intertexture,” 198.

⁸² Watson, “Oral-Scribal and Cultural Intertexture,” 198.

⁸³ Watson, “Oral-Scribal and Cultural Intertexture,” 199–200.

⁸⁴ Some other scholars have also presented the possible relationship between 2 Peter and 1 Enoch. For instance, VanBeek lists out the paraenetic tradition that Bauckham presents and argues that most of this paraenetic material “relies on either Jubilees or portion of 1 Enoch” (VanBeek, “1 Enoch,” 101). He disagrees with Bauckham that 2 Peter is unfamiliar with 1 Enoch and proposes that 1 Enoch did underlie the text of 2 Peter (VanBeek, “1 Enoch,” 101–2).

⁸⁵ Watson, “Oral-Scribal and Cultural Intertexture,” 201–2. Concerning the lexical item *ταρταρώ*, Billings argues that the author of 2 Peter has drawn on Greek myths of Zeus and the Titans and their associated vocabularies which share correspondences with Gen 6:1–4 (Billings, “Angels Who Sinned,” 535). He points out that early Christian works like Sibylline Oracles, Book of Thomas, the Apocalypse of Paul, and the Acts of Thomas have also used eschatological terminologies like Tartarus (Billings, “Angels Who Sinned,” 534–36, especially 534n16).

Enoch, and Psalms of Solomon. Other than utilizing Jude, Watson also illustrates that there is a nearly verbatim use of one of Jesus's saying. The use of this Jesus saying also appears in Shepherd of Hermas, Mandates.⁸⁶ Watson remains sceptical concerning Bauckham's proposition that the lost book of Eldad and Modad underlies 2 Pet 3:4–13.⁸⁷ Instead, Watson assumes that some of the intertextual connections probably preceded the author in written and/or oral tradition. Watson proposes that the author recites Jude with some modifications, and that there are many intertextual connections with the Old Testament. Cultural intertextual allusions from the Old Testament, the Gospel tradition, the New Testament, Sirach, Shepherd of Hermas, Visions, Wisdom, 4 Ezra, Sibylline Oracles, War Scroll, Life of Adam and Eve, Josephus's *Jewish Antiquities*, 1 Enoch, 1 and 2 Clement, 2 Baruch, Liber antiquitatum biblicarum (Pseudo-Philo), Peshet Habakkuk, Babylonian Talmud tractate Sanhedrin, Thanksgiving Hymns, Coptic Apocalypse of Elijah, are also utilized.⁸⁸ For the exhortation in 3:11–13, Watson also notices the use of an (unknown) apocalyptic source, and apocalyptic intertexture from the Old Testament.⁸⁹ Watson concludes that 2 Peter has used a variety of oral-scribal and cultural intertextual connections.⁹⁰ As discussed, even though Watson has portrayed how 2 Peter utilized the materials in Jude, he also shows the dissimilarities of the use of the intertextual materials of the two books.

⁸⁶ Watson, "Oral-Scribal and Cultural Intertexture," 202–3.

⁸⁷ See Watson, "Oral-Scribal and Cultural Intertexture," 204, where he cites Bauckham, *Jude-2 Peter*, 140.

⁸⁸ Watson, "Oral-Scribal and Cultural Intertexture," 204–9.

⁸⁹ Watson, "Oral-Scribal and Cultural Intertexture," 209–10.

⁹⁰ Watson, "Oral-Scribal and Cultural Intertexture," 210.

Importance and Limitations of This Study

As we have discussed in the above, hypotheses about literary dependence in themselves are inconclusive and insufficient to explain the relationship between Jude and 2 Peter. As a way forward, this study will utilize Lemke's concept of intertextuality⁹¹ and the model of Systemic Functional Linguistics⁹² to study the two books. By applying discourse and intertextual analysis, this study will show that there are significant intertextual relations that can account for the similarities between them, and that there is substantial evidence showing that their differences are significant. Lemke's notion of intertextuality provides a framework that can combine with text-based discourse analysis. It focuses on linguistic data that can provide evidence that is text-based. It can avoid the problems that hypotheses of literary dependence have encountered. Thus, it can provide a possible and yet less problematic way to describe the relationship between Jude and 2 Peter. Moreover, the discussion and analysis of Lemke's notion of intertextuality will also give us a new perspective concerning the interrelated complexity of the biblical world of discourse. Moreover, the analysis will come up with the thematic, axiological, and rhetorical-generic formations⁹³ of Jude and 2 Peter and thus gives us an understanding of the two individual books from a linguistic perspective.

On the other hand, there are also limitations to this study. First, when we try to talk about the intertextuality of Jude and 2 Peter, what we have are only texts. We cannot get to the true settings of the production of the two texts. We can only imagine

⁹¹ See Lemke, "Ideology, Intertextuality and Communication of Science," 32–56; Lemke, "Ideology, Intertextuality, and Register," 275–94; Lemke, "Intertextuality and Text Semantics," 85–114; and Lemke, "Intertextuality and Educational Research," 3–16; among other Lemke's essays.

⁹² See Halliday and Matthiessen, *Introduction*. This can be said as one of the most widely used introductory books of Systemic Functional Linguistics. Moreover, Lemke's works refer to Halliday's theory and so the two sets of concepts can work together well.

⁹³ See Lemke, "Ideology, Intertextuality and Communication of Science," 32–56.

the scenario with an educated guess. Second, as Michael Hoey says, there is no limit to the number of possible patterns of organization of texts.⁹⁴ It means that we do not have a definite way to study the structure of a text. We can only do our best, using logical and systematic method, to trace the arguments of a text. The findings are still subject to interpretation. Third, the intertextual study can only provide a possible and yet less problematic way to explain the relationships between Jude and 2 Peter. There is no way that we can prove or disprove the possibility of literary dependency. We have to admit that literary dependency is still possible but just not provable at this time, as the model of literary dependency is still inconsistent in itself.

By utilizing Lemke's notion of intertextuality and examining the thematic, axiological, and rhetorical-generic formations, as well as other intertexts of Jude and 2 Peter respectively, the purpose of this study is to show that there are significant intertextual relations that can account for the similarities between them, and that there is substantial evidence which suggests that their differences are significant.

Structural Organization of This Study

After introducing the methodology used in this study (Chapter 2), this study will first perform a discourse analysis on Jude and 2 Peter respectively. The analysis will include the study of thematic, axiological, and rhetorical-generic relationships. Second, this study is going to compare the results of the analysis of the two books to see the similarities and differences of the two books from an intertextual perspective. Third, this study will introduce other intertexts and analyze the intertextual relationships between

⁹⁴ Hoey, *Patterns*, 29.

them and the two books, in order to examine whether the other intertexts can account for certain meanings that neither of the two books can provide for each other. By completing all these procedures, this study will show that there are significant intertextual relations that can account for the similarities between Jude and 2 Peter, and that there are substantial evidences showing that neither of the books can function as the most significant intertext for the meaning formation of the other one.

Chapter 2 of this study will examine the concept of intertextuality and Lemke's framework of it. Lemke's framework of intertextuality includes thematic, axiological, and rhetorical-generic relationships. The chapter will also introduce the means used to examine these relationships. It will provide the discussion of the examination of thematic, axiological, and rhetorical-generic formations in order to examine the three kinds of relationship respectively. It will also introduce the method used to examine the intertextual relationships between other intertexts and the two books.

Chapters 3 and 4 will provide a discourse analysis of Jude and 2 Peter respectively using the method we have discussed in Chapter 2. Chapter 5 will analyze the data produced in Chapters 3 and 4 in order to evaluate the relationship between Jude and 2 Peter to determine to what extent either epistle can make sense of the other. Chapter 6 will trace the other intertexts and examine how they make sense of the two books respectively. Chapter 7 will include the conclusion and the implications of the study.

CHAPTER 2: INTERTEXTUALITY—THEMATIC, AXIOLOGICAL, AND RHETORICAL-GENERIC FORMATIONS

In order to study the intertextual relationships between Jude and 2 Peter, we have to consider the question concerning what is necessary and sufficient for two texts to be socially recognized as relevant contexts for each other's interpretation. Lemke has provided a daily life example to illustrate the situation. He leads us to imagine that there are two texts that are the two records of two separate instances of the same kind of situation. On the same night in two different cities, two unrelated pairs of husbands and wives argue about whether the husband's mother should be invited for the long weekend. We can expect that these two texts will have great similarity and share many linguistic features. Should we consider these two texts as an intertextual pair?

Considering the situation as legitimate practice of our society, these two texts may probably form an intertextual set of texts with other similar texts. This kind of situation, however, is quite different from the intertextual relations between each of these two records of conversations and other texts that we might imagine: another text concerning the argument of the same couple the night before, the discourse of a phone call between the husband and his mother the day after the argument, or a letter written by the wife to her sister discussing family problems that night. In all these cases, despite the differences of medium and genre, of role relationships and interactional ploys, and activity type and overt topic, intertextual relations can be, and often are, built in our community. These texts may overtly cite one another, may allude to or implicitly invoke

one another. The participants may make these texts in relation to each other and make meanings through the relations they construe among them that go into and beyond the isolated meanings of the texts by themselves.¹ From this illustration, we can see that even though texts that have similar ideational, interpersonal, and textual meanings can be seen as texts of the same intertextual set, the texts that help to make sense of the meanings can be another set of very different texts. A text that shows a lot of similarities with another text is not necessarily the most relevant intertext for the other. On the contrary, texts that look very different can be the texts that can be seen as relevant contexts for each other's interpretation. There are different types of intertexts that help us to make sense of a text in different ways. As Lemke notes, "Intertextual connections are thus matters of degree as well as of kind."² In view of this, we have to look into the concept of intertextuality before we study texts. According to Stefan Alkier, "The hermeneutical, methodological, and also ethical problem of the concept of intertextuality can be formulated with two questions: *Which* textual relationships should be noted, and *how* should they be investigated?"³

As intertextuality is a widely used, yet diverse concept, this chapter will first examine the concept of intertextuality. It will then introduce Lemke's framework. For Lemke, the meanings made through texts always depend on the generic, thematic, structural, and functional relationships with other texts.⁴ In addition, since no text is free of value-judgements, an axiological analysis is also important while construing any

¹ Lemke, "Ideology, Intertextuality, and Register," 279–80.

² Lemke, "Intertextuality and Educational Research," 6.

³ Alkier, "Intertextuality and Semiotics," 3, his emphasis.

⁴ Lemke, "Ideology, Intertextuality, and Register," 275.

text.⁵ This chapter will introduce the means used to examine these relationships. It will provide the discussion of the examination of thematic, axiological, and rhetorical-generic formations.⁶

Through the process of examination of the texts, this study will show that there is substantial missing information if either Jude or 2 Peter is the most relevant context for each other's interpretation. This study will also trace the other intertexts that can make sense of the meanings of the two books. This chapter will also explain the rationale of examining the thematic, axiological, and rhetorical-generic formations of the other intertexts in order to reflect on *what is needed to make sense of* Jude and 2 Peter. An in-depth explanation of the theoretical framework and the procedures of this study will be provided.

The Notion of Intertextuality

When we talk about intertextuality within the sphere of biblical studies, Richard B. Hays is probably one of the scholars most people think about. Hays sees intertextuality mainly as “intertextual relations with Scripture.”⁷ For him, “The phenomenon of intertextuality—the imbedding of fragments of an earlier text within a later one—has always played a major role in the cultural traditions that are heir to Israel’s Scripture: the voice of Scripture, regarded as authoritative in one way or another, continues to speak in

⁵ Lemke, “Ideology, Intertextuality and Communication of Science,” 39.

⁶ For the sake of the purpose of this study, the functional relationships, which are reflected by activity structures, will be briefly discussed together with rhetorical-generic formations. And since the analysis of rhetorical-generic formations has already included generic and structural relationships, this study is going to divide the discussion into three main area: thematic, axiological, and rhetorical-generic formations. Moreover, since the examination of thematic formations consists of the study of action processes already, the examination of axiological stance will focus on interpersonal relationships through the study of mood system, modality, and value-orientational prosodies.

⁷ Hays, *Echoes*, xi.

and through later texts that both depend on and transform the earlier.”⁸ For Hays, attention to intertextuality compels respect for diachronic concerns.⁹ It is not that Hays does not realize the complexity of the notion of intertextuality; in fact, he is fully aware of it. As Hays says, “The difficulty, though, is that the term intertextuality is used in such diverse and imprecise ways that it become difficult to know what is meant by it and whether it points to anything like a method that can be applied reliably to the analysis of texts to facilitate coherent critical conversation.”¹⁰ As a result, in *Echoes of Scripture in the Letters of Paul*, he discusses “the phenomenon of intertextuality in Paul’s letters in a more limited sense, focusing on his actual citations of and allusions to specific texts.”¹¹ Despite knowledge concerning the complexity of intertextuality, Hays chooses to use the notion of intertextuality to study citations and allusions within the Bible.¹² There are scholars who follow him and use the term intertextual as allusions to or citations of Scripture.¹³ In recent years, there are other biblical scholars who see intertextuality in a

⁸ Hays, *Echoes*, 14.

⁹ Hays, *Echoes*, xii.

¹⁰ Hays, “Forward,” xi.

¹¹ Hays, *Echoes*, 15. In which by “such investigations,” Hays is referring to Kristeva and Barthes’ interest in “describing the system of codes or conventions that the texts manifest.” See Hays, *Echoes*, 15.

¹² Even though Hays says that he is going to study citations and allusions within the Bible, terms like echo, allusion, and paraphrase are not well-defined within Hays’s own work. See Porter, “Further Comments,” 99–106, especially 99, and Porter, “Use of the Old Testament,” 79–96.

¹³ It would be too long a list to name all the scholars and their works here. Therefore, only a few scholars will be named to illustrate the point. For instance, Campbell follows Hays and use the term intertextual as echoes of Scripture (see Campbell, “Meaning,” 189–212). Paulien studies the allusive use of the Old Testament in Revelation in his dissertation (see Paulien, “Allusions, Exegetical Method,”) and his other works. Brown also sees intertextuality as “the notion that texts are mutually interdependent” (see Brown, *Scripture as Communication*, especially 225).

sense more than only echoes and allusions of Scripture,¹⁴ and some of them also propose alternative strategies for studying intertextuality within biblical studies.¹⁵

Even though some scholars use the term *intertextuality* to refer to study of sources, the term, as it was originally coined by Julia Kristeva, is not equivalent to the study of sources. Kristeva is influenced by Mikhail Bakhtin's insight into literary theory, which suggests that a text is constructed as a mosaic of quotations and is the absorption and transformation of another text.¹⁶ However, Kristeva finds Bakhtin's insight as lacking rigour. Thus, she coined the term *intertextuality*.¹⁷ A few years later, she noticed that this term was being misunderstood as the "study of sources." As a result, she prefers the term *transposition*. According to Kristeva, the term intertextuality denotes the transposition of one or several sign-system(s) into another. She prefers the term transposition because it puts the emphasis on the notion that the passage from one

¹⁴ The following will only name a few scholars and do not mean to be exhaustive. For example, Elliott examines intertextuality between the Epistle to the Romans and the "larger rhetorical environment of Roman imperial ideology contemporary with Paul" (see Elliott, "Blasphemed Among the Nations," 213–33, especially on 213). See also essays in Brodie et al., eds., *Intertextuality*, in which some scholars focus on the use of dialogic ideas. Among these scholars, Moyise sees the idea of dialogical intertextuality as the alluded text adds a voice to the alluding text, so that there are multiple voices (see Moyise, "Intertextuality, Historical Criticism," 24–34 and Moyise, "Dialogical Intertextuality," 3–15, especially 14). See also essays in Hays et al., eds., *Reading the Bible Intertextually*, in which there are a variety of viewpoints concerning the notion of intertextuality including Hays's. For instance, Grohmann uses reception-oriented intertextuality as a theoretical framework (Grohmann, "Psalm 113," 110–35).

¹⁵ An example is Ruf's work on 2 Peter. He uses Genette's concept of metatextuality (see Genette, *Palimpsests*) to examine intertextuality in 2 Peter (Ruf, *Heiligen Propheten*). Other examples can be found in the collected essays in Oropeza and Moyise, eds., *Exploring Intertextuality*. Though some of these essays are following Hays's concept of intertextuality, others base the discussion on Bakhtin, Kristeva, Genette, or Robbins (*Exploring the Texture*). For instance, Rosenberg applies Genette's theory and examines hypertextuality (Rosenberg, "Hypertextuality," 16–28). Phillips utilizes Kristeva's notion of intertextuality and applies the concept of a theoretical mosaic from a poststructural perspective (Phillips, "Poststructural Intertextuality," 106–27). Watson adopted mainly two types of intertexture concept formulated by Robbins, namely oral-scribal and cultural intertexture (Watson, "Oral-Scribal and Cultural Intertexture," 187–213, see especially 187). There are also scholars who use other strategies to study intertextuality. For instance, Perry uses relevance theory and examines intertextuality in Jude (Perry, "Relevance Theory," 207–21). Myers uses the concept of probability to study intertextual borrowing (Myers, "Probability," 254–72).

¹⁶ Kristeva, "Word, Dialogue and Novel," 37. Original text "Tout texte se construit comme mosaïque de citations, tout texte est absorption et transformation d'un autre texte" in Kristeva, "Mot," 85.

¹⁷ Kristeva, "Word, Dialogue and Novel," 37.

signifying system to another demands a new articulation.¹⁸ In studying Jude and 2 Peter, we cannot trace back to the other sign-system(s) that influenced the production of the two texts as these two texts are from about two thousand years ago. We no longer have access to other sources except for a limited number of texts. We cannot avoid the reality of solely studying the intertexts we have access to now. In spite of this reality, we can still benefit from the notion of intertextuality to understand more about these two books.

Lemke's Notion of Intertextuality

The notion of intertextuality is complex and the methods used to examine it are diverse. This study of Jude and 2 Peter uses a linguistic approach. It will utilize the framework of intertextuality proposed by Lemke.¹⁹ Lemke's notion of intertextuality not only has a theoretical framework, but it is also developed based on the framework of Systemic Functional Linguistics (SFL)²⁰ which provides a system network for the study of texts.

For Lemke, an intertextual approach is textual, intertextual, and ideological. According to Lemke, it "enables us to analyze what goes on in a discourse in terms of its functions in relation to other discourses, its contribution to systems of discourse relationships (and non-relationships) that may sustain significant social ideologies, and

¹⁸ Kristeva, "Revolution," 111. Original text: "Le terme d'*inter-textualité* désigne cette transposition d'un (ou de plusieurs) système(s) de signes en un autre; mais puisque ce terme a été souvent entendu dans le sens banal de « critique des sources » d'un texte, nous lui préférons celui de *transposition*, qui a l'avantage de préciser que le passage d'un système signifiant à un autre exige une nouvelle articulation du théorique – de la positionnalité énonciative et dénotative." See Kristeva, *Révolution du Langage Poétique*, 59–60, emphasis hers. Even though Kristeva has proposed the term *transposition*, which is a good one, this study will continue to use the term *intertextuality* following Lemke's usage.

¹⁹ Several scholars have already utilized Lemke's notion of intertextuality in their works. For instance, Xue, *Paul's Viewpoint*, the monograph; Dawson, "Acts and Jubilees," 9–40; and Porter, "Pauline Techniques," 23–55, among others. For some examples of works that examine the overall notion of intertextuality, see Allen, *Intertextuality*, and Worton and Still, eds., *Intertextuality*.

²⁰ For an introduction of SFL, see Halliday and Matthiessen, *Introduction*.

its use of text-forming devices that can be characterized in general terms that unite them with the ways we tie texts to one another.”²¹

Lemke, who is also influenced by Bakhtin,²² elaborates the term *intertextuality* in a functional linguistic way. For him, the principle of *general intertextuality* is that “(e)very text, the discourse of every occasion, makes its social meanings against the background of other texts, and the discourses of other occasions.”²³ Therefore, a complete account of textual meaning, which describes the sense we make with words, not only depends on the grammatical and situational contexts of the words, but also depends on the intertextual contexts in which we place them.²⁴ It echoes what Michael Riffaterre says: “An intertext is one or more texts which the reader has to know in order to understand a work of literature in terms of its overall significance (as opposed to the discrete meanings of its successive words, phrases, and sentences).”²⁵

Lemke has further illustrated the importance of intertexts. When we make meaning with a text, we operate in the system of language and the cultural semiotic of social action to interact in our community through the whole set of texts and action-texts.²⁶ The social system of intertextuality in a community is defined by the kinds of relations construed between texts, the texts which are connected, and the strength of the ties. Speakers and writers may have created only suggestive traces of the meanings they would communicate, leaving out more than what they say or write. Readers and listeners

²¹ Lemke, “Ideology, Intertextuality, and Register,” 276.

²² Lemke includes heteroglossic relation (see Bakhtin, *Dialogic Imagination*, for heteroglossic relation) as the fourth type of intertextual relation. See Lemke, “Intertextuality and Text Semantics,” 87.

²³ Lemke, “Intertextuality and Educational Research,” 3.

²⁴ Lemke, “Intertextuality and Text Semantics,” 85.

²⁵ Riffaterre, “Compulsory Reader Response,” 56.

²⁶ Lemke, “Ideology, Intertextuality, and Register,” 280.

have to bring to a text a large proportion of what is needed to make sense of it.²⁷ We need other texts and action-texts to make sense of any text.

Concerning the ways to construe relationships between intertexts, Lemke indicates that, “The meanings we make through texts, and the ways we make them, always depend on the currency in our communities of other texts we recognize as having certain definite kinds of relationships with them: generic, thematic, structural, and functional. Every text, the discourse of every occasion, makes sense in part through implicit and explicit relationships of particular kinds to other texts, to the discourse of other occasions.”²⁸ In addition, evaluative meaning is one of the most important kinds of meaning we make with language. The axiological position of a discourse is determined by other voices in the community. Thus, Lemke believes that the combination of thematic, rhetorical-generic, and axiological analysis can provide a fairly complete account of the social positioning of a text. If the analysis concerning how text is used in a social activity structure is added, the account of social positioning of a text will be essentially complete.²⁹ Concerning social activity structures, Lemke reminds us that since the system of intertextuality provides an interface between language and social semiotics generally, it is not satisfactorily described solely by its relations to text semantics and text structure. Instead, we should also describe how practices of constructing intertextual relations in a community are used for wider social purposes

²⁷ Lemke, “Ideology, Intertextuality and Communication of Science,” 32.

²⁸ Lemke, “Ideology, Intertextuality, and Register,” 275.

²⁹ Lemke, “Ideology, Intertextuality and Communication of Science,” 39.

than just making texts.³⁰ In view of this, this study will examine the thematic, axiological, and rhetorical-generic formations (with activity structures) of the texts.³¹

The Analysis of Thematic Formations

Analyzing thematic relationships is an important aspect in examining intertextual relationships. Thematic relationships reflect semantic relations of a text. According to Lemke, the thematic coherence of a text depends on the text's constructing the same kind of semantic relations among thematically equivalent items again and again. The *repeated pattern* can be represented as a *thematic formation*.³² Lemke's notion of thematic formations and how this study applies it will be discussed in the following section.

Lemke's Notion of Thematic Formations

According to Lemke, thematic meaning does not lie within texts. It is made "through and with texts as part of social meaning-making practices that construct and contest the wider patterns of our changing social life."³³ He differentiates between the *text thematic formation* (TTF), which is specific to a text, and the *intertextual thematic formation* (ITF), which a text shares with some set of other texts.³⁴

³⁰ Lemke, "Ideology, Intertextuality and Communication of Science," 37.

³¹ The functional relationships, which are reflected by activity structures, will be discussed together with rhetorical-generic formations.

³² Lemke, "Intertextuality and Text Semantics," 91.

³³ Lemke, "Thematic Analysis," 159.

³⁴ Lemke, "Thematic Analysis," 160. Lemke uses the name "thematic system" in that essay to represent the repeated pattern. In essays that are written later, he changes the name to "thematic formation" (see Lemke, "Intertextuality and Text Semantics," 91). In this study, I am using thematic formation throughout.

According to Lemke, thematic formation

. . . can be represented in general as a weblike diagram . . . with **thematic items** at the nodes and **thematic relations** connecting the nodes . . . A thematic item glosses the repeated semantic features of the lexical items in the texts that realize a particular Process or Participant role in clause, group, or phrase structure (e.g., Actors, Goals, Classifiers, Mental Processes, Ranges, etc. as in Halliday, 1985b). The thematic relation states the lexicogrammatical semantic relation between two thematic items (e.g., Process-to-Range, Classifier-to-Thing, Carrier-to-Attribute, hypernym-to-hyponym, etc.).³⁵

In other words, the relations are the lexical-taxonomic or ideational-grammatical semantic relations between the nodes. Each node may have several connections. Two nodes may have more than one connection between them. A node may also be expanded as a sub-network. In the TTF of a text, it is useful to show whether a connection or node appears in the text itself or is to be inferred from some ITF.³⁶ This point is important for this study since there are many elements in Jude and 2 Peter which need to be inferred from some ITF.

Concerning the lexical-taxonomic relations, the typical ones are synonymy, antonymy, hyponymy, and meronymy. Even though these lexical-taxonomic relations are available as a semantic resource, thematic analysis considers how they are used. For the case of synonymy, it is necessary to determine whether two items are locally synonymous or not. Concerning ITFs, if two terms typically contrast, or are typically co-hyponymous in some set of texts, then that can be considered a feature of the ITF.³⁷ Thus, thematic meaning relations realized by lexemes (and by more complex expression) may be valid for a single text (TTF), a set of thematically related texts (ITF),

³⁵ Lemke, "Intertextuality and Text Semantics," 92, his emphasis.

³⁶ Lemke, "Thematic Analysis," 162.

³⁷ Lemke, "Thematic Analysis," 162.

and a wider set of texts including the domain of a semantic field.³⁸ Since each instance of the same lexical item, no matter as a repetition or a cognate form, can add to the impact of the lexical-taxonomic relation towards readers, this study is also going to factor in repetitions and cognate forms in the formation of lexical-taxonomic relations.

Concerning the ideational-grammatical relations, they are relations of Processes and Participants at clause rank, relations for nominal groups (Numerals, Deictics, Epithets, Classifiers, and Things), and relations of the logical relations (relations of the clause-complex and of nominal and verbal groups as word-complexes).³⁹

There are two ways that thematic relations enter the thematic formation for the TTF. In the TTF, a grammatical semantic relation may be made by a grammatical (multivariate) structure or a covariate structural relation. A relation is considered to be covariate structural relation when it is typical among texts of the set that there is a semantic relation between the items, that is, there is a cohesive thematic tie between the items.⁴⁰

The situation is a little bit different in the ITF. Since all relations between texts are based on what is seen as typical, there is no need to differentiate between grammatical multivariate structural relation or covariate structural relation. What has been called a *collocational* cohesive relation, therefore, can be construed as intertextual thematic relations of the ideational-grammatical type.⁴¹

A TF is instantiated through the recurrent pattern of thematic relations. Thematic coherence of a text is built up when the text constructs the same kind of semantic

³⁸ Lemke, "Thematic Analysis," 161.

³⁹ Lemke, "Thematic Analysis," 162.

⁴⁰ Lemke, "Thematic Analysis," 162–63.

⁴¹ Lemke, "Thematic Analysis," 163.

relations among thematically equivalent items again and again. This kind of repeated pattern can then be represented as a TF. Essentially, the TF abstracts from its instances the common lexicogrammatical semantic relations.⁴² An example of a TF provided by Lemke may help us to understand the concept: a certain [Number] of [Electrons] are [Located] in certain [Types] of [Orbitals]. In the example, Lemke puts principal thematic items in brackets, and glossed their relations textually, thus writing an abstract but co-thematic text of the formation.⁴³ In other words, through the summary of repeated thematically equivalent relations, we could interpret a TF.

Application of the Theory

This study is going to examine the thematic formations of Jude and 2 Peter respectively and then compare them and tease out the similarities and differences. We will trace repeated patterns of thematic relations which consists of thematic items and thematic relations according to Lemke's framework. The way of identifying thematic items and thematic relations will employ Halliday's system network (as Lemke does)⁴⁴ while the understanding of semantic features of the lexical items will use the semantic domains of the Louw-Nida Lexicon as the basis.⁴⁵ However, even though the Louw-Nida Lexicon is a very helpful tool, we cannot strictly follow its division of the semantic domains to examine semantic relations since every discourse and every set of intertextual discourses may reveal their own sets of semantic relations that may involve much broader sense than the division in the Louw-Nida Lexicon. Thus, the semantic domains in the Louw-

⁴² Lemke, "Intertextuality and Text Semantics," 91–92.

⁴³ Lemke, "Intertextuality and Text Semantics," 93.

⁴⁴ For Halliday's system network, see Halliday and Matthiessen, *Introduction*.

⁴⁵ Louw and Nida, eds., *Lexicon*.

Nida Lexicon are serving as the starting point to examine semantic relations. In this way, through the analysis of repeated patterns of thematic relations, namely, the thematic formations, we can find out the semantic relations reflected in the texts.

The Analysis of Axiological Formations

Analyzing axiological positions is another important aspect to consider when examining intertextual relationships. According to Lemke, evaluative meaning is one of the most important kinds of meaning we make with language. No text is free of implicit or explicit value-judgements regarding its own content and views in relation to others. People construe a text as representing the value-judgements regarding its own content and views in relation to others. People also construe a text as representing the value system of its social domain and evaluate its value-judgements in turn in relation to their own. Therefore, every social voice is positioned not only in relation to every other voice in terms of its thematic and rhetorical-generic uses of language, but also in terms of its axiological use of language. The axiological function of language is an extension of the interpersonal function of the linguistic system into the social and intertextual domain. The axiological position of a discourse voice is determined by its stance toward itself and other voices in the community.⁴⁶ Since the textual patternings of axiological meanings are related to lexicogrammatical systems associated with the Interpersonal Metafunction in Halliday's system network,⁴⁷ this study is going to examine the

⁴⁶ Lemke, "Ideology, Intertextuality and Communication of Science," 39.

⁴⁷ Lemke, "Interpersonal Meaning," 93. The term "Orientational meaning" is used in the original text.

axiological stance through the examination of speech functions and value-orientational prosodies.⁴⁸

Concerning speech functions, the Mood system is one of the major lexicogrammatical resources that realizes it in English according to Halliday.⁴⁹ Even though Lemke thinks that the Mood system is merely the most microsocial extension of the resources of language for establishing social positions, he still sees the Mood system as a resource for constituting these relations.⁵⁰ Since the realization of speech functions is different in the Greek of the New Testament (hereafter Greek) than in English, this study is going to study speech functions according to the Greek lexicogrammatical system.⁵¹

Concerning value-orientational prosodies, Lemke mainly focuses on “the deployment of lexicogrammatical resources to construct value orientations towards the Presentational content of the text and to construct macrosocial relations between social viewpoints or interest groups.”⁵² However, Lemke has not provided a framework for the analysis, thus, this study is going to employ J. R. Martin and David Rose’s appraisal systems.⁵³ An introduction of speech functions, Martin and Rose’s appraisal systems, and how this study applies the theories will be in the following.

⁴⁸ For an example of Lemke performing axiological analysis, see Lemke, “Ideology, Intertextuality and Communication of Science,” 46–49. Due to the scope of this study, this study will be limited to examine interpersonal relationships through speech functions and value-orientational prosodies, provided action processes are already examined through the study of thematic formation.

⁴⁹ See Halliday and Matthiessen, *Introduction*, 106–67.

⁵⁰ Lemke, “Interpersonal Meaning,” 88.

⁵¹ For Greek grammar with reference to SFL, see Porter, *Idioms*, and Porter, “Need for Further Modeling,” among others.

⁵² Lemke, “Interpersonal Meaning,” 94.

⁵³ See Martin and Rose, *Working with Discourse*, 25–71 (Chapter 2).

Speech Functions

There is a purpose when we tell other people things: we may want to provide information, get information, explain our own attitudes or behaviour, or influence others' attitudes or behaviour, and so on.⁵⁴ According to Halliday, an act of writing/speaking might appropriately be called an *interact*. It is an exchange, which involves giving and demanding. The nature of the commodity being exchanged is either goods-&-services or information.⁵⁵ He calls the semantic function of a clause in the exchange of information a proposition and the semantic function of a clause in the exchange of goods-&-services a proposal.⁵⁶ According to these two distinctions, the four primary speech functions and responses can be summarized as follow:

	initiation	response: expected	response: discretionary
give: goods-and-services	offer	acceptance	rejection
demand: goods-and-services	command	undertaking	refusal
give: information	statement	acknowledgement	contradiction
demand: information	question	answer	disclaimer

Table 2.1. Speech functions and responses according to Halliday⁵⁷

As we can see, responses are not always as expected. There could be expected and discretionary responses.

⁵⁴ Thompson, *Introducing Functional Grammar*, 45.

⁵⁵ Halliday and Matthiessen, *Introduction*, 107.

⁵⁶ Halliday and Matthiessen, *Introduction*, 111.

⁵⁷ Table 2.1. is adapted from Table 4(1) "Speech functions and responses" in Halliday and Matthiessen, *Introduction*, 108.

According to Halliday, speech function is realized by the Mood element that consists of the Subject and the Finite operator in English.⁵⁸ Among the four basic functions, three of them are closely associated with grammatical structures like declarative, interrogative, and imperative clauses.⁵⁹ Another feature which is also an essential concomitant of finiteness is polarity.⁶⁰ Polarity can be seen as the opposition between positive and negative.⁶¹ Between positive and negative poles, there are intermediate degrees known as modality and modulation. Two examples that realizes modality in English are *sometimes* and *maybe*, while *allowed to* and *willing to* can be examples of modulation.⁶² Modality (and modulation) can be seen as the speaker's judgement, or request of the judgement of the listener, on the status of what is being said.⁶³ The major lexicogrammatical resources which realize speech functions may include exchange structure (mood form), polarity, modality, attitudinal and evaluative lexis.⁶⁴

There are two points we should note when we examine speech functions. First, since the interaction is not face-to-face in written language, the reader's response cannot have the same function in contributing to the exchange as in speech.⁶⁵ In view of this, what we can do is to pay attention to how the writer uses language to lead the readers to respond as he or she hopes. Second, the speech function of a clause cannot be

⁵⁸ Halliday and Matthiessen, *Introduction*, 111.

⁵⁹ Halliday and Matthiessen, *Introduction*, 141.

⁶⁰ Halliday and Matthiessen, *Introduction*, 116.

⁶¹ Halliday and Matthiessen, *Introduction*, 143.

⁶² Halliday and Matthiessen, *Introduction*, 147.

⁶³ Halliday and Matthiessen, *Introduction*, 143. We will come across the discussion of modality again when we introduce Martin and Rose's appraisal theory below.

⁶⁴ See also Thibault, "Interpersonal Meaning," 71. Among which, the last point, attitudinal and evaluative lexis, is related to appraisal (see the next subsection).

⁶⁵ Thompson, *Introducing Functional Grammar*, 79.

understood only through grammar. Instead, we have to compare grammar to its intended role in the interaction. For instance, a question may be expressed as an interrogative, while a declarative clause may also be intended and interpreted as a question.⁶⁶ As a result, speech function cannot be determined solely through grammar.

Martin and Rose's Appraisal Theory

Since Lemke has not provided a framework for the analysis of value-orientational prosodies, this study will employ Martin and Rose's appraisal systems. According to Martin and Rose, the resources of appraisal are used to negotiate our social relationships, by telling others how we feel about things and people. We tell others what our attitudes are.⁶⁷ There are three main appraisal systems: attitude, amplification, and source.⁶⁸ The following chart summarizes the appraisal systems.

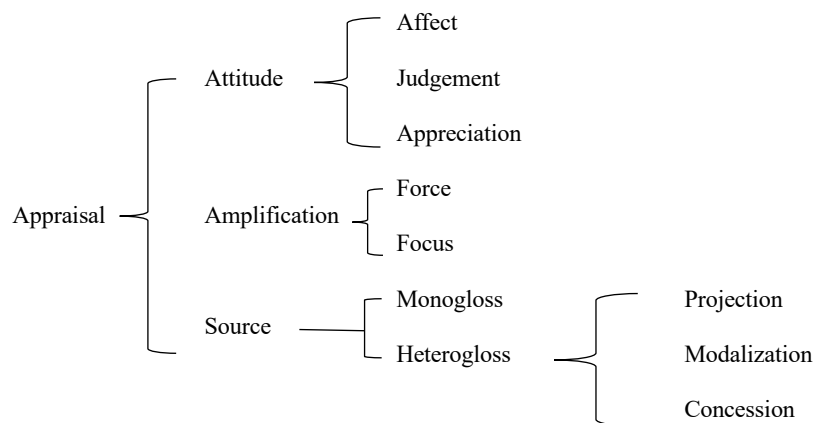


Figure 2.1. Appraisal systems according to Martin and Rose⁶⁹

⁶⁶ Thompson, *Introducing Functional Grammar*, 79–80. Since there is still an unresolved debate among SFL scholars concerning this problem, this paper is not trying to solve the problem but will consider special cases of speech function case by case with reference to their co-text respectively.

⁶⁷ Martin and Rose, *Working with Discourse*, 26.

⁶⁸ See Martin and Rose, *Working with Discourse*, 25–71, especially 59.

⁶⁹ Figure formatted according to Martin and Rose, *Working with Discourse*, 26–59. It has different labels than the one they provided on p. 59.

There is one point that we should note concerning this figure: the network consists of three simultaneous systems for the three regions of appraisal. We can choose from all of the three systems at the same time.⁷⁰ A great deal of appraisal is realized through lexis.⁷¹ However, attitudes can also be realized in various grammatical niches such as *qualities*, *processes*, and *comments*.⁷² Thus, lexis and grammar are both involved.

Concerning attitude, Martin and Rose have identified three main kinds: affect, judgement, and appreciation. Affect is concerned with the expression of feelings. They vary in two general ways. Since there are good and bad feelings, affect can be positive or negative. Some examples of negative affect are *pain* and *worry*. Some examples of positive affect are feeling *satisfied* and *loved*. Affect can also be expressed directly or implicitly. Direct expressions include expressions of emotional states and physical behaviour. Implicit expressions include the description of unusual behaviour and metaphor. These resources generally work together and reinforce each other. The accumulative effect over a phase of text forms a *prosody* of attitude.⁷³ Judgement can also be positive or negative. It may also be judged either explicitly or implicitly. Unlike affect, judgement can be further differentiated between personal judgements of admiration or criticism and moral judgements of praise or condemnation.⁷⁴ Appreciation includes our attitudes about different *things*. Things can also be appreciated positively or negatively. Abstract things like relationships and quality of life can also be evaluated as

⁷⁰ Martin and Rose, *Working with Discourse*, 59.

⁷¹ Martin and Rose, *Working with Discourse*, 63. For a more advanced system to analyze interpersonal metafunction applying to biblical Greek, see Dvorak, *Interpersonal Metafunction*. This study, however, is going to use lexis as the main reference of appraisal.

⁷² Martin and Rose, *Working with Discourse*, 63. See also Lemke, "Resources," 33–56.

⁷³ Martin and Rose, *Working with Discourse*, 29–32.

⁷⁴ Martin and Rose, *Working with Discourse*, 32.

things. It is important to take co-text into account when analyzing appraisal. The analysis should not be done item by item.⁷⁵ Even though Martin and Rose admit that their framework concerning attitude represents a western construction of feeling that may not represent different cultures,⁷⁶ this study will continue to utilize their framework as a starting point for analysis.

Concerning amplification, Martin and Rose have identified two kinds of resources: force and focus. Force is concerned with the degree of intensity. Words that intensify meanings (e.g., *very/really/extremely*) and those that distinguish degrees of intensity (e.g., *happy/delight/ecstatic*) are included in this category. Metaphors like *ice cold* is also included in this category. Focus is concerned with *sharpening* or *softening* categorical distinctions. Examples are *about/exactly* and *real/kind of*. It is about resources that make the inherently non-gradable gradable.⁷⁷

Source is about identifying from whom the evaluations come from. Martin and Rose use the term monogloss when the source of an attitude is derived from the author, and heterogloss when the source is other than the writer.⁷⁸

Heterogloss can be further divided into projection, modalization, and concession. Projections may quote the exact words or report the general meaning. Through projection, additional sources of evaluation are introduced.⁷⁹ As previously discussed, modality is a resource that sets up a semantic space between yes and no, a cline between positive and negative poles. Polarity is heteroglossic since negation places a voice in

⁷⁵ Martin and Rose, *Working with Discourse*, 37–40. “Things,” contrasting people, is the original wording that Martin and Rose use.

⁷⁶ Martin and Rose, *Working with Discourse*, 42.

⁷⁷ Martin and Rose, *Working with Discourse*, 42–47.

⁷⁸ Martin and Rose, *Working with Discourse*, 48–49.

⁷⁹ Martin and Rose, *Working with Discourse*, 49–50.

relation to a potential opposing one. Therefore, two voices are implicated. Negation is a voice acknowledged but denied. Modality also acknowledges alternative voices around a suggestion or claim. It opens up a space for negotiation.⁸⁰ Therefore, it is also heteroglossic. Concession is also considered heteroglossia in discourse since it reflects *counterexpectancy*. Common conjunctions used to signal concession include *but*, *however*, *although*, *in spite of*, and others. Continuatives like *still*, *only*, *just*, and *even* can also signal concession.⁸¹

Application of the Theories

To analyze the axiological stance of Jude and 2 Peter, this study will examine speech functions and appraisal. Through the evaluation of speech functions, we can identify whether the authors are providing or demanding information/goods-&-services. Thus, we can understand how the authors balance between giving and demanding. Through the evaluation of appraisal, we can understand the social positions of the two authors in relation to other possible voices in their respective community. In this way, a comparison of the two can help us see how close or far away the two books' axiological stance are.

When applying these theories, English and Greek cannot be seen as having direct equivalence. Since the Mood systems are different for English and Greek, this study will analyze mood forms and modality in Greek⁸² instead of the Mood system in English. We will use the concept of speech functions but not the Hallidayan Mood system.

⁸⁰ Martin and Rose, *Working with Discourse*, 53–54.

⁸¹ Martin and Rose, *Working with Discourse*, 56–58.

⁸² For how Greek mood forms and modality function, see Porter, *Idioms*, and Porter, “Need for Further Modeling,” among others.

The analysis of appraisal involves a great deal of the analysis of lexis. Thus, an understanding of the lexical system within the Greek system is important. Therefore, positive and negative connotations will be determined according to the definition provided by the Louw-Nida Lexicon.⁸³ Since attitudes can be realized in various grammatical niches,⁸⁴ each occurrence may need its own explanation. Therefore, the analysis may encounter more difficulties to justify the case and need to be more cautious to avoid being too subjective.

The Analysis of Rhetorical-Generic Formations

Analyzing rhetorical-generic relationships is also important when examining intertextual relationships. According to Lemke, a genre⁸⁵ is an activity-type (as social semiotic formation) in which successions of action construct participant roles with specific social relations to one another and to the action processes in which they participate.⁸⁶ When analyzing a text, in addition to the analysis of lexicogrammatical choices, Lemke proposes that an analysis in terms of the socially repeated genre-rhetorical co-patternings is also needed. We need to analyze language use not only in terms of the semiotic resource system of language, but also in terms of the socially repeated semiotic formations (a co-patterning of semiotic features) in which those resources are habitually deployed in a community.⁸⁷

⁸³ Louw and Nida, eds., *Lexicon*.

⁸⁴ Martin and Rose, *Working with Discourse*, 63. See also Lemke, "Resources," 33–56.

⁸⁵ The discussion of genre study is beyond the scope of this study. This study will simply employ the terminology and usage concerning genre according to the way Lemke uses it.

⁸⁶ Lemke, "Interpersonal Meaning," 90.

⁸⁷ Lemke, "Ideology, Intertextuality and Communication of Science," 33–34.

Lemke uses the term rhetorical-generic formations of a community to describe the shared and repeated patterns of organization for the exposition of thematic formations in a text in terms of sequences of functionally defined parts. These formations derive from the more general semiotic formations, activity structures. A genre organizes the use of language in a manner specific to a particular social activity. As Lemke describes, that kind of activity can be as simple as “writing a haiku.”⁸⁸ With this in mind, we are going to discuss the activity-type—letter writing—of Jude and 2 Peter as the starting point of the analysis of rhetorical-generic formations.

According to Lemke, a genre element is always specific to some activity structure, but its realization is usually in terms of what Lemke calls a rhetorical formation (RF). A RF is formally like a mini-genre, but is not specific to a particular activity structure and occurs in essentially the same form in many different activity structures (e.g., Question-Answer, Problem-Solution, and Cause-Effects). RFs are realized by lexicogrammatical constructions. Clause-complexes lie on the boundary between lexicogrammar and RFs.⁸⁹

In order to examine the rhetorical-generic relationships of Jude and 2 Peter, this study will divide the process into three steps. First, this study will compare the structure of the two letters with the general letter-writing format at the time of the New Testament. Second, this study will examine the structural boundaries within the main body of each of the letters.⁹⁰ During this process, this study will trace the use of

⁸⁸ Lemke, “Ideology, Intertextuality and Communication of Science,” 35.

⁸⁹ Lemke, “Ideology, Intertextuality and Communication of Science,” 35–36.

⁹⁰ As we can see from Lemke’s illustration (Lemke, “Ideology, Intertextuality and Communication of Science,” 49–51), each RF is not a very long section of text. Therefore, even though the two letters we are studying, Jude and 2 Peter, are not long letters in the New Testament, they are in fact quite long when compared to each RF as Lemke has identified. As a result, this study has to identify the structural boundaries within the main body before we examine the RF of each small section.

discourse markers to tease out structural boundaries.⁹¹ Since structural boundaries and cohesiveness are interrelated, this study will utilize Hoey's theory to help with the process.⁹² Third, this study will examine the RFs of each small section within the main body of each letter to identify the activity structures of the texts. The following section will explore the letter-writing format at the time of the New Testament, the way of examining structural boundaries, RFs, and activity structures.

Activity-Type: Letter Writing

Letters in the New Testament resemble ancient letters in a very general way. A typical Greco-Roman letter consists of an opening address and greeting, a body, and a closing address. The staying-in-touch aspect of letter writing is conveyed primarily through conventions which open or conclude the letter, while the more specific occasions of the letter are conveyed primarily through conventions in the letter's body.⁹³ There is a regular and repeated discourse pattern in the letters at the time of the New Testament.

The authors of the New Testament letters may have introduced divergence into the format due to the situation and purpose of their writing. For instance, New Testament letters are generally longer than ordinary Greek letters. Their combination of parts also tends to be more diversified.⁹⁴ In spite of the differences, it is helpful to divide

⁹¹ For the importance of discourse markers, see Porter and O'Donnell, *Discourse Analysis*, 116–17.

⁹² See Hoey, *Patterns*, especially 26–48. See the following respective subsection for how it is used.

⁹³ White, "Ancient Greek Letters," 88–96, especially 96. White has used specific epistolary types as examples to illustrate the purposes and general formal features of letters. For each of the epistolary types, he has identified the three major divisions in a letter as the opening, body, and closing.

⁹⁴ White, "Ancient Greek Letters," 96. Due to the divergence in the formats, some scholars have argued for a division of four or five parts instead of three. For some examples and more discussion, see Exler, *Form of the Ancient Greek Letter*, 23–68; Funk, "Letter," 250–74; Porter, "Functional Letter Perspective," 9–31; Weima, *Neglected Endings*, which focus on the study of the letter closings; and White, *Body of the Greek Letter*; among others. However, the discussion concerning the number of parts

Jude and 2 Peter into the three main parts according to a typical Greco-Roman letter before analyzing the structure of the letters' main body.

The Examination of Structural Boundaries

For Lemke, the structural organization of a text is related to the hierarchy of genre, rhetorical, and grammatical structures. Structural and thematic organization work together in a way that there is a strong tendency for an inverse correlation between the rank in the hierarchy of a structural boundary and the number of formations that are continuous across that boundary.⁹⁵ This opinion echoes Hoey's theory concerning structural boundaries.⁹⁶ This study will utilize Hoey's theory as an aid to help identify structural boundaries.⁹⁷

According to Hoey, analyzing a text in terms of the repetition links within it may help us know more about the relationships holding among the sentences of which it was composed.⁹⁸ The categories of the various types of the repetition links include simple lexical repetition, complex lexical repetition, simple paraphrase, complex paraphrase, co-reference, substitution, and ellipsis.⁹⁹ Hoey calls a connection made between any two sentences which have a sufficient number of links between them a bond. Lexical items form *links*, and sentences sharing three or more links form bonds.¹⁰⁰ The interconnection

in New Testament letters is outside of the scope of this study. This study is going to use the basic three parts as reference, following the general case of typical Greco-Roman letters.

⁹⁵ Lemke, "Text Structure and Text Semantics," 167–68.

⁹⁶ See Hoey, *Patterns*, 118–24.

⁹⁷ Due to the scope of this study, a full-scale analysis using Hoey's theory will not be performed. Hoey's theory will be the background theory when determining structure boundaries.

⁹⁸ Hoey, *Patterns*, 76.

⁹⁹ Hoey, *Patterns*, 51–75.

¹⁰⁰ Hoey, *Patterns*, 91.

of bonded sentences form a *net*.¹⁰¹ We will use Hoey's theory as one of the criteria to determine structure boundaries.

The characteristics of the Greek language must be taken into account in determining structure boundaries. Therefore, it is important to trace the use of discourse markers when doing so. Through examining discourse markers and the repetition links, the discourse boundaries within the texts can be identified.

Practically speaking, before we can start to examine the structural organization of the texts, we have to determine the unit for analysis. Since ancient Greek texts do not have punctuations, we do not have the original *sentence* division like English. We have to divide the discourse into clauses instead. We are going to count either an independent or a dependent clause as one separate clause for the sake of examining overall organization of the discourse.¹⁰² Having determined the unit for analysis, we are going to group the clauses into meaningful clause complexes according to logico-semantic relations proposed by Halliday.¹⁰³ As a result, we will have clusters of clause complexes which will form the basic units used to determine structural boundaries.

Activity Structures and Rhetorical Formations

After we have identified the structural boundaries within the main bodies of the two books, we are going to examine the rhetorical formations of each section and in turn

¹⁰¹ Hoey, *Patterns*, 92.

¹⁰² The reason for not counting embedded clauses is, according to Halliday, the "tactic" relations of parataxis and hypotaxis is different from embedded relationships. Parataxis and hypotaxis are relations between clauses, while embedded clause functions in the structure of the group, and the group functions in the structure of the clause. See Halliday and Matthiessen, *Introduction*, 426. As this section is examining structural organization, the relation between clauses is what matters. There is no way that we will assign structural boundary between an embedded clause and the clause in which it is embedded.

¹⁰³ See Halliday and Matthiessen, *Introduction*, 373–482.

identify the activity structures. Concerning the analysis of the RFs, this study will use the types of relationship between clauses according to Halliday. For Halliday, there are two basic types of logico-semantic relations: projection and expansion. Projection can be further divided into idea and locution. Expansion can be divided into elaborating, extending, and enhancing.¹⁰⁴ With the help of these references, we will determine the RFs (e.g., Question-Answer, Problem-Solution, and Cause-Effects)¹⁰⁵ within the text.

After the identification of the RFs, this study will examine the activity structures (and their respective genre elements) of each sub-section of the main body of each book according to the RFs and TFs. According to Lemke, structural organization and thematic organization work together. The organization of meaning in a text is a complex function of the hierarchy of structures and the interconnection of thematic formations instanced in it.¹⁰⁶ This study will consider TFs as an important component during the examination of activity structures.

Concerning the examination of the activity structures and their genre elements, we have to note that it could be subjective and different people could assign them with different labels. It is not like the activity-type that we can identify from real-life activity. It is also not like the RFs that are realized by lexicogrammatical constructions. It is akin to assigning labels with experience and general consensus among a community. We can think about the illustration given by Lemke. When he uses classroom activity for his analysis, he has identified a Student-Teacher Debate and a Teacher Summary as two examples of classroom activity structures, and Teacher Assertion, Student Challenge,

¹⁰⁴ For a detailed description of the system, see Halliday and Matthiessen, *Introduction*, 373–482.

¹⁰⁵ See Lemke, “Ideology, Intertextuality and Communication of Science,” 36.

¹⁰⁶ Lemke, “Text Structure and Text Semantics,” 168.

Teacher Response, as genre elements.¹⁰⁷ From this example, we can see that there is not a specific set of labels that we can choose from, but we have to come up with labels from experience and community consensus. Despite this, the result will still be valid as long as the whole study has a consistent way of assigning labels to similar elements.

To sum up, through the analysis of structural boundaries of the two books, we can divide each text into meaningful subsections. Through the analysis of RFs, and with the information provided by the TFs, we can come up with possible suggestions of activity structures and their genre elements. With this information, we can understand the rhetorical-generic formations of the two books.

Examination of the Other Intertexts

Concerning the examination of the other intertexts, this section will introduce the sources and its method of examination. Regarding the sources of other intertexts, they are limited to sources that are prior to, or at the same period of time, as the New Testament period. Some scholars, like Duane F. Watson, have already identified some possible intertexts of the two books.¹⁰⁸ This study will use Watson's findings as the foundation to identify the possible intertexts of Jude and 2 Peter.

This study will use a similar method to examine TFs as has been done with Jude and 2 Peter. However, since the literary genre of each source is not the same as Jude and 2 Peter, a little adaptation is needed. The same structural relations as Jude and 2 Peter may not be found in one clause in the source text. We may need to gather thematic items

¹⁰⁷ Lemke, "Ideology, Intertextuality and Communication of Science," 49.

¹⁰⁸ See Watson, "Oral-Scribal and Cultural Intertexture," 187–213, and Ruf, *Heiligen Propheten*, among others.

from different clauses in the source text and piece the information together. For axiological stance and the rhetorical-generic formations, this study is not going to perform an analysis for the other intertexts. This is because the function of the other intertexts in this study is to show the other material that is needed to make sense of Jude and 2 Peter, but not to show all the similarities and differences between those sources and the two books. Therefore, analyzing TFs will be enough for the purpose of this work.

Procedure of the Study

First, this study will perform discourse analysis on Jude and 2 Peter. The analysis will include the study of thematic, axiological, and rhetorical-generic relationships according to the descriptions above. Second, this study is going to compare the results of the analysis of the two books to see the similarities and differences of the two books from an intertextual perspective. Third, this study will introduce other intertexts and analyze the intertextual thematic formations between them and the two books, in order to examine whether the other intertexts can account for certain meanings that neither of the two books can provide for each other.

CHAPTER 3: A DISCOURSE ANALYSIS OF JUDE

This chapter will provide a discourse analysis of the Book of Jude.¹ We first look at the structural organization of Jude. We will divide the text according to the typical Greco-Roman letter format, which consists of an opening of address and greeting, a main body, and a closing address. We will further divide the main body into meaningful subsections. After that, we will examine the thematic formations (TFs), axiological stance, and

¹ The text used in this study follows the text in Codex Sinaiticus (Ⲙ). The first thing to consider concerning this choice is about whether we should choose an eclectic critical text (like NA27 or UBS5) or a single manuscript. The purpose of textual criticism is to sort out those variant readings that should be regarded as original (see Metzger, *Textual Commentary*, 1*–11*) and the eclectic texts that we now have are the fruits of such studies. On the one hand, however, major codexes are the basis of the manuscripts that are actually used in our extant critical texts, while readings from some earliest papyri are rejected (see Porter, *How We Got the New Testament*, 72–74). It leaves us with the fact that the extant critical texts do not reflect a text that is as old as possible. On the other hand, despite all the hard work that textual critics have put into the discipline, there are still relative degree of uncertainty when deciding which variant reading to place in the critical text. According to the system in UBS4, if a set of textual variants is marked {C}, it means that it “indicates that the Committee had difficulty in deciding which variant to place in the text,” and {D} means that it “indicates that the Committee had great difficulty in arriving at a decision” (see Metzger, *Textual Commentary*, 14*). Practically speaking, when we consider the texts of Jude and 2 Peter in this study, we find 4 instances of {C} and 1 instance of {D} in Jude (Metzger, *Textual Commentary*, 656–61) and 7 instances of {C} and 1 instance of {D} in 2 Peter (Metzger, *Textual Commentary*, 629–38). It means that if this study takes the eclectic critical text approach, we still need to make a certain number of difficult decisions in the process, but the outcome is still up for debate. As a result, considering the two perspectives mentioned, this study makes one single decision (in opposition to making several difficult decisions if taking the eclectic critical text approach) to take the single manuscript approach. In this way, the text we use at least reflects a manuscript that had been used by a given Christian community at a certain timespan within early Christian history, even though it cannot claim to be the original text (see also Porter, *How We Got the New Testament*, 74). Another question to consider is concerned with which text we should use. If we only take the texts of Jude and 2 Peter into account, the earliest extant manuscript is P⁷². This study, however, chooses to use a codex over P⁷² because this study is concerned with intertextuality and would like to use a manuscript that covers more biblical Greek text. The earliest codexes are Ⲙ and B. It is just a matter of choice to choose between the two and Ⲙ is chosen. Finally, we have to consider how the decision of using one single manuscript may affect the result of this study. Though there are variant readings that are difficult to choose when doing textual criticism, we can foresee that there is no great impact on the result of this study, since in this study, thematic, axiological, and rhetorical-generic relationships are considered throughout the whole discourse. Thus, several changes in word choice (which do not differ drastically in meaning) will not change the whole picture.

rhetorical formations (RFs) of each section according to the structural organization.²

After that, we will gather all the information and discuss the Book of Jude as one whole discourse again.

Structural Organization of Jude

The Book of Jude can be divided into 37 clauses (see Appendix 1 for the division of the clauses). The first two clauses are the opening of address and greeting, and the last clause is the closing address. The rest of the text belongs to the main body of the book.

Concerning the opening of address and greeting, and the closing address, we can separate them out from the main body through the content with reference to the format of typical Greco-Roman letters. The first clause (v. 1) lists the author with a nominative noun phrase and the recipients of the letter with a dative noun phrase. The second clause (v. 2) includes nouns of nominative and dative forms, and a verb of optative form which grammaticalizes the greeting.³ These two clauses together form the opening part of the letter, similar to the format of a typical Greco-Roman letter.⁴ The last clause (vv. 24–25) includes a closing address, which honours God and expresses a wish for the recipients’

² See Appendix 2 for the analysis of each lexical item of Jude with respect to the areas of discourse marker/conjunction, process type, participant, semantic domain, speech function, polarity/modality, and appraisal. The discussion in the following is mainly based on the analysis there.

³ Exler proposes that the basic type of the opening phrase of a Greek letter can be expressed as: writer—to addressee—*χαίρειν* (Exler, *Form of the Ancient Greek Letter*, 23–68, especially 23). Jude 1 consists of the sender and the recipient. Jude 2 consists of the greeting. Using a verb of optative form as the verb of the greeting is different from the typical Greco-Roman letters normally using *χαίρειν*, but they are both used to greet. The question about implied author/recipients and real author/recipients is outside of the scope of this study. Therefore, when we talk about the author and recipients of the letter, we are talking about the implied ones.

⁴ See White, “Ancient Greek Letters,” 88–96.

well-being as a closure. It also conforms with the format of a typical Greco-Roman letter, even though the content is not exactly the same.⁵

Apart from the opening and the closing, the rest of the letter is the main body, which includes clauses number 3 to 36 (vv. 3–23. See Appendix 1). The discourse boundaries within the main body may not be as clear-cut as the opening and closing parts and they may vary according to different interpreters. In this study, we are going to use the two markers *δέ* and *ἀγαπητοί* to help identify discourse boundaries in Jude.⁶ The lexical item *δέ* is a quite common discourse marker in the New Testament, while a nominative case for direct address, *ἀγαπητοί* in this case, sometimes can also function as a marker of a new subsection.⁷ In addition to these, we can also regard the woe oracle (vv. 11–13) as a separate subsection of the main body. The form of the woe oracle here is one form of the Old Testament woe oracles⁸ and thus we may see it as a separate subsection.⁹

In view of these, we can divide the Book of Jude into the following subsections:

Opening of Address and Greeting: vv. 1–2

Letter Body I: vv. 3–4

⁵ See White, “Ancient Greek Letters,” 88–96 for the format. Concerning the content, Porter points out that the typical Hellenistic letter consists of a health wish, a word of farewell, and the word “good-bye” (see Porter, *Apostle Paul*, 151). In addition to the content, we can also examine the lexis used and see that the opening and closing have used unique lexical items that do not occur in the main body of the letter. Among the 24 lexemes in the first two clauses, there appeared instances of four sematic sub-domains which do not appear in other parts of the letter, while among the 41 lexemes in the last clause, there appeared seven new sematic sub-domains (see Appendix 2, especially Table of Domains). The appearances of different sematic sub-domains imply the decrease percentages of repetition links across the parts. It thus implies that it is highly probable that there exist discourse boundaries between them. This finding agrees with the division made by looking at the content.

⁶ During the process, we are also going to consider the flow of identity chains. For those explicit contrast between identity chains which compares two (or more) groups of participants, this study will keep them in one subsection in order to study the contrast.

⁷ Clark has studied the discourse structure in Jude and he has also proposed that *ἀγαπητοί* is a marker of a new unit. See Clark, “Discourse Structure,” 127.

⁸ Davids, *2 Peter and Jude Handbook*, 17.

⁹ Clark has also proposed that *οὐαί* can be an opening marker. See Clark, “Discourse Structure,” 127.

Letter Body II: vv. 5–10¹⁰
 Letter Body III: vv. 11–13
 Letter Body IV: vv. 14–16
 Letter Body V: vv. 17–19
 Letter Body VI: vv. 20–23
 Closing Address: vv. 24–25

Opening of Address and Greeting: Verses 1–2

The opening section of the letter consists of two clauses.¹¹ The first clause complex consists of the address and the second clause consists of the greeting.

v. 1 (c1.1) Ἰούδας Ἰησοῦ Χριστοῦ δοῦλος, ἀδελφὸς δὲ Ἰακώβου, τοῖς ἐν θεῷ πατρὶ ἡγαπημένοις καὶ Ἰησοῦ Χριστῷ τετηρημένοις κλητοῖς.
 v. 2 (c1.2) ἔλεος ὑμῖν καὶ εἰρήνη καὶ ἀγάπη πληθυνθείη.

[Jude, Jesus Christ's slave, and brother of James, to the chosen ones, who are beloved by God Father and guarded for Jesus Christ. May mercy, peace, and love be multiplied to you.]

In this section, we can find two sets of thematic relations. First, the lexical items *ἡγαπημένοις* (v. 1) and *ἀγάπη* (v. 2) form some kind of lexical-taxonomic relation of synonymy between them. As the text continues to unfold, we will see that this lexical-taxonomic relation, we label it as [Love],¹² extends to different subsections of the discourse.

In addition to the thematic relation mentioned above, we could also construe a pattern of Medium-Process relations between *ἐν θεῷ πατρὶ ἡγαπημένοις* and *Ἰησοῦ*

¹⁰ There are two occurrences of *δέ* at the beginning of a clause within this subsection (vv. 9 and 10) but these two occurrences are used to denote contrast rather than used to denote the joining of two subsections. We will discuss the two instances in the subsection it belongs and see how the writer compares the two groups of participants.

¹¹ See Appendix 1 for the division of the clauses.

¹² For the way of putting principal thematic items in brackets, see Lemke, "Intertextuality and Text Semantics," 93.

Χριστῷ τετηρημένοις in v. 1.¹³ These two multivariate structural relations are not completely parallel, but we could still see their relationship. First, the Mediums of the two Processes both point to κλητοῖς. Second, both of the ergative instances are linked to nouns of dative case.¹⁴ Moreover, though the two processes are mental and material, we know that *love* is frequently tied to actions when mentioned in the Bible.¹⁵ Thus, the gap between these mental and material processes is lessened. We may label the pattern as [Recipients of Letter-Well Treated-By/For God].¹⁶ At the beginning of the letter, this TF is probably a local pattern rather than a global one within the discourse.¹⁷ Nevertheless, though the two structural relations are not completely parallel and the pattern is a local pattern, the occurrences of synonyms of ἠγαπημένοις and τετηρημένοις together in the text later (v. 21) will form a covariate structural relation as well, and thus give more significance to this pattern.

Concerning axiological stance, we can see a number of positive appraisals here. First, in v. 1, the recipients are mentioned as τοῖς κλητοῖς, which can be seen as a position of esteem. The positive sense is reinforced by ἠγαπημένοις and τετηρημένοις,

¹³ The transitivity system and process types are based upon Halliday's system, including the transitive and ergative models (see Halliday and Matthiessen, *Introduction*, 168–305), unless stated otherwise. Concerning the formation itself, it is a weak formation, however, as the structural relation only occurs twice. This study is going to count multivariate structural relation that occur twice as weak formations, while a lexical-taxonomic relation needs to have three items or above in order to be counted.

¹⁴ Though one of them has the preposition ἐν.

¹⁵ This can be seen as using information from a wide-ranging ITF, which is the pattern of the thematic relation [Love] within the whole Bible. Since the topic is out of the scope of this study, and the concept that love is linked to actions is quite obvious in the Bible, we are not going into detail about it.

¹⁶ In Lemke's work, he only puts thematic items in brackets but glosses their thematic relations textually. This study is going to put a whole multivariate structure relation in brackets to highlight it as one whole structure.

¹⁷ For the concept of local patterning and global patterning, see Lemke, "Ideology, Intertextuality, and Register," 283–86. Simply speaking, local patternings are concerned with the kinds of meanings that are made in short stretches of a text, while global patternings are concerned with meanings that are made over longer stretches of discourse.

which reflect positive affection and action of positive appreciation towards the recipients. In addition, as the recipients have relationship with θεῶ πατρὶ and Χριστῶ, it also builds up the positive sense. The author mentioned himself¹⁸ as δοῦλος, which has a negative connotation in a normal sense. Since the relation is related to Ἰησοῦ Χριστοῦ, the term may in fact have a positive overtone.¹⁹ Finally, in the greeting (v. 2), εἰρήνη, and ἀγάπη are wished for the recipients. All these items reflect positive feelings. With all these elements of positive axiological stance joining together, it reflects the positive relation between the author and the recipients.

Concerning rhetorical-generic formation, since this part is the opening section of a letter, we could call the activity structure as Letter Opening. We could label the RF as Discourse Opening, while Address and Greeting are the genre elements.

Letter Body I: Verses 3–4

The first subsection of the letter body starts with the lexical item ἀγαπητοί. It consists of two clause complexes. Clause 1.4 states the reason of c1.3.²⁰

v. 3 (c1.3) Ἀγαπητοί, πᾶσαν σπουδὴν ποιούμενος τοῦ²¹ γράφειν ὑμῖν περὶ τῆς κοινῆς ἡμῶν σωτηρίας καὶ ζωῆς ἀνάγκην ἔσχον γράφειν ὑμῖν παρακαλῶν ἐπαγωνίζεσθαι τῇ ἅπαξ παραδοθείσῃ τοῖς ἀγίοις πίστει.

v. 4 (c1.4) παρεισέδυσαν γάρ τινες ἄνθρωποι, οἱ πάλαι προγεγραμμένοι εἰς τοῦτο τὸ κρίμα, ἀσεβεῖς, τὴν τοῦ θεοῦ ἡμῶν χάριν μετατιθέντες εἰς ἀσέλγειαν καὶ τὸν μόνον δεσπότην καὶ κύριον ἡμῶν Ἰησοῦν Χριστὸν ἀρνούμενοι.

[Beloved, while making every effort to write to you concerning our salvation and life in common, I felt the necessity to write to you, appealing you to struggle for

¹⁸ This study is going to use masculine pronouns for the author of the Book of Jude as the implied author is Ἰούδας.

¹⁹ See Louw and Nida, eds., *Lexicon*, §87.76.

²⁰ This study will refer to clause numbers only when clausal relations are concerned. Otherwise, verse numbers will be used.

²¹ Lexemes in the Greek text that are italicized denote instances that are different from the text of NA27.

the faith that was once and for all handed over to God's people. For certain people have slipped in, who were long ago designated for this condemnation, the ungodly ones, who turn our God's favour into licentiousness and deny our only master and Lord Jesus Christ.]

In this subsection, we can find three new thematic relations and one thematic relation linking to the previous section (letter opening). First, in v. 3, the multivariate structure *γράφειν ὑμῖν* occurs twice. The structure is a Sayer-Verbal Process-Recipient structure with same process and participants. We may label it as a [Author-Writing-Recipients] formation.²² It is not surprising because the author is giving an introduction to what he is going to write about. This TF is a local pattern as well.

Second, the lexical item *προγεγραμμένοι* in v. 4 forms some kind of lexical-taxonomic relation of synonymy, [Writing], with the lexical item *γράφειν* which occurs twice in v. 3. This thematic relation provides another link for v. 3 and v. 4 apart from the logical relationship between them. This relation is also a local pattern concerning the process and reason of writing.

Third, the two partial clauses *τὴν τοῦ θεοῦ ἡμῶν χάριν μετατιθέντες* and *τὸν μόνον δεσπότην καὶ κύριον ἡμῶν Ἰησοῦν Χριστὸν ἀρνούμενοι* in v. 4 both have the multivariate structure Actor-Material Process-Goal with the same Actor. Though the Goals are different, they are both related to God. The first one is about *God's favour* and the second one is concerned with *only master and Lord Jesus Christ*. The actions of the Processes are not closely related, but they both have negative connotations. We may label the pattern as [Certain Ones-Doing-Evil-Towards God]. As the text continues to unfold, we will see that this pattern is actually a part of a bigger structure. This pattern

²² This is a weak formation as well.

also links v. 4 back to v. 1 through the two indirect participants God and Christ, creating a weak contrast between *τινες ἄνθρωποι* and the recipients, *τοῖς κλητοῖς*. The chosen ones have good relationships with these two indirect participants, while *τινες ἄνθρωποι* are doing evil things towards them.

Finally, the lexical item *ἀγαπητοί* (v. 3), which refers to the recipients, also entered into some kind of synonymy relation with the lexical items *ἠγαπημένοις* and *ἀγάπη* in the letter opening, strengthening the lexical-taxonomic relation [Love]. The author is reassuring the relationship between them as he starts the letter body.

Concerning axiological stance, v. 3 is full of positive appraisals while negative appraisals start to appear in v. 4. In v. 3, first, the author calls the recipients *ἀγαπητοί*. It shows the affection of the author towards the recipients and the good relationship between them. Second, the author uses the partial clauses *πᾶσαν σπουδὴν ποιούμενος* and *ἀνάγκην ἔσχον* to describe his attitude towards the process of writing. It shows that he was trying hard, and he felt the importance of doing so. Third, both the content of what he was trying to write and what he is writing have a positive sense. He was trying to write about *σωτηρίας* and *ζωῆς*, which are things that are good for the recipients. He is now *παρακαλῶν* the recipients to do something, and we usually only appeal to people to do good things. The content of the appeal, *ἐπαγωνίζεσθαι τῇ πίστει*, while the faith is something *ἅπαξ παραδοθείση τοῖς ἀγίοις*, shows that it is something worth struggling for.

In v. 4, the author's tone starts to change. First the author's comment concerning *τινες ἄνθρωποι* shows negative evaluations towards them. The lexical items *ἀσεβεῖς* and *παραϊσέδυσαν* show their behaviour are against God and have evil intent. The author also

uses a heteroglossic comment²³ to show that these people are εἰς τοῦτο τὸ κρίμα, while the kind of condemnation will be unfolded later in the text.²⁴ Second, the actions of these people are also problematic. The author describes them as χάριν μετατιθέντες εἰς ἀσέλγειαν and Ἰησοῦν Χριστὸν ἀρνούμενοι. Though we can see lexical items bearing good connotations here (like χάριν and Χριστόν), the action of the two participles has turned the implication to the opposite direction. These people are refusing good things such as *God's favour* and *Christ*. They even turn *God's favour* into ἀσέλγειαν, showing that they are immoral.

In addition to the change of appraisals, the author has also put forward the first request, asking the recipients to do something.²⁵ Having reassured the good relationship between them in the letter opening and the first part of v. 3, the author asks the recipients to take action, to struggle for faith. It shows that the author is not only writing to provide information for the recipients, he is also writing to ask them to act.

Concerning rhetorical-generic formation, the activity structure could be labelled as Introduction to Letter Body. Since c1.4 states the reason of c1.3, we are using the label Result-Reason as the RF of this subsection. The genre elements can be labelled Introduction and Writing Reason.

²³ We will discuss the origin of this comment in Chapter 6 of this study. We are only focusing on the text in this chapter. Similarly, all the ITFs needed to make sense of the text will not be discussed in this chapter, we will examine them in Chapter 6.

²⁴ See Davids, *2 Peter and Jude Handbook*, 6.

²⁵ It is called “command” in the categories of speech functions, in opposition to offer, statement, and question.

Letter Body II: Verses 5–10

The second subsection of the letter body is joined to the previous subsection with the discourse marker *δέ*. It consists of fourteen clause complexes. In c1.5, the author states that he wants to remind the recipients of something, while c1.6 to c1.9 is the Projection: Idea of what he is reminding them.²⁶ From c1.10 to c1.12 is the comparison of *οὔτοι* (referring to *τινες ἄνθρωποι*, v. 4) with the examples mentioned in c1.6 to c1.9. In c1.13 to c1.16, the author continues with the topic *βλασφημοῦσιν* (which he brings up in c1.12) by comparing with the act of Michael the archangel (with c1.14 as a subordinate temporal clause of c1.13, and c1.16 as Projection: Locution of c1.15). Finally, c1.17 to c1.18 pronounces the destruction of *οὔτοι* who slander. Since c1.13 to c1.16 is contrasting with c1.12, so as c1.17 to c1.18 with c1.13 to c1.16, the *δέ* in c1.13 and c1.17 are in fact conjunctions rather than discourse markers. Thus, c1.5 to c1.18 belongs to one subsection.

- v.5 (c1.5) Ὑπομνήσαι δὲ ὑμᾶς βούλομαι, εἰδόμενος ὑμᾶς πάντα
(c1.6) ὅτι \emptyset ²⁷ κύριος ἄπαξ λαὸν ἐκ γῆς Αἰγύπτου σώσας τὸ δεύτερον τοὺς μὴ πιστεύσαντας ἀπώλεσεν,
v.6 (c1.7) ἀγγέλους τε τοὺς μὴ τηρήσαντας τὴν ἑαυτῶν ἀρχὴν ἀλλὰ ἀπολιπόντας τὸ ἴδιον οἰκητήριον εἰς κρίσιν μεγάλης ἡμέρας δεσμοῖς αἰδίοις ὑπὸ ζόφον τετήρηκεν,
v.7 (c1.8) ὡς Σόδομα καὶ Γόμορρα καὶ αἱ περὶ αὐτὰς πόλεις τὸν ὅμοιον τρόπον τούτοις ἐκπορνεύσασαι καὶ ἀπελθοῦσαι ὀπίσω σαρκὸς ἐτέρας, πρόκεινται δεῖγμα
(c1.9) πυρὸς αἰωνίου δίκην ὑπέχουσιν (*οὐκ εχουσιν).²⁸
v.8 (c1.10) Ὁμοίως μέντοι καὶ οὔτοι ἐνυπνιαζόμενοι σάρκα μὲν μαινοῦσιν
(c1.11) κυριότητος δὲ ἀθετοῦσιν
(c1.12) δόξας δὲ βλασφημοῦσιν.

²⁶ Since the majority of logical-semantic relations in the Book of Jude are Extension: Addition relations, this study is not going to list them out one by one.

²⁷ The symbol \emptyset means that there is an omission when compared with NA27.

²⁸ The text in Codex Sinaiticus reads *οὐκ ἔχουσιν*, which does not make much sense in the context. The reading *ὑπέχουσιν* is from the corrector of the Codex.

- v.9 (c1.13) Ὁ δὲ Μιχαὴλ ὁ ἀρχάγγελος . . . οὐκ ἐτόλμησεν κρίσιν ἐπενεγκεῖν βλασφημίας
 (c1.14) ὅτε τῷ διαβόλῳ διακρινόμενος διελέγετο περὶ τοῦ Μωϋσέως σώματος,
 (c1.15) ἀλλὰ εἶπεν.
 (c1.16) ἐπιτιμήσαι σοι ὁ θεός.
 v.10 (c1.17) Οὗτοι δὲ ὅσα μὲν οὐκ οἶδασιν βλασφημοῦσιν, ὅσα δὲ φυσικῶς ὡς τὰ ἄλογα ζῶα ἐπίστανται,
 (c1.18) ἐν τούτοις φθείρονται.

[I would like to remind you, though you already know all these things, that the Lord, having once delivered the people out of the land of Egypt, later destroyed those who did not trust; and guarded the angels, who did not keep their own dominion but abandoned their own dwelling, under darkness with eternal chains until the judgement of the great day; likewise, Sodom, and Gomorrah, and the cities around them, which in the same manner as these angels, committed sexual immorality, and went after strange flesh, exist as an example, by undergoing the punishment of eternal fire. Nevertheless, in the same way also, these people, dreamers, defile the flesh, reject authorities, and slander the glorious ones. But Michael the archangel, when arguing about the body of Moses as he disputed with the devil, he did not dare to bring upon a condemnation of slander, but said, “Let God rebuke you.” But these people slander whatever they do not know, and whatever they know by instinct, like animals unable to reason, by these things they are destroyed.]

In this subsection, we can find some new and recurring thematic relations. First, within the projection of the reminder, v. 5b and v. 6, there is a multivariate structural relation. We may summarize the structure like this: The Lord (κύριος) punished (ἀπώλεσεν, ὑπὸ ζόφον τετήρηκεν) certain people/angels (τοὺς μὴ πιστεύσαντας, ἀγγέλους) who do not act properly (μὴ πιστεύσαντας, τοὺς μὴ τηρήσαντας τὴν ἑαυτῶν ἀρχὴν ἀλλὰ ἀπολιπόντας τὸ ἴδιον οἰκητήριον). These two structures form a complex pattern of Actor-Material Process-Goal (Process) relations, we may label the pattern as [The Lord-Punishing-Evil Doers]. [Evil Doers] is in fact a repeated pattern of relation (thus a TF) itself, featuring the multivariate relation of [Certain Ones-Doing-Evil]. This TF is functioning like a thematic item within the larger multivariate structural relation mentioned above. Concerning the two structures here in v. 5b and v. 6, the subordinate

structure concerning the [Evil Doers] varies a little. The process *μὴ πιστεύσαντας* is formally a Mental Process, but since this mental process has led to actions,²⁹ we may construe it as some kind of Material Process. Concerning these two structures, the letter does not explain the situation behind the two incidents. We cannot fully make sense of them through the letter itself. We need information from the intertextual thematic formation (ITF) to understand what are being talked about.

In addition to these two structural relations, a similar but indirect and not completely parallel structural relation also appear in v. 9. Michael, the archangel, said to the devil, “Let God rebuke you.” Though the Process points to modality of contingency, and it is a Verbal Process, we can construe from the context that it only reflects that Michael did not dare to claim the right to pronounce condemnation, rather than his uncertainty of the event. Concerning what was done by the devil, we cannot find it in the quoted locution of Michael, but we could infer it from the description made by the author, that the evil things that the devil had done was *βλασφημίας*. When we add all these things together, the structure is completed: God is going to rebuke the devil for slandering. This structural relation strengthens the TF [The Lord-Punishing-Evil Doers].

We can also find the ergative instance of the above TF in the passage. The ergative instance can be labelled as [Evil Doers-Being Punished] with the Agent being implicit or explicit. In v. 7, the cities are the Medium, *ἐκπορνεύσασι καὶ ἀπελθοῦσαι ὀπίσω σαρκὸς ἐτέρας* are what they had done, and *πυρὸς αἰωνίου δίκην ὑπέχουσιν* shows that they were being punished. Though the Process here does not have the passive form,

²⁹ Again, the ITF of the relation [Not Believing] in the Bible always lead to actions. Concerning this particular example, we know that the situation behind this also involves actions. We will examine the ITFs in Chapter 6.

we know that they did not actively put themselves into the punishment.³⁰ They were being punished. Though the Agent is implicit, it is understood that the Lord was the Agent. In order to fully make sense of this example, we also need information from ITF.

A similar ergative structure also appears in v. 10, where οὗτοι are the Medium and φθείρονται shows that they are punished, while βλασφημοῦσιν is the evil thing they have done. Even though, explicitly, they are punished by the *things* they understand, we can construe that the *things* do not carry out the punishment. The implicit Agent of the punishment is the Lord. These two multivariate structures also reinforce the TF in an ergative manner.

As vv. 5–10 unfolds, the pattern [Certain Ones-Doing-Evil-Towards God] in v. 4 can be seen as one part of the variation of the TF [Evil Doers-Being Punished]. In v. 4, τινες ἄνθρωποι are the Medium, being ἀσεβεῖς, χάριν μετατιθέντες εἰς ἀσέλγειαν, and Χριστὸν ἀρνούμενοι are the evil things that they have done, and the clause οἱ πάλαι προγεγραμμένοι εἰς τοῦτο τὸ κρίμα pronounces that they will be punished. We can also see v. 4 as strengthening the TF.

Concerning the thematic relation [Doing-Evil] which has a broad sense, there are some patterns of subtypes. First, the partial clause μὴ τηρήσαντας τὴν ἑαυτῶν ἀρχὴν in v. 6 and the clause κυριότητας δὲ ἀθετοῦσιν in v. 8 form a pattern with the partial clause δεσπότην καὶ κύριον ἡμῶν . . . ἀρνούμενοι in v. 4, linking back to the previous subsection. We can label the pattern as [Opposing-Authorities] with ἀρχὴν,³¹ κυριότητας, and

³⁰ It is arguable that the evil doers *achieve* the punishment through their actions, but we may still see the Lord as the ultimate judge, or else evil doers tend to prosper in the world.

³¹ Though this *authority* is the dominion assigned to the angels themselves.

δεσπότην sharing the same semantic sub-domain concerning rule and govern.³² This pattern helps compare *τινες ἄνθρωποι* with the angels. The lexical items *ἐκπορνεύσασαι* in v. 7 and *μιαίνουσιν* in v. 8 also form a pattern with *ἀσέλγειαν* in v. 4, thus forming the thematic relation [Being-Immoral], as another subtype of [Doing-Evil]. This pattern compares *τινες ἄνθρωποι* with Sodom and Gomorrah, and the cities around them. The lexical items *βλασφημοῦσιν* in v. 8, *βλασφημίας* in v. 9, and *βλασφημοῦσιν* in v. 10 also form a lexical relation [Sinning-Verbally],³³ also acting as a subtype of [Doing-Evil]. This pattern compares *οὔτοι* with the devil. With the above three subtypes of [Doing-Evil], we can see that the author is comparing *τινες ἄνθρωποι* with the ancient examples that he listed.

Relating to the TF mentioned above, we can also construe the lexical-taxonomic relation of hyponymy [Condemnation/Punishment]. We can construe the synonymic relation [Condemnation] in *κρίμα* (v. 4), *κρίσιν* (v. 6 and v. 9), and *ἐπιτιμήσαι* (v. 9)³⁴ which links this subsection with the previous one. The two punishments from the Lord, *ἀπώλεσεν* (v. 5) and *ὑπὸ ζόφον τετήρηκεν* (v. 6), also forms hyponymic relations with *κρίμα* in v. 4. Though they do not belong to the same semantic domain, *ἀπώλεσεν* and *ὑπὸ ζόφον τετήρηκεν* can be seen as hyponyms of *κρίμα*, as punishment can be seen as one kind of action of condemnation. There is lexical-taxonomic relation of hyponymy [Condemnation/Punishment] between the three terms, while *ἀπώλεσεν* and *ὑπὸ ζόφον*

³² Louw and Nida, eds., *Lexicon*, sub-domain 37D.

³³ We do not choose the label [Slandering] since there are more other kinds of verbal sins in the discourse and thus the label [Sinning-Verbally] may help to relate more synonyms into the relation.

³⁴ It does not belong to the same semantic domain, however.

τετήρηκεν are co-hyponyms and κρίμα is the hypernym. In addition, δίκην in v. 7³⁵ and φθείρονται in v. 10 also have synonymic relation with ἀπώλεσεν, thus strengthening the thematic relation [Punishment]. Furthermore, ἀπώλεσεν (v. 5) also enters into an antonymic relation [Punishment/Save] with σώσας (v. 5), thus linking σώσας with the thematic relation.

Other than the typical kind of lexical-taxonomic relations, in v. 6, the author has a deliberate word play using different forms of the lexical item τηρέω, the angels are described as not *keeping* their own dominion and thus were *guarded* under darkness.³⁶ Though the two occurrences have different usages and belong to different semantic domains, the tie between them can still be construed. We can still see it as a weak tie.³⁷ In addition to the weak tie here, the lexical item τετηρημένοις has already appeared in v. 1, forming a synonymic relation [Guard] with v.6, and thus strengthening this thematic relation of [Keep/Guard] in the discourse. This relation shows the contrast of what are happening to the angels and the recipients.

Another new thematic relation is concerned with synonymic relation of [Eternal]. The lexical items are αἰδίως (v. 6) and αἰωνίου (v. 7). These two occurrences are both related to the relation [Punishment], creating a covariate structural relation of collocation. The relation of [Eternal] is linked to ὑπὸ ζόφον τετήρηκεν and δίκην, thus increasing the degree of intensity of the punishment. This thematic relation of [Eternal] is going to appear again as the discourse continues to unfold.

³⁵ Though it does not belong to the same semantic domain.

³⁶ See Davids, *2 Peter and Jude Handbook*, 11.

³⁷ See Lemke, "Thematic Analysis," 163, for the concept of weak ties.

There is another new synonymic relation, [Know]. The lexical items *εἰδότας* in v. 5, *οἶδασιν*, and *ἐπίστανται* in v. 10 form this relation. Though the three lexical items belong to the same sematic domain, the choice of the lexical form is worth noticing. First, *εἰδότας* and *οἶδασιν* are from the same lexical form *οἶδα*. The situation in v. 5 is about the recipients knowing, while the situation in v. 10 is about *οὔτοι* not knowing. It seems to be making a contrast between them. When *οὔτοι* know something, the author adds the adjective *φυσικῶς* and chooses to use *ἐπίστανται* which is from another lexical form. It seems to be creating a sense that even if they know something, the case is different from the recipients' knowing. Thus, this synonymic relation is in fact creating a contrast between *οὔτοι* and the recipients.

Finally, in v. 9, the lexical items *ἀρχάγγελος* and *διαβόλω* form a lexical-taxonomic relation of [Supernatural Beings] with *ἄγγελους* in v. 6.³⁸ While *ἀρχάγγελος* is believed to be the chief angel, *διαβόλω* is like the representative of the evil supernatural beings, creating a contrast between good and evil.

Concerning axiological stance, this subsection is full of negative appraisals except at the beginning of the reminder (v. 5). This positive appraisal is about the deliverance of the people by the Lord. It acts as a comparison to what the people did later. After that, the text unfolds a series of negative appraisals.

The negative appraisals involve two main areas: negative judgements on people and negative appreciations on things. Negative judgements on people includes the people saved from Egypt who are described as *μὴ πιστεύσαντας* (v. 5); Sodom,

³⁸ We are not counting God, the Lord, and Jesus Christ, here.

Gomorrah, and the cities around them are described as ἐκπορνεύσασαι and σαρκὸς ἐτέρας (v. 7); οὗτοι are described as ἐνυπνιαζόμενοι, σάρκα μιάνουσιν (v. 8), φυσικῶς and ἄλογα (v. 10); and the devil (v. 9) while the name τῷ διαβόλῳ itself has already included negative judgement. Negative appreciations on things include punishments and the evil behaviours. Punishments include ἀπώλεσεν (who did not trust, v. 5), δεσμοῖς αἰδίους ὑπὸ ζόφον τετήρηκεν (the angels, v. 6), πυρὸς αἰωνίου δίκην (the cities, v. 7), and φθείρονται (οὗτοι, v. 10). Evil behaviours include μὴ τηρήσαντας τὴν ἑαυτῶν ἀρχὴν and ἀπολιπόντας τὸ ἴδιον οἰκητήριον (angels, v. 6), κυριότητος ἀθετοῦσιν and δόξας βλασφημοῦσιν (οὗτοι, v. 8), βλασφημοῦσιν (οὗτοι, v. 10), and βλασφημίας (devil, v. 9).

In addition to the negative appraisals by the author, he also quotes from Michael the archangels, saying ἐπιτιμῆσαι σοι ὁ θεός (v. 9). The use of this heterogloss has helped to confirm the appraisals given by the author, thus strengthening the credibility of his own appraisals.

Concerning rhetorical-generic formation, the activity structure can be seen as Denounce with Examples, as the subsection is full of negative appraisals. The RF in this subsection can be labelled as Examples-Comparison while vv. 5–7 and v. 9 are examples and v. 8 and v. 10 are the comparisons. The genre elements are Examples, Specification of Sins, and Denunciation.

Letter Body III: Verses 11–13

The third subsection of the letter body begins with οὐαὶ αὐτοῖς, which resembles Old Testament woe oracles in the prophetic books. The basic form of woe oracles has three components: “Woe!” as the opening, specification of the sins, and pronouncement of

judgement.³⁹ We can find the three components in v. 11 which has four clauses. The opening “Woe!” is in c1.19. The specification of the sins is in c1.20 and c1.21, providing the reason for c1.19. After that, c1.22 can be seen as the pronouncement of judgement, stating the result of their behaviour. The clause complex c1.23 in vv. 12–13 comprises the description of οὔτοι, that is, αὐτοῖς in c1.19, whom the woe oracle is directed to.

- v. 11 (c1.19) οὐαὶ αὐτοῖς,
(c1.20) ὅτι τῇ ὁδῷ τοῦ Κάϊν ἐπορεύθησαν
(c1.21) καὶ τῇ πλάνῃ τοῦ Βαλαὰμ μισθοῦ ἐξεχύθησαν
(c1.22) καὶ τῇ ἀντιλογίᾳ τοῦ Κόρε ἀπώλοντο.
v.12 (c1.23) Οὔτοί εἰσιν γογγυσταὶ μεμψίμοιροι κατὰ τὰς ἐπιθυμίας αὐτῶν
πορευόμενοι ∅ ἐν ταῖς ἀγάπαις ὑμῶν σπιλάδες συνευωχούμενοι ἀφόβως, ἑαυτοὺς
ποιμαίνοντες, νεφέλαι ἀνυδροὶ παντὶ ἀνέμῳ παραφερόμεναι, δένδρα φθινοπωρινὰ
ἄκαρπα δις ἀποθανόντα ἐκριζωθέντα,
v. 13 (c1.23) ἄγρια κύματα θαλάσσης ἐπαφρίζοντα τὰς ἑαυτῶν αἰσχύνας, ἀστέρες
πλανῆται οἷς ὁ ζόφος τοῦ σκότους εἰς αἰῶνα τετήρηται.

[Woe be to them, for they live Cain’s way of life, and devote themselves to Balaam’s error for reward, and perish in Korah’s rebellion. These people are grumblers, constantly blaming, behaving according to their own lust, hidden dangers in your love-feast, while feasting together without fear, people taking care of themselves, waterless clouds carried along by any wind, fruitless late autumn tree, twice dead, uprooted, stormy waves of the sea, causing their own shameful deeds to foam up, wandering stars, for whom the gloom of darkness has been kept forever.]

There are some recurring and new thematic relations in the third subsection of the letter body. In v. 11, there is a new multivariate structural relation, concerning a structure of Actor-Material Process-Scope: Entity. The pattern is about οὔτοι (αὐτοῖς in v. 11) following the evil behaviours of an ancient example. We may label it [Certain Ones-Following-Bad Example]. This TF helps us to compare the evil behaviours of οὔτοι and that of the ancient examples.

³⁹ Bauckham, *Jude-2 Peter*, 77–78.

In v. 11, we find the pattern [Evil Doers-Being Punished] by joining the three clauses together. The Actor of the clauses is *αὐτοῖς* in v. 11 (or *οὗτοι* in v. 12). What they have done are described in the clauses *τῇ ὁδῷ τοῦ Κάιν ἐπορεύθησαν* and *τῇ πλάνῃ τοῦ Βαλαάμ μισθοῦ ἐξεχύθησαν*, while the clause *τῇ ἀντιλογίᾳ τοῦ Κόρε ἀπώλοντο* describes the way they are being punished. The implications of these descriptions are not clear here. We need information from ITF to help us fully understand.

We can construe the same pattern from vv. 12–13. Although the main clause consists of a Relational Process rather than a Material Process, we can find the thematic items in the main clause and the downranked clauses. In the clause complex, *οὗτοι* are described as *γογγυσταί* and *μεμψίμοιροι*, which reflect that they are [Sinning Verbally], *ἐπιθυμίας* and *αἰσχύνας*, which reflect [Being Immoral], as well as *ἑαυτοὺς ποιμαίνοντες*. These characteristics reflect their wicked behaviour. Though sometimes implicit or figurative, the punishments are reflected by *παντὶ ἀνέμῳ παραφερόμεναι*, *ἄκαρπα*, *δὺς ἀποθανόντα*, *ἐκριζωθέντα*, and *οἷς ὁ ζόφος τοῦ σκότους εἰς αἰῶνα τετήρηται*. Most of the description of the punishments are in the form of imagery. Their semantic domains are not explicitly linked to punishment. We can only discern from the content that these imageries imply punishment. Though the structure and lexis used are not typical, we can still perceive the pattern and relate it to the TF.

Other than the multivariate structural relation, there are some recurring and new lexical-taxonomic relations in this subsection. The thematic relation concerning [Eternal] appears again in v. 13 (*εἰς αἰῶνα*). This occurrence also collocates with the relation [Punishment], linking to *ὁ ζόφος τοῦ σκότους . . . τετήρηται*, thus increasing the

degree of intensity of the punishment. This occurrence also strengthens the covariate structural relation of collocation already formed in the previous subsection.

Related to the above thematic relation, there is a new lexical-taxonomic relation in this subsection which is concerned with [Darkness]. In v. 13, the two lexical items ζόφος and σκότους can both be understood as *darkness*. Connecting these two with the phrase ὁ ζόφος τοῦ σκότους may have the effect of emphasizing the punishment. In addition to these two occurrences, the lexical item ζόφον has already appeared in v. 6. In v. 6, the angels were guarded under ζόφον, while in v. 13, οὔτοι are the people that ὁ ζόφος τοῦ σκότους has been kept for. The synonyms help compare the angels with οὔτοι and show that they both have to face a similar punishment.

Another recurring thematic relation is [Keep/Guard]. In v. 13, τετήρηται appears and forms a synonymic relation [Keep] with τηρήσαντας in v. 6. The thematic relation of [Keep/Guard] is further strengthened. This [Keep/Guard] relation helps us to see the comparison between οὔτοι (v. 13), for whom darkness has been kept, and the angels (v. 6), who are guarded under darkness.

Concerning the above two recurring thematic relations and the new relation, we can observe the collocation of the three thematic items, namely, [Keep/Guard], [Darkness], and [Eternal]. These three thematic items together form a covariate structural relation of collocation. In v. 6, the angels were guarded under darkness with eternal chains, while in v. 13, the gloom of darkness has been kept for οὔτοι forever. The two uses of τηρέω are different. The two combinations of the multivariate structures are different. Yet, the two structures create a large degree of resemblance between them. It

is highly probable that the author wants his audiences to relate the final ending of οὗτοι with the angels.

Another new lexical-taxonomic relation is concerned with [Live/Die]. The lexical items, ἀπώλοντο in v. 11 and ἀποθανόντα in v. 12, form a synonymic relation concerning [Die]. The synonyms help highlight the bad ending of οὗτοι. In v. 3, the lexical item ζωῆς, which belongs to the same semantic sub-domain, forms an antonymic relation with them and thus form the thematic relation [Live/Die]. This antonymic relation helps contrast οὗτοι, who are going to perish, with the recipients, who have ζωῆς *life*.

Concerning axiological stance, this subsection continues to have a series of negative appraisals and all of them are related to οὗτοι. The first lexical item οὐαί in v. 11 already started to show negative appreciation. The use of “Woe!” either implies the announcement of divine judgement,⁴⁰ or shows an expression for a misfortune or expression of pity.⁴¹ It shows that what the text is going to unfold is not desirable. The example of Cain follows the lexical item οὐαί. Though the things that Cain has done is not clear in the letter, we know from the ITF material⁴² that Cain committed evil things. We know that the case of Balaam was about money and the case of Korah was about rebellion. All these situations reflect evil behaviours. Verses 12–13 is about the evil behaviours and judgements of οὗτοι. The comments of οὗτοι from the author are all on the negative side.

⁴⁰ Bauckham, *Jude-2 Peter*, 78.

⁴¹ Davids, *2 Peter and Jude Handbook*, 17.

⁴² We will examine them in Chapter 6.

Concerning rhetorical-generic formation, the well-known label of Woe Oracle can be used to name the activity structure. The RF can be labelled as Reason-Result, as the woe oracle states the evil behaviours as reason and the judgement as result. The genre elements are Examples, Denunciation, and Specification of Sins.

Letter Body IV: Verses 14–16

The fourth subsection of the letter body is joined to the previous subsection with the discourse marker *δέ*. It consists of five clauses. Starting with an introduction concerning a prophecy in c1.24, c1.25 and c1.26 are the Projection: Locution of it. After that, the author introduces the sins of *οὔτοι* as a comparison to the sins described in the prophecy.

- v. 14 (c1.24) Προεφήτευσεν δὲ καὶ τούτοις ἑβδομος ἀπὸ Ἀδὰμ Ἐνώχ λέγων·
 (c1.25) ἰδοὺ
 (c1.26) ἦλθεν κύριος ἐν μυριάσιν ἁγίων ἀγγέλων
- v. 15 (c1.26) ποιῆσαι κρίσιν κατὰ πάντων καὶ ἐλέγξει πᾶσαν ψυχὴν περὶ πάντων τῶν ἔργων ὧν ἠσέβησαν καὶ περὶ πάντων τῶν σκληρῶν λόγων ὧν ἐλάλησαν κατ' αὐτοῦ ἁμαρτωλοὶ ἀσεβεῖς.
- v.16 (c1.27) Οὔτοι εἰσιν γογγυσταὶ μεμψίμοιροι κατὰ τὰς ἐπιθυμίας αὐτῶν πορευόμενοι,
 (c1.28) καὶ τὸ στόμα αὐτῶν λαλεῖ ὑπέρογκα, θαυμάζοντες πρόσωπα ὠφελείας χάριν.

[And Enoch, in the seventh generation from Adam, also prophesied about these people saying, “Look! The Lord is coming with ten thousand of holy angels to make judgement upon all and to rebuke every person concerning all the deeds which they have done in an ungodly manner and concerning all the harsh words which impious sinners have spoken against him.” These people are grumblers, constantly blaming, behaving according to their lust, and their mouths speak boastful things, flattering people for the sake of benefit.]

In this subsection, there are new and recurring thematic relations. In v. 14, there is the multivariate structure Sayer-Verbal Process-Target, while v. 14b and v. 15 contain the Verbiage. Since Enoch *προεφήτευσεν* about *οὔτοι* concerning judgement and rebuke, we may label the relation as [Someone-Foretelling-Evil Doers-Condemnation/

Punishment] with the new thematic item [Foretelling]. We may compare this structure with v. 4, which says that *τινες ἄνθρωποι* were *προγεγραμμένοι* for this condemnation. We may see this as the ergative instance of the above relation, featuring [Evil Doers-Being Foretold-Condemnation/Punishment]. In this way, v. 4 and vv. 14–15 form a new TF. It is highly probable that this pattern leads us to further understand v. 4. In v. 4, it is not yet clear what condemnation *τοῦτο τὸ κρίμα* is pointing to. If the two structures of this pattern are referring to the same incident, the content of vv. 14b–15 is what v. 4 is referring to.

In order to verify the possibility of v. 4 referring to vv. 14–15, we can compare the evil behaviours listed and see whether *τινες ἄνθρωποι* in v. 4 can match the descriptions in v. 15. There are mainly two characteristics described in v. 15. First, the people being judged are described as *ἠσέβησαν* and *ἀσεβεῖς*, which belongs to the same semantic domain as *ἀσεβεῖς* in v. 4, thus forming a new lexical-taxonomic relation of [Ungodly] and showing that the two groups of people share the same characteristic of ungodly. Second, the people being judged have spoken harsh words against the Lord. We cannot find direct parallel in v. 4 but we can compare it with *τὸν μόνον δεσπότην καὶ κύριον ἡμῶν Ἰησοῦν Χριστὸν ἀρνούμενοι* *deny our only master and Lord Jesus Christ*. Though *ἀρνούμενοι* in v. 4 probably refers to the action of denying the relationship, it is still possible that the action involves verbal actions as well. If so, we may say that *τινες ἄνθρωποι* in v. 4 have also spoken harsh words against the Lord. We can conclude that *τινες ἄνθρωποι* in v. 4 shares one part of the characteristics of the people being judged and possibly have indirectly share another part of the characteristics. Combining the shared multivariate structural relation and the partially shared lexical-taxonomic

relations between the two, it is plausible that the condemnation mentioned in v. 4 is referring to the prophecy in vv. 14–15.

In addition to the new structural relation, the relation [The Lord-Punishing-Evil Doers] occurs again in vv. 14b–15. In the locution of the projected prophecy, it states that the Lord is going to punish (*ποιῆσαι κρίσιν* and *ἐλέγξαι*) every person that shows wicked behaviour (see the discussion above). It strengthens the TF again. In v. 14, the lexical *ἀγγέλων* strengthens the relation of [Supernatural Beings]. This lexical-taxonomic relation also collocates with the multivariate structural relation [The Lord-Punishing-Evil Doers] in v. 6. In v. 6, *ἀγγέλους* are the ones being punished, while in v. 14, *ἀγγέλων* has the adjective *ἀγίων*, and they are the ones coming with the Lord during the judgement, thus differentiating them with *ἀγγέλους* in v. 6 and creating a contrast. In v. 15, the relation [Condemnation] is reinforced by *κρίσιν* and *ἐλέγξαι*. Though *ἐλέγξαι* does not belong to the same semantic domain (but it has the same semantic domain as *ἐπιτιμῆσαι* in v. 9, which we have considered as one of the lexical items forming this relation), we can see it as some kind of verbal judgement and thus strengthen the relation.

Verse 16 features a Relational Process very similar to that of vv. 12–13, stating the evil behaviours of *οὗτοι*. These clauses reflect the recurring thematic relation [Evil Doers] but have expanded it to the clause level and can be seen as [Certain Ones-Doing-Evil]. There are also other relations that occur again and strengthening the respective thematic relation. The relation of [Sinning-Verbally] has been reinforced. Related lexical items/phrases include *τῶν σκληρῶν λόγων ὧν ἐλάλησαν* (v. 15), *γογγυσταὶ, μεμψίμοιροι,*

λαλεῖ ὑπέρογκα, and θαυμάζοντες (v. 16). The lexical item ἐπιθυμίας (v. 16) also strengthen the relation [Being-Immoral].

Finally, in v. 16, οὔτοι are described as flattering people for the sake of ὠφελείας. Though there is no other lexical item bearing the same semantic domain, we can construe the similarity between it and μισθοῦ in v. 11 concerning Balaam's error. We can consider μισθοῦ as the hyponym of ὠφελείας. The relation can be labelled as [Benefit]. Though this relation only consists of these two lexical items, it could be important as these two lexical items are the only hint in the discourse that relates the evil deeds of οὔτοι with the error of Balaam, thus illuminating the implication of the woe oracle.

Concerning axiological stance, there are mainly negative appraisals except at a couple places within the heteroglossic projection. In v. 14, when the projection begins, it talks about the Lord and the holy angels coming to pronounce punishment. The angels are defined by the adjective holy, showing that these are the good ones and contrast with the angels (without adjective) in v. 6. In v. 15, when the prophecy talks about the judgements that those who have evil behaviours will face, the text is full of negative appraisals (as we have examined above). In v. 16, when the author talks about οὔτοι again, the text is again full of negative appraisals as all the descriptions are about their sins.

The heteroglossic projection in this subsection functions in two ways: it provides more information about the judgements that evil doers will face, and it supports the author's proclamation that those who do evil things will be punished by the Lord, thus making the author's claims more convincing.

Concerning rhetorical-generic formation, the activity structure of this subsection can be seen as Quoting Prophecy as it uses a prophecy as the starting point of the discussion. The RF can be labelled as Quotation-Comparison. The genre elements are Prophecy and Specification of Sins.

Letter Body V: Verses 17–19

The structural organization of the fifth subsection of the letter body is very similar to the previous one. It is joined to the previous subsection with the discourse marker *δέ* and lexical item *ἀγαπητοί*. It consists of four clauses. The introduction of the prophecy is in c1.29 and c1.30, while c1.31 is the Projection: Idea of it. The author describes the sins of *οὗτοι* in c1.32 as a comparison.

- v. 17 (c1.29) *ὁμεῖς δέ, ἀγαπητοί, μνήσθητε τῶν ῥημάτων τῶν προειρημένων ὑπὸ τῶν ἀποστόλων τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ*
 v. 18 (c1.30) *ὅτι ἔλεγον ὑμῖν·*
 (c1.31) *Ὅ ἐπ' ἐσχάτου τοῦ χρόνου ἔσονται ἐμπαῖκται κατὰ τὰς ἑαυτῶν ἐπιθυμίας πορευόμενοι τῶν ἀσεβειῶν.*
 v. 19 (c1.32) *Οὗτοί εἰσιν οἱ ἀποδιορίζοντες, ψυχικοί, πνεῦμα μὴ ἔχοντες.*

[You, beloved, remember the words that were predicted by the apostles of our Lord Jesus Christ, that said to you, at the end of time there will be mockers behaving according to their own ungodly lust. These people are the ones causing divisions, worldly, and do not have the Spirit.]

In this subsection, there are recurring thematic relations. The author addresses the recipients as *ἀγαπητοί* again, showing their positive relationship, and strengthening the relation [Love] in the discourse. When the author mentions [Love] in the discourse, it is all directed towards the recipients.

The lexical item *προειρημένων* in v. 17 strengthens the relation [Foretelling]. In vv. 17–18, we can construe the pattern of [Someone-Foretelling-Evil Doers].⁴³ The author mentions that the apostles have predicted that there will be mockers. This structure strengthens the multivariate structural relation. It shows that the author values the use of well-known prophetic material to support his standpoint and make his discussion more convincing.

In v. 18b and v. 19, the relation [Certain Ones-Doing-Evil] appears again. The structure of v. 19 features a Relational Process like that of vv. 12–13 and v. 16. Verse 18b is different, but it still consists of the structural relation in its downranked clause. The *ἐμπαΐκται* are said to be *κατὰ τὰς ἑαυτῶν ἐπιθυμίας πορευόμενοι τῶν ἀσεβειῶν*. In this way, this subsection strengthens the TF [Certain Ones-Doing-Evil] again.

Concerning the evils that they have done, there are recurring relations. First, *ἐμπαΐκται* in v. 18 strengthen the relation [Sinning-Verbally]. The lexical item *ἐπιθυμίας* (v. 18) is strengthening the relation [Being-Immoral]. The relation [Ungodly] is reinforced by *ἀσεβειῶν* in v. 18. The lexical item *ψυχικοί* in v. 19 may be seen as a kind of synonym of ungodly, as world is always considered opposing God. Thus, it also strengthens the relation. When we compare the characteristics mentioned in v. 18b and v. 19, *ἀσεβειῶν* is comparable to *ψυχικοί*. If people do not have the Spirit, they can only behave according to their own will. These two descriptions enable the comparison between the two groups of people.

Concerning axiological stance, there are both positive and negative appraisals in this subsection. When the author is addressing the recipients directly as *ἀγαπητοί*, he

⁴³ This pattern does not include the thematic item concerning [Condemnation/Punishment].

shows positive emotion towards them. When he mentions the apostles and the Lord, these terms show positive judgement. When the author started talking about the apostles' words, the text is full of negative appraisals. It is said that there will be mockers, and they do evil things. Οὔτοι are also described as being evil. The heteroglossic projection is also used to support the author's discussion. Furthermore, we can find the second command made by the author to the recipients. He tells them to remember the words of the apostles concerning the emergence of evil doers. It seems that the author wants to make sure that the recipients will remember so that they will believe and react according to what he says.

Concerning rhetorical-generic formation, this subsection resembles the previous subsection a lot. Thus, we may assign the same labels to this subsection. The activity structure is Quoting Prophecy. The RF is Quotation-Comparison, and the genre elements are Prophecy and Specification of Sins.

Letter Body VI: Verses 20–23

The last subsection of the letter body is joined to the previous subsection with the discourse marker *δέ* and lexical item *ἀγαπητοί*. It consists of four clause complexes.

These are a series of commands the authors made towards the recipients. The first clause complex is a command, with dependent clauses of additional descriptions, concerning the recipients themselves. The other three clause complexes are a series of commands concerning how they should deal with the others.

v. 20 (c1.33) ὑμεῖς δέ, ἀγαπητοί, ἐποικοδομοῦντες ἑαυτοὺς τῇ ἀγιωτάτῃ ὑμῶν πίστει, ἐν πνεύματι ἀγίῳ προσευχόμενοι,

v. 21 (c1.33) ἑαυτοὺς ἐν ἀγάπῃ θεοῦ τηρήσατε προσδεχόμενοι τὸ ἔλεος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ εἰς ζωὴν αἰώνιον.

- v. 22 (c1.34) Καὶ οὖς μὲν ἐλεᾶτε διακρινομένους,
 v. 23 (c1.35) οὖς δὲ σῶζετε ἐκ πυρὸς ἀρπάζοντες,
 (c1.36) οὖς δὲ ἐλεᾶτε ἐν φόβῳ μισοῦντες καὶ τὸν ἀπὸ τῆς σαρκὸς
 ἐσπιλωμένον χιτῶνα.

[You, beloved, by building up yourselves in your most holy faith, by praying in the Holy Spirit, keep yourselves in the love of God, waiting for the mercy of our Lord Jesus Christ until eternal life. And have mercy on some who doubt, rescue others by snatching away from fire, have mercy on others with fear while hating even the clothing that has been stained by the flesh.]

There are some recurring and new thematic relations in this subsection. They are mainly lexical-taxonomic relations. The direct address *ἀγαπητοί* towards the recipients bring out the relation [Love] again. It reassures the relationship between the author and the recipients before the author starts to make a series of commands. In v. 21, the thematic relation is further strengthened as the author command the recipients to keep themselves in the *ἀγάπη* of God. Another recurring relation is [Keep]. In v. 21, the main command of the author is asking the recipients to *τηρήσατε* themselves in the love of God. It contrasts with the angels who did not *τηρήσαντας* their dominion (v. 6), and the gloom of darkness which has been *τετήρηται* for οὗτοι (v.13). The collocation of the relations [Keep/Guard] and [Love] here also echoes with v. 1, which says that the recipients are loved and guarded. Thus, [Keep/Guard] and [Love] form a covariate structural relation of collocation. Another recurring relation is [Live]. The lexical item *ζωήν* occurs in v. 21 and strengthen the thematic relation of [Live/Die]. Moreover, it collocates with *αἰώνιον*, which strengthens the relation [Eternal]. This collocation contrast with another collocation of [Eternal] and [Punishment] as we have discussed earlier and strengthens the collocation relation. The recipients are waiting for eternal life, while the evil doers are destined for eternal punishment.

There is a new relation concerning [Holy]. The lexical items *ἁγιωτάτη* and *ἁγίω* in v. 20 form a new synonymic relation with *ἁγίοις* in v. 3 and *ἁγίων* in v. 14. They are used to describe the faith, the Spirit, and the angels respectively. This thematic relation can be seen as some kind of antonyms to the lexical items featuring the relation [Being-Immoral]. The two relations on the one hand form an even stronger relation, on the other hand contrasts the recipients, who are referred as the holy ones and have the holy faith, and the evil doers who are immoral. Another new relation is concerned with [Believe]. The lexical items *πίστει* in v. 20, and *διακρινόμενους* in v. 22, acting as an antonym, are forming a new relation with *πίστει* in v. 3, and *πιστεύσαντας* in v. 5. The usage in v. 3 and v. 20 points to the faith of the recipients, while v. 5 is pointing to the unbelief (negative polarity) of the people coming out of Egypt and v. 22 to the uncertainty of some people. The thematic relation helps to create a contrast between the recipients and the others who do not believe or are uncertain. Another new relation is concerned with [The Spirit]. Though the lexical item only has occurred twice, it is worth noticing since it contrasts the recipients, who can pray in the Holy Spirit (v. 20), with *οὔτοι*, who does not have the Spirit (v. 19). Another new relation is [Mercy]. In v. 21, the author tells the recipients to wait for the *ἔλεος* of the Lord. In v. 22 and v. 23, the author told the recipients to *ἐλεᾶτε* twice. While back in v. 2, the author has already wished *ἔλεος* for the recipients. All the occurrences are related to the recipients, either receiving or giving out mercy. From the above recurring and new relations, we can see that the author is constantly reinforcing his own relationship with the recipients, reassuring the recipients about the goodness from God, and contrasting the recipients with the evil doers.

In vv. 22–23, the direction of the commands has changed: the recipients are asked to help other people. The author has divided those who need help from the recipients into three types. First, the author asks the recipients to have mercy on those who doubt. This command is related to the relation [Mercy] and [Believe], as we have discussed above. The relation [Believe] is linked to the people coming out of Egypt but *τοὺς μὴ πιστεύσαντας* *did not trust* in v. 5. However, there is no direct reference to *τινες ἄνθρωποι*. When we consider the two lexical items, *διακρινομένους* shows that the people are not certain while *πιστεύσαντας* used with *μὴ* in v. 5 shows negative polarity. Though the two lexical items belong to the same semantic domain, their implications direct to different degrees of disbelief. It is possible that the two are not referring to the same group of people.

Second, the author asks the recipients to save some people from fire. The lexical item *σώζετε* strengthens the relation [Punishment/Save]. This lexical-taxonomic relation also collocates with the lexical item *πυρὸς* here and in v. 7. Thus, [Punishment/Save] and [Fire] form a covariate structural relation of collocation. In v. 7, Sodom and Gomorrah, and the cities have to undergo the punishment of eternal fire, while in v. 23, the recipients are asked to rescue some people from fire. It probably infers that the author hopes that the recipients may rescue some people who might have to undergo the punishment of fire mentioned in v. 7 but who can still repent.

Concerning axiological stance, this subsection has a very different exchange structure than the others. This subsection is filled with commands in the dominant clauses, while the first one has a few dependent clauses to specify the means. In this case, we may consider these means as part of the command as well. This change shows

that, by the end of the letter body, the author has finished describing the evil doers and now wants the recipients to take action. He wants them to do several things in order to keep themselves in the love of God. Then, he wants them to help other people who are in trouble. They have to treat different types of people differently.

The appraisals in this subsection are divided into two categories. The first category is about the recipients themselves and the things that they need to do to themselves. The people involve and the things to do all have positive appraisals. These are the right things to do. The other category consists of the people that the recipients should help. Those people are probably involving in different levels of undesired activities. Thus, the descriptions concerning these people and the things they do have negative appraisals.

Concerning rhetorical-generic formation, we may say that the activity structure is Exhortation. The RF can be labelled as Commands-Means and the genre elements as Commands.

Closing Address: Verses 24–25

The last section of the letter is the closing address. This section is also joined to the previous subsection with the discourse marker *δέ*. It consists of one clause complex as a closing address, honouring God and expressing a wish for the recipients' well-being.

v. 24 (c1.37) *Τῷ δὲ δυναμένῳ φυλάξαι ὑμᾶς ἀπταιστούς καὶ στήσαι κατενώπιον τῆς δόξης αὐτοῦ ἀμώμους ἐν ἀγαλλιάσει,*

v. 25 (c1.37) *μόνῳ θεῷ σωτῆρι ἡμῶν διὰ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν δόξα μεγαλωσύνη κράτος καὶ ἐξουσία πρὸ παντὸς τοῦ αἰῶνος καὶ νῦν καὶ εἰς ∅ τοὺς αἰῶνας, ἀμήν.*

[To the one who is able to guard you from stumbling and to make you stand blameless in the presence of his glory with great joy, the only God our Saviour,

through Jesus Christ our Lord, be glory, majesty, power, and authority, before all the ages and now and forever, amen.]

Concerning the formation of this clause complex, it consists of exaltation of God and a wish for the recipients' well-being. We may say that even though it has a different form, it still belongs to the same activity structure as the closing address of a letter.⁴⁴

Concerning lexical-taxonomic relations, there are a few recurring relations. In v. 24, first, the lexical item φυλάξαι strengthens the relation [Guard]. The wish that the recipients to be guarded by God echoes with v. 1 saying that they are guarded for Christ. Another lexical item ἀμώμους (v. 24) strengthens the relation [Holy]. The recipients being ἀμώμους also forms a contrast with the evil doers who are immoral. In v. 25, the lexical item ἐξουσία also strengthens the relation [Authority]. It emphasizes the authority of God and revealing the evil nature of those who reject authorities (v. 8). Finally, the phrase εἰς τοὺς αἰῶνας also strengthens the relation [Eternal].

Concerning axiological stance, since the closing address is a wish and exaltation, this subsection is full of positive appraisals, including the praise to God and the wish for the recipients.

Concerning rhetorical-generic formation, since this part is the closing section, we could call the activity structure as Letter Closing, the RF as Discourse Closing, while Wish and Exaltation are the genre elements.

⁴⁴ For the closing address of a typical Greco-Roman letter, see White, "Ancient Greek Letters," 88–96.

Thematic Formations, Axiological Stance, and Rhetorical Formations of Jude

The above sections have examined each subsection of the discourse of Jude. The following will provide a summary of the areas of thematic formations, axiological stance, and rhetorical-generic formations according to the analyses in the above sections.⁴⁵

Thematic Formations of Jude

There are several TFs that we can find in the discourse of Jude. Other than the two local TFs in v. 1 and v. 3,⁴⁶ we may say that the other TFs that we found are in some way interrelated.

The TF that occurs most frequently is concerned with [The Lord-Punishing-Evil Doers] and its ergative instance [Evil Doers-Being Punished]. The two models together have occurred nine times in the discourse.⁴⁷ It is probably the main concern of the author. Relating to this TF, there are several sets of lexical-taxonomic relations that directly or indirectly related to the thematic item [Punishing] of the TF.⁴⁸ First, the synonymic relation of [Punishment] is directly related to [Punishing]. While its hypernymic relation of [Condemnation], antonymic relations of [Save] and [Live], and hyponymic relations of [Darkness], [Keep], [Guard], and [Die] are indirectly related.

⁴⁵ See Appendix 3 for the charts of the summary of multivariate structural relations, lexical-taxonomic relations, covariate structural relations, and rhetorical-generic formations of Jude.

⁴⁶ Those two local TFs are [Recipients of Letter-Well Treated- By/For God] and [Author-Writing-Recipients].

⁴⁷ Throughout the discussion in this section, see Appendix 3 for the verses where multivariate structural relations occur, the lexical items and verses that form lexical-taxonomic relations, and the verses where collocations occur.

⁴⁸ Sometimes, there are only some, not all, of the lexical items that form a lexical-taxonomic relation is related to the thematic item in the TF. This study is still counting this kind of relations as related to the thematic item since when one of the lexical items enter the formation of the TF, the other lexical items are tied to it and form the weblike diagram as Lemke has described.

The relation [Eternal] collocates with [Punishment] and thus form a covariate structural relation.

The thematic item [Evil Doers] is in fact a multivariate structural relation [Certain Ones-Doing-Evil] functioning as a thematic item in a larger thematic relation. Concerning this TF, there are several lexical-taxonomic relations that relate to one of the thematic items of it. First, the relation [Supernatural Beings] has a hyponymic relation with [Certain Ones (that do evil)]. Moreover, there are several relations that have hyponymic relations with [Doing-Evil], including the multivariate structural relation [Opposing-Authorities] and the lexical taxonomic relations [Being-Immoral], [Sinning-Verbally], [Authorities (opposing)], [Know (not)], [Ungodly], [Benefit], [Believe (not)], and [The Spirit (not having)]. Furthermore, the relation [Holy] also has antonymic relation with [Evil].

Another TF, [Certain Ones-Following-Bad Example], is also closely related to [Certain Ones-Doing-Evil]. The first two clauses of this TF actually fit the TF [Certain Ones-Doing-Evil], only the third [Bad Example] is concerned with Korah being punished rather than focusing on the evil things he has done. The final multivariate structural TF, [Someone-Foretelling-Evil Doers], is linked to the other TFs through the thematic item [Evil Doers]. The lexical-taxonomic relation [Foretelling] is one of the thematic items, while the relation [Writing] has a hyponymic relation with [Foretelling]. Finally, the lexical-taxonomic relations [Love] and [Mercy] have hyponymic relations with the thematic item [Well Treated] in the local TF of [Recipients of Letter-Well Treated- By/For God].

One thing worth noticing is that the most frequent TF of [Evil Doers-Being Punished] does not occur in the final subsection of the letter body, which is, vv. 20–23.

Instead, the author is asking the recipients to have mercy on those who doubt, to rescue others by snatching away from fire and to have mercy on others with fear (v. 23). We may say that he is asking them to rescue *τινες ἄνθρωποι* (v. 4), who engage in a different level of evil, from being punished. It may infer that although the author thinks badly about them, he still thinks that there is a chance that they might be saved.

Other than the multivariate structural relations that form TFs, there are also some covariate structural relations that have formed some TFs. These relations include the collocation relations between [Eternal] and [Punishment/Live]; between [Keep/Guard], [Eternal], and [Darkness]; between [Supernatural Beings] and [The Lord-Punishing-Evil Doers]; between [Keep/Guard] and [Love]; and between [Punishment/Save] and [Fire].

Axiological Stance of Jude

The axiological stance is quite clear in the Book of Jude. The author has positive evaluations concerning the recipients and is evaluating the evil doers and their behaviour in a negative way. The heteroglossic quotations are all used to support his opinions and make his opinions more convincing.

The discourse consists of mainly statements, in which the author is providing information to the recipients. The author has also made several commands. The first command is given after he has introduced the content of the letter body, asking the recipients to struggle for the faith. Since it is the purpose of the letter, we may consider it an important command. There are two commands in the middle of the letter body as well, which are used to draw attention rather than issue a true command.⁴⁹ Another set of

⁴⁹ They are “look” in v. 14 and “remember” in v. 17.

commands which is probably important is at the end of the letter body. It is a series of commands concerning the recipients themselves and how they should help the others. This set of commands is like the concluding words of the author. Even though *τινες ἄνθρωποι* (v. 4) may have slipped in and do evil things, the recipients should focus on keeping themselves in the love of God and do the right things that evil doers do not do (v. 20–21). These commands are echoing the command in v. 4, which asks the recipients to struggle for faith. Moreover, the recipients should also rescue those people who are about to be punished, but still may repent, hoping that they would not continue doing evil and be punished at the end.

Rhetorical Formations of Jude

The Book of Jude has the format of a Greco-Roman letter with letter opening, letter body, and letter closing. The letter body can be divided into several subsections by identifying the discourse marker *δέ* and lexical item *ἀγαπητοί*.

Among the RFs of Jude, the most frequent pattern is Examples/ Quotation-Comparison. The RF of one subsection is Examples-Comparison and the RFs of two other subsections are Quotation-Comparison. The author is trying to make his case by using examples and quotations.

There are also several recurring genre elements. Examples, Specification of Sins, Denunciation, and Prophecy have filled up the majority of the letter body. Nevertheless, the commands at the end of the letter body should not be overlooked as they are directed to avoid the mistakes that evil doers do and to help them.

CHAPTER 4: A DISCOURSE ANALYSIS OF 2 PETER

This chapter will provide a discourse analysis of the Book of Second Peter.¹ Similar to the analysis of Jude, we will first examine the structural organization of 2 Peter. The text will be divided into an opening address, a main body, and a closing address. It will further divide the main body into meaningful subsections. The thematic formations (TFs), axiological stance, and rhetorical formations (RFs) of each section according to the structural organization will also be examined.² Finally, we will sum up the information and discuss 2 Peter as one whole discourse again.

Structural Organization of 2 Peter

The Book of Second Peter can be divided into 100 clauses.³ The first two clauses are the opening, and the last clause is the closing address.⁴ The rest of the text belongs to the main body of the book.

¹ The text used in this study follows the text in Codex Sinaiticus (Ⲙ). Concerning the reasons of choosing a single manuscript rather than an eclectic critical text and using Ⲙ as the text, and the question of how the decision of using one single manuscript may affect the result of this study, we have already discussed in Chapter 3 (see fn. 1 in Chapter 3), thus, we are not going to repeat it here.

² See Appendix 5 for the analysis of each lexical item of 2 Peter with respect to the areas of discourse marker/conjunction, process type, participant, semantic domain, speech function, polarity/modality, and appraisal. The discussion in the following is mainly based on the analysis there.

³ See Appendix 4 for the division of the clauses. It includes 33, 34, and 33 clauses (downranked clause is considered as an element filling one slot within a clause, thus, not counted as a clause) in the three chapters respectively.

⁴ There is a discussion concerning whether 1:3–4 belongs to the opening section, as an elaboration of the salutation or belongs to the main body (see Bauckham, *Jude-2 Peter*, 173). This study agrees with Bauckham and sees that the connection between 1:3–4 and 1:5–7 is fundamental to the flow of argument. Thus, this study considers 1:3–4 as the start of the main body of the letter.

Concerning the opening and the closing address, we can identify them through their content. The first clause (in 1:1) introduces the author (nominative noun phrase) and the recipients (dative noun phrase).⁵ The second clause (in 1:2) grammaticalizes the greeting by a verb of optative form and nouns of nominative and dative forms. These two clauses form the letter opening. The last clause (in 3:18b) is the closing address of doxology.

There are 100 clauses in the main body of the letter (see Appendix 4). The locations of discourse boundaries within the main body may vary according to different interpretations of different interpreters. Since 2 Peter is relatively longer than Jude, and its use of discourse markers is not as obvious, discourse boundaries cannot be determined solely by discourse markers. This study will track the change of major participants, the use of discourse markers, and the logical flow to determine the discourse boundaries.

The main body of 2 Peter is divided into nine subsections. The first subsection is 1:3–11. There are two major participants: *you* and *these things*. The discussion of the advantages of doing *these things* finishes at 1:11. The second subsection starts from 1:12 and is joined to the previous subsection with the discourse marker $\delta\iota\acute{o}$. In 1:12–15, the major participants are *I* and *you*. The discussion is about the author wanting to remind the recipients something. The third subsection starts from 1:16 and is joined to the previous subsection with the discourse marker $\gamma\acute{\alpha}\rho$. In 1:16–21, the major participants are *we* and *prophetic word*. The subsection is about eyewitnesses and true prophecy. The

⁵ This study is not going to investigate the question concerning implied author/recipients and real author/recipients. When we talk about the author and recipients of the letter, we are talking about the implied ones.

fourth subsection starts from 2:1 and is joined to the previous subsection with the discourse marker *δέ*. In 2:1–3, the major participants are the *false prophets* and the *false teachers*. The subsection is about the emergence of these two groups. The fifth subsection starts from 2:4 and is joined to the previous subsection with the discourse marker *γάρ*. In 2:4–11, the major participants are *God* and the ancient examples. The complex conditional structure (and some clarification clauses) forms the whole subsection. The sixth subsection starts from 2:12 and is joined to the previous subsection with the discourse marker *δέ*. In 2:12–22, the major participant is *they*. This subsection is about the evil things *they* do. The seventh subsection starts from 3:1 and begins with the nominative case for direct address *ἀγαπητοί*. In 3:1–10, the major participants are *you* and *the mockers*. This section is about the prediction of the coming of the mockers, their claim, the author’s evaluation of their ignorance, and advice for the recipients in response to the mockers’ mistake. The eighth subsection starts from 3:11 and is joined to the previous subsection with the discourse marker *οὖν*. In 3:11–16, the major participants are *we* and *you* and the subsection is about what should be done while awaiting. The final subsection of the letter body includes 3:17–18a and is joined to the previous subsection with discourse marker *οὖν* and the lexical item *ἀγαπητοί*. It is the concluding exhortation.

To sum up, 2 Peter can be divided into the following subsections:

Opening of Address and Greeting: 1:1–2
 Letter Body I: 1:3–11
 Letter Body II: 1:12–15
 Letter Body III: 1:16–21
 Letter Body IV: 2:1–3
 Letter Body V: 2:4–11
 Letter Body VI: 2:12–22
 Letter Body VII: 3:1–10

Letter Body VIII: 3:11–16

Letter Body IX: 3:17–18a

Closing Address: 3:18b

Opening of Address and Greeting: 1:1–2

The opening section of the letter consists of two clauses.⁶ The first clause consists of the address and the second clause consists of the greeting.

1:1 (c1.1) Συμεών Πέτρος δοῦλος καὶ ἀπόστολος Ἰησοῦ Χριστοῦ τοῖς ἰσότημον ἡμῖν λαχοῦσιν πίστιν εἰς δικαιοσύνην⁷ τοῦ κυρίου ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ,

1:2 (c1.2) χάρις ὑμῖν καὶ εἰρήνη πληθυνθεῖη ἐν ἐπιγνώσει τοῦ θεοῦ καὶ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν.

[Simeon Peter, Jesus Christ's slave and apostle, writing to those who have received a faith same as ours, aiming towards the righteousness of our Lord and Saviour Jesus Christ. May grace and peace be multiplied to you because of the knowledge of God and Jesus Christ our Lord.]

In this opening section of the letter, there is no thematic relation formed yet.⁸

Concerning axiological stance, there are a number of positive appraisals here.

First, the *πίστιν* that both the author and the recipients have, *δικαιοσύνην* of the Lord, and *χάρις* and *εἰρήνη* are all favourable things. The author is using this address and greeting to strengthen the relationship between himself and the recipients. The author describes himself⁹ as *δοῦλος* and *ἀπόστολος* and relating himself to Jesus, who is described as *Χριστοῦ*, *κυρίου*, and *σωτῆρος*. All these titles infer high esteem in the Christian realm. The author is restating his authority in Christ.

⁶ See Appendix 4 for the division of the clauses.

⁷ Lexemes in the Greek text that are italicized denote instances that are different from the text of NA27.

⁸ We are not counting the direct and indirect participants in the text.

⁹ Since the implied author is Peter, we are using masculine pronoun for the author.

Concerning rhetorical-generic formation, it can be considered the same as in Jude: the activity structure is Letter Opening, the RF is Discourse Opening, and Address and Greeting are the genre elements.

Letter Body I: 1:3–11

The first subsection of the letter body consists of fifteen clauses. The clauses c1.3 to c1.5 are a genitive absolute construction with an additional result clause. This whole construction indicates the reason of c1.6. The clauses c1.7 to c1.12 indicates a series of commands in addition to c1.6 with parallel structure. The clauses c1.13 and c1.14 provide reasons for doing the things mentioned in c1.6 to c1.12. The clause c1.15 states a variation of c1.14, and c1.16 provides a reason. Finally, by means of c1.16, c1.17 becomes true.

- 1:3 (c1.3) Ὡς τὰ πάντα ἡμῖν τῆς θείας δυνάμεως αὐτοῦ τὰ πρὸς ζωὴν καὶ εὐσέβειαν δεδωρημένης διὰ τῆς ἐπιγνώσεως τοῦ καλέσαντος ἡμᾶς ἰδίᾳ δόξῃ καὶ ἀρετῇ,
 1:4 (c1.4) δι' ὧν τὰ τίμια ἡμῖν καὶ μέγιστα ἐπαγγέλματα δεδώρηται,
 (c1.5) ἵνα διὰ τούτων γένησθε θείας κοινωνοὶ φύσεως ἀποφυγόντες τὴν ἐν τῷ κόσμῳ ἐπιθυμίαν φθορᾶς.
 1:5 (c1.6) Καὶ αὐτὸ δὲ τοῦτο σπουδῆν πᾶσαν παρεισενέγκαντες ἐπιχορηγήσατε ἐν τῇ πίστει ὑμῶν τὴν ἀρετὴν,
 (c1.7) ἐν δὲ τῇ ἀρετῇ τὴν γνῶσιν,
 1:6 (c1.8) ἐν δὲ τῇ γνώσει τὴν ἐγκράτειαν,
 (c1.9) ἐν δὲ τῇ ἐγκρατεῖα τὴν ὑπομονήν,
 (c1.10) ἐν δὲ τῇ ὑπομονῇ τὴν εὐσέβειαν,
 1:7 (c1.11) ἐν δὲ τῇ εὐσεβείᾳ τὴν φιλαδελφίαν,
 (c1.12) ἐν δὲ τῇ φιλαδελφίᾳ τὴν ἀγάπην.
 1:8 (c1.13) ταῦτα γὰρ ὑμῖν ὑπάρχοντα καὶ πλεονάζοντα οὐκ ἀργοὺς οὐδὲ ἀκάρπους καθίστησιν εἰς τὴν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐπίγνωσιν.
 1:9 (c1.14) ὧ γὰρ μὴ πάρεστιν ταῦτα, τυφλός ἐστιν μυωπάζων, λήθην λαβὼν τοῦ καθαρισμοῦ τῶν πάλαι αὐτοῦ ἀμαρτημάτων.
 1:10 (c1.15) διὸ μᾶλλον, ἀδελφοί, σπουδάσατε ἵνα διὰ τῶν καλῶν ἔργων βεβαίαν ὑμῶν τὴν κλησιν καὶ ἐκλογὴν ποιῆσθαι.
 (c1.16) ταῦτα γὰρ ποιοῦντες οὐ μὴ πταισητέ ποτε.

1:11 (c1.17) οὕτως γὰρ πλουσίως ἐπιχορηγηθήσεται ὑμῖν ἡ εἴσδος εἰς τὴν αἰώνιον βασιλείαν τοῦ κυρίου ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ.

[Since his divine power has granted us everything leading to life and godliness by means of the knowledge of the one who called us by his own glory and might,¹⁰ through these, he has granted us the precious and very important promises, so that through these you may become partakers of divine nature, escape the sinful desire in the world. For this very reason, by making every effort, in your faith add moral excellence, and in moral excellence knowledge, and in knowledge self-control, and in self-control endurance, and in endurance piety, and in piety brotherly affection, and in brotherly affection love. For if you possess these things and in abundance, they keep you from being useless or fruitless in the knowledge of our Lord Jesus Christ. For the one who do not have these, is blind, short-sighted, forgetting the purification from his or her past sins. Therefore, brothers and sisters, be eager instead, to confirm your call and election through good deeds. For by doing these, you will never stumble. For, in this way, entrance into the eternal kingdom of our Lord and Saviour Jesus Christ will be provided for you in abundance.]

In this first subsection, there are thematic relations concerning multivariate structures and lexical-taxonomic relations. First, we can find multivariate structures Actor-Material Process-Goal-Recipient in v. 3 and v. 4 with the same Actor *τῆς θείας δυνάμεως*, same Material Process *has granted*, and same Recipient *us*. Even though the Goals in the two clauses are different, both of them are pointing to precious things. The structural relations can be labelled as [God-Giving-Christians-Precious Things].

Second, there is a set of parallel multivariate structures Actor-Material Process-Goal-Scope: Entity in vv. 5–7. It has occurred seven times with the same Actor *you*, the same Process *ἐπιχορηγήσατε* (all implied except the first one), and all the Goals and Scopes are related to good qualities. The structural relations can be labelled as [Christians-Adding-Good Quality-In Good Quality].

¹⁰ For the lexical item *ἀρετῆ*, this study has chosen a less common usage related to the semantics of “Power,” (semantic domain 76 in Louw and Nida, eds., *Lexicon*, §76.14) following the idea of Bauckham, *Jude-2 Peter*, 178–79.

Third, there are multivariate structures Possessed-Relational: Possessive Process-Possessor in v. 8 and v. 9. The Possessed are both *ταῦτα* (good qualities) and the Possessors are both Christians. The structural relations can be labelled as [Good Quality-Belonging-Christians]. The author compares the differences between the positive and negative polarity of this Possessive Process, in order to encourage the recipients of the letter to achieve those good qualities. Related to this, the author uses the structures Carrier-Relational: Intensive Process-Attribute twice to describe the Christians who do not have those good qualities to be *τυφλός* and *μωπαζών*. The structural relations can be labelled as [Bad Christians-Being-Not Able to Understand].

Other than the multivariate structural relations mentioned above, there are also some lexical-taxonomic relations in this subsection. First, we can see the relation [Knowledge]. It includes lexical items *ἐπιγνώσει* (v. 2), *ἐπιγνώσεως* (v. 3), *γνώσιν* (v. 5), *γνώσει* (v. 6), and *ἐπίγνωσιν* (v. 8). The ones in v. 2, v. 3, and v. 8 are explicitly related to the knowledge of God. The other two are the good qualities that Christians should pursue and are related to the knowledge of God. Second, the relation [Godly] includes lexical items *εὐσέβειαν* (v. 3), *εὐσέβειαν* (v. 6), and *εὐσεβεία* (v. 7). They are used to denote the good moral character of Christians. Third, the relation [Love] includes lexical items *φιλαδελφίαν* (v. 7), *φιλαδελφία* (v. 7), and *ἀγάπην* (v. 7). They refer to the good qualities that Christians should pursue.

Concerning axiological stance, this subsection mainly consists of positive appraisals. It includes descriptions concerning God and his power, precious things granted to Christians, the good qualities that Christians should achieve, the effort that Christians should pay, the knowledge of God, the recipients' status in the Lord, and the

good outcome of not stumbling and entrance into the kingdom of the Lord. There are a few negative appraisals. They include the sinful desire that Christians should escape (v. 4) and the description concerning the Christians who are blind, short-sighted, and forgetting the purification from their past sins (v. 9).

Concerning speech functions, there are commands and projection statements in this subsection. In vv. 3–4, the author reassures that the Lord has granted Christians precious things and thus projects that Christians may become partakers of divine nature. He makes a series of commands (vv. 5–7) asking the recipients to make effort to achieve good behavioural qualities. In v. 10, he states the command to do good deeds again and uses projection statements to present the good outcomes it may bring to the recipients. We can see that when the author commands the recipients to do good deeds, he makes sure that there are sound reasons behind the commands.

Concerning rhetorical-generic formation, the activity structure can be labelled as Exhortation with Reasons. RFs include Reason-Result (c1.3–c1.4 to c1.5), Reason-Command (c1.3–c1.5 to c1.6–c1.12), and Command-Reason (Projected Result; c1.6–c1.12 to c1.13–c1.14; c1.15 to c1.16–c1.17). The genre elements can be labelled as Foundations of Christian Life (c1.3–c1.5), Commands (c1.6–c1.12), and Christian Anticipation (c1.13–c1.17).

Letter Body II: 1:12–15

This subsection of the letter body starts from 1:12 and is joined to the previous subsection with the discourse marker *διό*. It consists of three clauses. Based on the previous subsection of the letter, the author wants to remind the recipients of something

that they already know well (c1.18). The reason for doing this is that the author knows that he will die soon (c1.19–c1.20).

1:12 (c1.18) Διὸ μελλήσω αἰεὶ ὑμᾶς ὑπομιμνήσκω περὶ τούτων καίπερ εἰδότας καὶ ἐστηριγμένους ἐν τῇ παρούσῃ ἀληθείᾳ.

1:13 (c1.19) δίκαιον δὲ ἡγοῦμαι, ἐφ' ὅσον εἰμι ἐν τούτῳ τῷ σκηνώματι, διεγείρειν ὑμᾶς ἐν τῇ ὑπομνήσει,

1:14 (c1.19 continue) εἰδὼς ὅτι ταχινὴ ἐστὶν ἡ ἀπόθεσις τοῦ σκηνώματός μου
 ∅¹¹ Ἰησοῦς Χριστὸς ἐδήλωσέν μοι,

1:15 (c1.20) σπουδάζω δὲ καὶ ἐκάστοτε ἔχειν ὑμᾶς μετὰ τὴν ἐμὴν ἔξοδον τὴν τούτων μνήμην ποιεῖσθαι.

[Therefore, I always intend to remind you about these things, even though you know them and have been strengthened in the truth that you have. I consider it right, as long as I am in this body, to arouse you with a reminder, since I know that the removal of my dwelling will be very soon (Jesus Christ has informed me). I am eager that you can always remember these things after my death.]

In this subsection, there is one new multivariate structural relation. Though the structures of the three clauses are not identical, we can still construe the relationship. The structure is similar to a Sayer-Verbal-Receiver structure. In v. 12, the author shows that he intends to remind the recipients. The clause features the relation [Author-Reminding-Recipients]. In v. 13, the structure is not formal. The process is a Material Process concerning *arouse with a reminder*. The lexical item *ὑπομνήσει* can be considered as the Scope: Process of *διεγείρειν*. In this way, the process can be considered as [Reminding], while the Sayer and the Receiver are the same as v. 12. The situation in v. 15 is similar but even more complicated. We have to consider a larger structure *ἔχειν ὑμᾶς . . . τὴν τούτων μνήμην ποιεῖσθαι*. Even though *ὑμᾶς* is the Actor of *ποιεῖσθαι*, it is the Goal in the larger structure of the process *ἔχειν*. We can consider *μνήμην* as the Scope: Process of *ποιεῖσθαι*. In this way, we can again construe the relation [Author-

¹¹ The symbol ∅ means word(s) is/are omitted comparing to NA27.

Reminding-Recipients]. Related to this multivariate structural relation, we can find the lexical-taxonomic relation [Reminding].¹² It includes the lexical items *ὑπομιμνήσκειν* (v. 12), *ὑπομνήσει* (v. 13), and *μνήμην* (v.15).

Another lexical-taxonomic relation is [Live/Die], featuring an antonymous relation. The relation includes lexical items *ζωήν* (1:3), *ἀπόθεις* (1:14, which is used figuratively), and *ἔξοδον* (1:15). The life that results from what is granted by God (1:3) forms an interesting comparison with the coming physical death of the author. The last lexical relation we can find in this subsection is [Being Eager]. It includes lexical items *σπουδῆν* (1:5), *σπουδάσατε* (1:10), and *σπουδάζω* (1:15). The first two are concerned with the author asking the recipients to be eager to achieve the good qualities, and the last one is about the author being eager to remind the recipients about something.

Concerning axiological stance, this subsection does not contain many appraisals. There are a few things that add to the force and urgency of the wish that the author wants to remind the recipients. In v. 12, the author describes himself as always intending to remind the recipients. He says that he considers it right to remind them in v. 13. Moreover, in v.14, he predicts that he will die soon. He also validates the coming of his death by saying that it is made clear to him by Christ. It means that the action is urgent and truly needed. Lastly, he mentions that he is eager to do this (v. 15). Apart from these, he mentions the truth (v. 12), which is considered good. The final clause that mentions he is eager to have the recipients always remember is a statement in form but also implies a command of telling the recipients the importance of remembering.

¹² This study regard structures that occur twice and lexical relations that occur three times as relations that need to be noticed. Thus, there can be structural relations that do not form lexical relations.

Concerning rhetorical-generic formation, we may label the activity structure as Urgency of the Reminder, and the RF as Result-Reason. The genre elements can be labelled as Writing Reason.

Letter Body III: 1:16–21

This subsection starts from 1:16 and is joined to the previous subsection with the discourse marker *γάρ*. It consists of thirteen clauses. After the author has expressed that he wants to remind the recipients something, he defends the nature of the things that he is trying to remind them, which are also something that the recipients have already known. In c1.21, he states that he is being one of the eyewitnesses when he made known the power of Christ to the recipients. From c1.22 to c1.26 is a brief summary of the content of the testimony. In c1.27, the author claims that the prophetic word, which the recipients are already holding firmly to (c1.28), is also reliable. The author makes a comparison of holding to the prophetic word with holding to a lamp in c1.29. In c1.30, the author uses a commanding participle¹³ to ask the recipients to acknowledge that true prophecy is from God (c1.31–c1.33). The author reassures the recipients that the things that they know are true and reliable.

1:16 (c1.21) Οὐ γὰρ σεσοφισμένοις μύθοις ἐξακολουθήσαντες ἐγνωρίσαμεν ὑμῖν τὴν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ δύναμιν καὶ παρουσίαν ἀλλ' ἐπόπτει γενηθέντες τῆς ἐκείνου μεγαλειότητος.

1:17 (c1.22) λαβὼν γὰρ παρὰ τοῦ θεοῦ πατρὸς τιμὴν καὶ δόξαν
(c1.23) φωνῆς ἐνεχθείσης αὐτῷ τοιαῦδε ὑπὸ τῆς μεγαλοπρεποῦς δόξης·
(c1.24) οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός
(c1.25) εἰς ὃν ἐγὼ εὐδόκησα,

1:18 (c1.26) καὶ ταύτην τὴν φωνὴν ἡμεῖς ἠκούσαμεν ἐκ τοῦ οὐρανοῦ ἐνεχθεῖσαν σὺν αὐτῷ ὄντες ἐν τῷ ὄρει τῷ ἁγίῳ.

1:19 (c1.27) καὶ ἔχομεν βεβαιότερον τὸν προφητικὸν λόγον,

¹³ For the discussion of commanding participle, see Porter, *Idioms*, 185–86.

- (c1.28) ὃ καλῶς ποιεῖτε προσέχοντες
 (c1.29) ὡς λύχνω φαίνοντι ἐν αὐχμηρῷ τόπῳ, ἕως οὗ ἡ ἡμέρα διαυγάσῃ καὶ
 φωσφόρος ἀνατείλῃ ἐν ταῖς καρδίαις ὑμῶν,
 1:20 (c1.30) τοῦτο πρῶτον γινώσκοντες
 (c1.31) ὅτι πᾶσα προφητεία γραφῆς ἰδίας ἐπιλύσεως οὐ γίνεται.
 1:21 (c1.32) οὐ γὰρ θελήματι ἀνθρώπου ἠνέχθη ποτέ προφητεία,
 (c1.33) ἀλλὰ ὑπὸ πνεύματος ἁγίου φερόμενοι ἐλάλησαν ἅγιοι θεοῦ
 ἄνθρωποι.

[For we made known to you the power and coming of our Lord Jesus Christ, not by following cleverly contrived myths, but by being eyewitnesses of his mighty power. For he received honour and glory from God the Father, when a distinctive voice was brought to him by the sublime Glorious One: “This is my beloved son, with whom I am pleased.” We also heard this voice came from heaven while we were with him on the holy mountain. And we consider the prophetic word really reliable, which you are doing well to attend to; like attending to a lamp that shines in a dark place, until the day dawn and the morning star rises in your hearts. Know this, most importantly, that no prophecy of scripture comes into being by one’s own interpretation. For prophecy was never brought about by human will, but the holy people of God spoke while led by the Holy Spirit.]

In this subsection, there is a new structural relation [Medium-Material Process-Agent]. In v. 17, φωνῆς ἐνεχθείσης . . . τοιαῦδε ὑπὸ τῆς μεγαλοπρεποῦς δόξης. In v. 18, ταύτην τὴν φωνὴν . . . ἐκ τοῦ οὐρανοῦ ἐνεχθεῖσαν. In v. 20 and v. 21a with negative polarity, πᾶσα προφητεία γραφῆς ἰδίας ἐπιλύσεως οὐ γίνεται and οὐ . . . θελήματι ἀνθρώπου ἠνέχθη ποτέ προφητεία. In v. 21b, the structure is not formal, but we can still construe the sense. The clause ἐλάλησαν ἅγιοι θεοῦ ἄνθρωποι is a [Sayer-Verbal Process] with *prophecy* as the implied Verbiage. In this clause, we can construe *prophecy* as the Medium and ἅγιοι θεοῦ ἄνθρωποι as the Agent (although the process is a Verbal Process and it is not an ergative instance). When this main clause is combined with the embedded clause ὑπὸ πνεύματος ἁγίου φερόμενοι, ἅγιοι θεοῦ ἄνθρωποι can be considered as the intermediate Agent while πνεύματος ἁγίου is the ultimate Agent. We can label the

relation as [God's Message-Happened-By an Agent].¹⁴ This relation happens five times in this subsection of thirteen clauses. It reflects the fact that it is a very important message in this subsection. The author wants to make sure that the recipients know that both the messages from him and the ancient prophecy are genuine messages from God, not from human will. From the structural relation, we can find the new lexical relation [God's Message]. It includes lexical items *προφητικὸν λόγον* (1:19), *προφητεία* (1:20), *γραφή* (1:20), and *προφητεία* (1:21). Related to this relation, the lexical items *φωνῆς* (1:17) and *φωνῆν* (1:18) also form a new relation [Speak]. Since all these lexical items are used to represent God's Message in this context, we can consider these two as forming a larger relation.

There are other new lexical relations in this subsection. A new lexical relation is concerned with [Power]. It includes lexical items *δυνάμεως* and *ἀρετῆ* (1:3), *δύναμιν* and *μεγαλειότητος* (1:16). They are all about God's power and powerful deeds. Another new lexical relation is about [Holy]. It includes lexical items *ἀγίω* (1:18), *ἀγίου* and *ἅγιοι* (1:21). They are used to describe the holy mountain, the Holy Spirit, and the holy people of God, which are all related to the happening of God's message. They also collocate with the structural relation [God's Message-Happened-By an Agent], indirectly reflecting the holiness of God's message.

The antonymic relation [Light/Darkness] is another new lexical relation. The relation [Light] includes lexical items *φαίνονται* and *διαυγάζω* (1:19) while [Darkness]

¹⁴ There is a point worth noting concerning the process [Happening]. It is that, although the lexical item *φερόμενοι* in v. 21 is presenting a different semantic connotation than *ἐνεχθείσης*, *ἐνεχθεῖσαν*, and *ἠνέχθη*, it is possible that their collocation with God's message is not a coincidence. Concerning this point, Bauckham actually sees them as "repetition of the verb *φέρειν* in the Greek," See Bauckham, *Jude-2 Peter*, 233.

includes *ἀύχμηρῶ* (1:19). It involves the usage of the simile of a lamp shining in a dark place. This simile signifies the prophetic word of God.

Another new relation is [Know].¹⁵ It includes lexical items *εἰδότης* (1:12), *εἰδῶς* (1:14), and *γινώσκοντες* (1:20). The three occurrences, however, are not pointing to the same content of knowing. The only common point between them is that the contents are what the author wants to remind the recipients and what the recipients already know. These contents may point to anything the author has written in the letter. They include what the author commands the recipients to *know* in v. 20.

There are also two recurring lexical relations. The lexical item *ἐγνωρίσαμεν* (v. 16) strengthens the relation [Knowledge]. The author mentions that he made the information about the Lord to be known by the recipients. It confirms that the knowledge of the Lord mentioned in 1:3 and 1:8 are true since the author is one of the eyewitnesses. Another lexical item *ἀγαπητός* (v. 17) strengthens the relation [Love]. The voice from God proclaims that Jesus Christ is his beloved son.

Concerning axiological stance, this subsection shows positive appraisals with a few negative appraisals. Since this subsection deals with the author's defence of his own testimony and ancient prophecy, he speaks positively about these things. Concerning the content of his testimony, he talks about Jesus Christ's mighty power, coming, honour and glory. God is described as *the sublime Glorious One*. In the quoted words from God, Jesus Christ is the beloved son and God is pleased with him. The author quotes a well-known speech from God to support that his testimony is true. In addition, he also

¹⁵ It is closely related to the relation [Knowledge]. But since the appearance of the relation [Knowledge] in 2 Peter are mostly related to the knowledge of God, this study is considering it a separate lexical relation although it is closely related to [Know].

mentions the incident of being with the Lord on the holy mountain while God speaks in this private setting. All of these arguments help the author in proving that his testimony is true, and that Jesus is the glorious, beloved son of God. During this process, the only negative appraisal is at the beginning, concerning what his testimony is not. He says that his testimony does not *follow cleverly contrived myths*.

Concerning ancient prophecy, the author uses the comparative form of the adjective to describe the prophetic word as really reliable. He affirms that the recipients are already doing well in paying attention to the prophetic word,¹⁶ in order to convince them it is true prophecy. He also praises the recipients and tells them that they are doing well. The author compares the prophetic word with a lamp shining in a dark place, turning the unfavourable (dark) into goodness, and shows its importance. The author also states that prophecy comes from the holy people of God who are led by the Holy Spirit. It is genuine. It is not based on one's own interpretation or by human will. The author uses a positive description to maintain that the prophecy is genuine and refutes the possibility of the prophecy coming from human will. If the prophecy came from human will, the prophecy would not be considered genuine.

Concerning speech function, there is a command in 1:20. The author tells the recipients to *know* what is said in 1:20b–21 and describes the action to know as most important. It confirms that the author wants to make sure that the recipients know that both the messages from him and the ancient prophecy are genuine messages from God but not from human will.

¹⁶ This study follows Davids and sees *ποιεῖτε* as an indicative form (Davids, *2 Peter and Jude Handbook*, 61). This interpretation is different from seeing *ποιεῖτε* as an imperative form and treating the clause as a paraenesis (see Bauckham, *Jude-2 Peter*, 225; among others).

Concerning rhetorical-generic formation, the activity structure can be labelled as Defend the Authority of Testimony and Prophecy. The RFs can be labelled as Assertion-Adversative, Assertion-Quotation, Assertion-Comparison, and Command-Projection. The genre elements can be labelled as Proofs, Appealing to Authority, Simile as Proof, and Command.

Letter Body IV: 2:1–3

The fourth subsection starts from 2:1 and is joined to the previous subsection with the discourse marker *δέ*. It consists of eight clauses. It is about the emergence of false prophets and false teachers. After the author has defended for the trueness of his testimony and the prophecy that he has taught the recipients, in c2.1, he points out that there were false prophets in the past. In c2.2, he makes a comparison and says that there will be false teachers as well. He then elaborates the things that these false teachers will do in c2.3. In c2.4–c2.5, the author describes the possible effects of the work of these false teachers. In c2.6, the author depicts what the false teachers will do to the recipients. Finally, the author announces the condemnation of the false teachers in c2.7–c2.8.

- 2:1 (c2.1) Ἐγένοντο δὲ καὶ ψευδοπροφῆται ἐν τῷ λαῷ,
(c2.2) ὡς καὶ ἐν ὑμῖν ἔσονται ψευδοδιδάσκαλοι,
(c2.3) οἵτινες παρεισάξουσιν αἵρέσεις ἀπωλείας καὶ τὸν ἀγοράσαντα αὐτοὺς
δεσπότην ἀρνούμενοι. ἐπάγοντες ἑαυτοῖς ταχινὴν ἀπώλειαν,
2:2 (c2.4) καὶ πολλοὶ ἐξακολουθήσουσιν αὐτῶν ταῖς ἀσελγείαις
(c2.5) δι' οὓς ἡ ὁδὸς τῆς ἀληθείας βλασφημηθήσεται,
2:3 (c2.6) καὶ ἐν πλεονεξίᾳ πλαστοῖς λόγοις ὑμᾶς ἐμπορεύσονται,
(c2.7) οἷς τὸ κρίμα ἔκπαλαι οὐκ ἀργεῖ
(c2.8) καὶ ἡ ἀπώλεια αὐτῶν οὐ νυστάζει.

[But there were also false prophets among the people of God, likewise, there will also be false teachers among you, who will bring in destructive heresies, even denying the master who purchased them, thus bringing upon themselves swift destruction. And many people will follow their licentiousness. Because of them,

the way of truth will be defamed. Because of greed, they will exploit you with false words. For them, the condemnation pronounced long time ago is not idle, and their destruction is not asleep.]

In this subsection, there are three new structural relation. First, in 2:1, the structure [Existential Process-Existent-Circumstance] occurs twice. The lexical items *ἐγένοντο* and *ἔσονται* are the processes, *ψευδοπροφήται* and *ψευδοδιδάσκαλοι* are the existent, and *ἐν τῷ λαῷ* and *ἐν ὑμῖν* are the circumstance. This structural relation can be labelled as [Exist-False Leaders-Among People]. These two clauses introduce the existence of false prophets and false teachers.

The structure [Actor-Material Process-Goal] reflecting the relation [Certain Ones-Doing-Evil] occurs four times in this subsection. The false teachers and *πολλοὶ* are the Actors, *παρεισάξουσιν αἰρέσεις ἀπωλείας* (2:1), *τὸν . . . δεσπότην ἀρνούμενοι* (2:1), *ἐξακολουθήσουσιν . . . ταῖς ἀσελγείαις* (2:2), and *πλαστοῖς λόγοις . . . ἐμπορεύονται* (2:3) are the evil things they do. We can construe the same sense from the ergative form of the structure in 2:2b. The clause can be understood as *they will have defamed the way of truth*. This repeated structure introduces the evil things that the false teachers and their followers will do. Relating to [Doing Evil], a new relation, [Being Immoral], is formed by *ἐπιθυμίαν* (1:4), *φθορᾶς* (1:4), *ἀσελγείαις* (2:2), and *πλεονεξία* (2:3).

Another new structural relation has the structure [Carrier-Relational: Circumstance]. The Carriers are *κρίμα* and *ἀπώλεια*, and the Circumstances are *οὐκ ἀργεῖ* and *οὐ νυστάζει*. The relation can be labelled as [Punishment-Arrive]. This is a rather special structure. Considering the semantics it conveys, it can be grouped in a more common relation (which will appear in the next subsection) [Evil Doers-Being Punished]. The clause *ἐπάγοντες ἑαυτοῖς . . . ἀπώλειαν* in 2:1 can also be understood as

the false teachers will be punished even though it has a different form. Although the three clauses here have different structures, we can still construe the semantics of the relation [Evil Doers-Being Punished]. From this structural relation, we can find the lexical relation [Punishment]. It includes the lexical items ἀπωλείας (2:1), ἀλώλειαν (2:1), and ἀλώλεια (2:3).

In this subsection, there is another new lexical relation of antonymy [True/False]. [True] includes the lexical items ἀληθεία (1:12) and ἀληθείας (2:2), while [False] includes πλαστοῖς (2:3). This antonymic relation reflects that the false teachers will defame the way of truth and will exploit the people with false words.

Concerning axiological stance, this subsection mainly features negative appraisals except *the way of truth* which is being defamed by the false teachers (2:2). The titles ψευδοπροφήται and ψευδοδιδάσκαλοι are in themselves reflecting negative judgement towards them.¹⁷ The evil things that they and their followers do, and their destined destruction, are all considered unfavourable. Their destruction is described as ταχινήν (2:1) and ἔκπαλαι (2:3). It reflects that the destruction will surely come and will be swift.

In this subsection, the author uses several future forms to describe the false teachers. It reflects the events mentioned as prospective,¹⁸ and that they carry a higher degree of expectation for fulfillment than the subjunctive form.¹⁹ It means that the

¹⁷ Callan describes the false prophets as the negative counterpart of the true prophets in 1:19–21 and the false teachers as the negative counterpart of the apostolic teachers in 1:16–18 (Callan, “Use of Jude,” 45).

¹⁸ See Porter, *Idioms*, 44.

¹⁹ See Porter, *Idioms*, 45.

author is telling the recipients that it is quite possible that these events are going to happen.

Concerning rhetorical-generic formation, the activity structure can be labelled as Warn Against False Teachers. The RFs are Comparison-Elaboration and Reason-Result. The genre elements can be labelled as Specification of Sins and Denunciation.

Letter Body V: 2:4–11

The fifth subsection starts from 2:4 and is joined to the previous subsection with the discourse marker *γάρ*. It consists of ten clauses. The complex conditional structure (and some clarification clauses) forms the whole subsection. The protasis starts from c2.9 and the apodosis starts from c2.16. Within the complex protasis, c2.9–c2.14 are three pairs of adversative clauses featuring God spares some people and punishes others. The grammatical subject changes in c2.15. It is a clarification clause providing more details concerning what is mentioned in c2.14. After the clarification clause, c2.16 is the apodosis of the conditional structure. Another clarification is in c2.17–2.18. It contrasts the wicked people with the angels. The clauses provide more information about *those who despise authorities* mentioned in the last part of c2.16.

- 2:4 (c2.9) Εἰ γὰρ ὁ θεὸς ἀγγέλων ἀμαρτησάντων οὐκ ἐφείσατο
(c2.10) ἀλλὰ σιροῖς ζόφου ταρταρώσας παρέδωκεν εἰς κρίσιν *κολαζομένους*
τηρεῖν,
- 2:5 (c2.11) καὶ ἀρχαίου κόσμου οὐκ ἐφείσατο
(c2.12) ἀλλὰ ὄγδοον Νῶε δικαιοσύνης κήρυκα ἐφύλαξεν κατακλυσμὸν
κόσμῳ²⁰ ἀσεβῶν ἐπάξας,
- 2:6 (c2.13) καὶ πόλεις Σοδόμων καὶ Γομόρρας τεφρώσας καταστροφῆ
κατέκρινεν ὑπόδειγμα μελλόντων *ἀσεβεῖν* τεθεικώς,

²⁰ This reading is the reading attested by the manuscript's corrector. The original reading is *κοσμον*. However, since the original reading does not make much sense, this study takes the reading from corrector as the text.

2:7 (c2.14) και δίκαιον Λώτ καταπονούμενον ὑπὸ τῆς τῶν ἀθέσμων ἐν ἀσελγείᾳ ἀναστροφῆς ἐρρύσατο·

2:8 (c2.15) βλέμματι γὰρ και ἀκοῇ ὁ δίκαιος ἐγκατοικῶν ἐν αὐτοῖς ἡμέραν ἐξ ἡμέρας ψυχὴν δικαίαν ἀνόμοις ἔργοις ἐβασάνιζεν·

2:9 (c2.16) οἶδεν κύριος εὐσεβεῖς ἐκ πειρασμῶν ῥύεσθαι, ἀδίκους δὲ εἰς ἡμέραν κρίσεως κολαζομένους τηρεῖν,

2:10 (c2.16 continue) μάλιστα δὲ τοὺς ὀπίσω σαρκὸς ἐν ἐπιθυμίᾳ μiasμοῦ πορευομένους και κυριότητος καταφρονούντας.

(c2.17) τολμηταὶ αὐθάδεις, δόξας οὐ τρέμουσιν βλασφημοῦντες,

2:11 (c2.18) ὅπου ἄγγελοι ἰσχυροὶ και δυνάμει μείζονες ὄντες οὐ φέρουσιν κατ' αὐτῶν παρὰ κυρίῳ βλάβσημον κρίσιν.

[For if God did not spare the angels who sinned, but handed them over to the pits of darkness, casting them into Tartarus, to guard the punished ones until the judgement; and he did not spare the ancient world but protected Noah the preacher of righteousness, with a total of eight people,²¹ while he brought upon a flood to the world of the ungodly; and he condemned the cities of Sodom and Gomorrah to destruction, reducing them to ashes, thus, making them an example to those who are about to live in an ungodly manner; and he rescued righteous Lot, who suffered by the licentious conduct of the lawless people, (For, while the righteous man was living among them day after day, by what was seen and what was heard, his righteous soul was tormented by their lawless deeds.) the Lord knows how to rescue the godly ones from temptations, and to keep the wicked ones, who are being punished, for the day of the condemnation, especially those who behave after human nature in the lust of defilement and those who despise authorities. (Being daring and arrogant, they do not fear the glorious beings when they revile; whereas the angels, being greater in strength and power, do not bring about a reviling judgement against them before the Lord.)]

In this subsection, there are several structural relations. The relation [Evil Doers-Being Punished] (see previous subsection) can be seen as the ergative instance of the relation [The Lord-Punishing-Evil Doers]. In 2:4, 2:5, 2:6 and 2:9–10, the [Evil Doers] are ἀγγέλων ἀμαρτησάντων, κόσμῳ ἀσεβῶν, πόλεις Σοδόμων και Γομόρρας, and ἀδίκους. The way they are punished are σιροῖς ζόφου ταρταρώσας παρέδωκεν, κατακλυσμὸν . . . ἐπάξας, τεφρώσας καταστροφῆ κατέκρινεν, and εἰς ἡμέραν κρίσεως κολαζομένους τηρεῖν. The phrase οὐκ ἐφείσατο occurs twice in 2:4 and 2:5. Although it does not explicitly say

²¹ The expression ὄγδοον Νῶε means “Noah the eighth (person).” Thus, some translations have “Noah with seven others.” See Bauckham, *Jude-2 Peter*, 250.

that it is related to punishing, based on the context, we know that the two occurrences are both linked to punishment. Thus, we may count them as strengthening the relation as well. There are several lexical relations relating to [Punishing]. The lexical item ζόφου (2:4) strengthens the relation [Darkness]. The lexical items *κολαζομένους*²² (2:4 and 2:9), and *καταστροφή* (2:6) strengthen the relation [Punishment]. Moreover, the lexical relation [Condemnation] emerges. It includes lexical items *κρίμα* (2:3), *κρίσιν* (2:4), *κατέκρινεν* (2:6), *κρίσεως* (2:9), and *κρίσιν* (2:11). There is also another new relation [Guard]. It includes lexical items *τηρεῖν* (2:4; 2:9) and *ἐφύλαξεν* (2:5).²³

There is the structure [Actor-Material-Goal] featuring the relation [The Lord-Rescuing-Righteous Ones]. It includes the structures *Νῶε δικαιοσύνης κήρυκα ἐφύλαξεν* (2:5), *δικαίον Λὼτ . . . ἐρρύσατο* (2:7), and *εὐσεβεῖς . . . ῥύεσθαι* (2:9). Related to this structural relation, we can find the lexical relation [Righteous]. It includes lexical items *δικαιοσύνην* (1:1), *δικαιοσύνης* (2:5), *δικαίον* (2:7), *δικαίος*, and *δικαίαν* (2:8). The lexical item *εὐσεβεῖς* (2:9) strengthens the relation [Godly]. The lexical items *ἐρρύσατο* (2:7) and *ῥύεσθαι* (2:9) also form the relation [Save], which has antonymic relation with [Punishment].

We can also find the recurring relation [Certain Ones-Doing-Evil], *τολμηταὶ αὐθάδεις, δόξας οὐ τρέμουσιν βλασφημοῦντες*, in 2:10. Related to [Doing-Evil], there are several lexical relations. First, a new relation [Sin] includes lexical items *ἁμαρτημάτων* (1:9), *πταισῆτε* (1:10), *ἁμαρτησάντων* (2:4), and *πειρασμῶν* (2:9). The author uses this

²² Even though this lexical item is categorized as belongs to a different semantic domain in Louw and Nida, eds., *Lexicon*, the usage here is reflecting a similar semantic connotation.

²³ This usage is not related to punishment but is about protecting Noah. Nevertheless, it still contributes to the links between these lexical items.

lexical relation to talk about sinning. It is also used to show that good Christians will never *stumble*, and God knows to rescue godly people from *temptation*. The lexical items *ἀσεβῶν* (2:5) and *ἀσεβεῖν* (2:6) form the relation [Ungodly], which has antonymic relation with [Godly]. Furthermore, the new relation [Follow] is formed by the lexical items *ἐξακολουθήσαντες* (1:16), *ἐξακολουθήσουσιν* (2:2), and *ὀπίσω* (2:10). These three occurrences are all about following evil deeds. The lexical item *ἀδίκους* (2:9), featuring [Unrighteous], has antonymic relation with [Righteous]. The lexical items *ἀσελγεία* (2:7), and *ἐπιθυμία* (2:10), *μιασμοῦ* (2:10) strengthen the relation [Being Immoral]. Another new relation [Sinning Verbally] is also formed by *βλασφημηθήσεται* (2:2), *λόγοις . . . ἐμπορεύονται* (2:3), *βλασφημοῦντες* (2:10), and *βλάσφημον* (2:11).

Another recurring lexical relation, not related to the structural relations, is [Power]. The lexical item *δυνάμει* (2:11) strengthens this relation. Another point worth noting is that in this subsection, there are many incidents that we are not able to understand fully if we are only reading this discourse. We need information from ITF to make sense of the discussion.

Concerning axiological stance, the appraisals in this subsection are polarized. When the author is talking about the behaviour of the evil doers and the punishment they face, there are negative appraisals. When the author is talking about what the righteous people do and God's protection towards them, as well as the description of the angels, there are positive appraisals. It is quite obvious that the author is making a comparison between evil doers and righteous people to support his argument that the Lord punishes evil doers and rescues righteous people.

Concerning rhetorical-generic formation, the activity structure can be labelled as God's Punishment and Rescue. The RFs are Condition-Positive, Assertion-Adversative, Example-Adversative, and Assertion-Clarification. The genre elements can be labelled as Examples and Inference, Denunciation, and Specification of Sins.

Letter Body VI: 2:12–22

The sixth subsection starts from 2:12 and is joined to the previous subsection with the discourse marker *δέ*. It consists of sixteen clauses. This subsection is about the evil things *they* do. After the conditional structure telling the recipients what God will do to the evil doers and the righteous people, the author provides a detailed description of *αὐτοί*. The pronoun probably refers back to the false teachers in 2:1–3 and resumes the topic before the conditional structure begins. The clause c2.19 is a long, complex clause which announces the destruction of *αὐτοί* while providing the description of various evil things that the false teachers do. In c2.20, it continues to depict their problems. In c2.21–c2.23, it clarifies what Balaam, who is mentioned in c2.20, has done. In c2.24, it goes back to the main line of discussion and talks about *οὗτοι*, which is probably referring to *αὐτοί*. The relative clause c2.25 shows the punishment of *οὗτοι*. The clause c2.26 provides a reason for the punishment. The clauses c2.27–c2.28 are the explanation of the last downranked clause in c2.26 about slaves of moral corruption. The conditional clause in c2.29–c2.30 further explains the situation. The clause c2.31 further explains c2.30 with a comparison. Finally, c2.32–2.34 uses a proverb to compare with the situation.

2:12 (c2.19) *αὐτοί*²⁴ δὲ ὡς ἄλογα ζῶα γεγεννημένα φυσικὰ εἰς ἄλωσιν καὶ φθορὰν ἐν οἷς ἀγνοοῦσιν βλασφημοῦντες, ἐν τῇ φθορᾷ αὐτῶν καὶ φθαρῆσονται

²⁴ See manuscript for this reading.

- 2:13 (c2.19 continue) ἀδικούμενοι μισθὸν ἀδικίας, ἡδονὴν ἠγούμενοι τὴν ἐν ἡμέρᾳ τρυφῆν, σπῖλοι καὶ μῶμοι ἐντρυφῶντες ἐν ταῖς ἀπάταις αὐτῶν συνευωχούμενοι ὑμῖν,
- 2:14 (c2.19 continue) ὀφθαλμοὺς ἔχοντες μεστοὺς μοιχαλίας καὶ ἀκαταπαύστους ἀμαρτίας, δελεάζοντες ψυχὰς ἀστηρίκτους, καρδίαν γεγυμνασμένην πλεονεξίας ἔχοντες, κατάρως τέκνα·
- 2:15 (c2.20) καταλείποντες εὐθειᾶν ὁδὸν ἐπλανήθησαν, ἐξακολουθήσαντες τῆ ὁδῷ τοῦ Βαλαὰμ τοῦ Βεωρσῶρ,
(c2.21) ∅ μισθὸν ἀδικίας ἠγάπησεν
- 2:16 (c2.22) ἔλεγξιν δὲ ἔσχεν ἰδίας παρανομίας·
(c2.23) ὑποζύγιον ἄφωνον ἐν ἀνθρώπου φωνῇ φθεγξάμενον ἐκάλυπεν τὴν τοῦ προφήτου παραφροσίαν.
- 2:17 (c2.24) οὗτοί εἰσιν πηγαὶ ἄνυδροι καὶ ὀμίχλαι ὑπὸ λαίλαπος ἐλαυνόμεναι,
(c2.25) οἷς ὁ ζόφος τοῦ σκότους τετήρηται.
- 2:18 (c2.26) ὑπέρογκα γὰρ ματαιότητος φθεγγόμενοι δελεάζουσιν ἐπιθυμίαις σαρκὸς ἀσελγείαις τοὺς ὄντως ἀποφεύγοντας τοὺς ἐν πλάνῃ ἀναστρεφόμενους,
- 2:19 (c2.26 continue) ἐλευθερίαν αὐτοῖς ἐπαγγελνόμενοι, αὐτοὶ δοῦλοι ὑπάρχοντες τῆς φθορᾶς·
(c2.27) ὧ γὰρ τις ἠττηται,
(c2.28) τούτῳ δεδούλωται.
- 2:20 (c2.29) εἰ γὰρ ἀποφυγόντες τὰ μιάσματα τοῦ κόσμου ἐν ἐπιγνώσει τοῦ κυρίου ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ, τούτοις δὲ πάλιν ἐμπλακέντες ἠττῶνται,
(c2.30) γέγονεν αὐτοῖς τὰ ἔσχατα χείρονα τῶν πρώτων.
- 2:21 (c2.31) κρεῖττον γὰρ ἦν αὐτοῖς μὴ ἐπεγνωκέαι τὴν ὁδὸν τῆς δικαιοσύνης ἢ ἐπιγνοῦσιν εἰς τὰ ὀπίσω ἀνακάμψαι ἀπὸ τῆς παραδοθείσης αὐτοῖς ἀγίας ἐντολῆς.
- 2:22 (c2.32) συμβέβηκεν αὐτοῖς τὸ τῆς ἀληθοῦς παροιμίας·
(c2.33) κύων ἐπιστρέψας ἐπὶ τὸ ἴδιον ἐξέραμα,
(c2.34) καί· ὅς λουσαμένη εἰς κύλισμα βορβόρου.

[But they, like unreasoning animals, which are by nature to be caught and destroyed, slander things they do not know, will also perish in their destruction, suffering harm as the reward of unjust deed; they enjoy revelling in the daytime; being stains and blemishes, they revel in their deception, while feasting together with you; their eyes are full of adultery and never ceased from sins; they lure unstable people into sin; they have hearts trained in greed, they are cursed children. Leaving an upright way of life, they have gone astray following the way of Balaam, son of Beor. (He loved unrighteous wages, but he was rebuked for his own lawless act; a mute beast of burden, speaking with a human voice, prevented the prophet's insanity.) These people are waterless springs and mists driven along by a storm, for whom the gloom of darkness has been kept. For, by speaking boastful words of futility, they lure those who are certainly escaping those who live in deception, by lust of flesh and by licentiousness, they promise them freedom, while they themselves are slaves of corruption. For a person is enslaved by what overpower them. For if, after they have escaped the defilements of the world by the knowledge of our Lord and Saviour Jesus Christ,

but become involved again, they are overpowered by these things, the final state has become worse for them than before. For it is better for them not to know the road of righteousness than, after knowing, to return to the things they followed, away from the holy commandment that has been given to them. The true proverb has happened to them: “A dog returns to its own vomit,” and: “A sow returns to roll in the mud after washing.”]

In this subsection, the structural relation [Evil Doers-Being Punished] appears again. In 2:12–14, the clause is a long clause with multiple sets of description concerning the evil that *αὐτοί* have done, while [Being Punished] is grammaticalized by *ἐν τῇ φθορᾷ αὐτῶν . . . φθαρήσονται*. In 2:17, the clause *οἷς ὁ ζόφος τοῦ σκότους τετήρηται* also describes [Being Punished]. Even though the structural form does not conform to the structural relation, we can still construe the sense of the evil doers being punished as the gloom of darkness has been kept for them. The lexical relation [Punishment], which is related to this structural relation, is strengthened by several lexical items. They include *φθοράν*, *φθορᾷ*, and *φθαρήσονται* (2:12). The repeated use of them in the same verse reflects that the author wants to emphasize it here. Another related relation [Darkness] is also strengthened by the lexical items *ζόφος* and *σκότους* (2:17). In addition, we can find a collocation relation of [Keep/Guard] and [Darkness] in 2:4 and 2:17, showing one of the punishments is keeping/guarding under darkness.

Another recurring structural relation is [Certain Ones-Doing-Evil]. In 2:15a, 2:15b, 2:18, 2:20, and 2:21, [Certain Ones] are Balaam in 2:15b and the false teachers (while in 2:20 and 2:21 it could be their followers²⁵). The [Evil] they do are *καταλείποντες εὐθειᾶν ὁδὸν ἐπλανήθησαν, μισθὸν ἀδικίας ἠγάπησεν, ὑπέρογκα γὰρ ματαιότητος φθεγγόμενοι* and *δελεάζουσιν ἐν ἐπιθυμίαις σαρκὸς ἀσελείαις, τὰ μιάσματα*

²⁵ Davids, *2 Peter and Jude Handbook*, 89.

τοῦ κόσμου, and τὰ ὀπίσω ἀνακάμψαι ἀπὸ τῆς . . . ἀγίας ἐντολῆς respectively. This whole subsection of the letter contains several lexical relations related to [Doing-Evil]. First, the relation [Know] is strengthened by the lexical items ἀγνοοῦσιν (2:12), ἐπεγνωκέναι, and ἐπιγνοῦσιν (2:21). Second, the relation [Sinning Verbally] is strengthened by βλασφημοῦντες (2:12), and ὑπέρογκα (2:18), and ἐπαγγελόμενοι (2:19; which is a false promise). Third, the relation [Unrighteous] is strengthened by ἀδικίας (2:13), leaving εὐθεΐαν (2:15), ἀδικίας (2:15), and, not knowing δικαιοσύνης (2:21). Fourth, the relation [Being Immoral] is strengthened by μοιχαλίας, πλεονεξίας (2:14), ἐπιθυμίας, ἀσελγείας (2:18), and φθορᾶς (2:19), and μιάσματα (2:20). Fifth, the relation [Sin] is strengthened by ἁμαρτίας, δελεάζοντες (2:14), and δελεάζουσιν (2:18). The relation [Follow] is also strengthened by ἐξακολουθήσαντες (2:15), and ὀπίσω (2:21). The lexical items ἀπάταις (2:13), ἐπλανήθησαν (2:15), and πλάνη (2:18) form a new relation [Deception], which is also a kind of evil mentioned. Another new lexical relation [Lawless] is formed by ἀθέσμων (2:7), ἀνόμοις (2:8), and παρανομίας (2:16).

There is a structural relation of [Medium-Material Process-Agent] in 2:19. The same Medium is τις, the Processes are ἤττηται and δεδούλωται, and the Agents are ᾧ and τούτῳ which point to the same referent. This relation is a local patterning featuring [Someone-Controlled-By Something]. The author is probably using the repeated structure to strengthen the force.

Another structural relation is a [Actor-Material Process-Circumstance] relation in 2:22 featuring [Animal-Return-To Dirty Place]. The Actors are κύων and ὄς λουσαμένη, and the Circumstances are ἐπὶ τὸ ἴδιον ἐξέεραμα and εἰς κύλισμα βορβόρου. The Process is

ἐπιστρέψας, while the second one is implied. This relation is also a local patterning. The author uses the proverb to emphasize the severity of the situation. Related to this structural relation, the lexical relation [Animal] is formed by the lexical items ζῶα (2:12), ὑποζύγιον (2:16), κύων, and ὄς (2:22). Among these lexical items, three of them are used as a comparison to the false teachers and/or their followers.

The usage of the lexical item *τετήρηται* in 2:17 carries the semantic [Keep], which does not form a lexical relation by itself in 2 Peter. However, since it is used as a wordplay with the relation [Guard] in Jude (2 Peter's intertext), we may consider it contributing to the relation [Keep/Guard].

There are also new and recurring relations which are not directly related to the above structural relations. The lexical relation [Speak] is strengthened by ἄφωνον, φωνῆ, and φθεγγόμενον (2:16), and φθεγγόμενοι (2:18). The first three are about Balaam's animal talking, while the last one is about the false teachers. A new lexical relation [Escaping] is formed by ἀποφυγόντες (1:4), ἀποφεύγοντας (2:18), and ἀποφυγόντες (2:20). They are about escaping from unfavourable deeds or people. The relation [Escaping] also collocates with ἐπιθυμία, thus forming a covariate structural relation. Another new lexical relation [Slave] is formed by δοῦλος (1:1), δοῦλοι, and δεδούλωται (2:19). This is different from the first usage which is about the author being a slave of the Lord. The other two are about the false teachers being slaves of moral corruption. Another relation [Knowledge] is strengthened by ἐπιγνώσει (2:20). This occurrence is about people who have previously escaped from the defilements of the world by the knowledge of the Lord, but then return to it. Another new relation [Give] is formed by δεδωρημένης (1:3), δεδώρηται (1:4), and παραδοθείσης (2:21). All these incidents are

about God giving precious things to Christians. The structure [Medium-Material Process-Recipient] can be seen as the ergative instance of the relation [God-Giving-Christians-Precious Things]. The relation [Holy] is strengthened by *ἀγίας* (2:21), which is about the holy commandment given to Christians. The relation [True] is strengthened by *ἀληθοῦς* (2:22). The author uses this to emphasize the trueness of the proverb.

The example of Balaam in 2 Peter is a concise version of Balaam's problem. The story of Balaam is not depicted in 2 Peter. Therefore, we need intertextual information to understand the incident more fully.

Concerning axiological stance, this subsection mainly reflects negative appraisals. The content is mainly concerned with what the false teachers have done, the punishment they will face, and the imagery used to compare with the false teachers. The author has presented a negative impression of the false teachers and their followers. There are also several positive appraisals. First, the mute animal of Balaam is described as having prevented his insanity (2:16). Second, *freedom* mentioned in 2:19 is originally a good thing. In the context, however, it is only a false promise from the false teachers. Third, the *knowledge of our Lord and Saviour Jesus Christ* (2:20) is originally a good thing and have helped Christians to escape defilements. However, the false teachers have turned away from it and returned to the defilements of the world. They are rejecting the good things. Fourth, the word *better* is usually used to show a favourable condition. In 2:21, however, it is used to describe a counter to fact situation. It shows that the situation is really bad. Fifth, *righteousness* and *holy commandments* are good things. In 2:21, however, the false teachers have turned away from these good things. Finally, *true proverb* (2:22) is a good thing. However, the false teachers are acting like

the bad examples described in the proverb. It has turned into a pronouncement of judgement on them. The use of these heteroglosses helps the author illustrate how absurd it is for the false teachers and their followers to turn away from righteousness and holy commandments to go back to the defilement of the body.

Concerning speech function, the author uses a future form to pronounce the punishment of the false teachers (2:12). It means that it carries a higher degree of expectation for fulfillment than the subjunctive form.²⁶

Concerning rhetorical-generic formation, the activity structure can be labelled as Description and Denunciation of False Teachers. The RFs are Assertion-Comparison, Reason-Result, Result-Reason, Assertion-Clarification, and Condition-Positive. The genre elements can be labelled as Simile, Denunciation, Specification of Sins, Example, and Proverb.

Letter Body VII: 3:1–10

The seventh subsection starts from 3:1 and begins with the lexical item *ἀγαπητοί*. It consists of eighteen clauses. This section is about the prediction of the coming of the mockers, their claim, the author's evaluation of their ignorance, and advice for the recipients in response to the mockers' mistake. After the description of the false teachers and their followers, the author changes his focus to talk to the recipients. After the transition clause in c3.1, the author clarifies what he is doing in the letter in c3.2. In c3.3, the author uses a command to call the attention of the recipients again. The clause c3.4 is the content of c3.3. The author provides a reason for what the mockers have said in c3.5.

²⁶ See Porter, *Idioms*, 45.

From c3.6 to c3.8 is the content of c3.5, with c3.8 is the adversative of c3.7. In c3.9, the author commands the recipients not to ignore something. In c3.10–c3.18 is the content of c3.9. The author starts to refute the claim of the mockers in c3.10, explaining the reason of the delay of the coming of the Lord. Within the explanation, c3.13 is the comparison of c3.12, c3.14 is the adversative of c3.12, c3.15 is the adversative of c3.14, and c3.16–c3.18 is the clarification of c3.15.

- 3:1 (c3.1) Ταύτην ἤδη, ἀγαπητοί, δευτέραν ὑμῖν γράφω ἐπιστολήν,
(c3.2) ἐν αἷς διεγείρω ὑμῶν ἐν ὑπομνήσει τὴν εἰλικρινῆ διάνοιαν
- 3:2 (c3.2 continue) μνησθῆναι τῶν προειρημένων ῥημάτων ὑπὸ τῶν ἁγίων
προφητῶν καὶ τῆς τῶν ἀποστόλων ὑμῶν ἐντολῆς τοῦ κυρίου καὶ σωτῆρος,
- 3:3 (c3.3) τοῦτο πρῶτον γινώσκοντες
(c3.4) ὅτι ἐλεύσονται ἐπ' ἐσχάτων τῶν ἡμερῶν ἐν ἐμπαιγμονῇ ἐμπαῖκται
κατὰ τὰς ἰδίας αὐτῶν ἐπιθυμίας πορευόμενοι
- 3:4 (c3.4 continue) καὶ λέγοντες· ποῦ ἐστὶν ἡ ἐπαγγελία τῆς παρουσίας αὐτοῦ;
ἀφ' ἧς γὰρ οἱ πατέρες ἐκοιμήθησαν, πάντα οὕτως διαμένει ἀπ' ἀρχῆς κτίσεως.
- 3:5 (c3.5) Λανθάνει γὰρ αὐτοὺς τοῦτο θέλοντας
(c3.6) ὅτι οὐρανοὶ ἦσαν ἔκπαλαι καὶ γῆ ἐξ ὕδατος καὶ δι' ὕδατος *συνεστῶτα*
τῶ τοῦ θεοῦ λόγῳ,
- 3:6 (c3.7) δι' ὧν ὁ τότε κόσμος ὕδατι κατακλυσθεὶς ἀπώλετο·
- 3:7 (c3.8) οἱ δὲ νῦν οὐρανοὶ καὶ ἡ γῆ τῶ αὐτοῦ λόγῳ τεθησαυρισμένοι εἰσὶν πυρί
τηρούμενοι εἰς ἡμέραν κρίσεως καὶ ἀπωλείας τῶν ἀσεβῶν ἀνθρώπων.
- 3:8 (c3.9) Ἐν δὲ τοῦτο μὴ λανθανέτω ὑμᾶς, ἀγαπητοί,
(c3.10) ὅτι μία ἡμέρα παρὰ κυρίου ὡς χίλια ἔτη
(c3.11) ∅ ὡς ἡμέρα μία.
- 3:9 (c3.12) οὐ βραδύνει κύριος τῆς ἐπαγγελίας,
(c3.13) ὡς τινες βραδύτητα ἠγοῦνται,
(c3.14) ἀλλὰ μακροθυμεῖ δι' ὑμᾶς, μὴ βουλόμενός τινας ἀπολέσθαι ἀλλὰ
πάντας εἰς μετάνοιαν χωρῆσαι.
- 3:10 (c3.15) Ἦξει δὲ ἡ ἡμέρα κυρίου ὡς κλέπτῃς,
(c3.16) ἐν ἧ ∅ οὐρανοὶ ῥοιζήδον παρελεύσονται
(c3.17) στοιχεῖα δὲ καυσούμενα λυθήσεται
(c3.18) καὶ γῆ καὶ τὰ ἐν αὐτῇ ἔργα εὐρεθήσεται.

[Beloved, this is now the second letter I am writing to you, in which I am stirring up your sincere mind with a reminder, to remember the predictions of the holy prophets and the commandment of your apostles of the Lord and Saviour. Know this, most importantly, that mockers will come, mocking in the last days, behaving according to their own lust, and saying: “Where is the promise of his coming? For since the ancestors died, all things remain the same since the

beginning of creation.” For they ignore this intentionally: that the heavens and earth had existed out of water and by water long ago by the word of God, through which, the world at that time was destroyed, by flooding with water; but the present heavens and earth have been reserved for fire by his word, being kept for the day of condemnation and destruction of ungodly people. Do not ignore this one thing, beloved, that from the Lord one day is like a thousand years, and a thousand years is like a day. The Lord is not late in fulfilling his promise, like some people think of lateness, but he is patient for the benefit of you, since he does not want anyone to perish but all to come to repentance. But the day of the Lord will come like a thief, during which the heavens will pass away with a roar, the heavenly bodies will be destroyed by burning, and the earth and the works in it will be exposed.]

In this subsection, there are some recurring and new structural relations. In 3:1, the clause *διεγείρω ὑμῶν ἐν ὑπομνήσει* has a similar structure as the clause in 1:13. We can construe that 3:1 also reflects the semantic of the relation [Author-Reminding-Recipients]. The related relation [Reminding] is strengthened by *ὑπομνήσει* (3:1) and *μνησθῆναι* (3:2).

In 3:3, the clause *τοῦτο πρῶτον γινώσκοντες* is exactly the same as the clause in 1:20. They form a new structural pattern of [Mental Process-Phenomenon-Circumstance] featuring the relation [Know-This-Most Importantly]. From the co-text of 3:3, we know that *τοῦτο* is concerned with the mockers coming and their claim. In 1:20, *τοῦτο* is concerned with the origin of a genuine prophecy. From these two commands, we can see that the *most important* things are both related to the trueness or lack of trueness of teachings. Related to this structural relation, the lexical relation [Know] is strengthened by *γινώσκοντες* (3:3).

A structure concerning [Actor-Material Process-Scope: Entity] has occurred in 3:5 and 3:8. This structure features the relation [This-Escape-Someone]. In 3:5, it is about *τοῦτο* which escapes the mind of false teachers. In 3:8, the author commands the

recipients to not let *τοῦτο* escape their minds. The two instances of *τοῦτο* are presented differently, but essentially both of them are pointing to the fact that the coming of the Lord is certain.

In 3:3, we can also find the recurring relation of [Certain Ones-Doing-Evil]. The Actor is *ἐμπαῖκται* and the evil they do are *ἐμπαιγμονῆ* and *ἐπιθυμίας*. Related to the relation [Doing-Evil], the subtype [Sinning Verbally] is strengthened by *ἐμπαιγμονῆ* and *ἐμπαῖκται* (3:3). The relation [Being Immoral] is strengthened by *ἐπιθυμίας* (3:3). The relation [Ungodly] is also strengthened by *ἀσεβῶν* (3:7).

A new structural relation concerning a [Medium-Material Process] structure is formed. It features the relation [Nature-Being Destroyed]. In 3:6, 3:7, and 3:10, the world at a previous time, the present heavens and earth, and the heavens and the natural elements are the things being destroyed respectively.²⁷ Related to this multivariate structural relation, there is also a covariate structural relation formed. The lexical relations [Heavens] and [Earth] appear three times each in this subsection and they always collocate. They occur in 3:5, 3:7, and 3:10. Another occurrence of [Heavens] is in 1:8 when the author talks about his experience of hearing the voice from heaven. In this subsection, the author uses the heavens and earth, and the destruction of nature, to illustrate the Lord will surely come again. Another lexical relation, [Water], is also related but does not form a collocational relation with [Heavens] and [Earth]. The relation [Water] is formed by *ὑδατος*, *ὑδατος* (3:5), and *ὑδατι* (3:6).

²⁷ In 3:7, the author uses the phrase *τεθησαυρισμένοι εἰσὶν πυρί* to describe the process. In 3:10, the heavens are described as *παρελεύσονται*. Even though the wordings are different, but we can still construe the sense of destruction from them.

Another collocation relation we find is [Punishment] and [Burning/Fire]. In 2:6, *καταστροφῆ* [Punishment] collocates with *τεφρώσας* [Burning]. In 3:7, *ἀπωλείας* [Punishment] collocates with *πυρί* [Fire]. It shows that fire is one of the means of punishment.

There are also some recurring lexical relations that are not related to the above structural relations. First, the relation [Love] is strengthened by *ἀγαπητοί* (3:1) and *ἀγαπητοί* (3:8). The author is trying to show his affection towards the recipients to call them *beloved*. Second, the relation [God's Message] is strengthened by *προειρημένων ῥημάτων* (3:2). The author is trying to establish the authority of the things that he is going to talk about. Third, the relation [Holy] is strengthened by *ἀγίων* (3:2), which is used to describe prophets. Fourth, a new relation concerning [Promise] is formed by the lexical items *ἐπαγγέλματα* (1:4), *ἐπαγγελλόμενοι* (2:19), *ἐπαγγελία* (3:4), and *ἐπαγγελίας* (3:9). The use in 1:4 is about the precious and very important promises that God has granted us. After that, the false teachers give a false promise to their followers (2:19) and challenge the promise of the coming of the Lord (3:4). In 3:9, the author refutes the challenge made by the false teachers and starts to defend for the promise of the Lord's coming. Fifth, the relation [Die] is strengthened by *ἐκοιμήθησαν* (3:4) and *ἀπολέσθαι* (3:9). The occurrence in 3:4 is about the false teachers challenge that all things remain the same since the beginning and the ancestors died. After that, the author uses lexical items from the same semantic area to answer and says that the Lord does not want anyone to perish. Sixth, the relation [Punishment] is strengthened by *ἀπόλετο* (3:6), *ἀπωλείας* (3:7), and *λυθήσεται* (3:10). The occurrence in 3:6 is about the world

being destroyed in the past. Information from ITF is needed for further understanding. The occurrence in 3:7 is about the destruction of the ungodly people. In 3:10, it is about the heavenly bodies will be destroyed when the Lord comes. Seventh, the relation [Keep] is strengthened by *τεθησαυρισμένοι* and *τηρούμενοι* (3:7) and the relation [Condemnation] is strengthened by *κρίσεως* (3:7). The situation is about things being kept for the day of condemnation. Finally, a new relation [Patience] is formed by *ὑπομονήν, ὑπομονῆ* (1:6), and *μακροθυμεῖ* (3:9). The first two are about the good qualities that Christians should strive for. The last one is used to describe how God is patient.

Concerning axiological stance, the appraisals in this subsection are diverse. In 3:1, in order to prepare for the recipients to accept his reminder, the author uses the lexical item *ἀγαπητοί* to remind the recipients of their good relationship. He also uses the term *εἰλικρινῆ διάνοιαν* to show his appreciation to the recipients. In 3:2, he uses phrases like *ἀγίων προφητῶν* and *τῶν ἀποστόλων ὑμῶν . . . τοῦ κυρίου καὶ σωτῆρος* to show that the things that he is going to remind the recipients are genuine. In 3:3, he gives a command and uses the lexical item *πρῶτον* to emphasize its importance. After that, he uses a future form to tell that mockers are coming. The appraisals change to the negative side when he starts to describe the *ἐμπαῖκται*. The content in 3:4 is heteroglossic as the author is quoting from the mockers. The mockers use questions and assertions to convince their audience. In 3:5–7, the author uses the changes between the beginning, the past, and the future states of heavens and earth to prove that the assertions of the mockers are wrong. This part contains positive appraisals when talking about the time of creation and negative appraisals when talking about the previous and future destruction. The author uses the lexical item *ἀγαπητοί* again to remind the recipients of

their good relationship before he commands them to consider another argument. This time, the author argues from the point of God. In 3:8–9, the appraisals are mainly positive. In 3:10, the author uses a series of future forms and negative appraisals to confirm that the day of the coming of the Lord will surely come, and by then the heavens, natural elements, and the earth will all be destroyed, and the works of humanity will be disclosed.

Concerning rhetorical-generic formation, the activity structure can be labelled as Refuting the Mockers. The RFs are Assertion-Clarification, Command-Projection, Result-Reason, Assertion-Projection, Assertion-Adversative, and Assertion-Comparison. The genre elements can be labelled as Commands, Prediction, Mockers' Questions, and Author's Answers.

Letter Body VIII: 3:11–16

The eighth subsection starts from 3:11 and is joined to the previous subsection with the discourse marker οὖν. It consists of eleven clauses. It is about what should be done while one is awaiting something. The clause c3.19 is a summary statement of the last subsection which starts the commands in this subsection. The clause c3.20 is a command with the form of an interrogative clause, as the result of c3.19. The clause c3.21 is the result of the last part of c3.20. The clause c3.23 is the adversative of c3.21–c3.22. The clause c3.25 is the result of c3.23 and c3.27 is the comparison of c3.25–3.26.

- 3:11 (c3.19) *Τούτων οὖν πάντων λυομένων*
 (c3.20) *ποταπὸς δεῖ ὑπάρχειν ἡμᾶς ἐν ἀγίαις ἀναστροφαῖς καὶ εὐσεβείαις,*
 3:12 (c3.20 continue) *προσδοκῶντας ὅ τὴν παρουσίαν τῆς τοῦ θεοῦ ἡμέρας*
 (c3.21) *δι' ἣν οὐρανοὶ πυρούμενοι λυθήσονται*
 (c3.22) *καὶ στοιχεῖα καυσούμενα τήκεται.*

3:13 (c3.23) καινούς δὲ οὐρανοὺς καὶ καινὴν γῆν κατὰ τὰ ἐπάγγελματα αὐτοῦ προσδοκῶμεν,

(c3.24) ἐν οἷς δικαιοσύνη κατοικεῖ.

3:14 (c3.25) Διό, ἀγαπητοί, ταῦτα προσδοκῶντες σπουδάσατε ἄσπιλοι καὶ ἀμώμητοι αὐτῷ εὐρεθῆναι ἐν εἰρήνῃ

3:15 (c3.26) καὶ τὴν τοῦ κυρίου ἡμῶν μακροθυμίαν σωτηρίαν ἡγεῖσθε,

(c3.27) καθὼς καὶ ὁ ἀγαπητὸς ἡμῶν ἀδελφὸς Παῦλος κατὰ τὴν δοθεῖσαν αὐτῷ σοφίαν ἔγραψεν ὑμῖν,

3:16 (c3.27 continue) ὡς καὶ ἐν πάσαις ταῖς ἐπιστολαῖς λαλῶν ἐν αὐταῖς περὶ τούτων,

(c3.28) ἐν αἷς ἐστὶν δυσνόητά τινα,

(c3.29) ἃ οἱ ἀμαθεῖς καὶ ἀστήρικτοι στρεβλοῦσιν ὡς καὶ τὰς λοιπὰς γραφὰς πρὸς τὴν ἰδίαν αὐτῶν ἀπώλειαν.

[Therefore, since all these things are to be destroyed, what sort of people ought us to be, with regard to holy conduct and godliness, waiting with apprehension for the coming of the day of God. Because of which the heavens will be destroyed by burning and the heavenly bodies are melted by burning. But we are waiting with apprehension for the new heavens and new earth according to his promises, in which righteousness dwells. Therefore, beloved, while you are waiting with apprehension for these things, devote to be found by him at peace, spotless and blameless, and regard the patience of our Lord as salvation, just as our beloved brother Paul has also written to you according to the wisdom given to him, as in all his letters while he speaks about these things; in which there are something difficult to understand, which the ignorant and unstable people distort, as they also do the other scriptures, resulting in their own destruction.]

In this subsection, there are recurring and new structural relations. The relation

[Nature-Being Destroyed] is reinforced by its occurrences in 3:11 and 3:12. In 3:11, the

author says that *Τούτων οὖν πάντων λυομένων*, in which all these are referring to the

heavens, the natural elements, and the earth at the end of the previous subsection. In

3:12b, the heavens will be destroyed, and the natural elements are melted by burning,

that is, destroyed. The author uses this as the foundation of his command. Related to this

structural relation, a new lexical relation [Burning] is formed by *τεφρώσας* (2:6),

καυσούμενα (3:10), *πυρούμενοι*, and *καυσούμενα* (3:12). The first one is about Sodom and

Gomarrah, while the others are related to the final destruction of nature. The relation

[Heavens] is strengthened by οὐρανοὶ (3:12) and οὐρανοὺς (3:13). The relation [Earth] is strengthened by γῆν (3:13). This occurrence also collocates with [Heavens].

There is a new repeated structure of [Actor-Material Process-Scope: Entity] in this subsection. This structure features the relation [Christians-Waiting-Future]. In 3:12, *we* are waiting for the coming of the day of the Lord. In 3:13, *we* are waiting for new heavens and new earth. In 3:14, *you* are waiting for these things (new heavens and new earth). The author is asking the recipients to do good while waiting. Linked to this structural relation, the lexical relation [Waiting] is formed by προσδοκῶντας (3:12), προσδοκῶμεν (3:13), and προσδοκῶντες (3:14). A related relation [Coming] is also formed by παρουσίαν (1:16), παρουσίας (3:4), and παρουσίαν (3:12). They are used to refer to the Coming of the Lord that Christians are waiting for. The relation [Righteous] is strengthened by δικαιοσύνη (3:13). The author tells us that righteous dwells in the new heavens and new earth.

Another new repeated structure is [Sayer-Verbal-Receiver]. It features the relation [Apostle-Writing-Recipients]. In 3:15, the author mentions that Paul has written to the recipients. He uses this to compare with his own act of writing (3:1). He attempts to further justify what he is writing so that it can be more convincing to the recipients. Related to this structural relation, the lexical relation [Give] is strengthened by δοθεῖσαν (3:15). This instance also reinforces the structural relation [God-Giving-Christians-Precious Things], while the precious thing is wisdom. The author is telling the recipients that Paul wrote letters to the believers according to the wisdom given to him.

The relation [Evil Doers-Being Punished] is reinforced in 3:16. Even though the structure of this is different, ἃ οἱ ἀμαθεῖς καὶ ἀστήρικτοι στρεβλοῦσιν ὡς καὶ τὰς λοιπὰς

γραφὰς can be construed as [Evil Doers] (Certain Ones Doing Evil), and πρὸς τὴν ἰδίαν αὐτῶν ἀπώλειαν as [Being Punished]. Related to this structural relation, the lexical relation [Punishment] is strengthened by λυομένων (3:11), λυθήσονται (3:12), and ἀπώλειαν (3:16).

There are also some recurring and new lexical relations which are not related to the above structural relations. The relation [Holy] is strengthened by ἁγίαις (3:11), ἄσπιλοι and ἀμώμητοι (3:14). They are all used to describe the characters that the author asks the recipients to attain. The relation [Godly] is strengthened by εὐσεβείαις (3:11). It also refers to the characters that Christians should attain. The relation [Promise] is strengthened by ἐπάγγελματα (3:13). This promise is about new heavens and new earth. The relation [Love] is also strengthened by ἀγαπητοί (3:14) and ἀγαπητός (3:15). The author uses them to address the recipients and describe Paul. It shows the good relationship between them all. The relation [Being Eager] is strengthened by σπουδάσατε (3:14). The author commands the recipients to be eager to achieve good qualities. The relation [Patience] is also strengthened by μακροθυμίαν (3:15). The author brings up the discussion of the patience of the Lord again and asks the recipients to consider it as salvation. Concerning the lexical item σωτηρίαν (3:15), it is the only occurrence. However, the word *Saviour* occurs several times. It adds to the importance of σωτηρίαν, and the importance of considering the Lord's patience as salvation. A new relation [Unstable] is formed by δοθεῖσαν (2:14), ἀνακάμψαι (2:21), and ἀστήρικτοι (3:16). They are about unstable people lured by false teachers (2:14), returning to their former state

(2:21), and distorting God's word and result in destruction (3:16). The relation [God's Message] is strengthened by *γραφή* (3:16).

Concerning axiological stance, the appraisals in this subsection are diverse. When the author is talking about the destruction of the nature, it reflects negative appraisals. When the author is commanding the recipients to achieve some goals, the appraisals are positive since the goals are good. When the author talks about waiting, the lexical item reflects the connotation of *waiting with apprehension*. It reflects a negative yet positive sense: while the process is difficult, the result is good. When the author talks about the good things in the future, the appraisals are good. The author's impression on Paul is also positive, except that some of his writing is difficult. Finally, concerning the people who distorted Paul's letter and scripture, the appraisals are negative.

Concerning rhetorical-generic formation, the activity structure can be labelled as Advice for the Time of Waiting. The RFs are Reason-Result, Assertion-Adversative, and Command-Comparison. The genre elements can be labelled as Commands, Christian Anticipation, and Comparison.

Letter Body IX: 3:17–18a

The final subsection of the letter body includes 3:17–18a and is joined to the previous subsection with discourse marker *οὖν* and the lexical item *ἀγαπητοί*. It consists of three clauses. Based on the previous discussion, the author gives a concluding exhortation in this subsection. The clause c3.30 is a command which stems from the conclusion of the previous discussion. The clause c3.31 states the negative side of the purpose of

following the command. The clause c3.32 provides the variation of c3.31, which is the positive side of the purpose.

3:17 (c3.30) ὑμεῖς οὖν, ἀγαπητοί, προγινώσκοντες φυλάσσεσθε,
 (c3.31) ἵνα μὴ τῇ τῶν ἀθέσμων πλάνῃ συναπαχθέντες ἐκπέσητε τοῦ ἰδίου
 στηριγμοῦ,
 3:18a (c3.32) αὐξάνετε δὲ ἐν χάριτι καὶ γνώσει τοῦ κυρίου ἡμῶν καὶ σωτῆρος
 Ἰησοῦ Χριστοῦ.

[You, therefore, beloved, since you know this in advance, keep close watch, lest you fall from your own steadfastness, being led astray by the deception of the lawless people, but grow in grace and knowledge of our Lord and Saviour Jesus Christ.]

In this subsection, there is no recurring or new structural relation. There are, however, a few recurring lexical relations. First, the relation [Love] is strengthened by *ἀγαπητοί* (3:17). The author emphasizes his good relationship with the recipients before he gives a command. Second, the relation [Know] is strengthened by *προγινώσκοντες* (3:17). Twice, the author has asked the recipients to *know*. Now, he gives the command on the basis of the knowledge. He tells the recipients to take action since they already know about the false teachers. Third, the relation [Guard] is strengthened by *φυλάσσεσθε* (3:17). When the author wants to talk about the positive sense of guard and protection, he uses the lexical item *φυλάσσω* (2:5, 3:17). When he wants to talk about the negative sense of guarding prisoners or keeping for judgements, he uses the lexical item *τηρέω* (2:4, 2:9, 2:17, 3:7). Fourth, the relation [Lawless] is strengthened by *ἀθέσμων* (3:17). Fifth, the relation [Deception] is strengthened by *πλάνη* (3:17). Sixth, the relation [Unstable] is strengthened by *συναπαχθέντες* (3:17). These three are related to the things that the recipients have to avoid. Finally, the relation [Knowledge] is strengthened by

γνώσει (3:18). This is one of the things that the author hopes the recipients to grow as they guard themselves.

Concerning axiological stance, the author shows his affection using *ἀγαπητοί* (3:17). Then he asks the recipients to guard themselves. It reflects positive appraisals since it seems that the author uses *φυλάσσω* to present positive connotation. The author expresses that the purpose of doing this is so that they will not be led astray and go back to deception and lawless life. Instead, they should continue to be steadfast (3:17), and grow in grace and knowledge (3:18). The purposes that the author wants them to achieve reflect positive appraisals and the things he wants them to avoid show negative appraisals. Since these purposes have the connotation of projection, it depends on whether the recipients follow the command to guard themselves closely and grow in grace and knowledge.

Concerning rhetorical-generic formation, the activity structure can be labelled as Exhortation. The RFs are Command-Purpose and Adversative-Variation. The genre elements can be labelled as Command.

Closing Address: 3:18b

The last clause (in 3:18b) is the closing address of doxology. It consists of one clause.

3:18b (c3.33) *αὐτῷ ἡ δόξα καὶ νῦν καὶ εἰς ἡμέραν αἰῶνος, ἀμήν.*

[To him be the glory both now and to the day of eternity, amen.]

This is a very concise closing address. It contains one simple clause (not a complex one). Nevertheless, one new lexical relation is formed. The relation [Glory] is formed by *δόξη* (1:3), *δόξαν* (1:17), and *δόξα* (3:18). All these things point to the glory of

God: God called us by his glory (1:3), Jesus received glory from God (1:17), and a doxology giving glory to God (3:18).

Concerning axiological stance, the author is giving glory to God. Thus, the text shows positive appreciation. Even though the clause is short, the author uses terms like eternity and amen to increase the force of the doxology.

Concerning rhetorical-generic formation, since this part is the closing, the activity structure can be labelled as Letter Closing,²⁸ like what we have done in the analysis of Jude. The RF is not really a RF since it has only one clause, but it can be labelled as Discourse Closing, while Exaltation is the genre element.

Thematic Formations, Axiological Stance, and Rhetorical Formations of 2 Peter

The sections above have examined each subsection of the discourse in 2 Peter. The following will provide a summary of the areas of thematic formations, axiological stance, and rhetorical-generic formations according to the analyses in the above sections.²⁹

Thematic Formations of 2 Peter

There are a number of multivariate structural relations that form thematic formations (TFs) in 2 Peter. Most of the TFs, however, are local but not global TFs. There are seven TFs that appear in more than one subsection in 2 Peter, while ten TFs are local TFs that

²⁸ Even though this letter closing has a different form than a typical Greco-Roman letter, it still belongs to the same activity structure as the closing address of a letter. For the closing address of a typical Greco-Roman letter, see White, "Ancient Greek Letters," 88–96.

²⁹ See Appendix 6 for the charts of the summary of multivariate structural relations, lexical-taxonomic relations, covariate structural relations, and rhetorical-generic formations of 2 Peter.

have only occurred in one subsection. However, even though some TFs appear across the discourse boundaries, most of them do not appear across the three chapters of the book.

Among the seven TFs that have occurred in more than one subsection, there is only one TF (including its transitive and ergative instances) that appears in all three chapters. The TF [God-Giving-Christians-Precious Things] appears four times across all three chapters. It shows that the author cares about the relationship between the recipients and God so he emphasizes the fact that God gives precious things to Christians.

There are two TFs that frequently occur (twelve times each) and the two of them are closely related. They are [The Lord-Punishing-Evil Doers] (combined with its ergative instance) and [Certain Ones-Doing-Evil].³⁰ This phenomenon indicates that the problem about evil doers is the most pressing topic to communicate to the recipients. The author also wants to ensure that the recipients know that these evil doers will be punished. There are two things worth noticing concerning these two TFs. First, although the problem of evil doers is important, the author does not address it right away at the beginning of the letter. Instead, the first explicit mentioning of evil doers only appears in 2:1. Second, the evil doers which are contemporary to 2 Peter are only limited to three types: the false teachers, their followers, and the mockers, while the mockers are

³⁰ The difference between the two is about the [Punishing] part. If a clause mentioning evil doers has talked about the punishment as well, it is categorized in [The Lord-Punishing-Evil Doers]. If a clause has only talked about what evil those people have done and does not mentioned about punishment, it is categorized in [Certain Ones-Doing-Evil].

probably referring to the false teachers as well.³¹ It is clear that the false teachers are a serious problem that needs to be addressed.

There are four other TFs that occur in more than one subsection. First, the TF [Author-Reminding-Recipients] implies that the author is not writing something new, but something the recipients already know. Second, the TF [Know-This-Most Importantly] only appears twice. The relation is used when the author wants the recipients to pay special attention. Although the author tells the recipients to *know*, it does not necessarily mean that the recipients did not have previous knowledge. Third, the TF [Nature-Being Destroyed] is used to describe what will happen when the day of the coming of the Lord has come. The discussion is used to refute the mockers claim. Fourth, the TF [Apostle-Writing-Recipients] occurs only twice. It compares the author's act of letter writing with Paul's. The author uses this comparison to justify his arguments.

There are ten TFs that occur locally in one subsection of 2 Peter. The TFs [Christians-Adding-Good Quality-In Good Quality], [Good Quality-Belonging-Christians] (only twice), [Bad Christians-Being-Not Able to Understand] (only twice), and [God's Message-Happened-By an Agent] are in 2 Pet 1. The author first concentrates on asking the recipients to develop their own Christian qualities. Those who do not do so are Christians who cannot understand. The author tells the recipients the nature of genuine prophesy. He put emphasis on the development of Christians' characters and knowledge, before he introduces the false teachers and refutes their false claims. The TFs [Exist-False Leaders-Among People] (only twice), [The Lord-

³¹ Both Bauckham and Davids, among others, believe that the mockers are the false teachers. See Bauckham, *Jude-2 Peter*, 282, and Davids, *2 Peter and Jude Handbook*, 92.

Rescuing-Righteous Ones], [Someone-Controlled-By Something] (only twice), and [Animal-Return-To Dirty Place] (only twice) are in 2 Pet 2. After the introduction of the existence of false teachers, the author makes a comparison between punishing the evil doers and rescuing the righteous ones. Although the TFs concerning evil doers are very strong, the author still wants to make sure that the recipients realize that the Lord is also rescuing righteous people. The last two TFs in 2 Pet 2 are the explanation and illustration concerning the situation of the ones who do evil and go back to their previous worldly life. In 2 Pet 3, the TF [This-Escape-Someone] is used to point out the wrong view of the mockers and reminds the recipients not to ignore the important facts which show that the mockers are wrong. The TF [Christians-Waiting-Future] is used to remind the recipients that as they are waiting for the coming of the Lord (although the mockers say that it is not happening), they have to devote themselves to the act of being holy and godly.

From all these TFs formed by multivariate structural relations, we can summarize the flow of 2 Peter as follows: The author first encourages the recipients to have good Christian character to prepare for the upcoming message. He tells the recipients that there will be false teachers just like there were false prophets. However, God will punish the evil doers but rescue the righteous ones, just like God has done before. After that, the author reveals the evil things that the false teachers do and the false teaching that they teach. In the end, the author refutes false teaching and encourages the recipients to live a righteous life as they wait for the coming of the Lord.³²

³² This finding concurs with the opinion of Callan. He thinks that the main purpose of 2 Peter is to argue against those who denied that Jesus would come again (3:4–10). The earlier part of the letter

Other than the multivariate structural relations listed above, there are also a few covariate structural relations of collocation in 2 Peter. Most of them only occur twice. First, [Holy] collocates with [God's Message-Happened-By an Agent], reflecting the holiness of God's message. Second, [Keep/Guard] collocates with [Darkness], reflecting keeping/guarding under darkness is one of the punishments. Third, [Escaping] collocates with ἐπιθυμία, reflecting someone escaping worldly life can be either escaping from lust or lure by lust. Fourth, [Heavens] collocates with [Earth] four times. It is a common collocation in the Old Testament, representing the world of nature. Finally, [Punishment] collocates with [Burning/Fire], reflecting burning/fire is one of the ways of punishing.

Concerning the lexical-taxonomic relations formed in 2 Peter, it can be divided into three categories. First, there are lexical relations that are related to God and angels. They are [Power], [God's Message], [Holy],³³ [Give], [Patience],³⁴ [Coming], and [Glory]. Second, some lexical relations are related to people of God like the author, the recipients, the ancient good examples, and Paul. They are [Knowledge], [Know], [Godly], [Love], [Reminding], [Live], [Being Eager], [Holy], [Light], [Save], [Righteous], [Patience], and [Waiting]. Third, some lexical relations are related to evil doers like the false teachers and their followers, the mockers, and the ancient bad examples. They are [Ungodly], [Die], [Darkness], [Condemnation], [Punishment], [Sin], [Unrighteous], [Follow], [Being Immoral], [Sinning Verbally], [Deception], [Lawless],

functions as the preparation. Especially in 2:1—3:3, the author criticized the false teaching and immoral behaviour of the false teachers. See Callan, "Use of Jude," 43–44 (see also Bauckham, *Jude-2 Peter*, 154–57; Watson, *Invention*, 81–83).

³³ The lexical relation [Holy] is linked to both God and people of God.

³⁴ The lexical relation [Patience] is linked to both God and people of God.

[Burning/ Fire], and [Unstable]. Among these relations, the relation [Follow] is linked to the evil doers and looks a little bit strange. In fact, they are used to describe following myths, licentiousness, human nature (flesh), the way of Balaam, and the things related to the previous worldly life. The author warns the recipients lest they follow the wrong way of life or wrong examples. Apart from the above three categories, some relations are linked to both good and bad people or are neutral. They are [Speak], [True/False], [Keep/Guard], [Animal], [Escaping], [Slave], [Promise], [Heavens], [Earth], and [Water]. Among all the lexical relations, there are some of them that have created relatively strong ties.³⁵ They are [Knowledge], [Know], [Love], [Holy], [Punishment], [Being Immoral], and [Sinning Verbally]. This list shows that there are relatively strong ties among diverse kinds of semantic domains.

Axiological Stance of 2 Peter

The axiological stance concerning appraisals is quite clear in 2 Peter. As we can see from the list of lexical relations in the previous section, the descriptions concerning people and things related to God reflect positive appraisals, while the descriptions concerning the evil doers reflect negative appraisals.

There are several clauses in 2 Peter that are heteroglossic. In 1:17, the author quotes the voice from the heavens concerning Jesus receiving honour from God. This heterogloss confirms the status of Jesus as the Lord. It also confirms the status of the author himself as one of the eyewitnesses. In this way, he validates his testimony. In 2:22, the author quotes two proverbs to support his argument that returning to their

³⁵ Those relations that have occurred eight times or more. This number of eight is just relative, so that we can get a reasonable number of strong ties within this discourse.

previous unclean way of life is a bad idea. In 3:4, the author quotes the mockers' accusation concerning the coming of the Lord. This is a heterogloss that carries viewpoints different from the author's. The mockers are questioning the delay of the coming of the Lord and claim that the world has never changed. Therefore, the author is trying to refute this heterogloss in 3:5–10.

Concerning speech functions, there are several commands in 2 Peter. There is a series of commands in 1:5–7 and a follow up command in 1:10. The author commands the recipients to try to achieve several good qualities and provides the reason for doing so. In 1:15, although the clause structure is an assertion, it functions like a command, asking the recipients to always remember the things that he is going to say. In 1:20 and 3:3, where the two clauses are the same, the author uses a commanding participle to ask the recipients to pay special attention to the things that he is going to say. In 3:2, the author again asks the recipients to remember. In 3:8, the author asks the recipients not to ignore the facts that can refute the false claim of the mockers. In 3:11, although the clause structure is not a command, the author implies that the recipients should be holy and godly. In 3:14–15, the author asks the recipients to devote themselves to be spotless and blameless. He also asks them to appreciate the patience of the Lord. The author asks the recipients to guard themselves closely (3:17) and grow in grace and knowledge (3:18a). These commands can be summarized into two categories. One group asks the recipients to remember the things that he teaches. The other group asks the recipients to grow in Christian character, be godly, and guard themselves closely. However, as we know, since these are commands in a letter, we do not know whether the recipients will follow the commands or not. This is the reason why the author uses multiple supporting arguments to bolster his requests.

In addition to the commands, the author also uses several purpose clauses and future forms to express projection. The future forms are pointing to things that are more likely to happen. Concerning the purpose clauses, it depends on the recipients' action. If they are doing what the author says, the purpose clause will become true.

Rhetorical Formations of 2 Peter

Second Peter has the format of a Greco-Roman letter with letter opening, letter body, and letter closing. This study traces the change of major participants, the use of discourse markers, and the logical flow to determine the discourse boundaries and identifies nine subsections within the letter body.

When the activity structure of each subsection is traced on the letter, the structural organization of the letter emerges. After the letter opening, the author first expresses a series of exhortation and provides reason for it. The author believes that no matter what challenges the recipients are facing, developing their own Christian characters is essential. He tells the recipients that it is important for him to remind them because he is going to die soon. He defends the authority of his own testimony and the prophecy that he has taught them. It seems that he wants to set the right track for the recipients, so that when he is no longer there the recipients can have a way to differentiate between true and false prophecy and teachings. He warns them that there will be false teachers. He uses an extended conditional sentence to show that the Lord knows to punish the evil doers and rescue the righteous ones. By doing this, he presents the two roads that will lead to very different outcomes. He presents the sins of the false teachers and pronounces the punishment that the false teachers and their followers will have. After that, he introduces the mockers' claims and refutes them. He describes the

mocking in detail. It implies that the mockers are already present in their midst. Since the coming of the Lord will surely come, he asks the recipients to live a godly and holy life while they wait for that day. He gives the final exhortation that echoes with what he has previously mentioned in the letter. He then uses a doxology to close the letter.

Concerning RFs, the author uses multiple instances of Reason-Result, Command, Adversative, Quotation, Comparison, and Clarification. He also uses Reason-Purpose and Variation to express his arguments, along with an extended conditional clause to present his point. From the RFs that he has used, it is obvious that he likes to use arguments and counter-arguments to present his points, as well as use examples and quotation to support his arguments.

Concerning genre elements, the author invokes a variety of genre elements. They include genre elements targeting a positive kind of Christian life like presenting the Foundation, Christian Anticipation, Command, Appealing to Authority, and Simile. There are also other genre elements related to a negative kind of way of life that the recipients have to avoid. They include genre elements like Specification of Sins, Denunciation, Example, Proverb, and Debate. The author presents two ways of life and asks the recipients to choose the good one that leads to growth in the grace and knowledge of the Lord.

CHAPTER 5: AN INTERTEXTUAL ANALYSIS BETWEEN JUDE AND 2 PETER

This chapter will evaluate the relationship between Jude and 2 Peter. First, we will compare the data produced in Chapter 3 and 4. Second, we will compare the thematic formations, axiological stance, and rhetorical formations to see their similarities and differences. Finally, we will examine the textual arguments used by scholars to describe their relationships and dialogue with them according to our findings.

A Comparison of Thematic Formations

Concerning thematic formations, there will be a comparison between the TFs formed by multivariate structural relations and covariate structural relations. The lexical-taxonomic relations as well as the sematic domains involved in the two books will also be compared.

The following chart demonstrates the comparison of the TTFs formed by multivariate structural relations:

Jude	2 Peter
The Lord-Punishing-Evil Doers (4x) (and its ergative instance, 5x)	The Lord-Punishing-Evil Doers (6x) (and its ergative instance, 6x)
Certain Ones-Doing-Evil (6x)	Certain Ones-Doing-Evil (12x)
Recipients of Letter-Well Treated- By/For God (2x)	God-Giving-Christians-Precious Things (4x)
Author-Writing-Recipients (2x)	Apostle-Writing-Recipients (2x)
Opposing-Authorities (3x)	(1x, 2:10)
Certain Ones-Following-Bad Example (3x)	(1x, 2:15)
Someone-Foretelling-Evil Doers (3x)	(1x, 3:2–3)

(1x, v. 5)	Author-Reminding-Recipients (4x)
/	Christians-Adding-Good Quality-In Good Quality (7x)
/	Good Quality-Belonging-Christians (2x)
/	Bad Christians-Being-Not Able to Understand (2x)
/	God's Message-Happened-By an Agent (5x)
/	Exist-False Leaders-Among People (2x)
/	The Lord-Rescuing-Righteous Ones (3x)
/	Someone-Controlled-By Something (2x)
/	Animal-Return-To Dirty Place (2x)
/	Know-This-Most Importantly (2x)
/	This-Escape-Someone (2x)
/	Nature-Being Destroyed (7x)
/	Christians-Waiting-Future (3x)

Table 5.1. A comparison of the TTFs formed by multivariate structural relations

The two TTFs that occur most frequently are the same in the two books. These intertextual thematic formations (ITFs) forms a good base in explaining the similarities between the two books. When a multivariate structural relation consists of the same or similar participants and the same or similar process, the repeated occurrences of the relation are easy for people to remember. The two ITFs that occur most frequently in the two books reflect the situations that the two Christian communities are facing. First, people who engage in evil behaviour have joined the two communities. Second, the Lord will punish these evil doers.

As Christian letters, it is a usual phenomenon to have TFs concerning letter writing in Jude and 2 Peter: the author writing to the recipients, the author reminding the recipients, and the recipients are loved by God. The chart also shows that the TFs in Jude have all appeared in 2 Peter, even though some of them only appear once and do not form TFs in 2 Peter. These ITFs add to the sense of similarity between the two books. The TTFs in Jude that also appear once in 2 Peter reflect that there are some

similarities concerning the situation of the evil doers. There was someone who already foretold the appearance of the evil doers. The evil doers commit the evil act of opposing the authorities. These evil doers also follow the evil examples of individuals from the past.

There are some TTFs (mostly local TTFs) in 2 Peter that do not exist in Jude. This phenomenon, however, is easy to understand, as 2 Peter is much longer than Jude and it is normal that it covers more TTFs. Even though we can expect more TTFs in 2 Peter and these TTFs are mostly local, those TTFs that have occurred a number of times, or are interrelated, are still worth noticing. They reflect some unique characteristics of 2 Peter. The author urges his recipients to have good Christians qualities and gives them a list of qualities to follow. The author is concerned about the recipients' behaviour in the world.

The TTF concerning the Lord rescuing righteous people is an important TTF in 2 Peter as it contrasts with the TF concerning the Lord punishing evil doers. Since the TF concerning the Lord punishing evil doers is important in 2 Peter and the author has intentionally contrasted the two notions together, it shows that the TTF concerning the Lord rescuing righteous people is also important. Unlike many ITFs between Jude and 2 Peter, this TTF does not talk about the evil doers. It talks about the recipients. The contrast between the two TFs shows that the author wants the recipients to choose carefully between following the example of evil doers and following the example of righteous people. The TTF concerning the Lord rescuing righteous people may also be seen as something related to good Christian qualities. If the recipients have good Christian qualities, they are probably behaving in a righteous way, meaning that they will also be rescued by the Lord.

The author has mentioned that there are false leaders among the communities, just as there were false prophets among the people of God. The author warns about false leaders, not merely false Christians in general. This TTF only occurs in 2 Peter, but never in Jude. It reflects the fact that the recipients of 2 Peter are facing false teachers that may lead them astray, while the recipients of Jude are facing false Christians that behave and speak in a wrongful way. The author of Jude never calls those evil doers teachers or prophets.

The notion that nature will be destroyed is used as the reason to ask the recipients to wait for the day of the coming of the Lord. The author emphasizes this idea a lot near the end of the letter. The author is concerned about the recipients' behaviour as they wait for the coming of the Lord.

The TTFs that are unique to 2 Peter demonstrate that the author cares about the recipients' behaviour in the world. He reminds them that the Lord will rescue the righteous people and asks them to be holy and godly while waiting for the coming of the Lord. The evil doers are not fellow Christians, but false teachers who may lead other Christians astray.

The following chart demonstrates the comparison of the TTFs formed by covariate structural relations:

Jude	2 Peter
[Keep/Guard], [Darkness], [Eternal] (2x)	[Keep/Guard], [Darkness] (2x)
[Punishment/Save], [Fire] (2x)	[Punishment], [Fire/Burning] (2x)
[Eternal], [Punishment/Live] (4x)	/
[Supernatural Beings], [The Lord-Punishing-Evil Doers] (2x)	/
[Keep/Guard], [Love] (2x)	/
/	[Holy], [God's Message-Happened-By an Agent] (2x)

/	[Escaping], ἐπιθυμία (2x)
/	[Heavens], [Earth] (4x)

Table 5.2. A comparison of the TTFs formed by covariate structural relations

There are same or similar covariate structural TTFs between Jude and 2 Peter which explains the sense of similarity between the two books. The collocation of [Keep/Guard] and [Darkness], as well as [Punishment/Save] and [Fire/Burning] increases the sense of similarity. There are also some distinctive TTFs formed in each book. They show that the two authors have some distinct foci even though there are a lot of similarities.

Concerning lexical-taxonomic relations, there are 15 relations that are the same, 9 relations only occur in Jude, and 30 only in 2 Peter.¹ For semantic sub-domains, there are 118 in common, 45 unique for Jude, and 119 for 2 Peter.

Concerning the semantic domains like “Know,” “Think,” “Communication,” “Guide, Discipline, Follow,” “Control, Rule,” “Hostility, Strife,” “Value,” and “Moral and Ethical Qualities and Related Behavior,” one thing worth noticing is that they have more unique sub-domains than common ones between the two books. In addition, the semantic domains “Learn,” “Understand,” and “Help, Care For” are unique for 2 Peter. These semantic domains contribute to the semantic meaning that the authors are trying to communicate. This phenomenon signals the significant differences between the two books concerning the problems they are dealing with. The great difference between them should not be ignored.

There are a number of unique sub-domains for either/both of the two books concerning domains that are used for expressing imageries and examples, movements

¹ For the comparison of lexical-taxonomic relations and semantic sub-domains, see Appendix 7.

and space, and textual relations. Since 2 Peter is much longer than Jude, it is logical that its text involves more semantic sub-domains. Therefore, this study will only list the domains that have sub-domains that are unique for Jude. Domains that have sub-domains that are used for expressing imageries and examples and are unique for Jude include “Geographical Objects and Features,” “Plants,” “Artifacts,” and “Agriculture.” Domains that have sub-domains that are used for expressing movements and space and are unique for Jude include “Linear Movement,” “Attachment,” “Spatial Positions,” and “Existence in Space.” Domains that have sub-domains that are used for expressing textual relations and are unique for Jude include “Relations,” “Case,” and “Discourse Markers.” These kinds of semantic domains may not provide a significant contribution to the semantics of the two discourses, but they may infer the differences in the writing style between the two texts. If two literarily dependent texts are anticipated to show a high degree of similarities in these areas, our findings here are contrary to this impression concerning literary dependency.

To sum up, there are important ITFs between the two books that create the sense of similarities, making the two of them important intertexts of each other. There are also significant differences in TTFs, lexical-taxonomic relations, and semantic sub-domains used between them. These should not be ignored.

A Comparison of Axiological Stance

Concerning axiological stance, the appraisals are very similar in the two books. They both show positive appraisals towards God, the recipients, and the relationships between them. Second Peter also shows positive appraisals towards the ancient godly people and Paul. Using godly people as positive examples is unique to 2 Peter. The author wants to

encourage the recipients to be godly through these positive appraisals. The two books also show negative appraisals towards the false believers/teachers and ancient evil people. The two books showing similar appraisals is not a surprising phenomenon since both of these books are Christian letters. This phenomenon has also contributed to the sense of similarity between the two books.

Both Jude and 2 Peter have used heteroglossic material in them. In Jude, all of the heteroglosses are used to support the author's arguments. In 2 Peter, most of the heteroglosses are also used to support the author's argument, except the last quotation: In 3:4, the mockers' words are recorded. This heteroglossic quotation is the material that the author refutes in 3:5–10. In this way, the author of 2 Peter brings other voices and provides arguments to refute them. He presents these to the recipients so that they can truly think about it and decide on what they should do.

Concerning speech function, both Jude and 2 Peter use commands to tell their audiences about the right things to do. However, issuing commands in a letter is not a guarantee that the recipients will follow the commands given. The authors of both Jude and 2 Peter use numerous illustrations and arguments to convince the recipients to follow their advice.

Both Jude and 2 Peter use grammars that show a projected realm. Within the letter body, Jude uses an optative form (v. 9) and a future form (v. 18) to grammaticalize projection. Second Peter, on the other hand, uses subjunctive forms (1:4; 1:10; 3:17), future forms (1:11; 1:12; twice in 2:1; twice in 2:2; 2:3; 2:12; 3:3; four times in 3:10; 3:12), and *βουλόμενος* with infinitives (3:9) to grammaticalize projection. It seems that

the author of 2 Peter is readier to present a projected realm, and that the two authors show different writing styles in their discourses.

A Comparison of Rhetorical Formations

Both Jude and 2 Peter, then, have the format of Greco-Roman letters with letter opening, letter body, and letter closing. As Christian letters written by church leaders to the congregations, there is a certain degree of similarity between them, especially when there are same or similar ITFs common to the two letters.

This study has located some possible discourse boundaries and has divided the two discourses into subsections to provide a better understanding. We have also proposed activity structures, RFs, and genre elements for different subsections.

The following chart demonstrates the comparison of the activity structures:

Jude	2 Peter
Letter Opening	Letter Opening
/	Exhortation with Reasons
Introduction to Letter Body	Urgency of the Reminder
/	Defending the Authority of Testimony and Prophecy
Denounce with Examples	Warning Against False Teachers
Woe Oracle	God's Punishment and Rescue
Quoting Prophecy	Description and Denunciation of False Teacher
Quoting Prophecy	Refuting the Mockers
/	Advice for the Time of Waiting
Exhortation	Exhortation
Letter Closing	Letter Closing

Table 5.3. A comparison of the activity structures

Even though we cannot directly compare two sets of activity structures, we can still construe some differences between the two letters. In Jude, most of the attention has been put on the evil doers. In 2 Peter, other than the discussion of evil doers, the author

also puts emphasis on the exhortation and the development of Christian character and knowledge of the recipients.

The following chart demonstrates the comparison of RFs:

Jude	2 Peter
Discourse Opening	Discourse Opening
Result-Reason	Result-Reason
Reason-Result	Reason-Result
/	Assertion-Adversative
/	Adversative-Variation
Examples-Comparison	/
/	Example-Adversative
/	Assertion-Comparison
/	Comparison-Elaboration
Quotation-Comparison	/
/	Assertion-Quotation
Commands-Means	/
/	Reason-Command
/	Command-Reason
/	Command-Comparison
/	Command-Purpose
/	Command-Projection
/	Assertion-Projection
/	Condition-Positive
/	Assertion-Clarification
Discourse Closing	Discourse Closing

Table 5.4. A comparison of RFs

Jude and 2 Peter have some common RFs and there are some components of the RFs (e.g., Comparison, Example) that are often repeated. All these recurring components of the RFs may account for the sense of similarity between the two books. However, there are some differences between the RFs of these two books. The author of 2 Peter tends to use more logical relations in his arguments, while Jude uses more Examples/Quotation-Comparison.

The following chart demonstrates the comparison of genre elements:

Jude	2 Peter
Address	Address
Greeting	Greeting
Introduction	/
Writing Reason	Writing Reason
Examples	Examples (and Inference)
Specification of Sins	Specification of Sins
Denunciation	Denunciation
Prophecy	Prediction
Commands	Commands
/	Foundation of Christian Life
/	Christian Anticipation
/	Proofs
/	Appealing to Authority
/	Simile
/	Proverb
/	Mockers' Questions
/	Author's Answers
/	Comparison
Wish	/
Exaltation	Exaltation

Table 5.5. A comparison of genre elements

Although 2 Peter covers most of the genre elements that Jude has, there are two elements at the beginning and the end that 2 Peter has not used. First, 2 Peter does not provide a general introduction of the letter at the beginning, although it has provided the reason for writing the letter. Second, 2 Peter does not have the part that wishes the recipients well at the end of the letter. It only has the exaltation. We can see that Jude, the shorter letter, has these two genre elements while 2 Peter, the longer one, does not have them. It should not be surprising if the two books are two independent texts, since every author has their own writing habit. It is interesting, however, if the two books are literarily dependent. If 2 Peter uses Jude, why would it omit these two parts that may help the readers to navigate the letter and help strengthen the author-recipients relationship? If Jude uses 2 Peter, why would it add these two parts even though the

author intends it to be a short letter? To sum up, even though 2 Peter has shown most of the RFs and genre elements that Jude has, the two books still show significant differences in style and focus.

An Examination of Previous Textual Arguments

We have already compared the similarities and differences of thematic formations, axiological stance, and rhetorical-generic formations of Jude and 2 Peter according to our findings in the previous sections. This section will examine the textual arguments concerning the similarities between the two books that scholars have proposed. These textual arguments can be summarized in two categories: verbal similarities and the use of ancient examples.

Verbal Similarities

The following is a list of material that is seen as shared by Jude and 2 Peter.² We are going to look at them in Greek so that we can truly see their similarities and differences:

Jude ³	2 Peter
v. 2 ἔλεος ὑμῖν καὶ εἰρήνη καὶ ἀγάπη πληθυνθείη	1:2 χάρις ὑμῖν καὶ εἰρήνη πληθυνθείη ἐν ἐπιγνώσει τοῦ θεοῦ καὶ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν
v. 3 πᾶσαν σπουδὴν ποιούμενος τοῦ γράφειν ὑμῖν	1:5 σπουδὴν πᾶσαν παρεισενέγκαντες ἐπιχορηγήσατε ἐν τῇ πίστει ὑμῶν τὴν ἀρετὴν

² The list here has combined the list from different scholars. See Callan, “Second Peter,” 141–42; Callan, “Use of Jude,” 42–64; Davids, *Theology*, 204–8; Giese, *2 Peter and Jude*, 4; Hultin, “Literary Relationships,” 27–30; and Mathews, “Literary Relationship,” 51–64. Most of the markers that highlight the similarities are adopted from Hultin, “Literary Relationships,” 27–30. For a more detailed examination of each correspondence between Jude and 2 Peter, see Callan, “Use of Jude,” 42–64; Mathews, “Literary Relationship,” 51–64; and Watson, *Invention*, 172–87, among others.

³ In order to provide a concise overview of the comparison between the forms of the two texts, we are not providing translation here. For the translation of the passages, please refer back to the discussion in Chapters 3 and 4.

v. 3 τῆ ἄπαξ <u>παραδοθείση</u> τοῖς <u>ἀγίοις</u> <u>πίστει</u>	2:21 τῆς <u>παραδοθείσης</u> αὐτοῖς <u>ἀγίας</u> <u>ἐντολῆς</u>
v. 4 <u>παρεισέδυσαν</u> γάρ τινες ἄνθρωποι . . . τὸν <u>μόνον δεσπότην</u> καὶ <u>κύριον</u> ἡμῶν Ἰησοῦν Χριστὸν <u>ἀρνούμενοι</u>	2:1 ἐν ὑμῖν ἔσονται <u>ψευδοδιδάσκαλοι</u> , οἵτινες <u>παρεισάξουσιν αἰρέσεις</u> ἀπωλείας . . . καὶ τὸν ἀγοράσαντα αὐτοὺς <u>δεσπότην ἀρνούμενοι</u>
v. 5 Ὑπομνήσαι δὲ ὑμᾶς βούλομαι, <u>εἰδόμενος</u> ὑμᾶς πάντα	1:12 μελλήσω αἰεὶ ὑμᾶς <u>ὑπομιμνήσκειν</u> περὶ τούτων καίπερ <u>εἰδόμενος</u>
v. 6 ἀγγέλους τε τοὺς μὴ τηρήσαντας τὴν ἑαυτῶν ἀρχὴν ἀλλὰ ἀπολιπόντας τὸ ἴδιον οἰκητήριον <u>εἰς κρίσιν</u> μεγάλης ἡμέρας <u>δεσμοῖς αἰδίοις ὑπὸ ζόφον</u> <u>τετήρηκεν</u>	2:4 Εἰ γὰρ ὁ θεὸς <u>ἀγγέλων ἀμαρτησάντων</u> οὐκ ἐφείσατο ἀλλὰ <u>σιροῖς</u> ⁴ <u>ζόφου</u> <u>ταρταρώσας</u> παρέδωκεν <u>εἰς κρίσιν</u> <u>κολαζομένους</u> <u>τηρεῖν</u> ⁵
v. 7 <u>Σόδομα</u> καὶ <u>Γόμορρα</u> καὶ αἱ περὶ αὐτὰς <u>πόλεις</u> τὸν ὅμοιον τρόπον τούτοις ἐκπορνεύσασαι καὶ ἀπελθοῦσαι ὀπίσω <u>σαρκὸς ἐτέρας</u> , <u>πρόκεινται</u> <u>δειγμα</u> πυρὸς αἰωνίου <u>δίκην</u> ὑπέχουσιν	2:6 <u>πόλεις Σοδόμων</u> καὶ <u>Γομόρρας</u> <u>τεφρώσας</u> <u>καταστροφῆ</u> <u>κατέκρινεν</u> <u>ὑπόδειγμα</u> <u>μελλόντων</u> <u>ἀσεβεῖν</u> <u>θεθικῶς</u>
v. 8 Ὅμοίως μέντοι καὶ οὗτοι ἐνυπνιαζόμενοι <u>σάρκα</u> μὲν <u>μαίνουσιν</u> <u>κυριότητος</u> δὲ ἀθετοῦσιν <u>δόξας</u> δὲ <u>βλασφημοῦσιν</u>	2:10 μάλιστα δὲ τοὺς ὀπίσω <u>σαρκὸς</u> ἐν ἐπιθυμίᾳ <u>μισμοῦ</u> <u>πορευομένους</u> καὶ <u>κυριότητος</u> <u>καταφρονοῦντας</u> . <u>τολμηταὶ</u> <u>αὐθάδεις</u> , <u>δόξας</u> οὐ <u>τρέμουσιν</u> <u>βλασφημοῦντες</u>
v. 9 Ὁ δὲ Μιχαὴλ ὁ ἀρχάγγελος, ὅτε τῷ διαβόλῳ διακρινόμενος διελέγετο περὶ τοῦ Μωϋσέως σώματος, οὐκ <u>ἐτόλμησεν</u> <u>κρίσιν</u> <u>ἐπενεγκεῖν</u> <u>βλασφημίας</u>	2:11 ὅπου ἄγγελοι <u>ισχύϊ</u> καὶ <u>δυνάμει</u> <u>μείζονες</u> ὄντες οὐ <u>φέρουσιν</u> <u>κατ' αὐτῶν</u> <u>παρὰ κυρίῳ</u> <u>βλάσφημον</u> <u>κρίσιν</u>
v. 10 Οὗτοι δὲ <u>ὅσα μὲν οὐκ οἶδασιν</u> <u>βλασφημοῦσιν</u> , <u>ὅσα δὲ φυσικῶς</u> <u>ὡς τὰ ἄλογα ζῶα</u> <u>ἐπίστανται</u> , ἐν τούτοις <u>φθειρόνται</u>	2:12–13 <u>αὐτοὶ</u> ⁶ δὲ <u>ὡς ἄλογα ζῶα</u> <u>γεγεννημένα</u> <u>φυσικᾶ</u> <u>εἰς ἄλωσιν</u> καὶ <u>φθορὰν</u> <u>ἐν οἷς ἀγνοοῦσιν</u> <u>βλασφημοῦντες</u> , ἐν τῇ <u>φθορᾷ</u> <u>αὐτῶν</u> καὶ <u>φθαρῆσονται</u> <u>ἀδικούμενοι</u> <u>μισθὸν</u> <u>ἀδικίας</u>
v. 11 ὅτι τῇ <u>ὁδῷ</u> τοῦ Καὶν <u>ἐπορεύθησαν</u> καὶ τῇ <u>πλάνῃ</u> τοῦ Βαλαὰμ <u>μισθοῦ</u> <u>ἐξεχύθησαν</u>	2:15–16 <u>καταλείποντες</u> <u>εὐθείαν</u> <u>ὁδὸν</u> <u>ἐπλανήθησαν</u> , <u>ἐξακολουθήσαντες</u> τῇ <u>ὁδῷ</u>

⁴ In P⁷², P, Ψ, among others, it reads *σειραῖς* (this reading is adopted by NA27 and UBS5). In that case, both *σειραῖς* in 2 Peter and *δεσμοῖς* in Jude can be glossed as *chain* and are thus seen as corresponding to each other. This variant is one that the UBS Committee had difficulty in deciding which reading to place in the text since the reading *σιροῖς* is supported by ⋈, A, B, C, among others (see Metzger, *Textual Commentary*, 632). When we take the external evidences into consideration, the possibility that the word in 2 Peter and *δεσμοῖς* can form a linkage is reduced.

⁵ In P⁷², B, C*, P, among others, it reads *τηρουμένους* (this reading is adopted by NA27 and UBS5) instead of *κολαζομένους τηρεῖν* in ⋈.

⁶ In NA27, we can see *οὗτοι* as the chosen text, which is the same as in Jude 10. We cannot find this variant in the critical apparatus. The reading *αὐτοὶ* is from the manuscript.

	τοῦ Βαλαάμ τοῦ Βεωροσόρ, μισθὸν ἀδικίας ἠγάπησεν
v. 12 ἐν ταῖς ἀγάπαις ὑμῶν σπιλάδες <u>συνευωχούμενοι ἀφόβως</u>	2:13 <u>σπίλοι</u> καὶ μῶμοι ἐντρυφῶντες ἐν ταῖς <u>ἀπάταις</u> αὐτῶν <u>συνευωχούμενοι ὑμῖν</u>
vv. 12–13 <u>Οὗτοί εἰσιν . . . νεφέλαι ἄνυδροι</u> παντὶ ἀνέμῳ παραφερόμεναι . . . οἷς ὁ <u>ζόφος τοῦ σκότους εἰς αἰῶνα τετήρηται</u>	2:17 οὗτοί εἰσιν πηγαὶ <u>ἄνυδροι</u> καὶ ὀμίχλαι ὑπὸ λαίλαπος ἐλαυνόμεναι, οἷς ὁ <u>ζόφος τοῦ σκότους τετήρηται</u>
v. 16 κατὰ τὰς ἐπιθυμίας αὐτῶν πορευόμενοι, καὶ τὸ στόμα αὐτῶν λαλεῖ <u>ὑπέρογκα</u>	2:18 <u>ὑπέρογκα</u> γὰρ ματαιότητος φθεγγόμενοι δελεάζουσιν ἐν <u>ἐπιθυμίαις</u> σαρκὸς ἀσελγείαις
vv. 17–18 <u>ἀγαπητοί, μνήσθητε τῶν ῥημάτων τῶν προειρημένων ὑπὸ τῶν ἀποστόλων τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ</u> ὅτι ἔλεγον ὑμῖν· <u>ἐπ’ ἐσχάτου τοῦ χρόνου</u> ἔσονται ἐμπαῖκται κατὰ τὰς ἐαυτῶν <u>ἐπιθυμίας πορευόμενοι τῶν ἀσεβειῶν</u>	3:1–3 <u>ἀγαπητοί . . . ἐν αἷς διεγείρω ὑμῶν ἐν ὑπομνήσει τὴν εἰλικρινῆ διάνοιαν μνησθῆναι τῶν προειρημένων ῥημάτων ὑπὸ τῶν ἀγίων προφητῶν καὶ τῆς τῶν ἀποστόλων ὑμῶν ἐντολῆς τοῦ κυρίου καὶ σωτῆρος τοῦτο πρῶτον γινώσκοντες ὅτι ἐλεύσονται ἐπ’ ἐσχάτων τῶν ἡμερῶν ἐν ἐμπαιγμονῇ ἐμπαῖκται κατὰ τὰς ἰδίας αὐτῶν ἐπιθυμίας πορευόμενοι⁷</u>
v. 24 Τῷ δὲ δυναμένῳ φυλάξει ὑμᾶς ἀπταίστους καὶ στῆσαι κατενώπιον τῆς δόξης αὐτοῦ <u>ἀμώμους ἐν ἀγαλλιάσει</u>	3:14 Διό, ἀγαπητοί, ταῦτα προσδοκῶντες σπουδάσατε ἄσπιλοι καὶ <u>ἀμώμητοι</u> αὐτῷ εὐρεθῆναι ἐν εἰρήνῃ
v. 25 <u>μόνῳ θεῷ σωτῆρι ἡμῶν</u> διὰ Ἰησοῦ <u>Χριστοῦ τοῦ κυρίου ἡμῶν δόξα</u> μεγαλωσύνη κράτος καὶ ἐξουσία πρὸ παντὸς τοῦ αἰῶνος <u>καὶ νῦν καὶ εἰς τοὺς αἰῶνας, ἀμήν.</u>	3:18 αὐξάνετε δὲ ἐν χάριτι καὶ γνώσει <u>τοῦ κυρίου ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ.</u> αὐτῷ ἢ <u>δόξα καὶ νῦν καὶ εἰς ἡμέραν αἰῶνος. ἀμήν.</u>

We can see the verbal similarities between the two books.⁸ Bauckham points out that the similarities are mostly between Jude 4–13, 16–18 and 2 Pet 2:1–18 and 3:1–3.

He believes that although the precise verbal correspondence between the two books is

⁷ There are variant readings for αὐτῶν ἐπιθυμίας concerning word order. However, this word order in 8 in fact increase the similarities between it and the text in Jude.

⁸ The statistic that 2 Pet 2 shares about fourteen verses with Jude is a significant figure, see Reese, *2 Peter and Jude*, 115. However, the evaluation made here is only concerned with 2 Pet 2:4–10a, which may not represent the whole picture. The idea that 2 Peter is distinctive in relation to Jude is also supported by Donelson, *Peter and Jude*, 240–41. On the other hand, Davids argues that 2 Peter is dependent on Jude (see Davids, “Use of the Pseudepigrapha,” 239–40). However, we cannot see a very strong relationship between Jude and 2 Pet 2:4–10a. The claim that the order of the lists is the same can be explained by the idea that they are in the same order as in Genesis. A comparison between 2 Pet 2:3b–10a and Jude 5–8 can be found in Neyrey, *2 Peter, Jude*, 197–99.

relatively sparse, it is sufficient to “require an explanation at the level of *literary* relationship.”⁹ As Hultin has pointed out, there are similarities in content, vocabulary, and sequence, but there is no extensive verbatim material in common between them.¹⁰ The only verbatim piece is a *five-word verbatim* (including two articles). It is οἷς ὁ ζόφος τοῦ σκοτίους *for whom the gloom of darkness* in Jude 13 and 2 Pet 2:17. This five-word verbatim also collocate with the lexical item τετήρηται *has been kept*.

Terrance Callan, who believes that 2 Pet 2:1—3:3 adapted and reworded Jude 4—18,¹¹ presents a word count comparison between the two passages. According to Callan, Jude 4—18 consists of 311 words while 2 Pet 2:1—3:3 consists of 426 words.¹² Among these words, 80 are in common and another 7 are synonyms. These 87 words account for 28 percent of the vocabulary of Jude 4—18 and 20 percent of 2 Pet 2:1—3:3. Among these 87 common words, 22 of them are from Jude 13b/2 Pet 2:17b and Jude 17—18/2 Pet 3:2—3. For Callan, these numbers indicate how 2 Peter has reworded Jude.¹³ Considering the percentage of words in common/synonyms between the two books, is it a significant number to suggest literary dependency between them? What kind of literary dependency is it? These are two questions we need to consider.

Apart from the point that most of the textual evidence is only verbal similarities but not verbatim, and that the percentages of common words/synonyms are not high, there are also other points that we should take notice of. In Jude 2 and 2 Pet 1:2, three

⁹ Bauckham, *Jude-2 Peter*, 141, his emphasis.

¹⁰ Hultin, “Literary Relationships,” 30.

¹¹ Since Callan is devoted to show how 2 Peter has reworded Jude, we can in fact find many differences between Jude and 2 Peter from his article. See Callan, “Use of Jude,” 44–62.

¹² These numbers are according to Callan’s counting. It does not mean it is the word count in this study as we are using the text found in \aleph . However, a small difference in word count will not affect the percentage too much. Its implication will remain the same.

¹³ Callan, “Use of Jude,” 43.

words are in common. According to Davids, the form and structure of the salutations are conventional and the phrase “peace . . . in abundance” could be a stock phrase.¹⁴ Despite the three words in common, there are other elements in the two salutations that are different. For instance, the greeting in Jude also includes the elements ἔλεος and ἀγάπη, while 2 Peter includes χάρις. When comparing with the greetings in 1 Peter, 2 Peter is more similar to 1 Peter than Jude.

In Jude 3 and 2 Pet 1:5, the words πᾶσαν and σπουδῆν are the same. Their order, however, is different. In Jude 4 and 2 Pet 2:1, the authors of Jude and 2 Peter introduce the topic concerning false believers. Davids points out that in Jude, they are described as the *others*, while in 2 Peter they are called *false teachers*. These two groups of false believers both *deny the Master*. In the New Testament, the expression *Master* is used for Jesus only in these two passages.¹⁵ This title collocates with *deny*. However, as Callan points out, the other phrases surrounding the phrase *deny the Master* are quite different.¹⁶ The two passages have different foci even though both talk about denying the Master. It is worth considering whether the collocation with *deny* increases their degree of similarity or if there is a need for the object of being denied to have a more formal status, say for example, *Master*. In Jude 6 and 2 Pet 2:4, there are similar descriptions concerning the angels who sinned. The expressions *darkness*, and *guard . . . until the judgement*, are in common (though differ in forms). There is also a synonymic

¹⁴ Davids, *Theology*, 204.

¹⁵ Davids, *Theology*, 204.

¹⁶ Callan, “Use of Jude,” 46. He points out that Jude has the adjective “only” and the phrase “and our Lord Jesus Christ,” while 2 Peter has two participial phrases “who bought them” and “swift destruction on themselves.”

relation of [Chain] if people choose the variant reading *σειραῖς* as the text of 2 Peter.¹⁷

Concerning these verbal similarities, we may need to take into consideration the fact that the two authors are describing the same incidents. Despite the verbal similarities, the sentence structure and background information provided are both quite different.¹⁸

In Jude 8 and 2 Pet 2:10, Davids points out that Jude uses *reject authority* while 2 Peter uses *despise authority*. However, they are both followed by *slandering . . . the glorious ones* and thus they still show similarities.¹⁹ In Jude 12 and 2 Pet 2:13, they both talk about *feasting together*. Hultin points out that in these two passages, even though there are words that look alike, they express different ideas. For instance, *σπιλάδες* *rocks* in Jude looks and sounds like *σπίλοι* *stains* in 2 Peter, but they have different meanings. Moreover, *ἀγάπαις* *love feasts* in Jude also looks and sounds like *ἀπάταις* *deceptions* in 2 Peter, but they express entirely different thoughts.²⁰ Some *similarities* are in fact not so similar.

In Jude 12–13 and 2 Pet 2:17, there are identical terms but used in rearranged ideas at the first part.²¹ The last part of the two passages show a five-word verbatim and is collocated with the lexical item *τετήρηται*. This part of the two books is no doubt the most similar place among them. The lexical item *ζόφος* is used in both 2 Peter (2:4, 2:17) and Jude (vv. 6, 13), while elsewhere it only occurs in Hebrews and cannot be found elsewhere in the LXX and pseudepigrapha. In Jude 17–18 and 2 Pet 3:1–3, the two

¹⁷ The analysis concurs with Davids, *Theology*, 205. Concerning the textual variants, we will discuss more later in this subsection when we talk about Mathews's opinion.

¹⁸ We will have a more detailed discussion concerning this in the next subsection concerning ancient examples.

¹⁹ Davids, *Theology*, 205.

²⁰ Hultin, "Literary Relationships," 30–31.

²¹ Davids, *Theology*, 206.

books are parallel with respect to topic. There are some common or similar expressions.²²

Peter H. Davids has used the concept of *aemulatio* to explain this similar yet different situation of the material. This method involves the adaptation and restatement of the words of others.²³ Davids points out that there is more or less identical order of topics and some identical word choices (especially unusual words), but at the same time much rephrasing between Jude and 2 Peter. Therefore, he thinks that the author of 2 Peter has adapted Jude utilizing the rhetorical practice of *aemulatio*.²⁴ It is possible that it could be the case. This explanation, however, has opened up all sorts of possibilities due to the flexibility of rephrasing. However, it does not provide any criteria to help differentiate which book is adapting the other.

Although a number of contemporary scholars put emphasis on the verbal similarities between these two passages and advocate for Jude's priority, Mathews provides several arguments concerning lexicogrammatical and structural difficulties in 2 Peter to argue for Jude's use of 2 Peter. Concerning 2 Pet 2:4, he points out two grammatical difficulties. First, the accusative *τηρουμένους* is not grammatically cohesive with the genitive *ἀγγέλων*.²⁵ This is a valid point when people take the variant reading *τηρουμένους*, but since the text we use in this study has the reading *κολαζομένους τηρεῖν*, we do not have this grammatical difficulty. Second, Mathews points out that *ζόφος* was not only used to refer to the gloom of the netherworld but to the region itself during the Hellenistic period. If the netherworld and Tartarus are the same place, the expression is

²² The analysis concurs with Davids, *Theology*, 207.

²³ Davids, *Theology*, 204.

²⁴ Davids, *Theology*, 208.

²⁵ Mathews, "Literary Relationship," 53.

redundant; if they are two separate places, those cast into them are in two places at the same time. Therefore, Mathews thinks that the expression in 2 Peter has difficulty while Jude does not. As a result, it is hard to believe that 2 Peter uses Jude and changes the good grammar to a bad one.²⁶

Concerning Jude 7 and 2 Pet 2:6, although the words *δείγμα* and *ὑπόδειγμα* show verbal similarities, Mathews points out that the expression *ὑπόδειγμα μελλόντων ἀσεβεῖν* *an example to those who are about to be ungodly* in 2 Peter is a difficult reading, while another reading with *ἀσεβεσίν* also forms an awkward phrase. Jude does not have this kind of grammatical difficulties.²⁷ Concerning Jude 10 and 2 Pet 2:12–13, Mathews also points out that Jude maintains a good structure while there are some grammatical difficulties in 2 Peter. For instance, the term *φθείρω* and its cognates have occurred three times. The author has also used a double Hebraism *ἐν τῇ φθορᾷ αὐτῶν καὶ φθαρήσονται* *they will be destroyed in their destruction* and *ἀδικούμενοι μισθὸν ἀδικίας* *suffering the wages of unrighteousness*.²⁸

Concerning Jude 17–18 and 2 Pet 3:1–3, Mathews points out some grammatical difficulties in 2 Peter. First, the construction has a double genitive of possession, *τῆς τῶν ἀποστόλων ὑμῶν ἐντολῆς τοῦ κυρίου καὶ σωτῆρος* *the commandment of your apostles of the Lord and Saviour*, which is awkward. Second, there are difficulties concerning sentence order. For instance, the participle *προειρημένων* is in the first attributive position in 2 Peter, while it is in the second attributive position in Jude, which is more

²⁶ Mathews, “Literary Relationship,” 54. Even though there is another textual variant related to this point, it does not affect the discussion here.

²⁷ Mathews, “Literary Relationship,” 55.

²⁸ Mathews, “Literary Relationship,” 56.

suitable. Third, the phrase ἐν ὑπομνήσει is redundant when used with μνησθῆναι. The expression in Jude is simple and clear. Fourth, there is another example of Hebraism, ἐμπαιγμονῆ ἔμπαϊκται *scoffers scoffing* in 2 Peter, while Jude does not have this kind of redundancy. Because of these, Mathews thinks that it is difficult to believe that 2 Peter used Jude and turned the good grammar into bad grammar.²⁹

Another aspect that Mathews highlights is about the arrangement of the ancient examples in 2 Pet 2:4–10a. In 2 Peter, five ancient examples together form a lengthy protasis consisting of six protases. This lengthy protasis in 2 Peter is “cumbersome and difficult.”³⁰ In Jude, the ancient examples are arranged into two sets of three examples each. The two sets of arrangement in Jude are “very clear and concise” and “a neatly constructed unit.”³¹ Because of this, Mathews concludes that it would be difficult to understand if 2 Peter used Jude and made a “tightly constructed text” into a “clumsily structured copy.”³² He also compares his own conclusion with Bauckham’s. For Mathews, it is surprising for Bauckham to conclude that 2 Peter is dependent on Jude from this same observation about structure.³³ Mathews’s discussion shows the subjective side of literary dependency theory, given that Mathews and Bauckham come to opposite conclusions based on the same observation.

Considering the above arguments that Mathews has presented, even though Jude and 2 Peter show verbal similarities, it is difficult to say whether one used the other when we consider the rules of transcriptional probabilities. The situation in Jude and 2

²⁹ Mathews, “Literary Relationship,” 57–58.

³⁰ Mathews, “Literary Relationship,” 59.

³¹ Mathews, “Literary Relationship,” 60, 61.

³² Mathews, “Literary Relationship,” 61.

³³ Mathews, “Literary Relationship,” 61. For Bauckham’s discussion, see Bauckham, *Jude-2 Peter*, 142.

Peter will either violate the rule concerning the more difficult the earlier or violate the rule concerning the shorter the earlier (even if we only consider the most similar part, Jude 4–18 and 2 Pet 2:1—3:3, Jude is still shorter than 2 Peter).³⁴ Even for people who use dependency theory to assess Jude and 2 Peter, they still need to choose between whether the difficult text is earlier, or the shorter text is earlier. There are difficulties both ways, even if we want to use literary dependency theory to explain the relationships between Jude and 2 Peter.

The third aspect that Mathews has examined is vocabulary. He comments on the word choice concerning *δεσμοῖς chains* in Jude 6 and the textual variant in 2 Pet 2:4. In 2 Pet 2:4, the textual evidence is evenly balanced between the readings *σειραῖς chains* and *σ(ε)ιροῖς pits*.³⁵ Mathews thinks that the author of 2 Peter had shown evidence that he had knowledge of 1 Enoch and alludes to it here. Thus, the use of *σ(ε)ιροῖς* could be referring to 1 En. 10:11–13; 21:6–10, where the angels who sinned are cast into terrible valleys. Therefore, 2 Pet 2:4 does not necessarily talk about *chains*. Mathews points out that the UBS Editorial Committee has explicitly mentioned the dependence of 2 Peter upon Jude. This action reflects that the decision of choosing the reading *σειραῖς* was apparently biased.³⁶ Therefore, Mathews argues that Jude changed the more obscure word in 2 Peter to the more common word *δεσμοῖς*. However, the textual Committee chose the reading *σειραῖς* as they assumed the priority of Jude and did not choose the more difficult reading.³⁷ From this argument, we may reflect on two things. First, the

³⁴ This phenomenon reflects the fact that among the rules of transcriptional probabilities, they may contradict themselves.

³⁵ Metzger, *Textual Commentary*, 632.

³⁶ Mathews, “Literary Relationship,” 63. See also Metzger, *Textual Commentary*, 632.

³⁷ Mathews, “Literary Relationship,” 62.

verbal correspondence of δεσμοῖς in Jude and the word in 2 Peter does not even exist if σ(ε)ιροῖς is the chosen reading. Second, it seems like a circular argument if people assume the priority of Jude and choose the reading σειραῖς and then count it as verbal similarity between the two books.

Mark D. Mathews also comments on what the UBS Editorial Committee has written concerning the choosing of the variant reading ἀπάταις in 2 Pet 2:13. In this case, the Committee says that the author of 2 Peter has substituted a “more generalized expression” for Jude’s expression,³⁸ while in the case of σειραῖς, as we have already discussed, the Committee says that the author of 2 Peter has substituted a “more elegant word.” He thinks that the Committee worked to make each case fit the priority of Jude.³⁹ From this discussion, Mathews shows us that 2 Peter is sometimes usually the “more elegant word” while at other times, it may have used a “more generalized expression.” This phenomenon has made it difficult for scholars to apply dependency theory to explain the relationship between the two books as they may need to say contradictory things to explain all the scenarios.

Finally, Mathews argues that the “verbal disagreement” between σπιλάδες *rocks* in Jude 12 and σπῖλοι *stains* in 2 Pet 2:13 shows that it is less likely that 2 Peter substitute a more generic and redundant term for a well-developed imagery.⁴⁰ In this case, the verbal similarity in these two passages in fact reflect a verbal disagreement. They look similar, but in fact are quite different.

³⁸ See Metzger, *Textual Commentary*, 634.

³⁹ Mathews, “Literary Relationship,” 63. See also Metzger, *Textual Commentary*, 632.

⁴⁰ Mathews, “Literary Relationship,” 63–64.

This study has presented a concise discussion of scholars' view concerning the verbal similarities between Jude and 2 Peter. The situation concerning literary dependency seems to have left us with more questions than answers.

To conclude, there are a number of unmistakable similarities between Jude and 2 Peter. However, the word count concerning words in common and synonyms does not show a high percentage of resemblance. Since there is only one instance of a five-word verbatim, how can we measure whether it is because of literary dependency, or *aemulatio*, or the social practice within the larger Christian community? Since there is only one place that shows verbatim, it is in fact a subjective point of view for any interpreter to say whether they are very similar or not. Moreover, some passages in the list may look quite similar at first glance, but when examined more carefully, they may not be as similar as once thought. Therefore, upon further consideration of the verbal similarities as a whole, it is doubtful whether Jude and 2 Peter are so similar that there must be a literarily dependent relationship.

Ancient Examples

The use of ancient examples is an argument that scholars give to argue for literary dependency between Jude and 2 Peter. The following is a comparison of examples that Jude and 2 Peter have used:

Jude	2 Peter
v. 5 the Israelites	/
v. 6 angels	2:4 angels who sinned
/	2:5 flood
/	2:5 Noah
v.7 Sodom and Gomorrah	2:6 Sodom and Gomorrah
/	2:6 Lot
v. 9 Michael the archangel	(2:11 Angels)

v. 11 Cain	/
v. 11 Balaam	2:15 Balaam
v. 11 Korah	/

Table 5.6. A comparison of ancient examples

There are three examples in common. Jude and 2 Peter each have three unique examples. The example about Michael the archangel in Jude is not explicit in 2 Peter. Among the unique examples, 2 Peter uses some examples of righteous men like Noah and Lot, while Jude does not portray the positive perspective of God's salvation of the righteous ones at all. Jude uses some negative examples, like the Israelites, Cain, and Korah, but these examples cannot be found in 2 Peter. Although there are three ancient examples in common and one which is not explicit, there are important differences concerning the choice of examples.

Some scholars have used the biblical sequence of the ancient examples in 2 Peter to argue for 2 Peter's dependence upon Jude. They argue that it is unlikely that any author would disturb the biblical sequence if it were used in a source. There is no way that Jude used 2 Peter as a source.⁴¹ However, this argument is based on the assumption that there must be some kind of literary dependency between the two books. As we can see, there are in fact only three ancient examples in common, while each of the two books has another three unique examples. It does not seem that this percentage of examples in common can warrant the possibility of literary dependency.

In the following, we are going to compare the three ancient examples that have been used in both Jude and 2 Peter, in order to see the degree of similarity and how the authors have used them to present their points.

⁴¹ Hultin, "Literary Relationships," 34–35.

The Angels Who Sinned

The angels who sinned is one of the examples in common in Jude and 2 Peter. The similarities and differences between the two passages will be examined.

Jude	2 Peter
ν. 6 ἀγγέλους τε τοὺς μὴ τηρήσαντας τὴν ἑαυτῶν ἀρχὴν ἀλλὰ ἀπολιπόντας τὸ ἴδιον οἰκητήριον εἰς κρίσιν μεγάλης ἡμέρας δεσμοῖς αἰδίοις ὑπὸ ζόφον τετήρηκεν	2:4 Εἰ γὰρ ὁ θεὸς ἀγγέλων ἀμαρτησάντων οὐκ ἐφείσατο ἀλλὰ σιροῖς ⁴² ζόφου ταρταρώσας παρέδωκεν εἰς κρίσιν κολαζομένους τηρεῖν ⁴³
v. 6 and guarded the angels, who did not keep their own dominion but abandoned their own dwelling, under darkness with eternal chains until the judgement of the great day;	2:4 For if God did not spare the angles who sinned, but handed them over to the pits of darkness, casting them into Tartarus, to guard the punished ones until the judgement;

In this ancient example, the relation [The Lord/God-Guard-The Angels-In Darkness-Until the Judgement] is common between the two passages.⁴⁴ They form an ITF between the two books. This common relation that includes two circumstantial elements creates a strong sense of similarity between the two books. The wordings closely resemble each other. The lexical item ζόφος is only used in Jude, 2 Peter, and Hebrews, and cannot be found elsewhere in the LXX and pseudepigrapha.

There are some unique elements linked to the relation, and there are other clauses linked to it as well. The elements [Eternal Chains] and [The Great Day] are unique in Jude. The clauses (*the angels*) *did not keep their own dominion* and (*the angels*)

⁴² Another variant reading is *σειραῖς*. If that is the case, both *σειραῖς* in 2 Peter and *δεσμοῖς* in Jude can be glossed as *chain* and are thus seen as corresponding to each other. However, since the reading *σιροῖς* is supported by \aleph , A, B, C, among others (see Metzger, *Textual Commentary*, 632), the possibility that this word in 2 Peter and *δεσμοῖς* in Jude can form a linkage is reduced.

⁴³ Another variant reading is *τηρουμένους* instead of *κολαζομένους τηρεῖν* in \aleph . Even though the form of *τηρέω* will not affect the [Thematic Item] being studied, our text has an extra Complement *κολαζομένους*.

⁴⁴ Even though in 2 Peter, [Guard] is not the main Process and the Complement directly linked to [Guard] is not [The Angels] according to sentence structure, and [Darkness] is linked to the main Process, but the relation can still be inferred.

abandoned their own dwelling are also unique. It seems that the author of Jude wants to emphasize the evil things that the angels had done and the punishment that they receive.

In 2 Peter, the elements [Hand Over], [Pits], and [The Punished Ones] are unique. The clauses *God did not spare the angles who sinned* and *God cast them into Tartarus* are also unique. In this case, [Hand Over] and [Not Spared] has formed a comparison. It implies that God could have spared some people but did not spare the angels and handed them over. The angels are also described as *the punished ones*. It seems that the author of 2 Peter wants to highlight that God can save some people but did not spare the ones who sinned. God will surely punish them. Moreover, 2 Peter uses the lexical item *ταρταρώσας* which is a rare word in the New Testament. Callan argues that although 2 Peter has given much less information about what the angels had done wrong, it made the reason of their condemnation (that they sinned) clearer to those who did not know the story of the angels who sinned.⁴⁵

These unique elements and clauses add unique information to each text. They show the different foci that the two authors presented to their recipients. They also reveal different aspects concerning the angels who sinned. Due to the similarities and the differences, Green portrays 2 Peter's thought and some of the language as echoing Jude.⁴⁶ Thus, 2 Pet 2:4 shows a close relationship to Jude 6. However, there are still significant differences between them. The two authors presented different information concerning the angels who sinned.

⁴⁵ Callan, "Use of Jude," 49–50.

⁴⁶ Green, "Second Peter's Use of Jude," 14.

Sodom and Gomorrah

Another ancient example that both Jude and 2 Peter used is Sodom and Gomorrah.

Jude	2 Peter
<p>v. 7 ὡς Σόδομα καὶ Γόμορρα καὶ αἱ περὶ αὐτὰς πόλεις τὸν ὅμοιον τρόπον τούτοις ἐκπορνεύσασαι καὶ ἀπελθοῦσαι ὀπίσω σαρκὸς ἐτέρας, πρόκεινται δεῖγμα πυρὸς αἰωνίου δίκην ὑπέχουσιν.</p>	<p>2:6 καὶ πόλεις Σοδόμων καὶ Γομόρρας τεφρώσας καταστροφῇ κατέκρινεν ὑπόδειγμα μελλόντων ἀσεβεῖν,</p>
<p>v. 7 likewise, Sodom, and Gomorrah, and the cities around them, which in the same manner as these angels, committed sexual immorality, and went after strange flesh, exist as an example, by undergoing the punishment of eternal fire.</p>	<p>2:6 and he condemned the cities of Sodom and Gomorrah to destruction, reducing them to ashes, thus, making them an example to those who are about to live in an ungodly manner;</p>

In this ancient example, the most similar words between the two passages are *ὑπόδειγμα* and *δειγμα*. These two lexical items help to form the relation [Sodom and Gomorrah-being-Example], which is what they hold in common. It forms an ITF and increases the sense of similarity between the two books.

However, the description concerning Sodom and Gomorrah is quite different in the two books. Jude 7 provides a description concerning the ungodly behavior of the people in Sodom and Gomorrah, while 2 Pet 2:6 does not.⁴⁷ In Jude, Sodom and Gomorrah are described as behaving *in the same manner as these angels, committed sexual immorality, and went after strange flesh*. Jude describes the fire as eternal, while 2 Peter focuses on the destruction which had already taken place, that is, they have been reduced to ash. Furthermore, 2 Peter describes the punishment first, while Jude describes the ungodly behavior first. To sum up, there are differences in choice of words, structure, and content between them. Jude is more concerned with highlighting their sins

⁴⁷ The observation concurs with Green, "Second Peter's Use of Jude," 15.

while 2 Peter is more concerned with the destruction and the example they have set for the ungodly people after them. Therefore, although both Jude and 2 Peter uses Sodom and Gomorrah as ancient example and forms one ITF, the two texts shows many differences in choice of words, structure, and content.

Balaam

The third ancient example that both Jude and 2 Peter used is Balaam.

Jude	2 Peter
v. 11 οὐαὶ αὐτοῖς, ὅτι τῇ ὁδῷ τοῦ Κάϊν ἐπορεύθησαν καὶ τῇ πλάνῃ τοῦ Βαλαὰμ μισθοῦ ἐξεχύθησαν καὶ τῇ ἀντιλογία τοῦ Κόρε ἀπώλοντο.	2:15–16 καταλείποντες εὐθεΐαν ὁδὸν ἐπλανήθησαν, ἐξακολουθήσαντες τῇ ὁδῷ τοῦ Βαλαὰμ τοῦ Βεωροσόρ, μισθὸν ἀδικίας ἠγάπησεν, ἔλεγξιν δὲ ἔσχεν ἰδίας παρανομίας· ὑποζύγιον ἄφωνον ἐν ἀνθρώπου φωνῇ φθεγξάμενον ἐκώλυσε τὴν τοῦ προφήτου παραφροσίαν.
v. 11 Woe be to them, for they live Cain's way of life, and devote themselves to Balaam's error for reward, and perish in Korah's rebellion.	2:15–16 Leaving an upright way of life, they have gone astray following the way of Balaam, son of Beor. (He loved unrighteous wages, but he was rebuked for his own lawless act; a mute beast of burden, speaking with a human voice, prevented the prophet's insanity.)

In this ancient example, the lexical item *μισθός* is held in common (though their usages are not the same). Even though this lexical item is held in common, the two passages do not form an ITF. The two words are included in two clauses that have different structures and Processes.

In Jude, the clause about Balaam is a short one. It tells that the evil people *devote themselves to Balaam's error for reward*. When compared with the description in 2 Peter, the term *devote* seems to be a stronger word than *follow*, and *error* also seems to be stronger than *way*. Jude emphasizes the wrong doings of *these people*. In 2 Peter,

these people are described as having gone astray, leaving the upright way of life, and following the way of Balaam. The author also adds the story of how a mute beast rebuked Balaam and prevented his insanity. The author of 2 Peter presents two possible ways of life: the upright life and Balaam's life.

Although there are some similarities between the example of Balaam in Jude and 2 Peter, there are many differences between the two texts. If Jude is the reference for 2 Peter, the author of 2 Peter has still added in lots of material.

Michael the Archangel

The example of Michael the archangel is used by Jude, while it is not explicit in 2 Peter.

Jude	2 Peter
v. 9 Ὁ δὲ Μιχαὴλ ὁ ἀρχάγγελος, ὅτε τῷ διαβόλῳ διακρινόμενος διελέγετο περὶ τοῦ Μωϋσέως σώματος, οὐκ ἐτόλμησεν κρίσιν ἐπενεγκεῖν βλασφημίας ἀλλὰ εἶπεν· ἐπιτιμήσαι σοι ὁ θεός.	2:11 ὅπου ἄγγελοι ἰσχύϊ καὶ δυνάμει μείζονες ὄντες οὐ φέρουσιν κατ' αὐτῶν παρὰ κυριῶ βλάσφημον κρίσιν.
v. 9 But Michael the archangel, when arguing about the body of Moses as he disputed with the devil, he did not dare to bring upon a condemnation of slander, but said, "Let God rebuke you."	2:11 whereas the angels, being greater in strength and power, do not bring about a reviling judgement against them before the Lord.

In these two passages, the relation [Angel(s)-Not Bringing-Judgement-Slander] is held in common. They form an ITF between the two texts. The details, however, are not all the same. For instance, Jude talks about Michael the archangel while 2 Peter talks about angels. It is unclear whether the two passages refer to the same incident. The relation between the thematic items [Judgement] and [Slander] are not the same.

There is additional information in the two passages that highlight their difference. For instance, Jude 9 provide more details of the incident: Michael argued about the body of Moses with the devil, and there is a direct quotation of Michael's

words. On the other hand, 2 Pet 2:11 tells us that the angels are greater in strength and power.

Therefore, even though the two passages form an ITF between them, it is unclear on whether they refer to the same incident. Moreover, there is distinctive information found in each of them.

To summarize, when these ancient examples are closely examined, we can see that there are many differences despite the similarities. First, there are only three examples in common and one not explicitly in common while a total of ten examples have been used. Second, 2 Peter uses the biblical sequence, but Jude does not. Third, concerning the examples in common, we can only find either one ITF or none from each of them. Moreover, there are many differences in each of the ancient examples.

Conclusion

Scholars have pointed out similarities concerning the vocabulary and ancient examples between Jude and 2 Peter. These arguments show a certain extent of similarity but it is still debatable as to whether they are literarily dependent. Although it is probable that the concept of *aemulatio* can explain the similar yet different situation of the material in the two books, this concept leads to another question concerning defining literary dependency and how to measure it. We must also ask whether the concept of *aemulatio* is closer to the concept of referencing and inspiring or closer to the concept of literary dependency. Callan, one of the proponents of 2 Peter using Jude, states that “a rather free paraphrase” is the best way to describe 2 Peter’s use of Jude. He describes the procedure as comparable to authors who paraphrase the work of others in developing

their own presentations.⁴⁸ If this is the case, our questions would be: What is meant by a book using another? Does it mean adapting a few examples and adopting some phrases?

When comparing the findings concerning the thematic formations, axiological stance, and rhetorical formations of Jude and 2 Peter, the ITFs, similar appraisals, and the same genre (as Christian letters) are good reasons to explain the similarities between the two books. The TTFs, semantic domains, heteroglossia, modality, RFs, and genre elements of each book show their distinctiveness. As Lemke notes, when texts talk about the same things, speak from the same point of view, and are in the same genre, these are the strongest basis for considering them as potentially relevant for one another's interpretation. They are intertexts of each other.⁴⁹ Thus, Jude and 2 Peter are intertexts of each other. They are potentially relevant for one another's interpretation. Nevertheless, the differences in semantic domains, modality, RFs, and genre elements show that it is debatable if they should be considered as literarily dependent.

Even though Jude and 2 Peter are potentially relevant for one another's interpretation, we still need other intertextual material to fully understand some ancient examples within these two books. Between Jude and 2 Peter, they are not able to serve this purpose. They have just used three ancient examples in common, and their usages are different. Therefore, even though Jude and 2 Peter are intertexts, they are not the kind of intertexts that can provide essential background information to help make sense of the other. In light of this, the question remains: Is there another explanation other than literary dependency that can account for the verbal similarities and similar examples?

⁴⁸ Callan, "Use of Jude," 43.

⁴⁹ Lemke, "Intertextuality and Educational Research," 6.

CHAPTER 6: AN INTERTEXTUAL ANALYSIS OF JUDE AND 2 PETER WITH OTHER INTERTEXTS

In Chapter 5, it is shown that the ITFs, similar appraisals, and the same genre (as Christian letters) are good reasons to explain the similarities between Jude and 2 Peter. Even though the two books show their distinctiveness concerning TTFs, semantic domains, heteroglossia, modality, RFs, and genre elements, Jude and 2 Peter are still important intertexts of each other. However, if literary dependency theory is going to be used to explain the verbal similarities between Jude and 2 Peter, there are a number of questions that are difficult to answer. Although the concept of paraphrase or *aemulatio* may be suitable to explain the relationship between Jude and 2 Peter, it is unclear whether the similar sentences or examples in the two discourses can be seen as literarily dependent. What is the reference number/percentage of similar sentences or examples needed to objectively label it as literary dependency? Does one sentence or one example count? Even though Jude and 2 Peter are intertexts, they are not the kind of intertexts that can provide essential background information to help fully understand some examples of each other. This chapter will bring other intertexts to examine Jude and 2 Peter. We are going to focus on texts in Jude and 2 Peter that are usually seen as literarily dependent and investigate whether other intertexts can help us understand the two discourses more fully.¹ Verbal similarities and ancient examples will be examined.

¹ For a list of probable intertexts of Jude and 2 Peter according to the order of the texts, see Appendix 8.

Verbal Similarities

Chapter 5 has provided the list of verbal similarities that scholars have used to argue for literary dependency between Jude and 2 Peter. There are some texts that are truly similar, while some only look similar at first glance. Therefore, this chapter will focus on the clear verbal similarities. It will provide an overview of the special vocabulary of Jude and 2 Peter. After, it will examine the five-word verbatim string.

An Overview of Special Vocabulary

Discourses that use the same kind of rare words may reflect the closeness of the relationship between them. Bauckham points out that there are 14 New Testament *hapax legomena* in Jude. Among these 14 words, 4 occur in the LXX. Other than the *hapax legomena*, 3 words that occur elsewhere in the New Testament occur only in 2 Peter.² For 2 Peter, there are 57 New Testament *hapax legomena*. Among these 57 words, 25 occur in the LXX while the other 32 are not found in the LXX. Among these 32 biblical *hapax legomena*, 15 are found in other Hellenistic Jewish writers of the period, and 2 more are found in other Jewish versions of the Old Testament. It appears that 2 Peter belongs to the sphere of Hellenistic Jewish Greek materials. Of the 38 words in 2 Peter which occur only once or twice elsewhere in the New Testament, only 4 occur in Jude. These 4 words are also found exclusively in Jude and 2 Peter in the New Testament. Bauckham suggests that 2 Peter's rare words belong to the author's own vocabulary. The vocabulary is an indication that the author of 2 Peter is widely read and is rather fond of literary and poetic materials. For Bauckham, the use of *ταρταρώ* (in 2:4), which

² Bauckham, *Jude-2 Peter*, 6.

has mythological background, is highly appropriate.³ According to Bauckham's finding, Jude and 2 Peter do not share many rare words. Thus, the two books cannot be deemed as being literarily dependent because of these common words. The sense of similarity between the two books does not come from a shared special vocabulary.

Verbatim

When talking about literary dependency between two texts, direct literary correspondence is one important phenomenon to examine. For Jude and 2 Peter, when looking for direct quotation, there is one instance where these two books share a *five-word verbatim* (which includes two articles). This five-word verbatim is in Jude 13 and 2 Pet 2:17.

Jude	2 Peter
v. 13 ἄγρια κύματα θαλάσσης ἐπαφρίζοντα τὰς ἐαυτῶν αἰσχύνας, ἀστέρες πλανῆται οἷς ὁ ζόφος τοῦ σκοτίου εἰς αἰῶνα τετήρηται.	2:17 οὗτοί εἰσιν πηγαὶ ἄνυδροι καὶ ὀμίχλαι ὑπὸ λαίλαπος ἐλαυνόμεναι, οἷς ὁ ζόφος τοῦ σκοτίου τετήρηται.
v. 13 stormy waves of the sea, causing their own shameful deeds to foam up, wandering stars, for whom the gloom of darkness has been kept forever.	2:17 These people are waterless springs and mists driven along by a storm, for whom the gloom of darkness has been kept.

Even though the highlighted words form a so-called *five-word verbatim*, many scholars have not considered it as evidence of similarity between the two books. We can ask whether it is merely coincidence that these five words happened to appear together. In order to examine this possibility, we need to investigate the frequency of how these words are used. If they are frequently used words, the probability that they happened to appear together will be higher. In this case, since two of the five words are articles and

³ Bauckham, *Jude-2 Peter*, 135–38, especially 135–36.

one is a relative pronoun, we only have to examine two words. In fact, since three out of the five words are function words, this *five-word verbatim* is not as *powerful* as it first seems to be.

First, let us look at the lexical item *σκότος*. This word has been used 31 times in the New Testament. It is not very rare or very common. However, when language use within the society at that time is taken into consideration, it turns out that the word is frequently used in the Old Testament, Old Testament pseudepigrapha, Apostolic Fathers, Josephus, and Philo. It has also been used in 1 Peter, the other Petrine epistle.

Another lexical item to examine is *ζόφος*. It occurs only five times in the New Testament: two times in 2 Peter, two in Jude, and once in Hebrews. It also occurs a few times in some familiar Jewish literature.⁴ In Heb 12:18; 2 Pet 2:4; Sib Or 2:217 and 4:43; Philo, *Leg.* 3:171; *Deus* 1:46; and *Praem.* 1:82, the word is used without the lexical item *σκότος* in nearby co-text. In 2 Pet 2:17; Jude 6 and 13; Philo, *Leg.* 1:46; *Virt.* 1:164; *Praem.* 1:36; and *Flacc.* 1:167, the two words occur in nearby co-text.⁵ The lexical item *ζόφος* is not as rare as it seems to be. It seems that Philo is one of the contemporary Jewish authors who uses this word. However, even though the two words appear in nearby co-text in these texts, they do not create the same clausal structure as in 2 Pet 2:17 and Jude 13. These two words appearing together in nearby co-text is not unique to Jude and 2 Peter, but the combination of them in one nominal phrase is unique.

⁴ Davids has shown that this word can also be found in the works of Homer. See Davids, *Letters of 2 Peter and Jude*, 50. However, since Homer's works are much earlier than the New Testament period, we are not going to consider those works in this study.

⁵ They are in the same verse according to today's verse division. Even though the verse division is not original, but when two words lie within the same verse, it means that they lie within the nearby co-text.

There is another point that must be taken into consideration. Bauckham talks about the relationship between 2 Peter and Josephus/Philo. He disagrees that there is a literary relationship between 2 Peter and Josephus/Philo. Instead, he proposes that some of the resemblances between 2 Peter and Josephus belong to the literary conventions of the *testament* genre, and others to the literary Greek of that period, and the ideas of Hellenistic Judaism. Similarly, the resemblances between 2 Peter and Philo can be explained by a common background in the literature of Hellenistic Judaism.⁶ This kind of relationship resembles what is said about *intertextuality* in this study. According to Lemke, when texts talk about the same things, speak from the same point of view, and are in the same genre, they are intertexts of each other.⁷

Since the structure of the clause οἷς ὁ ζόφος τοῦ σκοτους is unique for Jude and 2 Peter, we cannot dismiss its implication. Since this clause only contains two words that are neither article nor pronoun, we cannot say that it is *definitely* a direct quotation, since Philo has also used these two words in nearby co-text for several times. If Bauckham can explain the resemblances between 2 Peter and Josephus/Philo as *intertextuality*, we should seriously consider the possibility that the so-called five-word verbatim of 2 Peter and Jude can also be explained by *intertextuality*.

Summary

The above discussion concerning verbal similarities shows that the percentage of rare words that overlap between Jude and 2 Peter is not a high percentage. It tells us that the sense of similarity between the two books does not come from the use of rare words. It

⁶ Bauckham, *Jude-2 Peter*, 140.

⁷ Lemke, "Intertextuality and Educational Research," 6.

implies that most of the words held in common between the two books are common, everyday words. Even though the five-word verbatim is unique, the collocation of the two content words in this piece of verbatim is not a unique phenomenon. The collocation can be found in Philo's work. Although the five-word verbatim is kind of special, it is not so special that it warrants literary dependency. Based on the discussion of the rare vocabulary and the five-word verbatim, though there are significant verbal similarities between Jude and 2 Peter, the two books also show similarities with other contemporary literature.

Ancient Examples

Chapter 5 has shown that even though there are three ancient examples in common between Jude and 2 Peter, not every one of these ancient examples forms an ITF between the two texts. There are essential background informations concerning the ancient examples that are still missing. Neither Jude nor 2 Peter are able to provide this kind of information for each other. Other intertextual materials are needed to fully understand the ancient examples.

The Angels Who Sinned

The angels who sinned involves one of the ancient examples common between Jude and 2 Peter. Concerning the story of these sinful angels, it is widely accepted that Gen 6:1–4 is the biblical text it is referring to:⁸

⁸ Scholars who hold this idea include Davids, *Letters of 2 Peter and Jude*, 225; Watson, "Oral-Scribal and Cultural Intertexture," 201; among others.

Gen 6:1–4⁹ When people began to multiply on the face of the ground, and daughters were born to them, the sons of God saw that they were fair; and they took wives for themselves of all that they chose. Then the Lord said, “My spirit shall not abide in mortals forever, for they are flesh; their days shall be one hundred twenty years.” The Nephilim were on the earth in those days—and also afterward—when the sons of God went in to the daughters of humans, who bore children to them. These were the heroes that were of old, warriors of renown.

This text does not explicitly talk about *angels*, and has no description of how the angels were punished. Scholars widely believe that 2 Pet 2:4 and Jude 6 are influenced by 1 Enoch.¹⁰ The Story of the Watchers can be found in 1 En. 6–19, the names of the holy angels who watch are in 1 En. 20, and the punishment of the fallen stars can be found in 1 En. 21–22. The following is a comparison between Jude, 2 Peter, and 1 Enoch focusing on the verbal similarities found between Jude and 2 Peter.¹¹

Jude	1 Enoch	2 Peter
v. 6 ἀγγέλους τε τοὺς μὴ τηρήσαντας τὴν ἑαυτῶν ἀρχὴν ἀλλὰ ἀπολιπόντας τὸ ἴδιον οἰκητήριον εἰς κρίσιν μεγάλης ἡμέρας δεσμοῖς αἰδίοις ὑπὸ ζόφου τετήρηκεν	6:2a ¹² καὶ ἐθεάσαντο αὐτὰς οἱ ἄγγελοι υἱοὶ οὐρανοῦ καὶ ἐπεθύμησαν αὐτάς, ¹³ 10:1 Τότε Ὑψιστος εἶπεν περὶ τούτων, ὁ μέγας Ἅγιος,	2:4 Εἰ γὰρ ὁ θεὸς ἀγγέλων ἁμαρτησάντων οὐκ ἐφείσατο ἀλλὰ σειραῖς ¹⁵ ζόφου ταρταρώσας παρέδωκεν εἰς κρίσιν κολαζομένους τηρεῖν ¹⁶

⁹ The English translations of the Old Testament used in this study are from the NRSV.

¹⁰ The debate concerning how the texts are related is not yet settled among scholars. Some examples may see Davids, *Letters of 2 Peter and Jude*, 225–26; and Watson, “Oral-Scribal and Cultural Intertexture,” 201–2; among others.

¹¹ This list is not meant to be exhaustive. It only serves the purpose of illustrating that the common thematic items between Jude and 2 Peter can be found in 1 Enoch. The other lists in this subsection follow this practice.

¹² The Greek texts of the Old Testament Greek Pseudepigrapha used in this study are from *Old Testament Greek Pseudepigrapha*, *BibleWorks* 9.

¹³ According to Davids, this verse calling the beings as οἱ ἄγγελοι υἱοὶ οὐρανοῦ has added the interpretive designation of *angel* to Gen 6:2 (Davids, *2 Peter and Jude Handbook*, 9). [Due to the length of the content in this cell having a span across pages, Footnote 14 is on the next page.]

¹⁵ Another variant reading is *σειραῖς*. If that is the case, both *σειραῖς* in 2 Peter and *δεσμοῖς* in Jude can be glossed as *chain* and are thus seen as corresponding to each other. However, since the reading *σειραῖς* is supported by \aleph , A, B, C, among others (see Metzger, *Textual Commentary*, 632), the possibility that this word in 2 Peter and *δεσμοῖς* in Jude can form a linkage is reduced.

¹⁶ Another variant reading is *τηρουμένους* instead of *κολαζομένους τηρεῖν* in \aleph .

	<p>10:4 καὶ τῷ Ῥαφαὴλ εἶπεν· ^{Δῆσον} τὸν Ἄζαήλ ποσὶν καὶ χερσίν, καὶ βάλε αὐτὸν εἰς τό σκοτός, καὶ ἀνοιξον τὴν ἔρημον τὴν οὖσαν ἐν τῷ Δαδουήλ κακεῖ βάλε αὐτόν,</p> <p>20:2 Οὐριήλ, ὁ εἷς τῶν ἀγίων ἀγγέλων ὁ ἐπὶ τοῦ κόσμου καὶ <u>τοῦ ταρτάρου</u>.</p> <p>21:7b . . . καὶ τεθέαμαι ἔργα φοβερώτερα, πῦρ μέγα ἐκεῖ καιόμενον καὶ φλεγόμενον, καὶ ^{διακοπήν} εἶχεν ὁ τόπος ^{ἕως τῆς} ^{ἀβύσσου}, πλήρης στύλων πυρὸς μεγάλου καταφερομένων . . .</p> <p>21:10 καὶ εἶπεν Οὗτος ὁ τόπος δεσμωτήριον ἀγγέλων· ὧδε <u>συνσχεθήσονται μέχρι</u> αἰῶνος εἰς τὸν αἰῶνα.</p> <p>22:11 ὧδε χωρίζεται τὰ πνεύματα αὐτῶν εἰς τὴν μεγάλην βάσανον ταύτην, <u>μέχρι τῆς μεγάλης ἡμέρας</u> <u>τῆς κρίσεως</u>, τῶν μαστίγων καὶ τῶν βασάνων τῶν κατηραμένων μέχρι αἰῶνος· ἦν ἀνταπόδοσις τῶν πνευμάτων· ἐκεῖ ^{δήσει} αὐτοὺς <u>μέχρις αἰῶνος</u>.¹⁴</p>	
v. 6 and guarded the angels, who did not keep their own dominion but	6:2a ¹⁷ And the angels, the children of heaven, saw them and desired them;	2:4 For if God did not spare the angles who sinned, but handed them

¹⁴ See Davids, *2 Peter and Jude Handbook*, 10.

¹⁷ The English translations of the Old Testament Greek Pseudepigrapha used in this study are from Charlesworth, ed. *OT Pseudepigrapha: Apocalyptic*, 1. Since the Greek texts and the translations are

<p>abandoned their own dwelling, under darkness with eternal chains until the judgement of the great day;</p>	<p>10:1 And then spoke the Most High, the Great and Holy One,</p> <p>10:4 And secondly (the Lord) said to Raphael, “Bind Azaz’el hand and foot (and) throw him into the darkness!” And he made a hole in the desert which was in the Duda’el and cast him there;</p> <p>20:2 Uriel, one of the holy angels, who is over the world and Tartarus.¹⁸</p> <p>21:7b . . . and saw a terrible thing: a great fire that was burning and flaming; the place had a cleavage (that extended) to the last sea,¹⁹ pouring out great pillars of fire . . .</p> <p>21:10 And he said unto me, “This place is the prison house of the angels; they are detained here forever.”</p> <p>22:11 (Their souls will be set apart) upon this great pain, until the great day of judgement—and to those who curse (there will be) plague and pain forever, and the retribution of their spirits. They will bind them there forever (—even</p>	<p>over to the pits of darkness, casting them into Tartarus, to guard the punished ones until the judgement;</p>
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not from the same source, occasionally there will be a slight difference between them and the difference will be bracketed.

¹⁸ This is the translation of the Greek text, not the main translation, see Charlesworth, ed. *OT Pseudepigrapha: Apocalyptic*, 1:23n20c.

¹⁹ In Greek, it refers to *the abyss*.

	if from the beginning of the world).	
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In Chapter 5, an ITF was identified between Jude 6 and 2 Peter 2:4: [The Lord/God-Guard-The Angels-In Darkness-Until the Judgement]. From the comparison of Jude and 2 Peter with 1 Enoch, this ITF is a summary of the account described in 1 En. 6–22. There are thematic items in common between Jude and 2 Peter in 1 Enoch. First, the Actor of the structural relation is the Lord/God in Jude and 2 Peter. In 1 Enoch, God is not the one who *guards* the sinful angels. Instead, the holy angels are the ones who guard (1 En. 20). It is *the Most High, the Great and Holy One* (i.e. the Lord) who instructs the holy angels to do so (1 En. 10:1 and 10:4). We may say that the Lord is the *ultimate* Actor. Second, the thematic item [Guard] can be inferred from many places in 1 Enoch. In particular, the lexical item *συνσχεθήσονται* in 1 En. 21:10 belongs to the same semantic sub-domain (37I) as *τηρέω* in Jude and 2 Peter. This verse tells us that the sinful angels are guarded in the prison house forever. Third, even though the Participant in Genesis is *the sons of God* but not [The Angels], 1 En. 6:2 describes them as *the angels, the sons of heaven*. According to Davids, this verse adds the interpretive designation of *angels* to Gen 6:2.²⁰ Fourth, although the lexical item *ζόφος* cannot be found in 1 Enoch, the thematic item [Darkness] is represented by its synonym *σκότος* in 1 En. 10:4. Fifth, the thematic item [Until the Judgement] can also be found in different places in 1 Enoch. The nominal phrase *μεγάλης ἡμέρας* (Jude 6) in particular can be found in 1 En. 22:11. Therefore, we can find all the common thematic items in the ITF

²⁰ Davids, *2 Peter and Jude Handbook*, 9.

between Jude and 2 Peter from 1 Enoch, making 1 Enoch an intertext of Jude and 2 Peter as well.

Apart from these common thematic items between Jude and 2 Peter, there are distinctive thematic items found in Jude and 2 Peter in 1 Enoch. The phrase δεσμοῖς αἰδίοις *eternal chains* in Jude 6 can be seen as related to δήσει . . . μέχρις αἰῶνος *bind . . . forever* in 1 En. 22:11. Although δεσμοῖς is different from δήσει, the term *chains* are the instruments used to *bind*. Moreover, αἰδίοις and αἰῶνος are synonyms. Therefore, we can say that δεσμοῖς αἰδίοις and δήσει . . . μέχρις αἰῶνος have intertextual lexical relations. Second, the lexical item σιροῖς *pits* in 2 Pet 2:4 is probably related to διακοπήν . . . ἕως τῆς ἀβύσσου *a cleavage extended to the abyss* in 1 En. 21:7b.²¹ Third, even though the lexical item ταρταρόω is not used anywhere in the LXX or pseudepigrapha, its related word τάρταρος²² is used in the LXX²³ and the Greek version of 1 En. 20:2.²⁴ In this verse, it talks about Uriel as the holy angel who is over the world and Tartarus. It is possible that the sinful angels are cast into Tartarus and under the watch of the holy angel, Uriel. The thematic items in Jude 6 and 2 Pet 2:4 that do not form intertextual relations between themselves form intertextual lexical relations with 1 Enoch.

There are several clauses in Jude 6 and 2 Pet 2:4 that do not have intertextual relations with one another. In Jude 6, the sinful angels are described as not having kept

²¹ Mathews, “Literary Relationship,” 63.

²² An example of discussions on this word and its mythology is Billings, “Angels Who Sinned,” 532–37.

²³ The word can be found in Prov 30:16 and Job 40:20, 41:24.

²⁴ Chapter 20 of 1 Enoch may not seem relevant to the Story of the Watchers at first glance. However, the translation of 1 En. 20:1 in Charlesworth, ed. *OT Pseudepigrapha: Apocalyptic*, 1:23 reads: “And these are the names of the holy angels who watch.” And then, 1 En. 21 continues to describe the place where the angels are detained. Therefore, it is highly probable that 1 En. 20 is part of the whole story. Thus, the lexical item ταρτάρου in 1 En. 20:2 is a relevant word to the story of the angels who sinned.

their own dominion but have abandoned their own dwelling. There is no verbal resemblance of it in 1 Enoch, but we can construe these meanings from 1 En. 6–8. In 1 En. 6:2, it says, “And the angels, the *children of heaven*, saw them and desired them; and they said to one another, ‘Come, let us choose wives for ourselves *from among the daughters of man* and beget us children.” In 6:6, “and they *descended into* ‘Ardos, which is the summit of Hermon.” In 7:1, “And *they took wives* unto themselves, and everyone (respectively) chose one woman for himself, and they began to go unto them. And they taught them magical medicine, incantations, the cutting of roots, and taught them (about) plants.” From these, we can see how the sinful angels left their own dwellings step by step. Although there are no verbal similarities between the two texts, the two clauses in Jude 6 join together to form a summary of the story in 1 En. 6–8. In 2 Pet 2:4, the clause *the angels sinned* is a fairly general concept. It can form a very inclusive TF and contains similar thematic material from Gen 6:1–4 and 1 En. 6–8.

To conclude, we can say that there are shared thematic items from Jude 6 and 2 Pet 2:4 in 1 En. 6–22. There are also distinctive thematic items from the two books in 1 Enoch. Therefore, we may say that 1 Enoch is a more important intertext for Jude and 2 Peter concerning the story of the sinful angels than Jude and 2 Peter are for each other. The authors of Jude and 2 Peter are using a reference to a tradition that is well known in their generation.²⁵ The story of the sinful angels is better understood as a reference to the story described in 1 En. 6–22, a well-known text from the Jewish tradition. There is no denying that the wording of 2 Pet 2:4 more closely resembles Jude than 1 Enoch. The

²⁵ The idea that 1 Enoch is a widely accepted tradition is supported by Billings, “Angels Who Sinned,” 532. This book was even regarded as canonical in the Abyssinian Church, see Surburg, *Introduction to the Intertestamental Period*, 144.

lexical item ζόφος used in both 2 Pet 2:4 and Jude is not found elsewhere in the LXX. However, this lexical item is not unique for Jude and 2 Peter. It is found in Hebrews, Sibylline Oracle, and the works of Philo. It is possible that it is a word commonly used in that generation but not in the earlier generations.

Sodom and Gomorrah

Another ancient example that both Jude and 2 Peter use is Sodom and Gomorrah. In Chapter 5, there is a common relation [Sodom and Gomorrah-being-Example] identified between Jude 7 and 2 Pet 2:6. This ITF is about the social function the authors want to achieve by using this ancient example, but not about the story itself. It is not surprising that this ITF does not exist in the original story of Sodom and Gomorrah.

To better understand these two passages, we need to look at the story of Sodom and Gomorrah. The Sodom and Gomorrah story is recorded in Gen 18:20–21 and 19:1–28. The following is a list of verses which have thematic items that can match those in Jude 7 and 2 Pet 2:6.²⁶

Jude	Genesis	2 Peter
v. 7 likewise, Sodom and Gomorrah, and the cities around them, which in the same manner as these angels, <u>committed sexual immorality, and went after strange flesh</u> , exist as an example,	Gen 18:20 Then the Lord said, “How great is the outcry against Sodom and Gomorrah and <i>how very grave their sin!</i> ” Gen 19:4–9 But before they lay down, the men of the city, the men of Sodom, both young and old, all the people to the last man, surrounded the house; and they called to Lot, “ <u>Where are the men who came to you tonight? Bring them out to us, so that we may know</u>	2:6 thus, making them an example to those who are about to <i>live in an ungodly manner</i> ;

²⁶ Since there is not any significant verbal similarity that needs more investigation, we are going to compare the texts in English.

	<p><u>them.</u>” Lot went out of the door to the men, shut the door after him, and said, “I beg you, my brothers, <i>do not act so wickedly</i>. Look, I have two daughters who have not known a man; let me bring them out to you, and do to them as you please; only do nothing to these men, for they have come under the shelter of my roof.” But they replied, “Stand back!” And they said, “This fellow came here as an alien, and he would play the judge! <i>Now we will deal worse with you than with them.</i>” Then they pressed hard against the man Lot, and came near the door to break it down.</p>	
<p>v. 7 by undergoing the <u>punishment of eternal fire</u>.</p>	<p>Gen 19:24–25 Then the Lord <u>rained on Sodom and Gomorrah sulfur and fire</u> from the Lord out of heaven; and <u>he overthrew those cities, and all the Plain, and all the inhabitants of the cities, and what grew on the ground.</u></p>	<p>2:6 and he <u>condemned the cities of Sodom and Gomorrah to destruction, reducing them to ashes</u></p>

All the description in Jude 7 and 2 Pet 2:6 can be inferred from Genesis,²⁷ even though there may not be any direct verbal correspondence. The notion of “committed sexual immorality, and went after strange flesh” in Jude 7 can be inferred from their desire to *know* the *men* (Gen 19:5). “Punishment of eternal fire” can be inferred from “the Lord *rained* on Sodom and Gomorrah *sulfur and fire*” (Gen 19:24). The notion of “live in an ungodly manner” (2 Pet 2:6) can be inferred from multiple places. One of them is “how very grave their *sin*” (Gen 18:20). The notion of “condemned . . . to destruction, reducing them to ashes” can be inferred from “he *overthrew* those cities, and all the Plain, and all the inhabitants of the cities, and what grew on the ground.”

²⁷ Except the description *eternal* in Jude.

Therefore, we may say that Genesis is the primary intertext of the story of Sodom and Gomorrah in Jude and 2 Peter. Other than Genesis, there are also other references from the LXX. They are in Isa 1:9–10; Jer 23:14; Ezek 16:46–56; Amos 4:11; Zeph 2:9; and 3 Macc 2:5. The example of Sodom and Gomorrah is also used in the New Testament, like Matt 10:15; 11:23–24; Luke 10:12; 17:29; and Rom 9:29. All these references point to the judgement of the two cities. All of these texts can be considered intertexts of the story of Sodom and Gomorrah in Jude and 2 Peter, in the same way that Jude and 2 Peter are intertexts of each other concerning this story.

Balaam

The story of Balaam is another ancient example that both Jude and 2 Peter have used. Chapter 5 reveals that there is no ITF formed between the two texts concerning this story. The only related lexical item is *μισθός*. There are several possible references for the expression *μισθός*.

Jude	2 Peter	Balaam's story	Other texts
v. 11 οὐαὶ αὐτοῖς, ὅτι τῇ ὁδῷ τοῦ Καὶν ἐπορεύθησαν καὶ τῇ πλάνῃ τοῦ Βαλαὰμ τοῦ <u>μισθοῦ</u> ἐξεχύθησαν καὶ τῇ ἀντιλογία τοῦ Κόρε ἀπώλοντο.	2:15–16 καταλείποντες εὐθεῖαν ὁδὸν ἐπλανήθησαν, ἐξακολουθήσαντες τῇ ὁδῷ τοῦ Βαλαὰμ τοῦ Βεωροσόρ, <u>μισθὸν</u> ἀδικίας ἠγάπησεν, ἔλεγξιν δὲ ἔσχεν ἰδίας παρανομίας· ὑποζύγιον ἄφωνον ἐν ἀνθρώπου φωνῇ φθεγξάμενον ἐκώλυσεν τὴν τοῦ προφήτου παραφρονίαν.	Num 22:17–18 ἐντίμως γὰρ <u>τιμήσω</u> σε καὶ ὅσα ἐὰν εἴπῃς ποιήσω σοι καὶ δεῦρο ἐπικατάρασαί μοι τὸν λαὸν τοῦτον καὶ ἀπεκρίθη Βαλααμ καὶ εἶπεν τοῖς ἄρχουσιν Βαλακ ἐὰν δῶ μοι Βαλακ <u>πλήρη</u> τὸν οἶκον αὐτοῦ <u>ἀργυρίου καὶ χρυσίου</u> οὐ δυνήσομαι παραβῆναι τὸ ῥῆμα κυρίου τοῦ θεοῦ ποιῆσαι αὐτὸ μικρὸν	Deut 23:5 παρὰ τὸ μὴ συναντῆσαι αὐτοὺς ὑμῖν μετὰ ἄρτων καὶ ὕδατος ἐν τῇ ὁδῷ ἐκπορευομένων ὑμῶν ἐξ Αἰγύπτου καὶ ὅτι <u>ἐμισθώσαντο</u> ἐπὶ σὲ τὸν Βαλααμ υἱὸν Βεωρ ἐκ τῆς Μεσοποταμίας καταράσασθαι σε Neh 13:2 ὅτι οὐ συνήνησαν τοῖς

		ἡ μέγα ἐν τῇ διανοίᾳ μου	υἱοῖς Ἰσραηλ ἐν ἄρτῳ καὶ ἐν ὕδατι καὶ ἐμισθώσαντο ἐπ' αὐτὸν τὸν Βαλααμ καταράσασθαι καὶ ἔστρεψεν ὁ θεὸς ἡμῶν τὴν κατάραν εἰς εὐλογίαν
v. 11 Woe be to them, for they live Cain's way of life, and devote themselves to Balaam's error for reward, and perish in Korah's rebellion.	2:15–16 Leaving an upright way of life, they have gone astray following the way of Balaam, son of Beor. (He loved unrighteous wages, but he was rebuked for his own lawless act; a mute beast of burden, speaking with a human voice, prevented the prophet's insanity.)	Num 22:17–18 “. . . for I will surely <i>set a price on you</i> , ²⁸ and whatever you say to me I will do; come, curse this people for me.” But Balaam replied to the servants of Balak, “Although Balak were to give me his house full of silver and gold, I could not go beyond the command of the Lord my God, to do less or more.”	Deut 23:4 because they did not meet you with food and water on your journey out of Egypt, and because they hired against you Balaam son of Beor, from Pethor of Mesopotamia, to curse you. Neh 13:2 because they did not meet the Israelites with bread and water, but hired Balaam against them to curse them-- yet our God turned the curse into a blessing.

The original story of Balaam can be found in Num 22–24. In Num 22:17–18, the notion of [Wages/Reward] is not explicitly strong. There are related expressions like *set a price* and *silver and gold*. In other texts that mention Balaam, like Deut 23:5 and Neh 13:2, the notion of [wages] becomes more explicit. The lexical item ἐμισθώσαντο *hire*

²⁸ My translation of τιμήσω, which belongs to subdomain “57L Pay, Price, Cost.” See Louw and Nida, eds., *Lexicon*, §57.165.

belongs to the same semantic subdomain as *μισθός*. Therefore, these two verses are probably more direct references for the thematic item [Wages/Reward].

Concerning the other descriptions about Balaam in 2 Peter, the TFs can also be inferred from the original story of Balaam in Numbers.

2 Peter	Numbers
<p>2:16 but he was <i>rebuked</i> for <i>his own lawless act</i>; a mute beast of burden, <u>speaking with a human voice</u>, <u>prevented the prophet's insanity</u>.</p>	<p>22:28–34 <u>Then the Lord opened the mouth of the donkey, and it said to Balaam</u>, “What have I done to you, that you have struck me these three times?” Balaam said to the donkey, “Because you have made a fool of me! I wish I had a sword in my hand! I would kill you right now!” <u>But the donkey said to Balaam</u>, “Am I not your donkey, which you have ridden all your life to this day? Have I been in the habit of treating you this way?” And he said, “No.” Then the Lord opened the eyes of Balaam, and he saw the angel of the Lord standing in the road, with his drawn sword in his hand; and he bowed down, falling on his face. <i>The angel of the Lord said to him</i>, “Why have you struck your donkey these three times? <i>I have come out as an adversary, because your way is perverse before me</i>. The donkey saw me, and turned away from me these three times. <u>If it had not turned away from me, surely just now I would have killed you and let it live</u>.” Then Balaam said to the angel of the Lord, “<i>I have sinned</i>, for I did not know that you were standing in the road to oppose me. Now therefore, if it is displeasing to you, I will return home.”</p>

The notion of “rebuke” can probably be inferred from Num 22:32, especially the phrase “I have come out as an adversary, because your way is perverse before me.” In Num 22:34, Balaam admits that he has sinned. This is probably the reference for the notion “his own lawless act.” Num 22:28–30 is probably the reference for the notion “speaking with a human voice.” The notion “prevented the prophet’s insanity” is probably reflected from the words of the angel of the Lord, “If it had not turned away from me, surely just now I would have killed you and let it live” in Num 22:33. All the

descriptions about Balaam in 2 Peter are covered in the original story in Numbers. To summarize, we may say that Numbers is the main reference for the story of Balaam in 2 Peter. Two other verses from the LXX may have also supplied the thematic item [Wages/Reward] for Jude and 2 Peter.

The Story of the Israelites

Another story used by Jude is the story of the Israelites. In Jude 5, it says that “the Lord having once delivered the people out of the land of Egypt” and “later destroyed those who did not trust.” This refers to the story of Exodus. The story about delivering the people out of Egypt is found in Exod 12. In Exod 12:30–33, it says:

Pharaoh arose in the night, he and all his officials and all the Egyptians; and there was a loud cry in Egypt, for there was not a house without someone dead. Then he summoned Moses and Aaron in the night, and said, “*Rise up, go away from my people, both you and the Israelites! Go, worship the Lord, as you said. Take your flocks and your herds, as you said, and be gone. And bring a blessing on me too!*” *The Egyptians urged the people to hasten their departure from the land, for they said, “We shall all be dead.”*

The practice of using the lexical item λαὸν to describe the Israelites is probably from Exod 19:5,²⁹

καὶ νῦν ἐὰν ἀκοῆ ἀκούσητε τῆς ἐμῆς φωνῆς καὶ φυλάξητε τὴν διαθήκην μου ἔσεσθέ μοι **λαὸς** περιούσιος ἀπὸ πάντων τῶν ἐθνῶν ἐμὴ γάρ ἐστιν πᾶσα ἡ γῆ.

Now therefore, if you obey my voice and keep my covenant, you shall be my treasured possession out of all the peoples. Indeed, the whole earth is mine.

The story concerning the Israelites who did not believe were destroyed by God is found in Num 14 and Deut 1. In Deut 1:30–32 and 1:34–35, it says,

Deut 1:30–32 The Lord your God, who goes before you, is the one who will fight for you, just as he did for you in Egypt before your very eyes, and in the wilderness, where you saw how the Lord your God carried you, just as one

²⁹ Davids, *2 Peter and Jude Handbook*, 8.

carries a child, all the way that you traveled until you reached this place. But in spite of this, *you have no trust in the Lord your God,*

Deut 1:34–35 When the Lord heard your words, he was wrathful and swore: “*Not one of these—not one of this evil generation—shall see the good land that I swore to give to your ancestors*”

Thus, the background story of Jude 5 can be found in Num 14 and Deut 1. Numbers and Deuteronomy are important intertexts of Jude 5.

Michael the Archangel

The example of Michael the Archangel is used in Jude 9. It is probably implicitly used in 2 Pet 2:11 as well. It is widely accepted that the source is the lost ending of the Testament of Moses. Since the ending of the Testament of Moses is no longer extant, Bauckham provides a detailed discussion concerning the Christian sources that may have preserved the substance of the story. The sources include Palaea Historica, the Slavonic Life of Moses 16, Pseudo-Oecumenius, Cramer’s Catena, Severus of Antioch, Clement of Alexandria, Didymus the Blind, and Origen, among others.³⁰ Since the story about Michael the archangel is implicit in 2 Peter and the source text is lost, we cannot compare the text in Jude 9 with these two texts.

The Story of Cain

In Jude 11, the author of Jude uses the story of Cain as an example. However, it only mentions Cain’s way of life and nothing else. It is clear that the author assumes the recipients to be familiar with the story of Cain in Gen 4:1–17. It tells us that Cain killed his brother Abel (4:8) because the Lord had regard for Abel and his offering, but not for

³⁰ Bauckham, *Jude-2 Peter*, 67–76.

Cain and his offering (4:4–5). The author’s assumption that the recipients know the story makes Genesis a very important intertext for Jude.

The Story of Korah

Jude 11 also uses Korah as an example. It mentions Korah’s rebellion. The author assumes the recipients to be familiar with Korah’s story in Num 16:1–40. Korah and other leaders of the Israelites gathered and confronted Moses (16:1–2). The Lord opened the mouth of the earth and swallowed Korah and his fellows (16:32). Thus, this story makes Numbers a very important intertext for Jude since it provides essential background information for the story of Korah.

The Flood and Noah

Another story in 2 Peter is the story of the ancient world and Noah. They need to be examined together as they can be seen as two sides of the same story. The original story is described in Gen 6:5—9:17. In 2 Pet 2:5, there are several notions that we need to be investigated: “God did not spare the ancient world . . . he brought upon a flood to the world of the ungodly,” “Noah as the preacher of righteousness,” and “God saved Noah with a total of eight people.”

The story concerning “God did not spare the ancient world . . . he brought upon a flood to the world of the ungodly” can be found in Gen 6:5–7 and 6:17:

Gen 6:5–7 The Lord saw that *the wickedness of humankind was great in the earth*, and that *every inclination of the thoughts of their hearts was only evil continually*. And the Lord was sorry that he had made humankind on the earth, and it grieved him to his heart. So the Lord said, “I will blot out from the earth the human beings I have created—people together with animals and creeping things and birds of the air, for I am sorry that I have made them.”

Gen 6:17 For my part, *I am going to bring a flood of waters on the earth*, to destroy from under heaven all flesh in which is the breath of life; everything that is on the earth shall die.

In Gen 7:10, it describes the flood coming to the earth, “And after seven days *the waters of the flood came on the earth.*” In 7:21, God does not spare the ancient world in the sense that everything was dead, “And all flesh died that moved on the earth, birds, domestic animals, wild animals, all swarming creatures that swarm on the earth, and all human beings.”

The story concerning “God saved Noah with a total of eight people,” is found in Gen 6:18–20:

But I will establish my covenant with you; and you shall come into the ark, you, your sons, your wife, and your sons’ wives with you. And of every living thing, of all flesh, you shall bring two of every kind into the ark, to keep them alive with you; they shall be male and female. Of the birds according to their kinds, and of the animals according to their kinds, of every creeping thing of the ground according to its kind, two of every kind shall come in to you, to keep them alive.

Gen 7:13 recorded its fulfillment, “On the very same day *Noah with his sons, Shem and Ham and Japheth, and Noah’s wife and the three wives of his sons entered the ark.*” Thus, God rescues Noah with a total of eight people.

The notion of “Noah as the preacher of righteousness” can be seen as two parts. First, Noah was righteous. In Gen 6:9, “. . . Noah was *a righteous man*, blameless in his generation; Noah walked with God.” Concerning Noah as a preacher, the notion cannot be found in antecedent texts but can only be found in some texts from the same generation.

2 Pet 2:5	καὶ ἀρχαίου κόσμου οὐκ ἐφείσατο ἀλλὰ ὄγδοον Νῶε <u>δικαιοσύνης κήρυκα</u> ἐφύλαξεν κατακλυσμὸν κόσμον ἀσεβῶν ἐπάξας,	and he did not spare the ancient world but protected Noah the preacher of righteousness, with a total of eight people, while he brought upon a flood to the world of the ungodly;
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Ant. 1:74	Νῶχος δὲ τοῖς πραττομένοις ὑπ’ αὐτῶν δυσχεραίνων καὶ τοῖς βουλεύμασιν ἀηδῶς ἔχων <u>ἔπειθεν ἐπὶ τὸ κρεῖττον τὴν διάνοιαν αὐτοῦς καὶ τὰς πράξεις μεταφέρειν</u> ὁρῶν δ’ οὐκ ἐνδιδόντας ἀλλ’ ἰσχυρῶς ὑπὸ τῆς ἡδονῆς τῶν κακῶν κεκρατημένους δείσας μὴ καὶ φονεύσωσιν αὐτὸν μετὰ γυναικῶν καὶ τέκνων καὶ τῶν τούτοις συνοικουσῶν ἐξεχώρησε τῆς γῆς	But Noah was very uneasy at what they did; and, being displeased at their conduct, persuaded them to change their dispositions and their acts for the better; but seeing they did not yield to him, but were slaves to their wicked pleasures, he was afraid they would kill him, together with his wife and children, and those they had married; so he departed out of that land.
Sib Or 1:128–29	Νῶε, δέμας θάρσυνον ἐδὸν λαοῖσί τε πᾶσιν <u>κήρυξον μετάνοιαν</u> , ὅπως σωθῶσιν ἅπαντες.	“Noah, be of good cheer in yourself and preach repentance to all the people, so that they may all be saved.”
Sib Or 1: 149	<u>λαοὺς ἐλλιτάνευε</u> , λόγων δ’ ἐξήρχετο τοίων·	Having contrived each matter, he besought the people and began with words like these:
1 Clem 7:6	Νῶε <u>ἐκήρυξεν μετάνοιαν</u> καὶ οἱ ὑπακούσαντες ἐσώθησαν	Noah preached repentance, and as many as listened to him were saved.

Most of the descriptions in 2 Pet 2:5 are found in the LXX. The notion “Noah as a herald” has several references from the same generation even though it cannot be found in antecedent texts. It may suggest that during the New Testament period, people tend to see Noah in this way.

The Story of Lot

The final story in 2 Peter is the story about Lot. This story is interwoven with the story of Sodom and Gomorrah. Despite the fact that they are interwoven, this story is absent in Jude. In 2 Pet 2:7–8, v. 8 functions as an elaboration (in the sense of clarification) of v. 7. To understand why there should be a clarification clause in v. 8, we need to examine the notions in v. 7.

There are three notions in v. 7: “God rescued Lot,” “Lot was a righteous man,” and “suffered by the licentious conduct of the lawless people.” The notion “God rescued

Lot” is reflected in Gen 19:16 “But he lingered; so the men seized him and his wife and his two daughters by the hand, *the Lord being merciful to him, and they brought him out and left him outside the city,*” and 19:29 “So it was that, when God destroyed the cities of the Plain, God remembered Abraham, and *sent Lot out of the midst of the overthrow,* when he overthrew the cities in which Lot had settled.”

The notion “Lot was a righteous man” is supported by Wis 10:6, which says that “*Wisdom rescued a righteous man when the ungodly were perishing; he escaped the fire that descended on the Five Cities.*” Even though this passage does not mention the name of Lot, the one who escapes the fire in the Five Cities is Lot. There is also a description in Philo’s *Mos. 2:58*:

But when the whole of that district was thus burnt, inhabitants and all, by the impetuous rush of the heavenly fire, one single man in the country, a sojourner, was preserved by the providence of God because *he had never shared in the transgressions of the natives,* though sojourners in general were in the habit of adopting the customs of the foreign nations, among which they might be settled, for the sake of their own safety, since, if they despised them, they might be in danger from the inhabitants of the land. And yet this man had not attained to any perfection of wisdom, so as to be thought worthy of such an honor by reason of the perfect excellence of his nature; but he was spared only because *he did not join the multitude who were inclined to luxury and effeminacy, and who pursued every kind of pleasure and indulged every kind of appetite, gratifying them abundantly, and inflaming them as one might inflame fire by heaping upon it plenty of rough fuel.*

Even though this text does not explicitly name Lot, it can still be understood based on the content. It is traditionally accepted that the person refers to Lot. It can be seen from 1 Clem 11:1:

On account of *his hospitality and godliness, Lot was saved out of Sodom* when all the country round was punished by means of fire and brimstone, the Lord thus making it manifest that he does not forsake those that hope in him, but gives up such as depart from him to punishment and torture.

These references show us how later work elaborates on the character of Lot and regards him as righteous. The last notion, “he suffered by the licentious conduct of the lawless people,” is a little bit problematic. This is not explicit in Genesis, nor is there any reference from other writings, and the description is a little bit vague. It is possible that v. 8 is used to elaborate this motif more fully to better supported the argument.

Verse 8 provides the elaboration of v. 7. It explains what is described in v. 7: Why did the righteous man torment his righteous soul by the people’s lawless deeds? The reason is that he lived among them day after day, and saw and heard what they have done. The notion “he tormented his righteous soul” can be seen as the elaboration of the previous notion “he suffered by the licentious conduct of the lawless people” and can be understood together. The background that he lived among them, and saw and heard their deeds, leads readers/audiences to relate to the story depicted in Genesis.

Therefore, we are now going to examine what was going on in the story in Genesis. First, Lot actively invited and urged the two angels to go to his house as guests (Gen 19:1–3). We can understand his invitation as the expression of his hospitality. However, when his invitation was turned down, he insists in inviting them again (v. 3). Probably he did it because he *saw and heard* what the people in the city had done and predicted that something bad might happen if the two angels spent the night in the square. After that, the people of the city came, and made an evil request. The story purposefully depicts that Lot *shut the door after him* after he had gone out (v. 6). Does it imply that Lot can anticipate how aggressive the people could be? Is it because Lot has already witnessed this kind of wickedness? Lot tried to prevent the people of the city from harming the two angels and begged them not to act wickedly (vv. 7–8). This series of actions implicitly reflects the fact that Lot knew about the wickedness of the people,

and that he did not agree with this kind of wicked behavior. When he had the chance, he tried to prevent this kind of behavior. Maybe, it is what the text meant when it said, *Lot tormented his righteous soul and he suffered*. Therefore, we may infer that the notions depicted in 2 Pet 2:7–8 can all be traced back to the story in Gen 19, even though the ideas are merely implicit. The author of 2 Peter tries to elaborate the idea in v. 8 so that the implicit idea can be clearly understood.

All the notions can be found in Genesis: some explicit and some implicit.

Though some of the notions are implicit in Gen 19, some are elaborated on by the author of 2 Peter, and another is made explicit in Wis 10:6. The notions found in this story are all related to the LXX. They exhibit a strong relation between 2 Peter and these texts.

These are important intertexts of 2 Peter. They provide important background material to help us understand the story depicted in 2 Peter.

Summary

From the ancient stories discussed above, all the examples Jude and 2 Peter use can trace their notions to antecedent texts or tradition, which are well accepted by the original recipients. Although there are similarities between the two books, these examples do not show a strong relationship between the them.

Conclusion

As discussed above, most of the rare vocabulary and all the ancient references of 2 Peter and Jude can be traced back to other intertexts. There is an abundance of literature among the community that provides the same kind of background and vocabulary the two authors use in their writings. Unless there is an assumption that one of the authors is not

familiar with that literature among the community, there is no need to assume that one of the authors used the other letter to write his own. These intertexts can help us better understand what the authors of Jude and 2 Peter talk about. Even though Jude and 2 Peter are intertexts, it is quite obvious that they do not provide background information for each other's formation of text.

CHAPTER 7: CONCLUSION

Jude and 2 Peter are surely intertexts for each other. The question is how they are interrelated. Scholars have proposed that they are literarily dependent but there is no definitive conclusion among scholars concerning which one is literarily dependent on the other. There are arguments for and against each of the literary dependency theories. It is difficult to define what is meant by literary dependency and how to measure it. As a consequence, this study proposes that we can think about the issue from a different perspective. The two books have been examined through thematic formations, axiological stance, and rhetorical formations. It is found that they have ITFs and similar appraisals that can explain their similarities. At the same time, they have their unique TTFs, semantic domains, RFs, and genre elements. Moreover, they do not provide essential intertextual background information to help understanding each other. Therefore, even though they have a lot of similarities, they are not necessarily the most relevant intertext for each other.

It is shown that most of the rare vocabulary and all the ancient references in 2 Peter and Jude can be traced back to other intertexts. There is an abundance of literature within the community that provide the historical background and vocabulary the two authors use. The LXX, Old Testament Pseudepigrapha, and contemporary literature are important intertexts for Jude and 2 Peter. Texts that look very different can be the texts that provide the relevant contexts for interpretation.

Imagine two reporters from two newspapers reporting two similar crimes on the same day. There will surely be a number of similar vocabulary and thematic formations. It is not that the two news reports are literarily dependent, but instead they share the same background and the same kind of vocabulary used in the society. For Jude and 2 Peter, we know that they have several ITFs, similar axiological stance, the same set of background literature, and they are both Christian letters addressing similar problems. All these factors are good reasons to explain for the similarity between the two books. Anders Gerdmar reaches a similar conclusion in his study. He says, “Feature by feature the two letters are shown to be fundamentally similar, so that 2 Peter and Jude come about as linguistic, theological and social twin documents. Factors, which cannot be explained from literary dependence alone, form a cluster pointing to a common milieu.”¹

While Gerdmar explains the phenomenon by appealing to *a common milieu*, it can be understood from the perspective of intertextuality. According to Lemke, sets of texts that share both TFs and genre form the distinctive *text-types* of a community. Texts of the same *text-type* will also tend to share the same kind of RFs and lexicogrammatical choices in their realizations.² The phenomenon of verbal similarities (but not verbatim) can be explained between Jude and 2 Peter since we can say that they belong to the same *text-type*.

Moreover, according to Lemke, the system of intertextuality provides an interface between language and social semiotics. The system of intertextuality is not solely described by its relations to text semantics and text structure. The construction of

¹ Gerdmar, *Rethinking the Judaism-Hellenism Dichotomy*, 338.

² Lemke, “Ideology, Intertextuality and Communication of Science,” 36. The discussion of *text-type* is outside of the scope of this study. We are just using it according to the discussion of Lemke here.

intertextual relations in a community is used for wider social purposes. We have to describe their relations to social structure and social dynamics as well.³ How a community uses language is an important component of the identity and interactions of that community. The ways of using language thematically, rhetorically, generically, and axiologically define a social subcommunity. Each social subcommunity has a distinct social *voice*. These social voices have relations to one another in the system of social heteroglossia that help form social relations among the subcommunities. These relations are mainly Alliance and Opposition.⁴ It would be meaningful to try to figure out the social relationships that the authors are trying to form within their communities.

Intertextuality can be a very useful tool to understand the relationship between Jude and 2 Peter. If we find more manuscripts in the future, we may discover some new intertextual relationships between the books in the same way that the discovery of the Dead Sea Scrolls opened new doors in biblical studies. Since we do not come from the generation of the biblical text, we can only rely on ancient texts found thus far to understand how they were formed and interrelated.

³ Lemke, "Ideology, Intertextuality and Communication of Science," 37.

⁴ Lemke, "Ideology, Intertextuality and Communication of Science," 38.

APPENDIX 1
TEXT AND CLAUSE DIVISION OF JUDE

The Book of Jude¹ can be divided into 37 clauses as follow:

clause ²	verse	downranked clause number	text ³
c1.1	1	c1.1 c1.1.1 c1.1.2 c1.1	Ἰούδας Ἰησοῦ Χριστοῦ δοῦλος, ἀδελφὸς δὲ Ἰακώβου, τοῖς [[ἐν θεῷ πατρὶ ἠγαπημένοις]] [[καὶ Ἰησοῦ Χριστῷ τετηρημένοις]] κλητοῖς·
c1.2	2	c1.2	Ἔλεος ὑμῖν καὶ εἰρήνη καὶ ἀγάπη πληθυνθείη.
c1.3	3	c1.3 c1.3.1 c1.3.1.1 c1.3 c1.3.2 c1.3.3 c1.3.3.1 c1.3.3.1.1 c1.3.3.1	Ἀγαπητοί, [[[πάσαν σπουδὴν ποιούμενος [[τοῦ γράφειν ὑμῖν περὶ τῆς κοινῆς ἡμῶν σωτηρίας καὶ ζωῆς]]]]] ἀνάγκην ἔσχον [[γράφειν ὑμῖν]] [[[παρακαλῶν [[[ἐπαγωνίζεσθαι τῇ [[ἅπαξ παραδοθείσῃ τοῖς ἀγίοις]] πίστει]]]]]].
c1.4 [reason of c1.3]	4	c1.4 c1.4.1 c1.4 c1.4.2 c1.4.3	παρεισέδυσαν γάρ τινες ἄνθρωποι, [[οἱ πάλοι προγεγραμμένοι εἰς τοῦτο τὸ κρίμα,]] ἀσεβεῖς, [[τὴν τοῦ θεοῦ ἡμῶν χάριν μετατιθέντες εἰς ἀσέλγειαν]] [[καὶ τὸν μόνον δεσπότην καὶ κύριον ἡμῶν Ἰησοῦν Χριστὸν ἀρνούμενοι.]]
c1.5	5	c1.5 c1.5.1 c1.5.1.1	... δὲ ... βούλομαι, [[[Ἐπομῆσαι . . . ὑμᾶς [[εἰδότας ὑμᾶς πάντα]]]]]
c1.6 [idea of c1.5]	5	c1.6 c1.6.1 c1.6 c1.6.2 c1.6	ὅτι \emptyset κύριος [[ἅπαξ λαὸν ἐκ γῆς Αἰγύπτου σώσας]] τὸ δεύτερον [[τοὺς μὴ πιστεύσαντας]] ἀπώλεσεν,

¹ Text according to Codex Sinaiticus.

² For those clauses that their relationship with the previous clause are not listed, they are either the first clause of a new section, or a clause that has “Addition” relationship to the previous clause.

³ Lexemes in the Greek text that are italicized denote instances that are different from the text of NA27.

c1.7	6	c1.7 c1.7.1 c1.7.2 c1.7	ἀγγέλους τε [[τούς μὴ τηρήσαντας τὴν ἑαυτῶν ἀρχὴν]] [[ἀλλὰ ἀπολιπόντας τὸ ἴδιον οἰκητήριον]] εἰς κρίσιν μεγάλης ἡμέρας δεσμοῖς αἰδίοις ὑπὸ ζόφον τετήρηκεν ,
c1.8	7	c1.8 c1.8.1 c1.8.2 c1.8	ὡς Σόδομα καὶ Γόμορρα καὶ αἱ περὶ αὐτάς πόλεις [[τὸν ὅμοιον τρόπον τούτοις ἐκπορνεύσασαι]] [[καὶ ἀπελθοῦσαι ὀπίσω σαρκὸς ἐτέρας,]] πρόκεινται δείγμα
c1.9	7	c1.9	πυρὸς αἰωνίου δίκην ὑπέχουσιν (* οὐκ εχουσιν) ⁴ .
c1.10	8	c1.10 c1.10.1 c1.10	Ὅμοίως μέντοι καὶ οὗτοι [[ἐνυπνιαζόμενοι]] σάρκα μὲν μαίνουσιν
c1.11	8	c1.11	κυριότητος δὲ ἀθετοῦσιν
c1.12	8	c1.12	δόξας δὲ βλασφημοῦσιν .
c1.13	9	c1.13 c1.14 c1.14.1 c1.14 c1.13 c1.13.1	Ὁ δὲ Μιχαὴλ ὁ ἀρχάγγελος, <<ὄτε [[τῶ διαβόλῳ διακρινόμενος]] διελέγετο περὶ τοῦ Μωϋσέως σώματος,>> οὐκ ἐτόλμησεν [[κρίσιν ἐπενεγεῖν βλασφημίας]]
c1.15	9	c1.15	ἀλλὰ εἶπεν .
c1.16 [locution of c1.15]	9	c1.16	ἐπιτιμήσαι σοι ὁ θεός.
c1.17	10	c1.17 c1.17.1 c1.17 c1.17.2	Οὗτοι δὲ [[ὅσα μὲν οὐκ οἶδασιν]] βλασφημοῦσιν , [[ὅσα δὲ φυσικῶς ὡς τὰ ἄλογα ζῶα ἐπίστανται ,]]
c1.18	10	c1.18	ἐν τούτοις φθείρονται .
c1.19	11	c1.19	οὐαὶ αὐτοῖς,
c1.20 [reason of c1.19]	11	c1.20	ὅτι τῇ ὁδῷ τοῦ Κάϊν ἐπορεύθησαν
c1.21	11	c1.21	καὶ τῇ πλάνῃ τοῦ Βαλαὰμ μισθοῦ ἐξεχύθησαν
c1.22 [result of c1.21]	11	c1.22	καὶ τῇ ἀντιλογία τοῦ Κόρε ἀπώλοντο .
c1.23	12	c1.23 c1.23.1 c1.23 c1.23.2 c1.23.3 c1.23 c1.23.4 c1.23 c1.23.5 c1.23.6	Οὗτοί εἰσιν γογγυσταὶ μεμψίμοιροι [[κατὰ τὰς ἐπιθυμίας αὐτῶν πορευόμενοι]] ∅ ἐν ταῖς ἀγάπαις ὑμῶν σπιλάδες [[συνευωχούμενοι ἀφόβως,]] [[ἑαυτοὺς ποιμαίνοντες,]] νεφέλαι ἄνυδροι [[παντὶ ἀνέμῳ παραφερόμεναι,]] δένδρα φθινοπωρινὰ ἄκαρπα [[δὲς ἀποθανόντα]] [[ἐκριζωθέντα,]]

⁴ The text in Codex Sinaiticus reads οὐκ εχουσιν, which does not make much sense in the context. The reading ὑπέχουσιν is from the corrector of the Codex.

c1.23 (continue)	13	c1.23 c1.23.7 c1.23 c1.23.8	<i>ἄγρια κύματα θαλάσσης</i> [[ἐπαφρίζοντα τὰς ἑαυτῶν αἰσχύνας,]] <i>ἀστέρες πλανῆται</i> [[οἷς ὁ ζόφος τοῦ σκότους εἰς αἰῶνα τετήρηται.]]
c1.24	14	c1.24 c1.24.1	Προεφήτευσεν δὲ καὶ τούτοις ἑβδομος ἀπὸ Ἀδάμ Ἐνώχ [[λέγων·]]
c1.25 [locution of c1.24]	14	c1.25	ἰδοῦ
c1.26	14	c1.26	ἦλθεν κύριος ἐν <i>μυριάσιν ἁγίων ἀγγέλων</i>
c1.26 (continue)	15	c1.26.1 c1.26.2 c1.26.2.1 c1.26.2 c1.26.2.2	[[ποιῆσαι κρίσιν κατὰ πάντων]] [[καὶ ἐλέγξει πᾶσαν ψυχὴν περὶ πάντων τῶν ἔργων ∅ [[ὧν ἠσέβησαν]] <i>καὶ περὶ πάντων τῶν σκληρῶν λόγων</i> [[ὧν ἐλάλησαν κατ' αὐτοῦ ἁμαρτωλοὶ ἀσεβεῖς.]]]]]
c1.27	16	c1.27 c1.27.1	Οὗτοί εἰσιν γογγυσταὶ μεμψίμοιροι [[κατὰ τὰς ἐπιθυμίας αὐτῶν πορευόμενοι,]]
c1.28	16	c1.28 c1.28.1	καὶ τὸ στόμα αὐτῶν λαλεῖ ὑπέρογκα, [[θαυμάζοντες πρόσωπα ὠφελείας χάριν.]]
c1.29	17	c1.29 c1.29.1	ὕμεῖς δέ, ἀγαπητοί, μνήσθητε τῶν ῥημάτων [[τῶν προειρημένων ὑπὸ τῶν ἀποστόλων τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ]]
c1.30	18	c1.30	ὅτι ἔλεγον ὑμῖν·
c1.31 [idea of c1.30]	18	c1.31 c1.31.1	∅ ἐπ' ἐσχάτου τοῦ χρόνου ἔσονται ἐμπαῖκται [[κατὰ τὰς ἑαυτῶν ἐπιθυμίας πορευόμενοι τῶν ἀσεβειῶν.]]
c1.32	19	c1.32 c1.32.1 c1.32 c1.32.2	Οὗτοί εἰσιν [[οἱ ἀποδιορίζοντες,]] <i>ψυχικοί,</i> [[πνεῦμα μὴ ἔχοντες.]]
c1.33	20	c1.33 c1.33.1 c1.33.2	ὕμεῖς δέ, ἀγαπητοί, [[ἐποικοδομοῦντες ἑαυτοὺς τῇ ἀγιωτάτῃ ὑμῶν πίστει,]] [[ἐν πνεύματι ἁγίῳ προσευχόμενοι,]]
c1.33 (continue)	21	c1.33 c1.33.3	ἑαυτοὺς ἐν ἀγάπῃ θεοῦ τηρήσατε [[προσδεχόμενοι τὸ ἔλεος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ εἰς ζωὴν αἰώνιον.]]
c1.34	22	c1.34 c1.34.1	Καὶ οὓς μὲν ἐλεᾶτε [[διακρινόμενους,]]
c1.35	23	c1.35 c1.35.1	οὓς δὲ σώζετε [[ἐκ πυρός ἀρπάζοντες,]]
c1.36	23	c1.36 c1.36.1 c1.36.1.1 c1.36.1	οὓς δὲ ἐλεᾶτε ἐν φόβῳ [[μισοῦντες καὶ τὸν [[ἀπὸ τῆς σαρκὸς ἐσπιλωμένον]] <i>χιτῶνα.]]]</i>
c1.37	24	c1.37 c1.37.1 c1.37.1.1 c1.37.1.2	... δὲ ... [[[Τῷ ... δυναμένῳ [[φυλάξαι ὑμᾶς ἀπταίστους]] [[καὶ στήσαι κατενώπιον τῆς δόξης αὐτοῦ ἀμώμους ἐν <i>ἀγαλλιάσει,]]]]]</i>

c1.37 (continue)	25	c1.37	μόνη θεῶ σωτήρι ἡμῶν διὰ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν δόξα μεγαλωσύνη κράτος καὶ ἐξουσία πρὸ παντὸς τοῦ αἰῶνος καὶ νῦν καὶ εἰς ∅ τοὺς αἰῶνας, ἀμήν.
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Notational conventions for representing lexicogrammatical constituency⁵

[[[]]]	downranked clause complex		
[[]]	downranked clause	<< >>	enclosed clause

⁵ This table is adapted from Halliday and Matthiessen, *Introduction*, 10, Table 1(1).

APPENDIX 2 CHART OF JUDE

Chart of Jude with reference to lexical items:

verse no.	clause no.	lexical item	discourse marker/ conjunction (connections in brackets)	process type	participant	semantic domain number ¹	speech function	polarity and/or modality	appraisal (positive+ or negative-, if applicable)
1	c1.1	Ἰούδας			Actor	93A			
	c1.1	Ἰησοῦ				93A			
	c1.1	Χριστοῦ				53I			Judgement +
	c1.1	δοῦλος,				87E			Judgement -/+ ²
	c1.1	ἀδελφός				11B			
	c1.1	δέ	(cn)			89Q			
	c1.1	Ἰακώβου,				93A			
	c1.1	τοῖς				92D			
	c1.1.1	ἐν				90A			
	c1.1.1	θεῶ				12A			Judgement +
	c1.1.1	πατρι				12A			
	c1.1.1	ἠγαπημένοις		Mental	Medium	25C			Affect +
	c1.1.2	καί	(cn)			89Q			
	c1.1.2	Ἰησοῦ			Client	93A			
	c1.1.2	Χριστῶ				53I			Judgement +
	c1.1.2	τετηρημένοις		Material	Medium	37I			Appreciation +
	c1.1	κλητοῖς·		(implied) Material	Goal	33C ³	statement		Judgement +
2	c1.2	ἔλεος			Medium	88J			Affect +
	c1.2	ὑμῖν			Recipient	92C			
	c1.2	καί	(cn)			89Q			
	c1.2	εἰρήνη			Medium	22G			Affect +
	c1.2	καί	(cn)			89Q			
	c1.2	ἀγάπη			Medium	25C			Affect +
	c1.2	πληθυνθεῖη.		Material		59G	statement	projection, contingency	
3	c1.3	Ἀγαπητοί,			Receiver	25C			Affect +
	c1.3.1	πάσαν				59C			Force +
	c1.3.1	σπουδῆν			Scope: Process	25F			Appreciation +
	c1.3.1	ποιούμενος		Material		42B	statement		
	c1.3.1.1	τοῦ ³				89I ⁴			
	c1.3.1.1	γράφειν		Verbal		33E	statement		
	c1.3.1.1	ὑμῖν			Receiver	92C			

¹ The semantic domain number is according to the domain numbering system in Louw and Nida, eds., *Lexicon*, domains and sub-domains. A table of domains can be found after this table of analysis.

² See Louw and Nida, eds., *Lexicon*, §87.76.

³ Lexemes in the Greek text that are italicized denote instances that are different from the text of NA27.

⁴ The lexical item τοῦ is not listed in sub-domain 89I in Louw and Nida, eds., *Lexicon*, but the structure τοῦ + infinitive is a known structure used to denote purpose.

	c1.3.1.1	περί				90F			
	c1.3.1.1	τῆς				92D			
	c1.3.1.1	κοινῆς				89T			
	c1.3.1.1	ἡμῶν				92A			
	c1.3.1.1	σωτηρίας			Verbiage	21F			Appreciation +
	c1.3.1.1	καί	(cn)			89Q			
	c1.3.1.1	ζωῆς			Verbiage	23G			Appreciation +
	c1.3	ἀνάγκην			Phenomenon	71D			Force +
	c1.3	ἔσχον		Mental	Senser	90M	statement		
	c1.3.2	γράφειν		Verbal		33E	statement		
	c1.3.2	ὑμῖν			Receiver	92C			
	c1.3.3	παρακαλῶν		Verbal		33L	statement		Appreciation +
	c1.3.3.1	ἐπαγωνίζεσθαι		Material		39E	command		Appreciation +
	c1.3.3.1	τῇ				92D			
	c1.3.3.1.1	ἄπαξ				60E			Focus +
	c1.3.3.1.1	παραδοθεισῶν		Material		57H	statement		
	c1.3.3.1.1	τοῖς				92D			
	c1.3.3.1.1	ἀγίοις			Recipient	11B			Judgement +
	c1.3.3.1	πίστει			Client	31J			Appreciation +
4	c1.4	παρεσέδυσαν		Material		34B	statement		Appreciation -
	c1.4	γάρ	cj			89G			
	c1.4	τινες			Actor	92D			
	c1.4	ἄνθρωποι,			Actor	9A			
	c1.4.1	οἱ				92D			
	c1.4.1	πάλαι				67B			
	c1.4.1	προγεγραμμένοι		Verbal	Target	33E	statement		
	c1.4.1	εἰς				13B			Heterogloss: Projection.
	c1.4.1	τοῦτο				92G			Focus +
	c1.4.1	τὸ				92D			
	c1.4.1	κρίμα,				56E			Appreciation - Projection ends
	c1.4	ἀσεβεῖς,				53A			Judgement -
	c1.4.2	τὴν				92D			
	c1.4.2	τοῦ				92D			
	c1.4.2	θεοῦ				12A			Judgement +
	c1.4.2	ἡμῶν				92A			
	c1.4.2	χάριν			Goal	25H			Affect +
	c1.4.2	μετατιθέντες		Material		13B	statement		
	c1.4.2	εἰς				13B			
	c1.4.2	ἀσέλγειαν			Attribute	88J*			Judgement -
	c1.4.3	καί	cj			89Q			
	c1.4.3	τὸν				92D			
	c1.4.3	μόνον				58G			Focus +
	c1.4.3	δεσπότην				37D			Judgement +
	c1.4.3	καί	(cn)			89Q			
	c1.4.3	κύριον				12A			Judgement +
	c1.4.3	ἡμῶν				92A			
	c1.4.3	Ἰησοῦν			Goal	93A			
	c1.4.3	Χριστὸν				53I			Judgement +
	c1.4.3	ἀρνούμενοι.		Material		34E	statement		Appreciation -
5	c1.5.1	Ἵπομνήσαι		Verbal		29B	statement		
	c1.5	δὲ	marker			91A ⁵			
	c1.5.1	ὑμᾶς			Receiver	92C			
	c1.5	βούλομαι,		Mental	Senser	25A	statement		
	c1.5.1.1	εἰδότες		Mental		28A	statement		
	c1.5.1.1	ὑμᾶς			Senser	92C			
	c1.5.1.1	πάντα			Phenomenon	59C			

⁵ The lexical item δὲ is not listed in sub-domain 91A in Louw and Nida, eds., *Lexicon*, but it is highly probable that this lexical instance can function as a discourse marker denoting transition like καί, μέν, etc. Similar case in verse 24. See also Porter and O'Donnell, *Discourse Analysis*, 116.

	c1.6	ὅτι				90F			
	c1.6	ὅ κύριος			Actor	12A			Judgement +
	c1.6.1	ἅπαξ				60E			
	c1.6.1	λαόν			Goal	11B			
	c1.6.1	ἐκ				84A			
	c1.6.1	γῆς				1K			
	c1.6.1	Αιγύπτου				93B			
	c1.6.1	σώσας		Material		21E	statement		Appreciation +
	c1.6	τὸ				92D			
	c1.6	δεύτερον				67B			
	c1.6.2	τούς				92D			
	c1.6.2	μὴ				69B		negative	-
	c1.6.2	πιστεύσαντας		(Mental)	Goal (Sensor)	31I	statement		Judgement
	c1.6	ἀπώλεσεν,		Material		20C	statement		Appreciation -
6	c1.7	ἀγγέλους			Goal	12A			
	c1.7	τε	cj			89Q			
	c1.7.1	τούς				92D			
	c1.7.1	μὴ				69B		negative	-
	c1.7.1	τηρήσαντας		Material	Actor	13A	statement		Appreciation
	c1.7.1	τήν				92D			
	c1.7.1	ἐαυτῶν				92D			
	c1.7.1	ἀρχὴν			Scope: Entity	37D			
	c1.7.2	ἀλλὰ	cj			89W			
	c1.7.2	ἀπολιπόντας		Material	Actor	15D			Appreciation -
	c1.7.2	τὸ				92D			
	c1.7.2	ἴδιον				92D			
	c1.7.2	οικητήριον			Scope: Entity	85E			
	c1.7	εἰς				67F			
	c1.7	κρίσιν				56E			
	c1.7	μεγάλης				78A			
	c1.7	ἡμέρας				67I			
	c1.7	δεσμοῖς				6D			Appreciation -
	c1.7	αἰθίοις				67E			
	c1.7	ὑπὸ				83I			
	c1.7	ζόφον				14G			Appreciation -
	c1.7	τετήρηκεν,		Material		37I	statement		
7	c1.8	ὡς				64			
	c1.8	Σόδομα			Existent	93B			
	c1.8	καὶ	(cn)			89Q			
	c1.8	Γόμορρα			Existent	93B			
	c1.8	καὶ	(cn)			89Q			
	c1.8	αἰ				92D			
	c1.8	περὶ				83D			
	c1.8	αὐτάς				92D			
	c1.8	πόλεις			Existent	1N			
	c1.8.1	τὸν				92D			
	c1.8.1	ἴμοιον				64			
	c1.8.1	τρόπον				89N			
	c1.8.1	τούτοις				92G			
	c1.8.1	ἐκπορεύεσθαι		Material	Actor	88J'	statement		Judgement -
	c1.8.2	καὶ	cj			89Q			
	c1.8.2	ἀπελθοῦσαι		Material	Actor	15D	statement		
	c1.8.2	ὀπίσω				36D			
	c1.8.2	σαρκός				58A			Judgement
	c1.8.2	ἐτέρας,				58F			-
	c1.8	πρόκεινται		Existential		13C	statement		
	c1.8	δείγμα				28C			
	c1.9	πυρὸς				2C			
	c1.9	αιωνίου				67E			Force +
	c1.9	δικήν			Scope: Process	38A			Appreciation -
	c1.9	ὑπέχουσιν.		Material	Goal	90M	statement		

8	c1.10	Ὁμοίως				64			
	c1.10	μέντοι				89W			
	c1.10	καί				89Q			
	c1.10	οὔτοι			Actor	92G			
	c1.10.1	ἐνυπνιαζόμενοι		Behavioural	Behaver	33D''	statement		Judgement –
	c1.10	σάρκα			Goal	8A			
	c1.10	μέν	(cn)			89Q			
	c1.10	μαίνουσιν		Material		88H'	statement		Judgement –
	c1.11	κυριότητας			Goal	37D			
	c1.11	δὲ	(cn)			89Q			
	c1.11	ἀθετοῦσιν		Material		76	statement		Appreciation –
	c1.12	δόξας			Goal	12B			
	c1.12	δὲ	(cn)			89Q			
	c1.12	βλασφημοῦσιν.		Material		33P'	statement		Appreciation –
9	c1.13	Ὁ				92D			
	c1.13	δὲ	cj			89W			
	c1.13	Μιχαήλ			Actor	93A			
	c1.13	ὁ				92D			
	c1.13	ἀρχάγγελος,				12A			
	c1.14	ὅτε	cj			67B			
	c1.14.1	τῷ				92D			
	c1.14.1	διαβόλῳ			Target	12A			Judgement –
	c1.14.1	διακρινόμενος		Verbal		33X'	statement		
	c1.14	διελέγετο		Verbal		33Y'	statement		
	c1.14	περὶ				90F			
	c1.14	τοῦ				92D			
	c1.14	Μωϋσέως				93A			
	c1.14	σώματος,			Verbiage	8A			
	c1.13	οὐκ				69B		negative	
	c1.13	ἐτόλμησεν		Mental		25N	statement		
	c1.13.1	κρίσιν			Verbiage	56E			
	c1.13.1	ἐπενεγκεῖν		Verbal		90N	statement		
	c1.13.1	βλασφημίας				33P'			Appreciation –
	c1.15	ἀλλὰ	cj			89W			
	c1.15	εἶπεν.		Verbal		33F	statement		
	c1.16	ἐπιτιμήσαι		Verbal		33T'	statement	projection, contingency	Heterogloss: Projection. Appreciation –
	c1.16	σοι			Target	92C			
	c1.16	ὁ				92D			
	c1.16	θεός.			Sayer	12A			Judgement +; Projection ends
10	c1.17	Οὔτοι			Sayer	92G			
	c1.17	δὲ	cj			89W			
	c1.17.1	ὅσα			Phenomenon	59A			
	c1.17.1	μέν	cj			89W			
	c1.17.1	οὐκ				69B		negative	
	c1.17.1	οἶδασιν		Mental		28A	statement		
	c1.17.1	βλασφημοῦσιν,		Verbal		33P'	statement		Appreciation –
	c1.17.2	ὅσα			Phenomenon	59A			
	c1.17.2	δὲ	cj			89W			
	c1.17.2	φυσικῶς				58A			Judgement –
	c1.17.2	ὡς				64			
	c1.17.2	τὰ				92D			
	c1.17.2	ἄλογα				30A			Judgement –
	c1.17.2	ζῶα				4A			
	c1.17.2	ἐπίστανται,		Mental	Senser	28A	statement		

	c1.18	ἐν				90B			
	c1.18	τούτοις				92G			
	c1.18	φθείρονται.		Material	Medium	20C	statement		Appreciation –
11	c1.19	οὐαὶ			Carrier: Possessed	22A			Appreciation –
	c1.19	αὐτοῖς,		(implied) Relational: Possession	Attribute: Possessor	92D	statement		
	c1.20	ὅτι	cj			89G			
	c1.20	τῇ				92D			
	c1.20	ὁδῶ				41A			
	c1.20	τοῦ				92D			
	c1.20	Καὶν				93A			Judgement –
	c1.20	ἐπορεύθησαν		Material	Actor	41A	statement		
	c1.21	καὶ	cj			89Q			
	c1.21	τῇ				92D			
	c1.21	πλάνη				31B			Appreciation –
	c1.21	τοῦ				92D			
	c1.21	Βαλαάμ				93A			
	c1.21	μισθοῦ				38B			Appreciation –
	c1.21	ἐξεχύθησαν		Material	Actor	41A	statement		
	c1.22	καὶ	cj			89Q			
	c1.22	τῇ				92D			
	c1.22	ἀντιλογία				39G			Appreciation –
	c1.22	τοῦ				92D			
	c1.22	Κόρε				93A			Judgement –
	c1.22	ἀπώλοντο.		Material	Actor/Goal	23G	statement		Appreciation –
12	c1.23	Οὗτοί			Carrier	92G			
	c1.23	εἰσιν		Relational: Intensive		13A	statement		
	c1.23	γογγυσταὶ			Attribute	33O'			Judgement –
	c1.23	μεμψίμοιροι			Attribute	33V'			Judgement –
	c1.23.1	κατὰ				89E			
	c1.23.1	τάς				92D			
	c1.23.1	ἐπιθυμίας				25B			Affect –
	c1.23.1	αὐτῶν				92D			
	c1.23.1	πορευόμενοι		Material		41A	statement		
	c1.23	Ὁ ἐν				83C			
	c1.23	ταῖς				92D			
	c1.23	ἀγάπαις				23A			
	c1.23	ὑμῶν				92C			
	c1.23	σπλάδες			Attribute	21A			Appreciation –
	c1.23.2	συνευχόμενοι		Material		23A	statement		
	c1.23.2	ἀφόβως,				25V			Affect –
	c1.23.3	ἑαυτοὺς			Actor/Goal	92D			–
	c1.23.3	ποιμαίνοντες,		Material		36A	statement		Judgement
	c1.23	νεφέλαι				1E			
	c1.23	ἄνδρῳ				2D			Appreciation –
	c1.23.4	παντὶ				59C			
	c1.23.4	ἀνέμῳ				14B			
	c1.23.4	παραφερόμεναι,		Material	Goal	15V	statement		
	c1.23	δένδρα			Attribute	3B			
	c1.23	φθινοπωρινὰ				67I			
	c1.23	ἄκαρπα				23L			Appreciation –
	c1.23.5	δις				60E			Force +
	c1.23.5	ἀποθανόντα		Material		23G	statement		Appreciation –
	c1.23.6	ἐκριζωθέντα,		Material	Goal	43	statement		Appreciation –
13	c1.23	ἄγρια				20A			Appreciation –
	c1.23	κύματα			Attribute	14E			
	c1.23	θαλάσσης				1J			

	c1.23.7	ἐπαφρίζοντα		Material		14E	statement		
	c1.23.7	τάς				92D			
	c1.23.7	ἐαυτῶν				92D			
	c1.23.7	αἰσχύνας,			Goal	88T			Judgement –
	c1.23	ἀστέρες			Attribute	1D			
	c1.23	πλανῆται				15B			Appreciation –
	c1.23.8	οἷς			Recipient	92F			
	c1.23.8	ὀ				92D			
	c1.23.8	ζόφος				14G			Appreciation –
	c1.23.8	τοῦ				92D			
	c1.23.8	σκότους			Goal	14G			Appreciation –
	c1.23.8	εἰς				67E			
	c1.23.8	αἰῶνα				67E			Force +
	c1.23.8	τετήρηται.		Material		13A	statement		
14	c1.24	Προεφήτευσεν		Verbal		33A”	statement		
	c1.24	δὲ	marker			91A			
	c1.24	καὶ				89Q			
	c1.24	τούτοις			Target	92G			
	c1.24	ἑβδομος				60C			
	c1.24	ἀπὸ				90C			
	c1.24	Ἀδάμ				93A			
	c1.24	Ἐνώχ			Sayer	93A			
	c1.24.1	λέγων.		Verbal		33F	statement		
	c1.25	ἰδοῦ		Mental		91C	command		Heterogloss: projection
	c1.26	ἦλθεν		Material		15F	statement		
	c1.26	κύριος			Actor	12A			Judgement +
	c1.26	ἐν				89M			
	c1.26	μυριάσιν				60B			Force +
	c1.26	ἀγίων				88C			Judgement +
	c1.26	ἀγγέλων				12A			
15	c1.26.1	ποιῆσαι		Material		90K	statement		
	c1.26.1	κρίσιν			Scope: Process	56E			
	c1.26.1	κατὰ				90H			
	c1.26.1	πάντων			Goal	59C			
	c1.26.2	καὶ	cj			89Q			
	c1.26.2	ἐλέγξει		Material		33T”	statement		Judgement –
	c1.26.2	πάσαν				59C			
	c1.26.2	ψυχὴν			Goal	9A			
	c1.26.2	περὶ				90F			
	c1.26.2	πάντων				59C			
	c1.26.2	τῶν				92D			
	c1.26.2	ἔργων ∅				42B			
	c1.26.2.1	ὧν			Goal	92F			
	c1.26.2.1	ἠσέβησαν		Material		53A	statement		Judgement –
	c1.26.2	καὶ	(cn)			89Q			
	c1.26.2	περὶ				90F			
	c1.26.2	πάντων				59C			
	c1.26.2	τῶν				92D			
	c1.26.2	σκληρῶν				88Q			Appreciation –
	c1.26.2	λόγων				33F			
	c1.26.2.2	ὧν			Verbiage	92F			
	c1.26.2.2	ἐλάλησαν		Verbal		33F	statement		
	c1.26.2.2	κατ’				90H			
	c1.26.2.2	αὐτοῦ			Target	92D			
	c1.26.2.2	ἁμαρτωλοὶ			Sayer	88L’			Judgement –
	c1.26.2.2	ἀσεβεῖς.				53A			Judgement –, Projection ends
16	c1.27	Οὗτοι			Carrier	92G			
	c1.27	εἰσιν		Relational: Intensive		13A	statement		

	c1.27	γογγυσται			Attribute	33O'			Judgement –
	c1.27	μεμψίμοιροι			Attribute	33V'			Judgement –
	c1.27.1	κατά				89E			
	c1.27.1	τάς				92D			
	c1.27.1	ἐπιθυμίας				25B			Affect –
	c1.27.1	αὐτῶν				92D			
	c1.27.1	πορευόμενοι,		Material		41A	statement		
	c1.28	καί	cj			89Q			
	c1.28	τὸ				92D			
	c1.28	στόμα			Actor	8B			
	c1.28	αὐτῶν				92D			
	c1.28	λαλεῖ		Verbal		33F	statement		
	c1.28	ὑπέρογκα,			Verbiage	33M'			Judgement –
	c1.28.1	θαυμάζοντες		Verbal		33L'	statement		Judgement –
	c1.28.1	πρόσωπα			Target	9A			
	c1.28.1	ὠφελείας				65E			Judgement
	c1.28.1	χάριν.				89I			–
17	c1.29	ὑμεῖς			Senser	92C			
	c1.29	δέ,	marker			91A			
	c1.29	ἀγαπητοί,				25C			Affect +
	c1.29	μνήσθητε		Mental		29B	command		
	c1.29	τῶν				92D			
	c1.29	ῥημάτων			Phenomenon	33F			
	c1.29.1	τῶν				92D			
	c1.29.1	προειρημένων		Verbal		33X	statement		
	c1.29.1	ὑπὸ				90A			
	c1.29.1	τῶν				92D			
	c1.29.1	ἀποστόλων				53I			Judgement +
	c1.29.1	τοῦ				92D			
	c1.29.1	κυρίου				12A			Judgement +
	c1.29.1	ἡμῶν				92A			
	c1.29.1	Ἰησοῦ				93A			
	c1.29.1	Χριστοῦ				53I			Judgement +
18	c1.30	ὅτι				91E			
	c1.30	ἔλεγον		Verbal		33F	statement		
	c1.30	ὑμῖν·			Receiver	92C			
	c1.31	ὅ ἐπ'				67B			Heterogloss: projection
	c1.31	ἐσχάτου				61			
	c1.31	τοῦ				92D			
	c1.31	χρόνου				67E			
	c1.31	ἔσονται		Existential		13D	statement	projection, contingency	
	c1.31	ἐμπαίχεται			Existent: Entity	33R'			Judgement –
	c1.31.1	κατά				89E			
	c1.31.1	τάς				92D			
	c1.31.1	ἑαυτῶν				92D			
	c1.31.1	ἐπιθυμίας				25B			Affect –
	c1.31.1	πορευόμενοι		Material		41A	statement		
	c1.31.1	τῶν				92D			
	c1.31.1	ἀσεβειῶν.				53A			Judgement –. Projection ends
19	c1.32	Οὗτοι			Carrier	92G			
	c1.32	εἰσιν		Relational: Intensive		13A	statement		
	c1.32.1	οἱ				92D			
	c1.32.1	ἀποδιορίζοντες,		Material		39B	statement		Judgement –
	c1.32	ψυχικοί,			Attribute	41C			Judgement –
	c1.32.2	πνεῦμα			Possessed	12A			Judgement
	c1.32.2	μὴ				69B		negative	–
	c1.32.2	ἔχοντες.		Relational: Possession		57A	statement		

20	c1.33	ὕμεις			Senser	92C		
	c1.33	δέ,	marker			91A		
	c1.33	ἀγαπητοί,				25C		Affect +
	c1.33.1	ἐποικοδομοῦντες		Material		74	(command)	
	c1.33.1	ἑαυτοὺς			Goal	92D		
	c1.33.1	τῇ				92D		
	c1.33.1	ἀγιωσύνη				88C		Force +
	c1.33.1	ὑμῶν				92C		
	c1.33.1	πίστει,				31J		Appreciation +
	c1.33.2	ἐν				90B		
	c1.33.2	πνεύματι				12A		Judgement +
	c1.33.2	ἀγίῳ				88C		Judgement +
	c1.33.2	προσευχόμενοι,		Verbal		33M	(command)	
21	c1.33	ἑαυτοὺς			Goal	92D		
	c1.33	ἐν				83C		
	c1.33	ἀγάπη				25C		Affect +
	c1.33	θεοῦ				12A		Judgement +
	c1.33	τηρήσατε		Material		13A	command	
	c1.33.3	προσδεχόμενοι		Material		85C	(command)	
	c1.33.3	τὸ				92D		
	c1.33.3	ἔλεος				88J		Affect +
	c1.33.3	τοῦ				92D		
	c1.33.3	κυρίου				12A		Judgement +
	c1.33.3	ἡμῶν				92A		
	c1.33.3	Ἰησοῦ				93A		
	c1.33.3	Χριστοῦ				53I		Judgement +
	c1.33.3	εἰς				67F		
	c1.33.3	ζωὴν				23G		Appreciation +
	c1.33.3	αἰώνιον.				67E		Force +
22	c1.34	Καὶ	cj			89Q		
	c1.34	οὓς			Goal	92G ⁶		
	c1.34	μέν				92G		
	c1.34	ἐλεᾶτε		Material		88J	command	Affect +
	c1.34.1	διακρινόμενοι,		Mental		31F	statement	Judgement –
23	c1.35	οὓς			Goal	92G		
	c1.35	δέ				92G		
	c1.35	σώζετε		Material		21E	command	Appreciation +
	c1.35.1	ἐκ				84A		
	c1.35.1	πυρός				2C		
	c1.35.1	ἀρπάζοντες,		Material		18A	(command)	
	c1.36	οὓς			Goal	92G		
	c1.36	δέ				92G		
	c1.36	ἐλεᾶτε		Material		88J	command	Affect +
	c1.36	ἐν				89N		
	c1.36	φόβῳ				25V		Affect –
	c1.36.1	μισοῦντες		Mental		88Z	(command)	Affect –
	c1.36.1	καὶ				89Q		
	c1.36.1	τόν				92D		
	c1.36.1.1	ἀπὸ				90A		
	c1.36.1.1	τῆς				92D		
	c1.36.1.1	σαρκός				26		Judgement –
	c1.36.1.1	ἐσπιλωμένον		Material		79K	statement	Appreciation –
	c1.36.1	χιτῶνα.			Phenomenon	6Q		
24	c1.37.1	Τῷ				92D		

⁶ Though the usage of οὓς μὲν and οὓς δὲ is not listed as demonstrative in Louw and Nida, eds., *Lexicon*, it is a usage that appeared elsewhere in the New Testament, see Davids, *2 Peter and Jude Handbook*, 35.

	c1.37	δὲ	marker			91A			
	c1.37.1	δυναμένω		Material		74	statement		Judgement +
	c1.37.1.1	φυλάξει		Material		37I	statement		Appreciation +
	c1.37.1.1	ὑμᾶς			Goal	92C			
	c1.37.1.1	ἀπταιστούς				88L'			
	c1.37.1.2	καὶ	ej			89Q			
	c1.37.1.2	στῆσαι		Material		85B	statement		
	c1.37.1.2	κατενώπιον				83F			
	c1.37.1.2	τῆς				92D			
	c1.37.1.2	δόξης				79E			Appreciation +
	c1.37.1.2	αὐτοῦ				92D			
	c1.37.1.2	ἀμώμους				88C			Judgement +
	c1.37.1.2	ἐν				89N			
	c1.37.1.2	ἀγαλλιάσει,				25K			Affect +
25	c1.37	μόνω				58G			
	c1.37	θεῶν		(implied) Relational: Possession	Attribute: Possessor	12A	(statement)	(projection, contingency)	Judgement +
	c1.37	σωτήρι				21F			Judgement +
	c1.37	ἡμῶν				92A			
	c1.37	διὰ				90A			
	c1.37	Ἰησοῦ				93A			
	c1.37	Χριστοῦ				53I			Judgement +
	c1.37	τοῦ				92D			
	c1.37	κυρίου				12A			Judgement +
	c1.37	ἡμῶν				92A			
	c1.37	δόξα			Carrier: Possessed	79E			Appreciation +
	c1.37	μεγαλωσύνη			Possessed	87C			Appreciation +
	c1.37	κράτος			Possessed	76			Appreciation +
	c1.37	καὶ	(cn)			89Q			
	c1.37	ἐξουσία			Possessed	37C			Appreciation +
	c1.37	πρὸ				67F			
	c1.37	παντός				67F			
	c1.37	τοῦ				67F			
	c1.37	αἰῶνος				67F			Force +
	c1.37	καὶ	(cn)			89Q			
	c1.37	νῦν				67B			
	c1.37	καὶ	(cn)			89Q			
	c1.37	εἰς				67E			
	c1.37	ὅ τοῦς				67E			
	c1.37	αἰῶνας,				67E			Force +
	c1.37	ἀμήν.				72A			Force +

Table of Domains⁷

Domain Number	Domain Category	Sub-Domain Category
1D	Geographical Objects and Features	Heavenly Bodies
1E	Geographical Objects and Features	Atmospheric Objects
1J	Geographical Objects and Features	Bodies of Water
1K	Geographical Objects and Features	Sociopolitical Areas

⁷ The division of semantic domains is according to the division in Louw and Nida, eds., *Lexicon*, domains and sub-domains. This list only contains those domains that have appeared in the above analysis of the Book of Jude.

1N	Geographical Objects and Features	Population Centers
2C	Natural Substances	Fire
2D	Natural Substances	Water
3B	Plants	Trees
4A	Animals	Animals
6D	Artifacts	Instruments Used in Binding and Fastening
6Q	Artifacts	Cloth, Leather, and Objects Made of Such Materials
8A	Body, Body Parts, and Body Products	Body
8B	Body, Body Parts, and Body . . .	Parts of the Body
9A	People	Human Beings
11B ^{^*8}	Groups and Classes of Persons and Members of Such Groups and Classes	Socio-Religious
12A ^{^#*}	Supernatural Beings and Powers	Supernatural Beings
12B	Supernatural Beings and Powers	Supernatural Powers
13A	Be, Become, Exist, Happen	State
13B	Be, Become, Exist, Happen	Change of State
13C	Be, Become, Exist, Happen	Exist
13D	Be, Become, Exist, Happen	Happen
14B	Physical Events and States	Wind
14E	Physical Events and States	Events Involving Liquids and Dry Masses
14G	Physical Events and States	Darkness
15B	Linear Movement	Travel, Journey
15D	Linear Movement	Leave, Depart, Flee, Escape, Send
15F	Linear Movement	Come, Come To, Arrive
15V	Linear Movement	Drive Along, Carry Along
18A	Attachment	Grasp, Hold
20A	Violence, Harm, Destroy, Kill	Violence
20C	Violence, Harm, Destroy, Kill	Destroy
21A	Danger, Risk, Safe, Save	Danger
21E	Danger, Risk, Safe, Save	Cause To Be Safe, Free from Danger
21F ^{#*}	Danger, Risk, Safe, Save	Save in a Religious Sense
22A	Trouble, Hardship, Relief, Favourable Circumstances	Trouble, Hardship, Distress
22G [^]	Trouble, Hardship, Relief . . .	Favourable Circumstances or State
23A	Physiological Processes and States	Eat, Drink
23G	Physiological Processes and States	Live, Die
23L	Physiological Processes and States	Ripen, Produce Fruit, Bear Seed
25A	Attitudes and Emotions	Desire, Want, Wish
25B	Attitudes and Emotions	Desire Strongly
25C ^{^*}	Attitudes and Emotions	Love, Affection, Compassion
25F	Attitudes and Emotions	Be Eager, Be Earnest, In a Devoted Manner
25H	Attitudes and Emotions	Acceptable To, To Be Pleased With
25K [#]	Attitudes and Emotions	Happy, Glad, Joyful
25N	Attitudes and Emotions	Courage, Boldness
25V	Attitudes and Emotions	Fear, Terror, Alarm
26	Psychological Faculties	/

⁸ The symbol ^ denotes semantic domains appear in the opening of the book, while # denotes those appear in the closing of the book, and * denotes those appear in the main body of the book while also appear in either/or the opening/closing of the book. Those semantic domains without marking are those that only appear in the main body of the book.

28A	Know	Know
28C	Know	Well Known, Clearly Shown, Revealed
29B	Memory and Recall	Recalling from Memory
30A	Think	Think, Thought
31B	Hold a View, Believe, Trust	Hold a Wrong View, Be Mistaken
31F	Hold a View, Believe, Trust	Believe To Be True
31I	Hold a View, Believe, Trust	Trust, Rely
31J	Hold a View, Believe, Trust	Be a Believer, Christian Faith
33E	Communication	Written Language
33F	Communication	Speak, Talk
33L	Communication	Ask For, Request
33M	Communication	Pray
33X	Communication	Foretell, Tell Fortunes
33C' ^	Communication	Call
33L'	Communication	Flatter
33M'	Communication	Boast
33O'	Communication	Complain
33P'	Communication	Insult, Slander
33R'	Communication	Mock, Ridicule
33T'	Communication	Rebuke
33V'	Communication	Accuse, Blame
33X'	Communication	Dispute, Debate
33Y'	Communication	Argue, Quarrel
33A''	Communication	Prophecy
33D''	Communication	Non-Verbal Communication
34B	Association	Join, Begin to Associate
34E	Association	Establish or Confirm a Relation
36A	Guide, Discipline, Follow	Guide, Lead
36D	Guide, Discipline, Follow	Follow, Be a Disciple
37C #	Control, Rule	Exercise Authority
37D	Control, Rule	Rule, Govern
37I ^#*	Control, Rule	Guard, Watch Over
38A	Punish, Reward	Punish
38B	Punish, Reward	Reward, Recompense
39B	Hostility, Strife	Division
39E	Hostility, Strife	Strife, Struggle
39G	Hostility, Strife	Rebellion
41A	Behavior and Related States	Behavior, Conduct
41C	Behavior and Related States	Particular Patterns of Behavior
42B	Perform, Do	Do, Perform
43	Agriculture	/
53A	Religious Activities	Religious Practice
53I ^#*	Religious Activities	Roles and Functions
56E	Courts and Legal Procedures	Judge, Condemn, Acquit
57A	Possess, Transfer, Exchange	Have, Possess, Property, Owner
57H	Possess, Transfer, Exchange	Give
58A	Nature, Class, Example	Nature, Character
58F	Nature, Class, Example	Different Kind or Class
58G #*	Nature, Class, Example	Distinctive, Unique
59A	Quantity	Many, Few (Countables)
59C	Quantity	All, Any, Each, Every (Totality)
59G ^	Quantity	Increase, Decrease
60B	Number	One, Two, Three, Etc. (Cardinals)
60C	Number	First, Second, Third, Etc. (Ordinals)

60E	Number	Once, Twice, Three Times, Etc. (Cardinal of Time)
61	Sequence	/
64	Comparison	/
65E	Value	Advantageous, Not Advantageous
67B #*	Time	A Point of Time with Reference to Other Points of Time: Before, Long Ago, Now, At the Same Time, When, About, After
67E #*	Time	Duration of Time without Reference to Points or Units of Time: Time, Spend Time, Always, Eternal, Old, Immediately, Young
67F #*	Time	Duration of Time with Reference to Some Point of Time: Until, Delay, Still, From
67I	Time	Definite Units of Time: Year, Month, Week, Day, Hour
69B	Affirmation, Negation	Negation
71D	Mode	Should, Ought
72A #	True, False	True, False
74 #*	Able, Capable	/
76 #*	Power, Force	/
78A	Degree	Much, Little (Positive-Negative Degree)
79E #	Features of Objects	Glorious
79K	Features of Objects	Spotted, Spotless
83C	Spatial Positions	Among, Between, In, Inside
83D	Spatial Positions	Around, About, Outside
83F #	Spatial Positions	In Front Of, Face To Face, In Back Of, Behind
83I	Spatial Positions	Above, Below
84A	Spatial Extensions	Extension From a Source
85B #	Existence in Space	Put, Place
85C	Existence in Space	Remain, Stay
85E	Existence in Space	Dwell, Reside
87C #	Status	High Status or Rank (including persons of high status)
87E ^	Status	Slave, Free
88C #*	Moral and Ethical Qualities and Related Behavior	Holy, Pure
88J ^*	Moral and Ethical Qualities . . .	Mercy, Merciless
88Q	Moral and Ethical Qualities . . .	Act Harshly
88T	Moral and Ethical Qualities . . .	Act Shamefully
88Z	Moral and Ethical Qualities . . .	Hate, Hateful
88H'	Moral and Ethical Qualities . . .	Impurity
88J'	Moral and Ethical Qualities . . .	Sexual Misbehavior
88L' #*	Moral and Ethical Qualities . . .	Sin, Wrongdoing, Guilt
89E	Relations	Relations Involving Correspondence (Isomorphisms)
89G	Relations	Cause and/or Reason
89I	Relations	Purpose
89M	Relations	Attendant Circumstances
89N #*	Relations	Manner
89Q ^#*	Relations	Addition
89T	Relations	Association
89W	Relations	Contrast
90A ^#*	Case	Agent, Personal or Nonpersonal, Causative or Immediate, Direct or Indirect
90B	Case	Instrument

90C	Case	Source of Event or Activity
90F	Case	Content
90H	Case	Opposition
90K	Case	Agent of a Numerable Event
90M	Case	Experience
90N	Case	To Cause To Experience
91A #*	Discourse Markers	Markers of Transition
91C	Discourse Markers	Prompters of Attention
91E	Discourse Markers	Markers of Identification and Explanatory Clauses
92A #*	Discourse Referentials	Speaker
92C ^#*	Discourse Referentials	Receptor, Receptors
92D ^#*	Discourse Referentials	Whom or What Spoken or Written About
92F	Discourse Referentials	Relative Reference
92G	Discourse Referentials	Demonstrative or Deictic Reference
93A ^#*	Names of Persons and Places	Persons
93B	Names of Persons and Places	Places

APPENDIX 3
CHARTS OF TEXTUAL FORMATIONS OF JUDE

Multivariate Structural Relations

TF	Verses
Recipients of Letter-Well Treated- By/For God	1; 1
Author-Writing-Recipients	3; 3
The Lord-Punishing-Evil Doers	5; 6; 9; 14b-15
* Evil Doers-Being Punished [ergative instance]	4; 7; 10; 11; 12-13
Certain Ones-Doing-Evil (-Towards God)	4; 4; 12-13; 16; 18b; 19
- Opposing-Authorities [a subtype]	4; 6; 8
Certain Ones-Following-Bad Example	11; 11; 11
Someone-Foretelling-Evil Doers (-Condemnation/Punishment)	4; 14; 17-18

Lexical-Taxonomic Relations

Relation	Domain	Lexical instances
Love	25C	1 ἡγαπημένοις; 2 ἀγάπη; 3 ἀγαπητοί; 17 ἀγαπητοί; 20 ἀγαπητοί; 21 ἀγάπη
Writing	33E	3 γράφειν; 3 γράφειν; 4 προγεγραμμένοι
Authorities	37D	4 δεσπότην; 6 ἀρχήν; 8 κυριότηας; 25 ἐξουσία
- Being-Immoral/	88J', 25B +	4 ἀσέλγειαν; 7 ἐκπορνεύσασαι; 8 μαιίνουσιν; 12 ἐπιθυμίας; 13 αἰσχύνας; 16 ἐπιθυμίας; 18 ἐπιθυμίας
Holy	88C	3 ἄγιοις; 14 ἄγιων; 20 ἀγιωτάτη; 20 ἄγιω; 24 ἀμώμους
- Sinning-Verbally	33	8 βλασφημοῦσιν; 9 βλασφημίας; 10 βλασφημοῦσιν; 12 γογγυσταί; 12 μεμψίμοιροι; 15 τῶν σκληρῶν λόγων ὧν ἐλάλησαν; 16 γογγυσταί; 16 μεμψίμοιροι; 16 λαλεῖ ὑπέρογκα; 16 θαυμάζοντες; 18 ἐμπαίκεται
Condemnation/ Punishment/	56E + -	4 κρίμα; 6 κρίσιν; 9 κρίσιν; 9 ἐπιτιμήσαι; 15 κρίσιν; 15 ἐλέγξει 5 ἀπάλεσεν; 6 ὑπὸ ζόφον τετήρηκεν; 7 δίκην; 10 φθείρονται; 12 παντὶ ἀνέμῳ παραφερόμεναι; 12 ἀκαρπα; 12 δις ἀποθανόντα; 12 ἐκριζωθέντα; 13 ὁ ζόφος τοῦ σκότους τετήρηται
Save	21E	5 σώσας; 23 σώζετε
Keep/	13A	6 τηρήσαντας; 13 τετήρηται; 21 τηρήσατε
Guard	37I	1 τετηρημένοις; 6 τετήρηκεν; 24 φυλάξαι
Eternal	67E	6 αἰδίοις; 7 αἰωνίου; 13 εἰς αἰῶνα; 21 αἰώνιον; 25 αἰῶνας
Know	28A	5 εἰδότας; 10 οἶδασιν; 10 ἐπίστανται
Supernatural Beings	12A	6 ἀγγέλους; 9 ἀρχάγγελος; 9 διαβόλω; 14 ἀγγέλων
Darkness	14G	6 ζόφον; 13 ζόφος; 13 σκότους
Live/	23G	3 ζωῆς; 21 ζώην
Die	23G	11 ἀπώλοντο; 12 ἀποθανόντα
Ungodly	53A +	4 ἀσεβεῖς; 15 ἡσέβησαν; 15 ἀσεβεῖς; 18 ἀσεβειῶν; 19 ψυχικοί
Benefit	-	11 μισθοῦ; 16 ὠφελείας
Foretelling	-	4 προγεγραμμένοι; 14 Προεφήτευσεν; 17 προειρημένων
Believe	31	3 πίστει; 5 πιστεύσαντας; 20 πίστει; 22 διακρινομένους
The Spirit	12A	19 πνεῦμα; 20 πνεύματι
Mercy	88J	2 ἔλεος; 21 ἔλεος; 22 ἐλεᾶτε; 23 ἐλεᾶτε

Covariate Structural Relations (TF): Collocation

Verses	Thematic Item	Thematic Item	Thematic Item
6, 7, 13, 21	[Eternal]	[Punishment/Live]	
6, 13	[Keep/Guard]	[Eternal]	[Darkness]
6, 14	[Supernatural Beings]	[The Lord-Punishing-Evil Doers]	
1, 21	[Keep/Guard]	[Love]	
7, 23	[Punishment/Save]	[Fire]	

Rhetorical-Generic Formations

Verses	RF	Activity structure	Genre elements
1–2	Discourse Opening	Letter Opening	Address; Greeting
3–4	Result-Reason	Introduction to Letter Body	Introduction; Writing Reason
5–10	Example-Comparison	Denounce with Examples	Examples; Specification of Sins; Denunciation
11–13	Reason-Result	Woe Oracle	Examples; Denunciation; Specification of Sins
14–16	Quotation-Comparison	Quoting Prophecy	Prophecy; Specification of Sins
17–19	Quotation-Comparison	Quoting Prophecy	Prophecy; Specification of Sins
20–23	Command-Means	Exhortation	Commands
24–25	Discourse Closing	Letter Closing	Wish; Exaltation

APPENDIX 4
TEXT AND CLAUSE DIVISION OF 2 PETER

The Book of 2 Peter¹ can be divided into 100 clauses² as follow:

clause ³	verse	downranked clause number	text ⁴
c1.1	1:1	c1.1 c1.1.1	Συμεὼν Πέτρος δοῦλος καὶ ἀπόστολος Ἰησοῦ Χριστοῦ [[τοῖς ἰσότημιον ἡμῖν λαχοῦσιν πίστιν εἰς δικαιοσύνην τοῦ κυρίου ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ,]] ⁵
c1.2	1:2	c1.2	χάρις ὑμῖν καὶ εἰρήνη πληθυνθείη ἐν ἐπιγνώσει τοῦ θεοῦ καὶ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν.
c1.3 [Gen. Abs. indicating Reason of c1.6]	1:3	c1.3 c1.3.1	Ὡς τὰ πάντα ἡμῖν τῆς θείας δυνάμεως αὐτοῦ τὰ πρὸς ζωῆν καὶ εὐσέβειαν δεδωρημένης διὰ τῆς ἐπιγνώσεως [[τοῦ καλέσαντος ἡμᾶς ἰδίᾳ δόξῃ καὶ ἀρετῇ,]]
c1.4	1:4	c1.4	δι' ὧν τὰ τίμια ἡμῖν καὶ μέγιστα ἐπαγγέλματα δεδώρηται ,
c1.5 [Result of c1.4]	1:4	c1.5 c1.5.1	ἵνα διὰ τούτων γένησθε θείας κοινωνοὶ φύσεως [[ἀποφυγόντες τὴν ἐν τῷ κόσμῳ ἐπιθυμίαν φθορᾶς.]]
c1.6	1:5	c1.6 c1.6.1 c1.6	Καὶ αὐτὸ δὲ τοῦτο [[σπουδῆν πᾶσαν παρεισενέγκαντες]] ἐπιχορηγήσατε ἐν τῇ πίστει ὑμῶν τὴν ἀρετὴν,
c1.7	1:5	c1.7	ἐν δὲ τῇ ἀρετῇ τὴν γνῶσιν,
c1.8	1:6	c1.8	ἐν δὲ τῇ γνώσει τὴν ἐγκράτειαν,
c1.9	1:6	c1.9	ἐν δὲ τῇ ἐγκρατεία τὴν ὑπομονήν,
c1.10	1:6	c1.10	ἐν δὲ τῇ ὑπομονῇ τὴν εὐσέβειαν,
c1.11	1:7	c1.11	ἐν δὲ τῇ εὐσεβείᾳ τὴν φιλαδελφίαν,
c1.12	1:7	c1.12	ἐν δὲ τῇ φιλαδελφίᾳ τὴν ἀγάπην.
c1.13 [Reason of c1.6 to c1.12]	1:8	c1.13 c1.13.1 c1.13.2 c1.13	ταῦτα γὰρ [[ὑμῖν ὑπάρχοντα]] [[καὶ πλεονάζοντα]] οὐκ ἀργοὺς οὐδὲ ἀκάρπους καθίστησιν εἰς τὴν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐπίγνωσιν.

¹ Text according to Codex Sinaiticus.

² There are 33, 34, and 33 clauses in the three chapters respectively.

³ For those clauses that their relationship with the previous clause are not listed, they are either the first clause of a new section, or a clause that has "Addition" relationship to the previous clause.

⁴ Lexemes in the Greek text that are italicized denote instances that are different from the text of NA27.

⁵ The symbol [[]] denotes downranked clause and [[[]]] denotes downranked clause complex. See Halliday and Matthiessen, *Introduction*, 10, Table 1(1).

c1.14 [Reason of c1.13]	1:9	c1.14 c1.14.1 c1.14 c1.14.2 c1.14.3	. . . γὰρ . . . [[ὧ̄ . . . μὴ πάρεστιν ταῦτα,]] τυφλός ἐστιν [[μυωπάζων,]] [[λήθην λαβὼν τοῦ καθαρισμοῦ τῶν πάλαι αὐτοῦ <i>ἀμαρτημάτων.</i>]]
c1.15 [Variation of c1.14]	1:10	c1.15 c1.15.1	διὸ μᾶλλον, ἀδελφοί, σπουδάσατε [[ἵνα διὰ τῶν καλῶν ἔργων βεβαίαν ὑμῶν τὴν κλησιν καὶ ἐκλογὴν ποιείσθαι.]]
c1.16 [Reason of c1.15]	1:10	c1.16 c1.16.1 c1.16	. . . γὰρ . . . [[ταῦτα . . . ποιῶντες]] οὐ μὴ πταισητέ ποτε.
c1.17 [By means of c1.16]	1:11	c1.17	οὕτως γὰρ πλουσίως ἐπιχορηγηθήσεται ὑμῖν ἡ εἴσοδος εἰς τὴν αἰώνιον βασιλείαν τοῦ κυρίου ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ.
c1.18	1:12	c1.18 c1.18.1 c1.18.2 c1.18.3 c1.18.3.1	Διὸ μελλήσω αἰεὶ [[ὑμᾶς ὑπομιμνήσκω περὶ τούτων]] [[καίπερ εἰδότας]] [[καὶ ἐστηριγμένους ἐν τῇ . . . ἀληθείᾳ. [[. . . παρούσῃ . . .]]]]
c1.19	1:13	c1.19 c1.19.1 c1.19.2	δίκαιον δὲ ἠγοῦμαι , [[ἐφ' ὅσον εἰμι ἐν τούτῳ τῷ σκηνώματι,]] [[διεγείρειν ὑμᾶς ἐν τῇ ὑπομνήσει,]]
c1.19 (continue)	1:14	c1.19.3 c1.19.4 c1.19.5	[[εἰδὼς]] [[ὅτι ταχινὴ ἐστὶν ἡ ἀπόθεσις τοῦ σκηνώματός μου]] [[Ὁ Ἰησοῦς Χριστὸς ἐδήλωσέν μοι,]]
c1.20	1:15	c1.20 c1.20.1 c1.20.1.1	σπουδάξω δὲ καὶ [[[. . . ἔχειν . . . [[ἐκάστοτε . . . ὑμᾶς μετὰ τὴν ἐμὴν ἔξοδον τὴν τούτων μνήμην ποιείσθαι.]]]]]
c1.21	1:16	c1.21 c1.21.1 c1.21.1.1 c1.21 c1.21.2	. . . γὰρ . . . [[[Οὐ . . . μύθοις ἐξακολουθήσαντες [[. . . σεσοφισμένοις. . .]]]]] ἐγνωρίσαμεν ὑμῖν τὴν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ δύναμιν καὶ παρουσίαν [[ἀλλ' ἐπόπται γενηθέντες τῆς ἐκείνου μεγαλειότητος.]]
c1.22 [Nom. Abs.]	1:17	c1.22	λαβὼν γὰρ παρὰ τοῦ θεοῦ πατρός τιμὴν καὶ δόξαν
c1.23 [Gen. Abs., Temporal]	1:17	c1.23	φωνῆς ἐνεχθείσης αὐτῷ τοιαῦτα ὑπὸ τῆς μεγαλοπρεποῦς δόξης.
c1.24 [Locution of c1.23]	1:17	c1.24	οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός
c1.25	1:17	c1.25	εἰς ὃν ἐγὼ εὐδόκησα ,
c1.26	1:18	c1.26 c1.26.1 c1.26.2	καὶ ταύτην τὴν φωνὴν ἡμεῖς ἠκούσαμεν [[ἐκ τοῦ οὐρανοῦ ἐνεχθεῖσαν]] [[σὺν αὐτῷ ὄντες ἐν τῷ ὄρει τῷ ἁγίῳ.]]
c1.27	1:19	c1.27	καὶ ἔχομεν βεβαιότερον τὸν προφητικὸν λόγον,
c1.28 [Elaboration of c1.27]	1:19	c1.28 c1.28.1	. . . καλῶς ποιεῖτε [[ὧ̄ . . . προσέχοντες]]
c1.29 [Comparison of c1.28.1]	1:19	c1.29 c1.29.1 c1.29.2	ὡς λύχνῳ [[φαίνονται ἐν ἀυχμηρῷ τόπῳ,]] [[ἕως οὗ ἡ ἡμέρα διαυγάσῃ]]

		c1.29.3	[[και φωσφόρος ἀνατείλη ἐν ταῖς καρδίαις ὑμῶν,]]
c1.30	1:20	c1.30	τοῦτο πρῶτον γινώσκοντες
c1.31 [Idea of c1.30]	1:20	c1.31	ὅτι πᾶσα προφητεία γραφῆς ἰδίας ἐπιλύσεως οὐ γίνεται .
c1.32	1:21	c1.32	οὐ γὰρ θελήματι ἀνθρώπου ἠνέχθη ποτέ προφητεία,
c1.33	1:21	c1.33 c1.33.1 c1.33	ἀλλὰ [[ὑπὸ πνεύματος ἁγίου φερόμενοι]] ἐλάλησαν ἅγιοι θεοῦ ἀνθρώποι.
c2.1	2:1	c2.1	Ἐγένοντο δὲ καὶ ψευδοπροφῆται ἐν τῷ λαῷ,
c2.2 [Comparison of c2.1]	2:1	c2.2	ὡς καὶ ἐν ὑμῖν ἔσσονται ψευδοδιδάσκαλοι,
c2.3 [Elaborate c2.2]	2:1	c2.3 c2.3.1 c2.3.1.1 c2.3.2	οἵτινες παρεισάξουσιν αἵρέσεις ἀπωλείας [[[και τὸν . . . δεσπότην ἀρνούμενοι. [[. . . ἀγοράσαντα αὐτοὺς . . .]]]]] [[ἐπάγοντες ἑαυτοῖς ταχινὴν ἀπώλειαν,]]
c2.4 [Result of c2.2]	2:2	c2.4	καὶ πολλοὶ ἐξακολουθήσουσιν αὐτῶν ταῖς ἀσελγείαις
c2.5	2:2	c2.5	δι' οὗς ἡ ὁδὸς τῆς ἀληθείας βλασφημηθήσεται,
c2.6	2:3	c2.6	καὶ ἐν πλεονεξίᾳ πλαστοῖς λόγοις ὑμᾶς ἐμπορεύσονται,
c2.7 [Result of c2.6]	2:3	c2.7	οἷς τὸ κρίμα ἔκπαλαι οὐκ ἀργεῖ
c2.8	2:3	c2.8	καὶ ἡ ἀπώλεια αὐτῶν οὐ νυστάζει.
c2.9	2:4	c2.9 c2.9.1	Εἰ γὰρ ὁ θεὸς ἀγγέλων . . . οὐκ ἐφείσατο [[. . . ἁμαρτησάντων . . .]]
c2.10 [Adversative of c2.9]	2:4	c2.10 c2.10.1 c2.10 c2.10.2 c2.10.2.1	ἀλλὰ [[. . . ταρταρώσας . . .]]] <i>σιροῖς ζόφου . . . παρέδωκεν</i> [[εἰς κρίσιν . . . τηρεῖν,]] [[. . . κολαζομένους . . .]]
c2.11	2:5	c2.11	καὶ ἀρχαίου κόσμου οὐκ ἐφείσατο
c2.12 [Adversative of c2.11]	2:5	c2.12 c2.12.1	ἀλλὰ ὀγδοὺν Νῶε δικαιοσύνης κήρυκα ἐφύλαξεν [[κατακλυσμὸν κοσμον [κόσμῳ from corrector] ἀσεβῶν ἐπάξας,]]
c2.13	2:6	c2.13 c2.13.1 c2.13 c2.13.2 c2.13.2.1 c2.13.2.1.1	καὶ πόλεις Σοδόμων καὶ Γομόρρας [[τεφρώσας]] καταστροφῆ κατέκρινεν [[[ὑπόδειγμα . . . τεθεικώς, [[[μελλόντων [[ἀσεβεῖν]]]]]]]]
c2.14 [Adversative of c2.13]	2:7	c2.14 c2.14.1	καὶ δίκαιον Λῶτ . . . ἐρρύσατο [[καταπονούμενον ὑπὸ τῆς τῶν ἀθέσμων ἐν ἀσελγείᾳ ἀναστροφῆς]]
c2.15 [Clarification of c2.14.1]	2:8	c2.15 c2.15.1 c2.15	βλέμματι γὰρ καὶ ἀκοῇ ὁ δίκαιος [[ἐγκατοικῶν ἐν αὐτοῖς ἡμέραν ἐξ ἡμέρας]] ψυχὴν δικαίαν ἀνόμοις ἔργοις ἐβασάνιζεν.
c2.16 [Condition: Positive to c2.9 to c2.15]	2:9	c2.16 c2.16.1 c2.16.2 c2.16.2.1 c2.16.2	οἶδεν κύριος [[εὐσεβεῖς ἐκ πειρασμῶν ῥύεσθαι,]] [[[ἀδίκους δὲ εἰς ἡμέραν κρίσεως [[κολαζομένους]] τηρεῖν,]]]

c2.16 (continue)	2:10	c2.16.2.2 c2.16.2.3	[[μάλιστα δὲ τοὺς ὀπίσω σαρκὸς ἐν ἐπιθυμίᾳ μισμοῦ πορευομένους]] [[καὶ κυριότητος καταφρονοῦντας.]]
c2.17 [Clarification of c2.16.2.3]	2:10	c2.17 c2.17.1	τολμηταὶ αὐθάδεις δόξας οὐ τρέμουσιν [[βλασφημοῦντες,]]
c2.18	2:11	c2.18 c2.18.1 c2.18	ὅπου ἄγγελοι [[ἰσχύϊ καὶ δυνάμει μείζονες ὄντες]] οὐ φέρουσιν κατ' αὐτῶν παρὰ <i>κυρίῳ</i> βλάσφημον κρίσιν.
c2.19	2:12	c2.19 c2.19.1 c2.19.2 c2.19.2.1 c2.19.2 c2.19	<i>αὐτοί</i> δὲ [[ὡς ἄλογα ζῶα γεγενημένα φυσικὰ εἰς ἄλωσιν καὶ φθορὰν]] [[[ἐν οἷς [[ἀγνοοῦσιν]] βλασφημοῦντες,]]] ἐν τῇ φθορᾷ αὐτῶν καὶ φθαρήσονται
c2.19 (continue)	2:13	c2.19.3 c2.19.4 c2.19.5 c2.19.5.1	[[ἀδικούμενοι μισθὸν ἀδικίας,]] [[ἡδονὴν ἠγούμενοι τὴν ἐν ἡμέρᾳ τρυφῆν,]] [[[σπίλοι καὶ μῶμοι ἐντρυφῶντες ἐν ταῖς ἀπάταις αὐτῶν [[συνευωχούμενοι ὑμῖν,]]]]]
c2.19 (continue)	2:14	c2.19.6 c2.19.7 c2.19.8 c2.19.8.1 c2.19.9	[[ὀφθαλμοὺς ἔχοντες μεστοὺς <i>μοιχαλίας</i> καὶ ἀκαταπαύστους ἀμαρτίας,]] [[δελεύζοντες ψυχὰς ἀστηρίκτους,]] [[[καρδίαν . . . ἔχοντες [[. . . γεγυμνασμένην πλεονεξίας . . .]]]] [[κατάρως τέκνα.]]
c2.20	2:15	c2.20.1 c2.20 c2.20.2	[[καταλείποντες εὐθεῖαν ὁδὸν]] ἐπλανήθησαν, [[ἐξακολουθήσαντες τῇ ὁδῷ τοῦ Βαλαὰμ τοῦ <i>Βεωροσόρ,</i>]]
c2.21 [Clarification of c2.20.2]	2:15	c2.21	∅ μισθὸν ἀδικίας ἠγάπησεν
c2.22	2:16	c2.22	ἔλεγξιν δὲ ἔσχεν ἰδίας παρανομίας·
c2.23	2:16	c2.23 c2.23.1 c2.23	ὑποζύγιον ἄφωνον [[ἐν ἀνθρώπου φωνῇ φθεγξάμενον]] ἐκώλυσε τὴν τοῦ προφήτου παραφροσίαν.
c2.24	2:17	c2.24 c2.24.1	οὗτοί εἰσιν πηγαὶ ἄνυδροι καὶ ὀμίχλαι [[ὑπὸ λαίλαπος ἐλαυνόμεναι,]]
c2.25	2:17	c2.25	οἷς ὁ ζόφος τοῦ σκότους τετήρηται.
c2.26 [Reason of c2.25]	2:18	c2.26 c2.26.1 c2.26 c2.26.2 c2.26.2.1	. . . γὰρ . . . [[ὑπέρογκα . . . ματαιότητος φθεγγόμενοι]] δελεύζουσιν ἐν ἐπιθυμίαις σαρκὸς ἀσελγείαις [[[τοὺς ὄντως ἀποφεύγοντας [[τοὺς ἐν πλάνῃ ἀναστρεφομένους,]]]]]
c2.26 (continue)	2:19	c2.26.3 c2.26.4	[[ἐλευθερίαν αὐτοῖς ἐπαγγελόμενοι,]] [[αὐτοὶ δούλοι ὑπάρχοντες τῆς φθορᾶς.]]
c2.27 [Reason of c2.26.4]	2:19	c2.27	ὧ γὰρ τις ἠττηται,

⁶ This reading is from reading the manuscript online.

c2.28	2:19	c2.28	τούτῳ δεδοῦλωται .
c2.29 [Reason of c2.28]	2:20	c2.29 c2.29.1 c2.29.2 c2.29	. . . γὰρ . . . [[εἰ . . . ἀποφυγόντες τὰ μιάσματα τοῦ κόσμου ἐν ἐπιγνώσει τοῦ κυρίου ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ,]] [[τούτοις δὲ πάλιν ἐμπλακέντες]] ἠγτῶνται,
c2.30 [Condition: Positive to c2.29]	2:20	c2.30	γέγονεν αὐτοῖς τὰ ἔσχατα χεῖρονα τῶν πρώτων.
c2.31 [Reason of c2.30]	2:21	c2.31 c2.31.1 c2.31.2 c2.31.2.1 c2.31.2 c2.31.2.2	κρεῖττον γὰρ ἦν αὐτοῖς [[μὴ ἐπεγνωκέναι τὴν ὁδὸν τῆς δικαιοσύνης]] [[ἦ [[ἐπιγνοῦσιν]] εἰς τὰ ὀπίσω ἀνακάμψαι ἀπὸ τῆς . . . ἀγίας ἐντολῆς [[. . . παραδοθείσης αὐτοῖς . . .]]]]]
c2.32	2:22	c2.32	συμβέβηκεν αὐτοῖς τὸ τῆς ἀληθοῦς παροιμίας·
c2.33 [Locution of c2.32]	2:22	c2.33	κῶν ἐπιστρέψας ἐπὶ τὸ ἴδιον ἐξέραμα,
c2.34	2:22	c2.34 c2.34.1 c2.34	καί· ὅς [[λουσαμένη]] εἰς κύλισμα βορβόρου.
c3.1	3:1	c3.1	Ταύτην ἤδη, ἀγαπητοί, δευτέραν ὑμῖν γράφω ἐπιστολήν,
c3.2 [Clarification]	3:1	c3.2	ἐν αἷς διεγείρω ὑμῶν ἐν ὑπομνήσει τὴν εἰλικρινῆ διάνοιαν
c3.2 (continue)	3:2	c3.2.1 c3.2.1.1 c3.2.1	[[[μνησθῆναι τῶν [[προειρημένων]] ῤημάτων ὑπὸ τῶν ἀγίων προφητῶν καὶ τῆς τῶν ἀποστόλων ὑμῶν ἐντολῆς τοῦ κυρίου καὶ σωτῆρος,]]]]
c3.3	3:3	c3.3	τοῦτο πρώτον γινώσκοντες
c3.4 [Idea of c3.3]	3:3	c3.4 c3.4.1	ὅτι ἐλεύσονται ἐπ' ἐσχάτων τῶν ἡμερῶν ἐν ἐμπαιγμονῇ ἐμπαίχεται [[κατὰ τὰς ἰδίας αὐτῶν ἐπιθυμίας πορευόμενοι]]
c3.4 (continue)	3:4	c3.4.2 c3.4.3 c3.4.4 c3.4.5	[[καὶ λέγοντες·]] [[ποῦ ἐστὶν ἡ ἐπαγγελία τῆς παρουσίας αὐτοῦ;]] [[ἄφ' ἧς γὰρ οἱ πατέρες ἐκοιμήθησαν,]] [[πάντα οὕτως διαμένει ἀπ' ἀρχῆς κτίσεως.]]]]]
c3.5 [Reason of c3.4]	3:5	c3.5 c3.5.1	Λανθάνει γὰρ αὐτοὺς τοῦτο [[θέλοντας]]
c3.6 [Idea of c3.5]	3:5	c3.6	ὅτι οὐρανοὶ ἦσαν ἔκπαλαι καὶ γῆ ἐξ ὕδατος καὶ δι' ὕδατος συνεστῶτα τῷ τοῦ θεοῦ λόγῳ,
c3.7	3:6	c3.7 c3.7.1 c3.7	δι' ὧν ὁ τότε κόσμος [[ὑδατι κατακλυσθεῖς]] ἀπόλετο .
c3.8 [Adversative of c3.7]	3:7	c3.8 c3.8.1	οἱ δὲ νῦν οὐρανοὶ καὶ ἡ γῆ τῷ αὐτοῦ λόγῳ τεθησαυρισμένοι εἰσὶν πυρί [[τρηόμενοι εἰς ἡμέραν κρίσεως καὶ ἀπωλείας τῶν ἀσεβῶν ἀνθρώπων.]]
c3.9	3:8	c3.9	Ἐν δὲ τοῦτο μὴ λανθανέτω ὑμᾶς, ἀγαπητοί,
c3.10 [Idea of c3.9]	3:8	c3.10	ὅτι μία ἡμέρα παρὰ κυρίου ὡς χίλια ἔτη
c3.11	3:8	c3.11	∅ ὡς ἡμέρα μία.

c3.12	3:9	c3.12	οὐ βραδύνει κύριος τῆς ἐπαγγελίας,
c3.13 [Comparison of c3.12]	3:9	c3.13	ὥς τινες βραδύτητα ἡγοῦνται ,
c3.14 [Adversative of c3.12]	3:9	c3.14 c3.14.1 c3.14.1.1 c3.14.2	ἀλλὰ μακροθυμεῖ δι' ὑμᾶς, [[[μὴ βουλόμενός [[τινας ἀπολέσθαι]]]]] [[ἀλλὰ πάντας εἰς μετάνοιαν χωρήσαι.]]
c3.15 [Adversative]	3:10	c3.15	Ἦξει δὲ ἡ ἡμέρα κυρίου ὡς κλέπτῃς,
c3.16 [Clarification]	3:10	c3.16	ἐν ἧ ὄ οὐρανοὶ ροιζήδον παρελεύσονται
c3.17	3:10	c3.17 c3.17.1	στοιχεῖα δὲ . . . λυθήσεται [[. . . καυσούμενα . . .]]
c3.18	3:10	c3.18	καὶ γῆ καὶ τὰ ἐν αὐτῇ ἔργα εὐρεθήσεται .
c3.19 [Gen. Abs.] [Reason of c3.20]	3:11	c3.19	Τούτων οὖν πάντων λυομένων
c3.20 [Result of c3.19]	3:11	c3.20 c3.20.1	[[ποταποὺς]] δεῖ [[ὑπάρχειν ἡμᾶς ἐν ἀγίαις ἀναστροφαῖς καὶ εὐσεβείαις,]]
c3.20 (continue)	3:12	c3.20.2	[[προσδοκῶντας ὄ τὴν παρουσίαν τῆς τοῦ θεοῦ ἡμέρας]]
c3.21 [Result of c3.20.2]	3:12	c3.21 c3.21.1	δι' ἣν οὐρανοὶ . . . λυθήσονται [[. . . πυρούμενοι . . .]]
c3.22	3:12	c3.22 c3.22.1	καὶ στοιχεῖα . . . τήκεται [[. . . καυσούμενα . . .]]
c3.23 [Adversative of c3.21–c3.22]	3:13	c3.23	καινοὺς δὲ οὐρανοὺς καὶ καινὴν γῆν κατὰ τὰ ἐπάγγελματα αὐτοῦ προσδοκῶμεν ,
c3.24	3:13	c3.24	ἐν οἷς δικαιοσύνη κατοικεῖ .
c3.25 [Result of c3.23]	3:14	c3.25 c3.25.1 c3.25 c3.25.2	Διό, ἀγαπητοί, [[ταῦτα προσδοκῶντες]] σπουδάσατε [[ἄσπιλοι καὶ ἀμώμητοι αὐτῶ εὐρεθῆναι ἐν εἰρήνῃ]]
c3.26	3:15	c3.26	καὶ τὴν τοῦ κυρίου ἡμῶν μακροθυμίαν σωτηρίαν ἡγείσθε ,
c3.27 [Comparison of c3.25 to c3.26]	3:15	c3.27 c3.27.1 c3.27	καθὼς καὶ ὁ ἀγαπητὸς ἡμῶν ἀδελφὸς Παῦλος κατὰ τὴν [[δοθεῖσαν αὐτῶ]] σοφίαν ἔγραψεν ὑμῖν,
c3.27 (continue)	3:16	c3.27.2	[[ὡς καὶ ἐν πάσαις ταῖς ἐπιστολαῖς λαλῶν ἐν αὐταῖς περὶ τούτων,]]
c3.28	3:16	c3.28	ἐν αἷς ἐστιν δυσονομία τινά,
c3.29	3:16	c3.29	ἃ οἱ ἀμαθεῖς καὶ ἀστήρικτοι στρεβλοῦσιν ὡς καὶ τὰς λοιπὰς γραφὰς πρὸς τὴν ἰδίαν αὐτῶν ἀπώλειαν.
c3.30 [Effect of c3.28]	3:17	c3.30 c3.30.1 c3.30	ὕμεις οὖν, ἀγαπητοί, [[προγινώσκοντες]] φυλάσσεσθε ,
c3.31 [Purpose of c3.30]	3:17	c3.31 c3.31.1 c3.31	ἵνα μὴ [[τῇ τῶν ἀθέσμων πλάνῃ συναπαχθέντες]] ἐκπέσητε τοῦ ἰδίου στηριγμοῦ,
c3.32 [Variation of c3.31]	3:18	c3.32	αὐξάνετε δὲ ἐν χάριτι καὶ γνώσει τοῦ κυρίου ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ.
c3.33	3:18	c3.33	αὐτῶ ἡ δόξα καὶ νῦν καὶ εἰς ἡμέραν αἰῶνος. ἀμήν.

APPENDIX 5
CHART OF 2 PETER

Chart of 2 Peter with reference to lexical items:

verse no.	clause no.	lexical item	discourse marker/ conjunction (connections in brackets)	process type	participant	semantic domain number ¹	speech function	polarity and/or modality	appraisal (positive+ or negative-, if applicable)
1:1	c1.1	Συμεών			Actor	93A			
	c1.1	Πέτρος				93A			
	c1.1	δούλος				87E			Judgement -/+ ²
	c1.1	καί	(cn)			89Q			
	c1.1	ἀπόστολος				53I			Judgement +
	c1.1	Ἰησοῦ				93A			
	c1.1	Χριστοῦ				53I			Judgement +
	c1.1.1	τοῖς		(implied) Material	Goal	92D	statement		
	c1.1.1	ισότιμον				58E			
	c1.1.1	ἡμῖν				92A			
	c1.1.1	λαχοῦσιν		Material		57I	statement		
	c1.1.1	πίστιν			Scope: Entity	31J			Appreciation +
	c1.1.1	εἰς				84B			
	c1.1.1	δικαιοσύνην				88B			Appreciation +
	c1.1.1	τοῦ				92D			
	c1.1.1	κυρίου				12A			Judgement +
	c1.1.1	ἡμῶν				92A			
	c1.1.1	καί	(cn)			89Q			
	c1.1.1	σωτήρως				21F			Judgement +
	c1.1.1	Ἰησοῦ				93A			
	c1.1.1	Χριστοῦ,				53I			Judgement +
1:2	c1.2	χάρις			Medium	88I			Appreciation +
	c1.2	ὑμῖν			Recipient	92C			
	c1.2	καί	(cn)			89Q			
	c1.2	εἰρήνη			Medium	22G			Appreciation +
	c1.2	πληθυνθείη		Material		59G	statement	projection, contingency	
	c1.2	ἐν				89G			
	c1.2	ἐπιγνώσει				28B			
	c1.2	τοῦ				92D			
	c1.2	θεοῦ				12A			Judgement +
	c1.2	καί	(cn)			89Q			
	c1.2	Ἰησοῦ				93A			
	c1.2	Χριστοῦ				53I			Judgement +
	c1.2	τοῦ				92D			
	c1.2	κυρίου				12A			Judgement +
	c1.2	ἡμῶν.				92A			

¹ The semantic domain number is according to the domain numbering system in Louw and Nida, eds., *Lexicon*, domains and sub-domains. A table of domains can be found after this table of analysis.

² See Louw and Nida, eds., *Lexicon*, §87.76.

1:3	c1.3	ὧς	cj			89G			
	c1.3	τά				92D			
	c1.3	πάντα			Goal	59C			
	c1.3	ἡμῖν			Recipient	92A			
	c1.3	τῆς				92D			
	c1.3	θείας				12A			Appreciation +
	c1.3	δυνάμεως			Actor	76			Appreciation +
	c1.3	αὐτοῦ				92D			
	c1.3	τά				92D			
	c1.3	πρὸς				89H			
	c1.3	ζωὴν				23G			Appreciation +
	c1.3	καὶ	(cn)			89Q			
	c1.3	εὐσέβειαν				53A			Judgement +
	c1.3	δεδωρημένης		Material		57H	statement		
	c1.3	διὰ				89L			
	c1.3	τῆς				92D			
	c1.3	ἐπιγνώσεως				28B			
	c1.3.1	τοῦ				92D			
	c1.3.1	καλέσαντος		Material		33C'	statement		
	c1.3.1	ἡμῶς			Goal	92A			
	c1.3.1	ἰδίᾳ				57A			
	c1.3.1	δόξῃ				79E			Judgement +
	c1.3.1	καὶ	(cn)			89Q			
	c1.3.1	ἀρετῇ,				76			Judgement +
1:4	c1.4	δι'				89L			
	c1.4	ῶν				92F			
	c1.4	τά				92D			
	c1.4	τίμια				65A			Appreciation +
	c1.4	ἡμῖν			Recipient	92A			
	c1.4	καὶ	(cn)			89Q			
	c1.4	μέγιστα				65F			Appreciation +
	c1.4	ἐπαγγέλματα			Goal	33Y			Appreciation +
	c1.4	δεδώρηται,		Material		57H	statement		
	c1.5	ἵνα	cj			89H			
	c1.5	διὰ				89L			
	c1.5	τούτων				92G			
	c1.5	γένησθε		Relational: Intensive	Carrier	13B	statement	projection	
	c1.5	θείας				12A			Appreciation +
	c1.5	κοινωνοὶ			Attribute	34A			
	c1.5	φύσεως				58A			
	c1.5.1	ἀποφυγόντες		Material		21D	statement		
	c1.5.1	τῆν				92D			
	c1.5.1	ἐν				83C			
	c1.5.1	τῶ				92D			
	c1.5.1	κόσμῳ				9A			
	c1.5.1	ἐπιθυμίαν			Scope: Entity	25B			Affect -
	c1.5.1	φθορᾶς.				88I'			Judgement -
1:5	c1.6	Καὶ	marker			91A			
	c1.6	αὐτὸ				92H			Force +
	c1.6	δέ	marker			91A			
	c1.6	τοῦτο				92G			
	c1.6.1	σπουδῆν			Scope: Process	25F			Appreciation +
	c1.6.1	πάσαν				59C			Force +
	c1.6.1	παρεισενέγκαντες		Material		68F	command		
	c1.6	ἐπιχορηγήσατε		Material		59H	command		
	c1.6	ἐν				89D			
	c1.6	τῇ				92D			
	c1.6	πίστει			Scope: Entity	31J			Judgement +
	c1.6	ὑμῶν				92C			

	c1.6	τήν				92D			
	c1.6	ἀρετήν,			Goal	88A			Judgement +
	c1.7	έν		(Material)		89D	(command)		
	c1.7	δέ	cj			89Q			
	c1.7	τή				92D			
	c1.7	ἀρετή			Scope: Entity	88A			Judgement +
	c1.7	τήν				92D			
	c1.7	γνώσιν,			Goal	28B			Judgement +
1:6	c1.8	έν		(Material)		89D	(command)		
	c1.8	δέ	cj			89Q			
	c1.8	τή				92D			
	c1.8	γνώσει			Scope: Entity	28B			Judgement +
	c1.8	τήν				92D			
	c1.8	ἐγκράτειαν,			Goal	88K			Judgement +
	c1.9	έν		(Material)		89D	(command)		
	c1.9	δέ	cj			89Q			
	c1.9	τή				92D			
	c1.9	ἐγκρατεία			Scope: Entity	88K			Judgement +
	c1.9	τήν				92D			
	c1.9	ὑπομονήν,			Goal	25O			Judgement +
	c1.10	έν		(Material)		89D	(command)		
	c1.10	δέ	cj			89Q			
	c1.10	τή				92D			
	c1.10	ὑπομονή			Scope: Entity	25O			Judgement +
	c1.10	τήν				92D			
	c1.10	εὐσέβειαν,			Goal	53A			Judgement +
1:7	c1.11	έν		(Material)		89D	(command)		
	c1.11	δέ	cj			89Q			
	c1.11	τή				92D			
	c1.11	εὐσεβεία			Scope: Entity	53A			Judgement +
	c1.11	τήν				92D			
	c1.11	φιλαδελφίαν,			Goal	25C			Judgement +
	c1.12	έν		(Material)		89D	(command)		
	c1.12	δέ	cj			89Q			
	c1.12	τή				92D			
	c1.12	φιλαδελφία			Scope: Entity	25C			Judgement +
	c1.12	τήν				92D			
	c1.12	ἀγάπην.			Goal	25C			Judgement +
1:8	c1.13	ταῦτα			Carrier: Possessed	92G			
	c1.13	γάρ	cj			89G			
	c1.13.1	ὑμῖν			Attribute: Possessor	92C			
	c1.13.1	ὑπάρχοντα		Relational: Possessive		57A	statement		
	c1.13.2	καί	cj			89Q			
	c1.13.2	πλεονάζοντα		Material		59F	statement		Appreciation +
	c1.13	οὐκ				69B			+ (from --)
	c1.13	ἀργούς				65D			Judgement
	c1.13	οὐδέ				69C			+ (from --)
	c1.13	ἀκάρπους				65D			Judgement
	c1.13	καθίστησιν		Material		13A	statement		
	c1.13	εἰς				90F			
	c1.13	τήν				92D			
	c1.13	τοῦ				92D			
	c1.13	κυρίου				12A			Judgement +

	c1.13	ἡμῶν				92A			
	c1.13	Ἰησοῦ				93A			
	c1.13	Χριστοῦ				53I			Judgement +
	c1.13	ἐπίγνωσιν·				28B			Appreciation +
1:9	c1.14.1	ὧ			Attribute: Possessor	92F			
	c1.14	γάρ	cj			89G			
	c1.14.1	μή				69B	negative	–	
	c1.14.1	πάρεστιν		Relational: Possessive		85A	statement		Judgement
	c1.14.1	ταῦτα,			Carrier: Possessed	92G			
	c1.14	τυφλός			Attribute	32E			Judgement –
	c1.14	ἔστιν		Relational: Intensive		13A	statement		
	c1.14.2	μυωπάζων,		Relational: Intensive	Attribute	32E	statement		Judgement –
	c1.14.3	λήθην			Scope: Process	29C			Judgement –
	c1.14.3	λαβὼν		Material		90M	statement		
	c1.14.3	τοῦ				92D			
	c1.14.3	καθαρισμοῦ			Goal	53C			Appreciation +
	c1.14.3	τῶν				92D			
	c1.14.3	πάλαι				67B			
	c1.14.3	αὐτοῦ				92D			
	c1.14.3	ἁμαρτημάτων.				88L'			Judgement –
1:10	c1.15	διὸ	cj			89H			
	c1.15	μᾶλλον,				89W			
	c1.15	ἀδελφοί,				11B			Judgement +
	c1.15	σπουδάσατε		Material		25F	command		Appreciation +
	c1.15.1	ἵνα	cj			90F			
	c1.15.1	διὰ				89L			
	c1.15.1	τῶν				92D			
	c1.15.1	καλῶν				65C			Appreciation +
	c1.15.1	ἔργων				42B			
	c1.15.1	βεβαίαν			Scope: Process	71C			
	c1.15.1	ὑμῶν				92C			
	c1.15.1	τὴν				92D			
	c1.15.1	κλήσιν			Goal	33C'			Appreciation +
	c1.15.1	καὶ				89Q			
	c1.15.1	ἐκλογὴν			Goal	30F			Appreciation +
	c1.15.1	ποιεῖσθαι·		Material		90K	command		
	c1.16.1	ταῦτα			Goal	92G			
	c1.16	γάρ	cj			89G			
	c1.16.1	ποιοῦντες		Material		42B	statement	projection	
	c1.16	οὐ				69B	negative	+ (from –)	
	c1.16	μή				69B			
	c1.16	πταισῆτέ		Material		88L'	statement	projection	Appreciation
	c1.16	ποτε.				67A			
1:11	c1.17	οὕτως				6I			
	c1.17	γάρ				91A			
	c1.17	πλουσίως				59F			Appreciation +
	c1.17	ἐπιχορηγήσεται		Material		35C	statement	projection	
	c1.17	ὑμῖν			Recipient	92C			
	c1.17	ἢ				92D			
	c1.17	εἰσόδος			Medium	15F			
	c1.17	εἰς				84B			
	c1.17	τὴν				92D			
	c1.17	αἰώνιον				67E			Force +
	c1.17	βασίλειαν				37D			Appreciation +
	c1.17	τοῦ				92D			
	c1.17	κυρίου				12A			Judgement +
	c1.17	ἡμῶν				92A			

	c1.17	και				89Q			
	c1.17	σωτήρος				21F			Judgement +
	c1.17	Ίησοῦ				93A			
	c1.17	Χριστοῦ.				53I			Judgement +
1:12	c1.18	Διὸ	cj			89H			
	c1.18	μελλήσω		Mental		67B	statement	projection	
	c1.18	ἀεὶ				67E			Force +
	c1.18.1	ὑμᾶς			Receiver	92C			
	c1.18.1	ὑπομιμήσκειν		Verbal		29B	statement	projection	
	c1.18.1	περὶ				90F			
	c1.18.1	τούτων				92G			
	c1.18.2	καίπερ	cj			89K			
	c1.18.2	εἰδότας		Mental		28A	statement		
	c1.18.3	καὶ	(cn)			89Q			
	c1.18.3	ἐστηριγμένους		Material		74	statement		
	c1.18.3	ἐν				89D			
	c1.18.3	τῇ				92D			
	c1.18.3.1	παρούση		Existential		85A	statement		
	c1.18.3	ἀληθείᾱ.				72A			Appreciation +
1:13	c1.19	δικαιον				66			Appreciation +
	c1.19	δὲ	cj			89Q			
	c1.19	ἡγοῦμαι,		Mental		31A	statement		
	c1.19.1	ἐφ'				78E			
	c1.19.1	ὅσον				67G			
	c1.19.1	εἰμί		Relational: Intensive	Carrier	13A	statement		
	c1.19.1	ἐν				83C			
	c1.19.1	τούτῳ				92G			
	c1.19.1	τῷ				92D			
	c1.19.1	σκηνώματι,				85E			
	c1.19.2	διεγείρειν		Material		90L	statement		
	c1.19.2	ὑμᾶς			Goal	92C			
	c1.19.2	ἐν				90B			
	c1.19.2	τῇ				92D			
	c1.19.2	ὑπομήσει,			Scope: Process	29B			
1:14	c1.19.3	εἰδώς		Mental		28A	statement		
	c1.19.4	ὅτι				90F			
	c1.19.4	ταχινή			Attribute	67B			Force +
	c1.19.4	ἐστιν		Relational: Intensive		13D	statement		
	c1.19.4	ἡ				92D			
	c1.19.4	ἀπόψεις			Carrier	23G			
	c1.19.4	τοῦ				92D			
	c1.19.4	σκηνώματός				85E			
	c1.19.4	μου				92A			
	c1.19.5	Ἰησοῦς			Actor	93A			
	c1.19.5	Χριστός				53I			Judgement +
	c1.19.5	ἐδήλωσέν		Material		33J	statement		
	c1.19.5	μοι,			Recipient	92A			
1:15	c1.20	σπουδάξω		Mental		25F	statement		Affect +
	c1.20	δὲ	cj			89Q			
	c1.20	καὶ				89Q			
	c1.20.1.1	ἐκάστοτε				67E			
	c1.20.1	ἔχειν		Material		90L	statement		
	c1.20.1.1	ὑμᾶς			Actor	92C			
	c1.20.1.1	μετὰ				67B			
	c1.20.1.1	τὴν				92D			
	c1.20.1.1	ἐμὴν				92A			
	c1.20.1.1	ἔξοδον				23G			
	c1.20.1.1	τὴν				92D			
	c1.20.1.1	τούτων			Goal	92G			

	c1.20.1.1	μνήμην			Scope: Process	29B			
	c1.20.1.1	ποιείσθαι.		Material		90K	command		
1:16	c1.21.1	Οὐ				69B		negative	
	c1.21	γάρ				91A			
	c1.21.1.1	σεσοφισμένοις		Material		32D			Appreciation -
	c1.21.1	μύθοις			Goal	33C			
	c1.21.1	ἐξακολουθήσαντες		Material		36D	statement		
	c1.21	ἐγνωρίσαμεν		Material		28B	statement		
	c1.21	ὑμῖν			Recipient	92C			
	c1.21	τὴν				92D			
	c1.21	τοῦ				92D			
	c1.21	κυρίου				12A			Judgement +
	c1.21	ἡμῶν				92A			
	c1.21	Ἰησοῦ				93A			
	c1.21	Χριστοῦ				53I			Judgement +
	c1.21	δύναμιν			Goal	76			Appreciation +
	c1.21	καί	(cn)			89Q			
	c1.21	παρουσίαν			Goal	15F			Appreciation +
	c1.21.2	ἀλλ'	cj			89W			
	c1.21.2	ἐπόπτται			Attribute	24A			
	c1.21.2	γενηθέντες		Relational: Intensive		13B	statement		
	c1.21.2	τῆς				92D			
	c1.21.2	ἐκείνου				92G			
	c1.21.2	μεγαλειότητος.				76			Appreciation +
1:17	c1.22	λαβὼν		Material		57I	statement		
	c1.22	γάρ				91A			
	c1.22	παρὰ				90C			
	c1.22	τοῦ				92D			
	c1.22	θεοῦ				12A			Judgement +
	c1.22	πατρὸς				12A			
	c1.22	τιμὴν			Goal	87B			Appreciation +
	c1.22	καί	(cn)			89Q			
	c1.22	δόξαν			Goal	79E			Appreciation +
	c1.23	φωνῆς			Medium	33F			
	c1.23	ἐνεχθείσης		Material		13D	statement		
	c1.23	αὐτῷ			Recipient	92D			
	c1.23	τοιᾷσδε				58G			Focus +
	c1.23	ὑπὸ				90A			
	c1.23	τῆς				92D			
	c1.23	μεγαλοπρεποῦς				79D			Judgement +
	c1.23	δόξης.			Agent	12B			Judgement +
	c1.24	οὗτός			Carrier	92G			Heterogloss: Projection.
	c1.24	ἐστίν		Relational: Intensive		13A	statement		
	c1.24	ὁ				92D			
	c1.24	υἱός			Attribute	10B			
	c1.24	μου				92A			
	c1.24	ὁ				92D			
	c1.24	ἀγαπητός				25C			Affect +
	c1.25	εἰς				90F			
	c1.25	ὄν			Phenomenon	92F			
	c1.25	ἐγὼ			Senser	92A			
	c1.25	εὐδόκησα,		Mental		25H	statement		Affect +. Projection ends.
1:18	c1.26	καί				89Q			
	c1.26	ταύτην				92G			
	c1.26	τὴν				92D			
	c1.26	φωνήν			Phenomenon	33F			

	c1.26	ἡμεῖς			Senser	92A			
	c1.26	ἠκούσαμεν		Mental		24B	statement		
	c1.26.1	ἐκ				84A			
	c1.26.1	τοῦ				92D			
	c1.26.1	οὐρανοῦ				1B			Appreciation +
	c1.26.1	ἐνεχθείσαν		Material		13D	statement		
	c1.26.2	σύν				89T			
	c1.26.2	αὐτῶ				92D			
	c1.26.2	ὄντες		Relational: Intensive		13A	statement		
	c1.26.2	ἐν				83H			
	c1.26.2	τῶ				92D			
	c1.26.2	ἔρει				1G			
	c1.26.2	τῶ				92D			
	c1.26.2	ἀγίω.				88C			Appreciation +
1:19	c1.27	καὶ	cj			89Q			
	c1.27	ἔχομεν		Mental		31A	statement		
	c1.27	βεβαιότερον				31I			Appreciation + Force +
	c1.27	τὸν				92D			
	c1.27	προφητικόν				33A''			Appreciation +
	c1.27	λόγον,			Phenomenon	33F			
	c1.28.1	ᾧ				92F			
	c1.28	καλῶς				65C			Appreciation +
	c1.28	ποιεῖτε		Material		90K	statement		
	c1.28.1	προσέχοντες		Mental		31F	statement		Appreciation +
	c1.29	ὡς	cj			64			
	c1.29	λύχνω				6N			
	c1.29.1	φαίνοντι		Material		14F	statement		Appreciation +
	c1.29.1	ἐν				83C			
	c1.29.1	αὐχμηρῶ				14G			Appreciation -
	c1.29.1	τόπω,				80A			
	c1.29.2	ἕως				67F			
	c1.29.2	οὐ				67F			
	c1.29.2	ἢ				92D			
	c1.29.2	ἡμέρα				67I			
	c1.29.2	διαυγάζη		Material		14F	statement		
	c1.29.3	καὶ	cj			89Q			
	c1.29.3	φωσφόρος			Actor	1D			
	c1.29.3	ἀνατείλη		Material		15J	statement		
	c1.29.3	ἐν				83C			
	c1.29.3	ταῖς				92D			
	c1.29.3	καρδίαις				26			
	c1.29.3	ὑμῶν,				92C			
1:20	c1.30	τοῦτο			Phenomenon	92G			
	c1.30	πρῶτον				65F			Force +
	c1.30	γινώσκοντες		Mental		28A	command		
	c1.31	ὅτι				90F			
	c1.31	πᾶσα				59C			
	c1.31	προφητεία			Carrier	33A''			
	c1.31	γραφῆς				33B			
	c1.31	ἰδίας				57A			
	c1.31	ἐπιλύσεως				33J			
	c1.31	οὐ				69B		negative	
	c1.31	γίνεται·		Relational: Intensive		13C	statement		
1:21	c1.32	οὐ				69B		negative	
	c1.32	γάρ	cj			89G			
	c1.32	θειλήματι			Agent	25A			Appreciation -
	c1.32	ἀνθρώπου				9A			
	c1.32	ἠνέχθη		Material		13D	statement		

	c1.32	ποτέ				67A			Force +
	c1.32	προφητεία,			Medium	33A''			
	c1.33	ἀλλά	cj			89W			
	c1.33.1	ὑπό				90A			
	c1.33.1	πνεύματος			Agent	12A			
	c1.33.1	ἀγίου				88C			Judgement +
	c1.33.1	φερόμενοι		Material		36A	statement		
	c1.33	ἐλάλησαν		Verbal		33F	statement		
	c1.33	ἔργοι				88C			Judgement +
	c1.33	θεοῦ				12A			Judgement +
	c1.33	ἄνθρωποι.			Sayer	9A			
2:1	c2.1	Ἐγένοντο		Existential		85A	statement		
	c2.1	δὲ	marker			89Q			
	c2.1	καὶ				89Q			
	c2.1	ψευδοπροφήται			Existent	53I			Judgement -
	c2.1	ἐν				83C			
	c2.1	τῷ				92D			
	c2.1	λαῶ,				11B			
	c2.2	ὡς	cj			64			
	c2.2	καὶ				89Q			
	c2.2	ἐν				83C			
	c2.2	ὑμῖν				92C			
	c2.2	ἔσονται		Existential		13A	statement	projection	
	c2.2	ψευδοδιδάσκαλοι,			Existent	33Q			Judgement -
	c2.3	οἵτινες			Actor	92D			
	c2.3	παρεισάξουσιν		Material		13D	statement	projection	
	c2.3	αἰρέσεις			Goal	33Q			Appreciation -
	c2.3	ἀπωλείας				20C			Appreciation -
	c2.3.1	καὶ	(cn)			89Q			
	c2.3.1	τῶν				92D			
	c2.3.1.1	ἀγοράσαντα				57O			
	c2.3.1.1	αὐτοῦς				92D			
	c2.3.1	δεσπότην				37D			
	c2.3.1	ἀρνούμενοι.		Material		34E	statement		Appreciation -
	c2.3.2	ἐπάγοντες		Material		13A	statement		
	c2.3.2	ἑαυτοῖς			Recipient	92D			
	c2.3.2	ταχινῶν				67E			Force +
	c2.3.2	ἀπώλειαν,			Goal	20C			Appreciation -
2:2	c2.4	καὶ	cj			89Q			
	c2.4	πολλοὶ			Actor	59A			
	c2.4	ἐξακολουθήσουσιν		Material		36D	statement	projection	
	c2.4	αὐτῶν				92D			
	c2.4	ταῖς				92D			
	c2.4	ἀσελγείαις			Scope: Process	88J'			Appreciation -
	c2.5	δι'				90J			
	c2.5	οὕς			Agent	92F			
	c2.5	ἢ				92D			
	c2.5	ὁδὸς			Medium	41A			
	c2.5	τῆς				92D			
	c2.5	ἀληθείας				72A			Appreciation +
	c2.5	βλασφημηθήσεται,		Material		33P'	statement	projection	Appreciation -
2:3	c2.6	καὶ	cj			89Q			
	c2.6	ἐν				89G			
	c2.6	πλεονεξία				25B			Appreciation -
	c2.6	πλαστοῖς				72A			Appreciation -
	c2.6	λόγοις				33F			
	c2.6	ὑμᾶς			Goal	92C			
	c2.6	ἐμπορεύονται,		Material		88S	statement	projection	Judgement -

2:7	c2.14	και	cj			89Q			
	c2.14	δικαιον				88B			Judgement +
	c2.14	Λώτ			Goal	93A			
	c2.14.1	καταπονούμενον		Material		88P	statement		Appreciation -
	c2.14.1	ὑπό				90A			
	c2.14.1	τῆς				92D			
	c2.14.1	τῶν				92D			
	c2.14.1	ἀθέσμων			Agent	88R			Appreciation -
	c2.14.1	ἐν				89N			
	c2.14.1	ἀσελγεία				88J'			Appreciation -
	c2.14.1	ἀναστροφῆς				41A			
	c2.14	ἐρρύσατο·		Material		21E	statement		Appreciation +
2:8	c2.15	βλέμματι				24A			
	c2.15	γάρ	cj			89G			
	c2.15	και	(cn)			89Q			
	c2.15	ἀκοῇ				24B			
	c2.15	ὁ				92D			
	c2.15	δικαιος			Actor	88B			Judgement +
	c2.15.1	ἐγκατοικῶν		Material		85E	statement		
	c2.15.1	ἐν				83C			
	c2.15.1	αὐτοῖς				92D			
	c2.15.1	ἡμέραν				67E			
	c2.15.1	ἐξ				67E			
	c2.15.1	ἡμέρας				67E			
	c2.15	ψυχῆν			Goal	26			
	c2.15	δικαίαν				88B			Judgement +
	c2.15	ἀνόμοις				88R			Appreciation -
	c2.15	ἔργοις				42B			
	c2.15	ἐβασάνιζεν·		Material		25W	statement		Affect -
2:9	c2.16	οἶδεν		Mental		28A	statement		
	c2.16	κύριος			Senser	12A			Judgement +
	c2.16.1	εὐσεβεῖς			Goal	53A			Judgement +
	c2.16.1	ἐκ				89U			
	c2.16.1	πειρασμῶν				88L'			Appreciation -
	c2.16.1	ῥύεσθαι,		Material		21E	statement		Appreciation +
	c2.16.2	ἀδίκους			Goal	88B			Judgement -
	c2.16.2	δὲ	cj			89Q			
	c2.16.2	εἰς				67E			
	c2.16.2	ἡμέραν				67H			
	c2.16.2	κρίσεως				56E			Appreciation -
	c2.16.2.1	κολαζομένους		Material		38A	statement		Appreciation -
	c2.16.2	τηρεῖν,		Material		13A	statement		
2:10	c2.16.2.2	μάλιστα				78A			focus +
	c2.16.2.2	δὲ				89Q			
	c2.16.2.2	τοὺς				92D			
	c2.16.2.2	ὀπίσω				36D			
	c2.16.2.2	σαρκός				26			Judgement -
	c2.16.2.2	ἐν				89D			
	c2.16.2.2	ἐπιθυμία				25B			Affect -
	c2.16.2.2	μιασμοῦ				88H'			Judgement -
	c2.16.2.2	πορευομένους		Material		41A	statement		
	c2.16.2.3	και	cj			89Q			
	c2.16.2.3	κυριότητος			Phenomenon	37D			
	c2.16.2.3	καταφρονούντας.		Mental		88Y	statement		Judgement -
	c2.17	τολμηταί				25N			Judgement -
	c2.17	αὐθάδεις,				88A'			Judgement -
	c2.17	δόξας			Phenomenon	12B			Judgement +
	c2.17	οὐ				69B		negative	
	c2.17	τρέμουσιν		Mental		25V	statement		
	c2.17.1	βλασφημούντες,		Verbal		33P'	statement		Appreciation -
2:11	c2.18	ᾧπου	cj			92F			

	c2.18	ἄγγελοι			Actor	12A			
	c2.18.1	ἰσχύϊ			Attribute	79M			Judgement +
	c2.18.1	καὶ	(cn)			89Q			
	c2.18.1	δυνάμει			Attribute	76			Judgement +
	c2.18.1	μείζονες				78A			Force +
	c2.18.1	ὄντες			Relational: Intensive	13A	statement		
	c2.18	οὐ				69B		negative	
	c2.18	φέρουσιν			Material	13D	statement		
	c2.18	κατ'				90H			
	c2.18	αὐτῶν				92D			
	c2.18	παρὰ				89T			
	c2.18	κυρίῳ				12A			Judgement +
	c2.18	βλάσφημον				33P'			Appreciation -
	c2.18	κρίσιν.			Goal	56E			Appreciation -
2:12	c2.19	αὐτοὶ			Medium	92D			
	c2.19	δὲ	marker			89Q			
	c2.19.1	ὡς	cj			64			
	c2.19.1	ἄλογα				30A			Judgement -
	c2.19.1	ζῶα			Medium	4A			
	c2.19.1	γεγεννημένα			Material	13A	statement		
	c2.19.1	φυσικά				58A			Judgement -
	c2.19.1	εἰς				89H			
	c2.19.1	ἄλωσιν				44			Appreciation -
	c2.19.1	καὶ	(cn)			89Q			
	c2.19.1	φθορὰν				20C			Appreciation -
	c2.19.2	ἐν				90F			
	c2.19.2	οἷς				92F			
	c2.19.2.1	ἀγνοοῦσιν			Mental	28A	statement		
	c2.19.2	βλασφημοῦντες,			Verbal	33P'	statement		Appreciation -
	c2.19	ἐν				89N			
	c2.19	τῇ				92D			
	c2.19	φθορᾶ				20C			Appreciation -
	c2.19	αὐτῶν				92D			
	c2.19	καὶ				89Q			
	c2.19	φθαρήσονται			Material	20C	statement	projection	Appreciation -
2:13	c2.19.3	ἀδικούμενοι			Material	20B	statement		Judgement -
	c2.19.3	μισθὸν				38B			
	c2.19.3	ἀδικίας,				88B			Judgement -
	c2.19.4	ἡδονὴν				25J			
	c2.19.4	ἡγούμενοι			Mental	31A	statement		
	c2.19.4	τὴν				92D			
	c2.19.4	ἐν				67G			
	c2.19.4	ἡμέρα				67I			
	c2.19.4	τρυφῆν,			Phenomenon	88G'			Appreciation -
	c2.19.5	σπίλοι				79K			Appreciation -
	c2.19.5	καὶ	(cn)			89Q			
	c2.19.5	μῶμοι				79L			Appreciation -
	c2.19.5	ἐντρυφάντες			Material	88G'	statement		Appreciation -
	c2.19.5	ἐν				89N			
	c2.19.5	ταῖς				92D			
	c2.19.5	ἀπάταις				31B			Appreciation -
	c2.19.5	αὐτῶν				92D			
	c2.19.5.1	συνευαχούμενοι			Material	23A	statement		
	c2.19.5.1	ὑμῖν,				92C			
2:14	c2.19.6	ὀφθαλμούς			Possessed	8B			
	c2.19.6	ἔχοντες			Relational: Possession	57A	statement		
	c2.19.6	μεστοὺς				59D			
	c2.19.6	μοιγαλίας				88J'			Judgement -
	c2.19.6	καὶ	(cn)			89Q			
	c2.19.6	ἀκαταπαύστους				68D			
	c2.19.6	ἀμαρτίας,				88L'			Judgement -

	c2.19.7	δελεύοντες		Material		88L'	statement		Judgement –
	c2.19.7	ψυχάς			Goal	9A			
	c2.19.7	ἀστηρίκτους,				31H			Appreciation –
	c2.19.8	καρδίαν			Possessed	26			
	c2.19.8.1	γεγυμνασμένην		Material		36B	statement		
	c2.19.8.1	πλεονεξίας				25B			Judgement –
	c2.19.8	ἔχοντες,		Relational: Possession		57A	statement		
	c2.19.9	κατάρας				33C''			Judgement –
	c2.19.9	τέκνα-		(implied)	Attribute	58D	statement		
2:15	c2.20.1	καταλείποντες		Material		15D	statement		–
	c2.20.1	εὐθείαν				88B			Appreciation
	c2.20.1	ὁδὸν			Scope: Entity	41A			
	c2.20	ἐπλανήθησαν,		Material		31B	statement		Judgement –
	c2.20.2	ἐξακολουθήσαντες		Material		36D	statement		
	c2.20.2	τῆ				92D			
	c2.20.2	ὁδοῦ			Scope: Entity	41A			
	c2.20.2	τοῦ				92D			
	c2.20.2	Βαλαάμ				93A			
	c2.20.2	τοῦ				92D			
	c2.20.2	Βεωροσόρ,				93A			
	c2.21	ὅ μισθὸν			Phenomenon	38B			
	c2.21	ἀδικίας				88B			Appreciation –
	c2.21	ἠγάπησεν		Mental		25J	statement		
2:16	c2.22	ἔλεγξιν			Scope: Process	33T''			Appreciation –
	c2.22	δὲ	cj			89Q			
	c2.22	ἔσχεν		Material		90M	statement		
	c2.22	ιδίας				57A			
	c2.22	παρανομίας-				88R			Judgement –
	c2.23	ὑποζύγιον			Actor	4A			
	c2.23	ἄφωνον				33F			
	c2.23.1	ἐν				90B			
	c2.23.1	ἀνθρώπου				9A			
	c2.23.1	φωνῆ				33F			
	c2.23.1	φθεγγόμενον		Verbal		33F	statement		
	c2.23	ἐκώλυσεν		Material		13D	statement		Judgement +
	c2.23	τὴν				92D			
	c2.23	τοῦ				92D			
	c2.23	προφήτου			Goal	53I			
	c2.23	παραφρονίαν.				30A			Judgement –
2:17	c2.24	οὗτοί			Carrier	92G			
	c2.24	εἰσιν		Relational: Intensive		13A			
	c2.24	πηγαί			Attribute	1J			
	c2.24	ἄνδρῶν				2D			
	c2.24	καὶ	(cn)			89Q			
	c2.24	ὁμίχλαι				1E			
	c2.24.1	ὑπὸ				90A			
	c2.24.1	λαίλαπος				14B			
	c2.24.1	ἐλαυνόμεναι,				15V			
	c2.25	οἷς			Recipient	92F			
	c2.25	ὁ				92D			
	c2.25	ζόφος				14G			Appreciation –
	c2.25	τοῦ				92D			
	c2.25	σκότους			Goal	14G			Appreciation –
	c2.25	τετήρηται.		Material		13A	statement		
2:18	c2.26.1	ὑπέρογκα			Verbiage	33M'			Appreciation –
	c2.26	γὰρ	cj			89G			

	c2.26.1	ματαιότητος				65D			Appreciation –
	c2.26.1	φθεγγόμενοι		Verbal		33F	statement		
	c2.26	δελιάζουσιν		Material		88L'	statement		Judgement –
	c2.26	έν				90B			
	c2.26	ἐπιθυμίαις				25B			Affect –
	c2.26	σαρκός				26			Appreciation –
	c2.26	ἀσελγείαις				88J'			Appreciation –
	c2.26.2	τούς				92D			
	c2.26.2	ὄντως				70			Force +
	c2.26.2	ἀποφεύγοντας		Material		21D	statement		
	c2.26.2.1	τούς				92D			
	c2.26.2.1	έν				89N			
	c2.26.2.1	πλάνη				31B			Appreciation –
	c2.26.2.1	ἀναστρεφόμενους,		Material		15G	statement		
2:19	c2.26.3	ἐλευθερίαν			Verbiage	37J			Appreciation +
	c2.26.3	αὐτοῖς			Receiver	92D			
	c2.26.3	ἐπαγγελλόμενοι,		Verbal		33Y	statement		
	c2.26.4	αὐτοί			Carrier	92H			Focus +
	c2.26.4	δοῦλοι			Attribute	87E			Judgement –
	c2.26.4	ὑπάρχοντες		Relational: Intensive		13A	statement		
	c2.26.4	τῆς				92D			
	c2.26.4	φθοράς.				88I'			Judgement –
	c2.27	ᾧ			Agent	92F			
	c2.27	γάρ	ej			89G			
	c2.27	τις			Medium	92D			
	c2.27	ἤττηται,		Material		39L	statement		Judgement –
	c2.28	τούτω			Agent	92G			
	c2.28	δεδούλωται.		Material		87E	statement		Judgement –
2:20	c2.29.1	εἰ				89J			
	c2.29	γάρ	ej			91A			
	c2.29.1	ἀποφυγόντες		Material		21D	statement		
	c2.29.1	τά				92D			
	c2.29.1	μιάσματα			Scope: Entity	88H'			Appreciation –
	c2.29.1	τοῦ				92D			
	c2.29.1	κόσμου				41C			Appreciation –
	c2.29.1	έν				90B			
	c2.29.1	ἐπιγνώσει				28B			Appreciation +
	c2.29.1	τοῦ				92D			
	c2.29.1	κυρίου				12A			Judgement +
	c2.29.1	ἡμῶν				92A			
	c2.29.1	καί				89Q			
	c2.29.1	σωτήρος				21F			Judgement +
	c2.29.1	Ἰησοῦ				93A			
	c2.29.1	Χριστοῦ,				53I			Judgement +
	c2.29.2	τούτοις				92G			
	c2.29.2	δέ				89Q			
	c2.29.2	πάλιν				67B			
	c2.29.2	ἐμπλακέντες		Material		90M	statement		Judgement –
	c2.29	ἠττῶνται,		Material		39L	statement		Judgement –
	c2.30	γέγονεν		Relational: Intensive		13B	statement		
	c2.30	αὐτοῖς				92D			
	c2.30	τά				92D			
	c2.30	ἔσχατα			Carrier	61			
	c2.30	χείρονα			Attribute	65C			Appreciation –
	c2.30	τῶν				92D			
	c2.30	πρώτων.				67B			
2:21	c2.31	κρεῖττον			Attribute	65C			Appreciation +
	c2.31	γάρ	ej			89G			

	c2.31	ἦν		Relational: Intensive		13A	statement		
	c2.31	αὐτοῖς				92D			
	c2.31.1	μὴ				69B		negative	
	c2.31.1	ἐπεγνωκέναι		Mental		28A	statement		
	c2.31.1	τὴν				92D			
	c2.31.1	ὁδὸν			Phenomenon	41A			
	c2.31.1	τῆς				92D			
	c2.31.1	δικαιοσύνης				88B			Judgement +
	c2.31.2	ἦ				64			
	c2.31.2.1	ἐπιγνοῦσιν		Mental		28A	statement		
	c2.31.2	εἰς				13B			
	c2.31.2	τά				92D			
	c2.31.2	ὀπίσω				36D			
	c2.31.2	ἀνακάμψαι		Material		31H	statement		
	c2.31.2	ἀπὸ				89U			
	c2.31.2	τῆς				92D			
	c2.31.2.2	παραδοθείσης		Material		57H	statement		
	c2.31.2.2	αὐτοῖς				92D			
	c2.31.2	ἀγίας				88C			Appreciation +
	c2.31.2	ἐντολῆς.				33F ⁷			
2:22	c2.32	συμβέβηκεν		Material		13D	statement		
	c2.32	αὐτοῖς				92D			
	c2.32	τὸ			Medium	92D			
	c2.32	τῆς				92D			
	c2.32	ἀληθοῦς				72A			Appreciation +
	c2.32	παροιμίας.				33C			
	c2.33	κύων			Actor	4A			Appreciation -; Heterogloss: projection
	c2.33	ἐπιστρέψας		Material		15G	statement		
	c2.33	ἐπὶ				84B			
	c2.33	τὸ				92D			
	c2.33	ἴδιον				57A			
	c2.33	ἐξέραμα,				8C			Appreciation -; projection ends
	c2.34	καί.	cj			89Q			
	c2.34	ῥς			Actor	4A			Appreciation -; Heterogloss: projection
	c2.34.1	λουσαμένη		Material		47B	statement		
	c2.34	εἰς				84B			
	c2.34	κύλισμα				16			
	c2.34	βορβόρου.				2E			Appreciation -; projection ends
3:1	c3.1	Ταύτην				92G			
	c3.1	ἤδη,				67B			
	c3.1	ἀγαπητοί,	marker			25C			Affect +
	c3.1	δευτέραν				60C			
	c3.1	ὑμῖν			Receiver	92C			
	c3.1	γράφω		Verbal		33E			
	c3.1	ἐπιστολὴν,			Verbiage	6J			
	c3.2	ἐν				83C			
	c3.2	αἷς				92F			
	c3.2	διεγείρω		Material		90L	statement		
	c3.2	ὑμῶν				92C			
	c3.2	ἐν				90B			
	c3.2	ὑπομνήσει				29B			
	c3.2	τὴν				92D			
	c3.2	εἰλικρινῆ				88E			Judgement +
	c3.2	διάνοιαν			Goal	26			
3:2	c3.2.1	μνησθῆναι		Mental		29B	command		
	c3.2.1	τῶν				92D			
	c3.2.1.1	προειρημένων				33X			

	c3.2.1	ῥημάτων			Phenomenon	33B			
	c3.2.1	ὑπὸ				90A			
	c3.2.1	τῶν				92D			
	c3.2.1	ἀγίων				88C			Judgement +
	c3.2.1	προφητῶν				53I			
	c3.2.1	καὶ	(cn)			89Q			
	c3.2.1	τῆς				92D			
	c3.2.1	τῶν				92D			
	c3.2.1	ἀποστόλων				53I			Judgement +
	c3.2.1	ὑμῶν				92C			
	c3.2.1	ἐντολῆς			Phenomenon	33F*			
	c3.2.1	τοῦ				92D			
	c3.2.1	κυρίου				12A			Judgement +
	c3.2.1	καὶ	(cn)			89Q			
	c3.2.1	σωτήρος,				21F			Judgement +
3:3	c3.3	τοῦτο			Phenomenon	92G			
	c3.3	πρῶτον				65F			Force +
	c3.3	γινώσκοντες		Mental		28A	command		
	c3.4	ὅτι	cj			90F			
	c3.4	ἐλεύσονται		Material		15F	statement	projection	
	c3.4	ἐπ’				67G			
	c3.4	ἐσχάτων				61			
	c3.4	τῶν				92D			
	c3.4	ἡμερῶν				67H			
	c3.4	ἐν				89N			
	c3.4	ἐμπαιμονῆ				33R’			Judgement –
	c3.4	ἐμπαίκεται		Actor		33R’			Judgement –
	c3.4.1	κατὰ				89E			
	c3.4.1	τάς				92D			
	c3.4.1	ἰδίας				57A			
	c3.4.1	αὐτῶν				92D			
	c3.4.1	ἐπιθυμίας				25B			Affect –
	c3.4.1	πορευόμενοι		Material		41A	statement		
3:4	c3.4.2	καὶ	cj			89Q			
	c3.4.2	λέγοντες.		Verbal		33F	statement		
	c3.4.3	ποῦ				83B			Heterogloss: projection
	c3.4.3	ἐστίν		Relational: Intensive		13A	question		
	c3.4.3	ἢ				92D			
	c3.4.3	ἐπαγγελία		Carrier		33Y			Appreciation +
	c3.4.3	τῆς				92D			
	c3.4.3	παρουσίας				15F			
	c3.4.3	αὐτοῦ;				92D			
	c3.4.4	ἀφ’				67F			
	c3.4.4	ἧς				92F			
	c3.4.4	γὰρ	cj			89G			
	c3.4.4	οἱ				92D			
	c3.4.4	πατέρες		Actor		10B			
	c3.4.4	ἐκοιμήθησαν,		Material		23G	statement		Appreciation –
	c3.4.5	πάντα		Carrier		59C			
	c3.4.5	οὕτως				61			
	c3.4.5	διαμένει		Relational: Intensive		68B	statement		
	c3.4.5	ἀπ’				67F			
	c3.4.5	ἀρχῆς				68A			
	c3.4.5	κτίσεως.				42C			projection ends
3:5	c3.5	Λανθάνει		Material		28E	statement		
	c3.5	γὰρ	cj			89G			
	c3.5	αὐτοῦς			Scope: Entity	92D			
	c3.5	τοῦτο		Actor		92G			
	c3.5.1	θέλοντας		Mental		30D	statement		Judgement –

	c3.6	ὅτι	cj			90F			
	c3.6	οὐρανοὶ			Actor	1B			
	c3.6	ἦσαν				13C	periphrastic		
	c3.6	ἐκπαλαί				67B			
	c3.6	καὶ	(cn)			89Q			
	c3.6	γῆ			Actor	1F			
	c3.6	ἐξ				90C			
	c3.6	ὑδατος				2D			
	c3.6	καὶ	(cn)			89Q			
	c3.6	δι'				90B			
	c3.6	ὑδατος				2D			
	c3.6	συνεστῶτα		Material		63B	statement		Appreciation +
	c3.6	τῶ				92D			
	c3.6	τοῦ				92D			
	c3.6	θεοῦ				12A			Judgement +
	c3.6	λόγω,				33F			
3:6	c3.7	δι'				90B			
	c3.7	ὧν				92F			
	c3.7	ὁ				92D			
	c3.7	τότε				67B			
	c3.7	κόσμος			Medium	1F			
	c3.7.1	ὑδατι			Agent	2D			
	c3.7.1	κατακλυσθεῖς		Material		14E	statement		Appreciation -
	c3.7	ἀπώλετο		Material		20C	statement		Appreciation -
3:7	c3.8	οἱ				92D			
	c3.8	δε	cj			89W			
	c3.8	νῦν				67B			
	c3.8	οὐρανοὶ			Medium	1B			
	c3.8	καὶ	(cn)			89Q			
	c3.8	ἡ				92D			
	c3.8	γῆ			Medium	1F			
	c3.8	τῶ				92D			
	c3.8	αὐτοῦ				92D			
	c3.8	λόγω				33F			
	c3.8	τεθησανρισμένοι		Material		13A ³	statement		
	c3.8	εἰσὶν				13A	periphrastic		
	c3.8	πυρί				2C			Appreciation -
	c3.8.1	τηρούμενοι		Material		13A	statement		
	c3.8.1	εἰς				67E			
	c3.8.1	ἡμέραν				67I			
	c3.8.1	κρίσεως				56E			Appreciation -
	c3.8.1	καὶ	(cn)			89Q			
	c3.8.1	ἀπωλείας				20C			Appreciation -
	c3.8.1	τῶν				92D			
	c3.8.1	ἀσεβῶν				53A			Judgement -
	c3.8.1	ἀνθρώπων.				9A			
3:8	c3.9	Ἐν				60B			
	c3.9	δε	marker			89Q			
	c3.9	τοῦτο			Actor	92G			
	c3.9	μή				69B		negative	
	c3.9	λανθανέτω		Material		28E	command		
	c3.9	ὑμᾶς,			Scope: Entity	92C			
	c3.9	ἀγαπητοί,				25C			Affect +
	c3.10	ὅτι	cj			90F			
	c3.10	μία				60B			

³ This lexical item is not under the sub-domain 13A in Louw and Nida, eds., *Lexicon*, but the sematic it conveys and its pairing up with τηρούμενοι makes it highly probable that we can consider it used as a lexical under the sub-domain.

	c3.10	ήμέρα			Carrier	67I			
	c3.10	παρά				84A			
	c3.10	κυρίου				12A			Judgement +
	c3.10	ώς		(Relational: Intensive)		64	statement		
	c3.10	χίλια				60B			
	c3.10	έτη			Attribute	67I			
	c3.11	∅ ως		(Relational: Intensive)		64	statement		
	c3.11	ήμέρα			Attribute	67I			
	c3.11	μία.				60B			
									+
3:9	c3.12	ού				69B	negative		Appreciation
	c3.12	βραδύνει		Material		67F	statement		
	c3.12	κύριος			Actor	12A			Judgement +
	c3.12	τής				92D			
	c3.12	επαγγελίας,			Scope: Entity	33Y			Appreciation +
	c3.13	ώς	cj			64			
	c3.13	τινες			Sensor	92D			
	c3.13	βραδύτητα			Phenomenon	67F			Appreciation -
	c3.13	ήγούνται,		Mental		31A	statement		
	c3.14	αλλά	cj			89W			
	c3.14	μακροθυμεί		Relational: Intensive	Attribute	25O	statement		Judgement +
	c3.14	δι'				90I			
	c3.14	ύμᾶς,			Beneficiary	92C			
	c3.14.1	μῆ				69B	negative	+	
	c3.14.1	βουλόμενός		Mental		25A	statement		
	c3.14.1.1	τινας			Medium	92D			
	c3.14.1.1	ἀπολέσθαι		Material		23G	statement	projection	Appreciation
	c3.14.2	ἀλλά	cj			89W			
	c3.14.2	πάντας			Actor	59C			
	c3.14.2	εἰς				13B			
	c3.14.2	μετάνοιαν			Scope: Process	41E			Appreciation +
	c3.14.2	χωρήσαι.		Material		15A	statement	projection	
3:10	c3.15	Ἦξει		Material		15F	statement	projection	
	c3.15	δέ	cj			89Q			
	c3.15	ἡ				92D			
	c3.15	ήμέρα			Actor	67I			
	c3.15	κυρίου				12A			Judgement +
	c3.15	ώς				64			
	c3.15	κλέπτῃς,				57U			Judgement -
	c3.16	ἐν				67G			
	c3.16	ἢ				92F			
	c3.16	∅ οὐρανοὶ			Existent	1B			
	c3.16	ροιζήδον				14I			Force +
	c3.16	παρελύσονται		Existential		13C	statement	projection	Appreciation -
	c3.17	στοιχεῖα			Medium	2A			
	c3.17	δέ	cj			89Q			
	c3.17.1	καυσούμενα		Material		14H	statement	projection	Appreciation -
	c3.17	λυθήσεται		Material		20C	statement	projection	Appreciation -
	c3.18	καὶ	cj			89Q			
	c3.18	γῆ			Medium	1F			
	c3.18	καὶ	(cn)			89Q			
	c3.18	τὰ				92D			
	c3.18	ἐν				83C			
	c3.18	αὐτῇ				92D			
	c3.18	ἔργα			Medium	42B			
	c3.18	εὐρεθήσεται.		Material		27A	statement	projection	

3:11	c3.19	Τούτων			Medium	92G			
	c3.19	οὖν	cj			89H			
	c3.19	πάντων				59C			
	c3.19	λυομένων		Material		20C	statement		Appreciation -
	c3.20.1	ποταπούς			Attribute	58D	interrogative		
	c3.20	δεῖ		Material		71E	command		Force +
	c3.20.1	ὑπάρχειν		Relational: Intensive		13A	(command)		
	c3.20.1	ἡμᾶς			Carrier	92A			
	c3.20.1	ἐν				89D			
	c3.20.1	ἀγίαις				88C			Judgement +
	c3.20.1	ἀναστροφαῖς			Attribute	41A			Judgement +
	c3.20.1	καὶ				89Q			
	c3.20.1	εὐσεβείαις,			Attribute	53A			Judgement +
3:12	c3.20.2	προσδοκῶντας		Material		25U	statement		Appreciation -
	c3.20.2	ὅ τῆν				92D			
	c3.20.2	παρουσίαν			Scope: Entity	15F			
	c3.20.2	τῆς				92D			
	c3.20.2	τοῦ				92D			
	c3.20.2	θεοῦ				12A			Judgement +
	c3.20.2	ἡμέρας				67I			
	c3.21	δι'				90J			
	c3.21	ἦν				92F			
	c3.21	οὐρανοὶ			Medium	1B			
	c3.21.1	πυρούμενοι		Material		14H			Appreciation -
	c3.21	λυθήσονται		Material		20C	statement	projection	Appreciation -
	c3.22	καὶ	cj			89Q			
	c3.22	στοιχεῖα			Medium	2A			
	c3.22.1	καυσούμενα		Material		14H			Appreciation -
	c3.22	τήκεται.		Material		79C	statement		Appreciation -
3:13	c3.23	καινοὺς				58K			Appreciation +
	c3.23	δε	cj			89W			
	c3.23	οὐρανοὺς			Scope: Entity	1B			
	c3.23	καὶ	(cn)			89Q			
	c3.23	καινήν				58K			Appreciation +
	c3.23	γῆν			Scope: Entity	1F			
	c3.23	κατὰ				89E			
	c3.23	τά				92D			
	c3.23	ἐπάγγελματα				33Y			Appreciation +
	c3.23	αὐτοῦ				92D			
	c3.23	προσδοκῶμεν,		Material		25U	statement		Appreciation -
	c3.24	ἐν				83C			
	c3.24	οἷς				92F			
	c3.24	δικαιοσύνη			Actor	88B			Appreciation +
	c3.24	κατοικεῖ.		Material		85E	statement		
3:14	c3.25	Διό,	cj			89H			
	c3.25	ἀγαπητοί,				25C			Affect +
	c3.25.1	ταῦτα			Scope: Entity	92G			
	c3.25.1	προσδοκῶντες		Material		25U	statement		Appreciation -
	c3.25	σπουδάσατε		Material		25F	command		Force +
	c3.25.2	ἄσπιλοι			Attribute	88C			Judgement +
	c3.25.2	καὶ				89Q			
	c3.25.2	ἀμώμητοι			Attribute	88C			Judgement +
	c3.25.2	αὐτῶ			Agent	92D			
	c3.25.2	εὐρεθῆναι		Material		27A			
	c3.25.2	ἐν				13A			

	c3.25.2	εἰρήνη			Attribute	22G			Appreciation +
3:15	c3.26	καὶ	cj			89Q			
	c3.26	τὴν				92D			
	c3.26	τοῦ				92D			
	c3.26	κυρίου				12A			Judgement +
	c3.26	ἡμῶν				92A			
	c3.26	μακροθυμίαν			Phenomenon	25O			Appreciation +
	c3.26	σωτηρίαν			Attribute	21F			Appreciation +
	c3.26	ἡγείσθε,		Mental		31A	command		
	c3.27	καθὼς	cj			64			
	c3.27	καὶ				89Q			
	c3.27	ὁ				92D			
	c3.27	ἀγαπητὸς				25C			Affect +
	c3.27	ἡμῶν				92A			
	c3.27	ἀδελφὸς				11B			
	c3.27	Παῦλος			Sayer	93A			
	c3.27	κατὰ				89E			
	c3.27	τὴν				92D			
	c3.27.1	δοθείσαν		Material		57H	statement		
	c3.27.1	αὐτῷ			Recipient	92D			
	c3.27	σοφίαν				32D			Appreciation +
	c3.27	ἔγραψεν		Verbal		33E	statement		
	c3.27	ὑμῖν,			Receiver	92C			
3:16	c3.27.2	ὡς	cj			64			
	c3.27.2	καὶ				89Q			
	c3.27.2	ἐν				83C			
	c3.27.2	πάσαις				59C			
	c3.27.2	ταῖς				92D			
	c3.27.2	ἐπιστολαῖς				33E			
	c3.27.2	λαλῶν		Verbal		33F	statement		
	c3.27.2	ἐν				83C			
	c3.27.2	αὐταῖς				92D			
	c3.27.2	περὶ				90F			
	c3.27.2	τούτων,			Verbiage	92G			
	c3.28	ἐν				83C			
	c3.28	αἷς				92F			
	c3.28	ἔστιν		Existential		13C	statement		
	c3.28	δυσνόητά				32C			Appreciation -
	c3.28	τινα,			Existent	92D			
	c3.29	ἃ				92F			
	c3.29	οἱ				92D			
	c3.29	ἀμαθεῖς			Actor	27A			Judgement -
	c3.29	καὶ	(cn)			89Q			
	c3.29	ἀστήρικτοι			Actor	31H			Judgement -
	c3.29	στρεβλοῦσιν		Material		33J	statement		Appreciation -
	c3.29	ὡς				64			
	c3.29	καὶ				89Q			
	c3.29	τάς				92D			
	c3.29	λοιπὰς				63E			
	c3.29	γραφὰς				33E			
	c3.29	πρὸς				89H			
	c3.29	τὴν				92D			
	c3.29	ἰδίαν				57A			
	c3.29	αὐτῶν				92D			
	c3.29	ἀπώλειαν.				20C			Appreciation -
3:17	c3.30	ὑμεῖς			Actor	92C			
	c3.30	οὖν,	cj			89H			
	c3.30	ἀγαπητοί,				25C			Affect +
	c3.30.1	προγινώσκοντες		Mental		28A	statement		
	c3.30	φυλάσσεσθε,		Material		37I	command		Appreciation +

	c3.31	ἴνα	cj			89I			
	c3.31	μή				69B		negative	
	c3.31.1	τῆ				92D			
	c3.31.1	τῶν				92D			
	c3.31.1	ἀθέσμων				88R			Judgement –
	c3.31.1	πλάνη				31B			Appreciation –
	c3.31.1	συναπαχθέντες		Material		31H	statement	projection	Appreciation –
	c3.31	ἐπέσηγε		Material		13B	statement	projection	Appreciation –
	c3.31	τοῦ				92D			
	c3.31	ἰδίου				57A			
	c3.31	στηριγμοῦ,				74			Appreciation +
3:18	c3.32	αὐξάνετε		Material		59G	command		
	c3.32	δὲ	cj			89W			
	c3.32	ἐν				89D			
	c3.32	χάριτι			Scope: Entity	88I			Appreciation +
	c3.32	καὶ				89Q			
	c3.32	γνώσει			Scope: Entity	28B			Appreciation +
	c3.32	τοῦ				92D			
	c3.32	κυρίου				12A			Judgement +
	c3.32	ἡμῶν				92A			
	c3.32	καὶ	(cn)			89Q			
	c3.32	σωτήρος				21F			Judgement +
	c3.32	Ἰησοῦ				93A			
	c3.32	Χριστοῦ.				53I			Judgement +
	c3.33	αὐτῷ		(implied) Relational: Possession	Attribute: Possessor	92D	(statement)	(projection, contingency)	
	c3.33	ἢ				92D			
	c3.33	δόξα			Carrier: Possessed	79E			Appreciation +
	c3.33	καὶ	(cn)			89Q			
	c3.33	νῦν				67B			
	c3.33	καὶ	(cn)			89Q			
	c3.33	εἰς				67E			
	c3.33	ἡμέραν				67E			
	c3.33	αἰῶνος.				67E			Force +
	c3.33	ἀμήν.				72A			Force +

Table of Domains⁴

Domain Number ⁵	Domain Category	Sub-Domain Category
1B	Geographical Objects and Features	Regions Above the Earth
1C	Geographical Objects and Features	Regions Below the Surface of the Earth
1D	Geographical Objects and Features	Heavenly Bodies

⁴ The division of semantic domains is according to the division in Louw and Nida, eds., *Lexicon*, domains and sub-domains. This list only contains those domains that have appeared in the above analysis of the Book of Jude.

⁵ The symbol ^ denotes semantic domains appear in the opening of the book, while # denotes those appear in the closing of the book, and * denotes those appear in the main body of the book while also appear in either/or the opening/closing of the book. Those semantic domains without marking are those that only appear in the main body of the book.

1E	Geographical Objects and Features	Atmospheric Objects
1F	Geographical Objects and Features	The Earth's Surface
1G	Geographical Objects and Features	Elevated Land Formations
1H	Geographical Objects and Features	Depressions and Holes
1J	Geographical Objects and Features	Bodies of Water
1N	Geographical Objects and Features	Population Centers
2A	Natural Substances	Elements
2C	Natural Substances	Fire
2D	Natural Substances	Water
2E	Natural Substances	Earth, Mud, Sand, Rock
4A	Animals	Animals
6J	Artifacts	Instruments Used in Marking and Writing
6N	Artifacts	Lights and Light Holders
8B	Body, Body Parts, and Body . . .	Parts of the Body
8C	Body, Body Parts, and Body . . .	Physiological Products of the Body
9A	People	Human Beings
10B	Kinship Terms	Kinship Relations Involving Successive Generations
11B	Groups and Classes of Persons and Members of Such Groups and Classes	Socio-Religious
12A ^*	Supernatural Beings and Powers	Supernatural Beings
12B	Supernatural Beings and Powers	Supernatural Powers
13A	Be, Become, Exist, Happen	State
13B	Be, Become, Exist, Happen	Change of State
13C	Be, Become, Exist, Happen	Exist
13D	Be, Become, Exist, Happen	Happen
14B	Physical Events and States	Wind
14E	Physical Events and States	Events Involving Liquids and Dry Masses
14F	Physical Events and States	Light
14G	Physical Events and States	Darkness
14H	Physical Events and States	Burning
14I	Physical Events and States	Sound
15A	Linear Movement	Move, Come/Go
15D	Linear Movement	Leave, Depart, Flee, Escape, Send
15F	Linear Movement	Come, Come To, Arrive
15G	Linear Movement	Return
15J	Linear Movement	Come/Go Up, Ascend
15V	Linear Movement	Drive Along, Carry Along
16	Non-Linear Movement	/
20B	Violence, Harm, Destroy, Kill	Harm, Wound
20C	Violence, Harm, Destroy, Kill	Destroy
21D	Danger, Risk, Safe, Save	Become Safe, Free from Danger
21E	Danger, Risk, Safe, Save	Cause To Be Safe, Free from Danger
21F ^*	Danger, Risk, Safe, Save	Save in a Religious Sense
22C	Trouble, Hardship, Relief, Favourable Circumstances	Cause Trouble, Hardship
22G ^*	Trouble, Hardship, Relief . . .	Favourable Circumstances or State

23A	Physiological Processes and States	Eat, Drink
23E	Physiological Processes and States	Sleep, Waking
23G	Physiological Processes and States	Live, Die
24A	Sensory Events and States	See
24B	Sensory Events and States	Hear
25A	Attitudes and Emotions	Desire, Want, Wish
25B	Attitudes and Emotions	Desire Strongly
25C	Attitudes and Emotions	Love, Affection, Compassion
25F	Attitudes and Emotions	Be Eager, Be Earnest, In a Devoted Manner
25H	Attitudes and Emotions	Acceptable To, To Be Pleased With
25J	Attitudes and Emotions	Enjoy, Take Pleasure In, Be Fond of Doing
25N	Attitudes and Emotions	Courage, Boldness
25O	Attitudes and Emotions	Patience, Endurance, Perseverance
25U	Attitudes and Emotions	Worry, Anxiety, Distress, Peace
25V	Attitudes and Emotions	Fear, Terror, Alarm
25W	Attitudes and Emotions	Sorrow, Regret
26	Psychological Faculties	/
27A	Learn	Learn
28A	Know	Know
28B ^*	Know	Known (the content of knowledge)
28E	Know	Not Able to Be Known, Secret
29B	Memory and Recall	Recalling from Memory
29C	Memory and Recall	Not Remembering, Forgetting
30A	Think	Think, Thought
30D	Think	To Intend, To Purpose, To Plan
30F	Think	To Choose, To Select, To Prefer
31A	Hold a View, Believe, Trust	Have an Opinion, Hold a View
31B	Hold a View, Believe, Trust	Hold a Wrong View, Be Mistaken
31F	Hold a View, Believe, Trust	Believe To Be True
31H	Hold a View, Believe, Trust	Change an Opinion Concerning Truth
31I	Hold a View, Believe, Trust	Trust, Rely
31J ^*	Hold a View, Believe, Trust	Be a Believer, Christian Faith
32C	Understand	Ease or Difficulty in Understanding
32D	Understand	Capacity for Understanding
32E	Understand	Lack of Capacity for Understanding
33B	Communication	Word, Passage
33C	Communication	Discourse Types
33E	Communication	Written Language
33F	Communication	Speak, Talk
33J	Communication	Interpret, Mean, Explain
33Q	Communication	Teach
33S	Communication	Preach, Proclaim
33X	Communication	Foretell, Tell Fortunes
33Y	Communication	Promise
33C'	Communication	Call
33F'	Communication	Command, Order
33M'	Communication	Boast
33P'	Communication	Insult, Slander
33R'	Communication	Mock, Ridicule
33T'	Communication	Rebuke
33A''	Communication	Prophecy

33C''	Communication	Bless, Curse
34A	Association	Associate
34E	Association	Establish or Confirm a Relation
35C	Help, Care For	Provide For, Support
36B	Guide, Discipline, Follow	Discipline, Train
36D	Guide, Discipline, Follow	Follow, Be a Disciple
37D	Control, Rule	Rule, Govern
37G	Control, Rule	Hand Over, Betray
37I	Control, Rule	Guard, Watch Over
37J	Control, Rule	Release, Set Free
38A	Punish, Reward	Punish
38B	Punish, Reward	Reward, Recompense
39L	Hostility, Strife	Conquer
41A	Behavior and Related States	Behavior, Conduct
41C	Behavior and Related States	Particular Patterns of Behavior
41E	Behavior and Related States	Change Behavior
42A	Perform, Do	Function
42B	Perform, Do	Do, Perform
42C	Perform, Do	Make, Create
44	Animal Husbandry, Fishing	/
47B	Activities Involving Liquids or Masses	Use of Liquids
53A	Religious Activities	Religious Practice
53C	Religious Activities	Purify, Cleanse
53I ^*	Religious Activities	Roles and Functions
56E	Courts and Legal Procedures	Judge, Condemn, Acquit
57A	Possess, Transfer, Exchange	Have, Possess, Property, Owner
57H	Possess, Transfer, Exchange	Give
57I ^*	Possess, Transfer, Exchange	Receive
57O	Possess, Transfer, Exchange	See, Buy, Price
57U	Possess, Transfer, Exchange	Steal, Rob
58A	Nature, Class, Example	Nature, Character
58D	Nature, Class, Example	Class, Kind
58E ^	Nature, Class, Example	Same or Equivalent Kind or Class
58G	Nature, Class, Example	Distinctive, Unique
58I	Nature, Class, Example	Pattern, Model, Example, and Corresponding Representation
58K	Nature, Class, Example	New, Old (primarily non-temporal)
59A	Quantity	Many, Few (Countables)
59C	Quantity	All, Any, Each, Every (Totality)
59D	Quantity	Full, Empty
59F	Quantity	Abundance, Excess, Sparing
59G ^*	Quantity	Increase, Decrease
59H	Quantity	Add, Subtract
60B	Number	One, Two, Three, Etc. (Cardinals)
60C	Number	First, Second, Third, Etc. (Ordinals)
61	Sequence	/
63B	Whole, Unite, Part, Divide	Unite
63E	Whole, Unite, Part, Divide	Remnant
64	Comparison	/
65A	Value	Valuable, Lacking in Value
65C	Value	Good, Bad
65D	Value	Useful, Useless
65F	Value	Important, Unimportant

66	Proper, Improper	/
67A	Time	A Point of Time without Reference to Other Points of Time: Time, Occasion, Ever, Often
67B #*	Time	A Point of Time with Reference to Other Points of Time: Before, Long Ago, Now, At the Same Time, When, About, After
67E #*	Time	Duration of Time without Reference to Points or Units of Time: Time, Spend Time, Always, Eternal, Old, Immediately, Young
67F	Time	Duration of Time with Reference to Some Point of Time: Until, Delay, Still, From
67G	Time	Duration of Time with Reference to Some Unit of Time: During, In, While, Throughout
67H	Time	Indefinite Units of Time: Age, Lifetime, Interval, Period
67I	Time	Definite Units of Time: Year, Month, Week, Day, Hour
68A	Aspect	Begin, Start
68B	Aspect	Continue
68D	Aspect	Cease, Stop
68F	Aspect	Do Intensely or Extensively
69B	Affirmation, Negation	Negation
69C	Affirmation, Negation	Negation Combined with Clitics
70	Real, Unreal	/
71C	Mode	Certain, Uncertain
71E	Mode	Necessary, Unnecessary
72A #*	True, False	True, False
74	Able, Capable	/
76	Power, Force	/
78A	Degree	Much, Little (Positive-Negative Degree)
78E	Degree	Up To, As Much As, To the Degree That (Marked Extent of Degree)
79C	Features of Objects	Solid, Liquid
79D	Features of Objects	Beautiful, Ugly
79E #*	Features of Objects	Glorious
79K	Features of Objects	Spotted, Spotless
79L	Features of Objects	Blemished, Unblemished
79M	Features of Objects	Strong, Weak
80A	Space	Space, Place
83B	Spatial Positions	Where, Somewhere, Everywhere
83C	Spatial Positions	Among, Between, In, Inside
83H	Spatial Positions	On, Upon, On the Surface Of
84A	Spatial Extensions	Extension From a Source
84B ^*	Spatial Extensions	Extension To a Goal
85A	Existence in Space	Be in a Place
85E	Existence in Space	Dwell, Reside
87B	Status	Honor or Respect in Relation to Status
87E ^*	Status	Slave, Free
88A	Moral and Ethical Qualities and Related Behavior	Goodness
88B ^*	Moral and Ethical Qualities . . .	Just, Righteous
88C	Moral and Ethical Qualities . . .	Holy, Pure
88E	Moral and Ethical Qualities . . .	Honesty, Sincerity
88I	Moral and Ethical Qualities . . .	Kindness, Harshness

88K	Moral and Ethical Qualities . . .	Self-Control, Lack of Self-Control
88P	Moral and Ethical Qualities . . .	Treat Badly
88R	Moral and Ethical Qualities . . .	Act Lawlessly
88S	Moral and Ethical Qualities . . .	Exploit
88Y	Moral and Ethical Qualities . . .	Despise, Scorn, Contempt
88A'	Moral and Ethical Qualities . . .	Arrogance, Haughtiness, Pride
88G'	Moral and Ethical Qualities . . .	Extravagant Living, Intemperate Living
88H'	Moral and Ethical Qualities . . .	Impurity
88I'	Moral and Ethical Qualities . . .	Licentiousness, Perversion
88J'	Moral and Ethical Qualities . . .	Sexual Misbehavior
88L'	Moral and Ethical Qualities . . .	Sin, Wrongdoing, Guilt
89D	Relations	Specification
89E	Relations	Relations Involving Correspondence (Isomorphisms)
89G ^*	Relations	Cause and/or Reason
89H	Relations	Result
89I	Relations	Purpose
89J	Relations	Condition
89K	Relations	Concession
89L	Relations	Means
89N	Relations	Manner
89Q ^#*	Relations	Addition
89T	Relations	Association
89U	Relations	Dissociation
89W	Relations	Contrast
90A	Case	Agent, Personal or Nonpersonal, Causative or Immediate, Direct or Indirect
90B	Case	Instrument
90C	Case	Source of Event or Activity
90F	Case	Content
90H	Case	Opposition
90I	Case	Benefaction
90J	Case	Reason Participant
90K	Case	Agent of a Numerable Event
90L	Case	Agent in a Causative Role Marked by Verbs
90M	Case	Experience
91A	Discourse Markers	Markers of Transition
92A ^*	Discourse Referentials	Speaker
92C ^*	Discourse Referentials	Receptor, Receptors
92D ^#*	Discourse Referentials	Whom or What Spoken or Written About
92F	Discourse Referentials	Relative Reference
92G	Discourse Referentials	Demonstrative or Deictic Reference
92H	Discourse Referentials	Emphatic Adjunct
93A ^*	Names of Persons and Places	Persons
93B	Names of Persons and Places	Places

APPENDIX 6
CHARTS OF TEXTUAL FORMATIONS OF 2 PETER

Multivariate Structural Relations

TF	Verses
God-Giving-Christians-Precious Things	1:3; 1:4; 2:21; 3:15 (ergative)
Christians-Adding-Good Quality-In Good Quality	1:5 (2x); 1:6 (3x); 1:7 (2x)
Good Quality-Belonging-Christians	1:8; 1:9
Bad Christians-Being-Not Able to Understand	1:9 (2x)
Author-Reminding-Recipients	1:12; 1:13; 1:15; 3:1
God's Message-Happened-By an Agent	1:17; 1:18; 1:20; 1:21 (2x)
Exist-False Leaders-Among People	2:1 (2x)
Certain Ones-Doing-Evil	2:1 (2x); 2:2 (2x); 2:3; 2:10; 2:15a; 2:15b; 2:18; 2:20; 2:21; 3:3
The Lord-Punishing-Evil Doers	2:4 (2x); 2:5 (2x); 2:6; 2:9
* Evil Doers-Being Punished [ergative instance]	2:1; 2:3 (2x); 2:12-14; 2:17; 3:16
The Lord-Rescuing-Righteous Ones	2:5; 2:7; 2:9
Someone-Controlled-By Something	2:19 (2x)
Animal-Return-To Dirty Place	2:22 (2x)
Know-This-Most Importantly	1:20; 3:3
This-Escape-Someone	3:5; 3:8
Nature-Being Destroyed	3:6; 3:7; 3:10; 3:10; 3:11; 3:12; 3:12
Christians-Waiting-Future	3:12; 3:13; 3:14
Apostle-Writing-Recipients	3:1; 3:15

Lexical-Taxonomic Relations

Relation	Domain	Lexical instances
Knowledge	28B	1:2 ἐπιγνώσει; 1:3 ἐπιγνώσεως; 1:5 γνώσιν; 1:6 γνώσει; 1:8 ἐπίγνωσιν; 1:16 ἐγνωρίσαμεν; 2:20 ἐπιγνώσει; 3:18 γνώσει
Know	28A	1:12 εἰδότες; 1:14 εἰδὼς; 1:20 γινώσκοντες; 2:12 ἀγνοοῦσιν; 2:21 ἐπεγνωκέναι; 2:21 ἐπιγνοῦσιν; 3:3 γινώσκοντες; 3:17 προγινώσκοντες
Godly/	53A	1:3 εὐσέβειαν; 1:6 εὐσέβειαν; 1:7 εὐσεβεία; 2:9 εὐσεβεῖς; 3:11 εὐσεβείαις
Ungodly	53A	2:5 ἀσεβῶν; 2:6 ἀσεβεῖν; 3:7 ἀσεβῶν
Love	25C	1:7 φιλαδελφίαν; 1:7 φιλαδέλφια; 1:7 ἀγάπην; 1:17 ἀγαπητός; 3:1 ἀγαπητοί; 3:8 ἀγαπητοί; 3:14 ἀγαπητοί; 3:15 ἀγαπητός; 3:17 ἀγαπητοί
Reminding	29B	1:12 ὑπομιμνήσκειν; 1:13 ὑπομνήσει; 1:15 μνήμην; 3:1 ὑπομνήσει; 3:2 μνησθῆναι
Live/	23G	1:3 ζῶν
Die	23G	1:14 ἀπόθεις; 1:15 ἔξοδον; 3:4 ἐκοιμήθησαν; 3:9 ἀπολέσθαι
Being Eager	25F	1:5 σπουδῆν; 1:10 σπουδάσατε; 1:15 σπουδάζω; 3:14 σπουδάσατε
God's Message	33 +	1:19 προφητικὸν λόγον; 1:20 προφητεία; 1:20 γραφῆς; 1:21 προφητεία; 3:2 προειρημένων ῥημάτων; 3:16 γραφὰς
Speak	33F	1:17 φωνῆς; 1:18 φωνῆν; 2:16 ἄφωνον; 2:16 φωνῆ; 2:16 φθεγγόμενοι; 2:18 φθεγγόμενοι

Power	76	1:3 δυνάμεις; 1:3 ἀρετή; 1:16 δύναμις; 1:16 μεγαλειότητος; 2:11 δυνάμει
Holy	88C	1:18 ἅγιος; 1:21 ἁγίου; 1:21 ἅγιοι; 2:21 ἁγίας; 3:2 ἁγίων; 3:11 ἁγίαις; 3:14 ἄσπιλοι; 3:14 ἀμώμητοι
Light/	14F	1:19 φαίνοντι; 1:19 διαυγάση
Darkness	14G	1:19 ἀύχμηρῶ; 2:4 ζόφου; 2:17 ζόφος; 2:17 σκότους
Condemnation/	56E +	2:3 κρίμα; 2:4 κρίσιν; 2:6 κατέκρινεν; 2:9 κρίσεως; 2:11 κρίσιν; 3:7 κρίσεως
Punishment/	20C +	2:1 ἀπωλείας; 2:1 ἀπώλειαν; 2:3 ἀπώλεια; 2:4 κολαζομένους; 2:9 κολαζομένους; 2:6 καταστροφῆ; 2:12 φθορὰν; 2:12 φθορᾶ; 2:12 φθαρήσονται; 3:6 ἀπώλετο; 3:7 ἀπωλείας; 3:10 λυθήσεται; 3:11 λυομένων; 3:12 λυθήσονται; 3:16 ἀπώλεια
Save	21E	2:7 ἐρρύσατο; 2:9 ῥύεσθαι
True/	72A	1:12 ἀληθεία; 2:2 ἀληθείας; 2:22 ἀληθοῦς
False	72A	2:3 πλαστοῖς
Sin	88L'	1:9 ἁμαρτημάτων; 1:10 πταισῆ; 2:4 ἁμαρτησάντων; 2:9 πειρασμῶν; 2:14 ἁμαρτίας; 2:14 δελεάζοντες; 2:18 δελεάζουσιν
Righteous	88B	1:1 δικαιοσύνην; 2:5 δικαιοσύνης; 2:7 δίκαιον; 2:8 δίκαιος; 2:8 δικαίαν; 3:13 δικαιοσύνη
Unrighteous	88B	2:9 ἀδίκους; 2:13 ἀδικίας; 2:15 leaving εὐθείαν; 2:15 ἀδικίας; 2:21 not knowing δικαιοσύνης
Keep/	13A	2:17 τηρήρηται; 3:7 τηθησαυρισμένοι; 3:7 τηρούμενοι
Guard	37I	2:4 τηρεῖν; 2:5 ἐφύλαξεν; 2:9 τηρεῖν; 3:17 φυλάσσεσθε
Follow	36D	1:16 ἐξακολουθήσαντες; 2:2 ἐξακολουθήσουσιν; 2:10 ὀπίσω; 2:15 ἐξακολουθήσαντες; 2:21 ὀπίσω
Being Immoral	88J', 25B +	1:4 ἐπιθυμίαν; 1:4 φθορᾶς; 2:2 ἀσελγείαις; 2:3 πλεονεξία; 2:7 ἀσελγεία; 2:10 ἐπιθυμία; 2:10 μισμοῦ; 2:14 μοιχαλίας; 2:14 πλεονεξίας; 2:18 ἐπιθυμίαις; 2:18 ἀσελγείαις; 2:19 φθορᾶς; 2:20 μιάσματα; 3:3 ἐπιθυμίας
Sinning Verbally	33 +	2:2 βλασφημηθήσεται; 2:3 λόγοις ἐμπορεύονται; 2:10 βλασφημοῦντες; 2:11 βλάσφημον; 2:12 βλασφημοῦντες; 2:18 ὑπέρογκα; 2:19 falsely ἐπαγγελλόμενοι; 3:3 ἐμπαιμονῆ; 3:3 ἐμπαίκεται
Animal	4A	2:12 ζῶα; 2:16 ὑποζύγιον; 2:22 κύων; 2:22 ὄς
Deception	31B	2:13 ἀπάταις; 2:15 ἐπλανήθησαν; 2:18 πλάνη; 3:17 πλάνη
Lawless	88R	2:7 ἀθέσμων; 2:8 ἀνόμοις; 2:16 παρανομίας; 3:17 ἀθέσμων
Escaping	21D	1:4 ἀποφυγόντες; 2:18 ἀποφεύγοντας; 2:20 ἀποφυγόντες
Slave	87E	1:1 δούλος; 2:19 δούλοι; 2:19 δεδούλωται
Give	57H	1:3 δωρημένης; 1:4 δωρήρηται; 2:21 παραδοθείσης; 3:15 δοθείσαν
Promise	33Y	1:4 ἐπαγγέλματα; 2:19 ἐπαγγελόμενοι; 3:4 ἐπαγγελία; 3:9 ἐπαγγελίας; 3:13 ἐπάγγελα
Heavens	1B	1:18 οὐρανοῦ; 3:5 οὐρανοί; 3:7 οὐρανοί; 3:10 οὐρανοί; 3:12 οὐρανοί; 3:13 οὐρανοῦς
Earth	1F	3:5 γῆ; 3:7 γῆ; 3:10 γῆ; 3:13 γῆν
Water	2D	3:5 ὕδατος; 3:5 ὕδατος; 3:6 ὕδατι
Patience	25O	1:6 ὑπομονήν; 1:6 ὑπομονῆ; 3:9 μακροθυμεί; 3:15 μακροθυμίαν
Waiting	25U	3:12 προσδοκῶντας; 3:13 προσδοκῶμεν; 3:14 προσδοκῶντες
Coming	15F	1:16 παρουσίαν; 3:4 παρουσίας; 3:12 παρουσίαν
Burning/	14H	2:6 τεφρώσας; 3:10 καυσούμενα; 3:12 πυρούμενοι; 3:12 καυσούμενα
Fire	2C	3:7 πυρί
Unstable	31H	2:14 δοθείσαν; 2:21 ἀνακάμψαι; 3:16 ἀστήρικτοι; 3:17 συναπαχθέντες
Glory	79E	1:3 δόξη; 1:17 δόξαν; 3:18 δόξα

Covariate Structural Relations (TF): Collocation

Verses	Thematic Item	Thematic Item
1:18; 1:21	[Holy]	[God's Message-Happened-By an Agent]
2:4; 2:17	[Keep/Guard]	[Darkness]
1:4; 2:18	[Escaping]	ἐπιθυμία
3:5; 3:7; 3:10; 3:13	[Heavens]	[Earth]
2:6; 3:7	[Punishment]	[Fire/Burning]

Rhetorical-Generic Formations

Verses	RF	Activity structure	Genre elements
1:1–2	Discourse Opening	Letter Opening	Address; Greeting
1:3–11	Reason-Result; Reason-Command; Command-Reason	Exhortation with Reasons	Foundation of Christian Life; Commands; Christian Anticipation
1:12–15	Result-Reason	Urgency of the Reminder	Writing Reason
1:16–21	Assertion-Adversative; Assertion-Quotation; Assertion-Comparison; Command-Projection	Defending the Authority of Testimony and Prophecy	Proofs; Appealing to Authority; Simile as Proof; Command
2:1–3	Comparison-Elaboration; Reason-Result	Warning Against False Teachers	Specification of Sins; Denunciation
2:4–11	Condition-Positive; Assertion-Adversative; Example-Adversative; Assertion-Clarification	God's Punishment and Rescue	Examples and Inference; Denunciation; Specification of Sins
2:12–22	Assertion-Comparison; Reason-Result; Result-Reason; Assertion-Clarification; Condition-Positive	Description and Denunciation of False Teachers	Simile; Denunciation; Specification of Sins; Example; Proverb
3:1–10	Assertion-Clarification; Command-Projection; Result-Reason; Assertion-Projection; Assertion-Adversative; Assertion-Comparison	Refuting the Mockers	Commands; Prediction; Mockers' Questions; Author's Answers
3:11–16	Reason-Result; Assertion-Adversative; Command-Comparison	Advice for the Time of Waiting	Commands; Christian Anticipation; Comparison
3:17–18a	Command-Purpose; Adversative-Variation	Exhortation	Command
3:18b	Discourse Closing	Letter Closing	Exaltation

APPENDIX 7
A COMPARISON OF LEXICAL-TAXONOMIC RELATIONS AND SEMANTIC
SUB-DOMAINS

A comparison of lexical-taxonomic relations between Jude and 2 Peter is as follow:

in common	unique for Jude	unique for 2 Peter
Know	Writing	Knowledge
Ungodly	Authorities	Godly
Love	Eternal	Reminding
Live	Supernatural Beings	Being Eager
Die	Benefit	God's Message
Holy	Foretelling	Speak
Darkness	Believe	Power
Condemnation	The Spirit	Light
Punishment	Mercy	True
Save		False
Keep		Sin
Guard		Righteous
Being Immoral		Unrighteous
Sinning Verbally		Follow
Fire		Animal
		Deception
		Lawless
		Escaping
		Slave
		Give
		Promise
		Heavens
		Earth
		Water
		Patience
		Waiting
		Coming
		Burning
		Unstable
		Glory

A comparison of semantic sub-domains between Jude and 2 Peter is as follow:

Domain Number	Domain Category	Sub-domain in common	Sub-domain unique for Jude	Sub-domain unique for 2 Peter
1	Geographical Objects and Features	Heavenly Bodies	Sociopolitical Areas	Regions Above the Earth
		Atmospheric Objects		Regions Below the Surface of the Earth
		Bodies of Water		The Earth's Surface
		Population Centers		Elevated Land Formations
				Depressions and Holes
2	Natural Substances	Fire		Elements
		Water		Earth, Mud, Sand, Rock
3	Plants		Trees	
4	Animals	Animals		
6	Artifacts		Instruments Used in Binding and Fastening	Instruments Used in Marking and Writing
			Cloth, Leather, and Objects Made of Such Materials	Lights and Light Holders
8	Body, Body Parts, and Body Products	Parts of the Body	Body	Physiological Products of the Body
9	People	Human Beings		
10	Kinship Terms			Kinship Relations Involving Successive Generations
11	Groups and Classes of Persons and Members of Such Groups and Classes	Socio-Religious		
12	Supernatural Beings and Powers	Supernatural Beings		
		Supernatural Powers		
13	Be, Become, Exist, Happen	State		
		Change of State		
		Exist		
		Happen		
14	Physical Events and States	Wind		Light
		Events Involving Liquids and Dry Masses		Burning
		Darkness		Sound
15	Linear Movement	Leave, Depart, Flee, Escape, Send	Travel, Journey	Move, Come/Go
		Come, Come To, Arrive		Return
		Drive Along, Carry Along		Come/Go Up, Ascend
16	Non-Linear Movement			Non-Linear Movement
18	Attachment		Grasp, Hold	
20	Violence, Harm, Destroy, Kill	Destroy	Violence	Harm, Wound
21	Danger, Risk, Safe, Save	Cause To Be Safe, Free from Danger	Danger	Become Safe, Free from Danger
		Save in a Religious Sense		

22	Trouble, Hardship, Relief, Favourable Circumstances	Favourable Circumstances or State	Trouble, Hardship, Distress	Cause Trouble, Hardship
23	Physiological Processes and States	Eat, Drink	Ripen, Produce Fruit, Bear Seed	Sleep, Waking
		Live, Die		
24	Sensory Events and States			See
				Hear
25	Attitudes and Emotions	Desire, Want, Wish	Happy, Glad, Joyful	Enjoy, Take Pleasure In, Be Fond of Doing
		Desire Strongly		Patience, Endurance, Perseverance
		Love, Affection, Compassion		Worry, Anxiety, Distress, Peace
		Be Eager, Be Earnest, In a Devoted Manner		Sorrow, Regret
		Acceptable To, To Be Pleased With		
		Courage, Boldness		
		Fear, Terror, Alarm		
26	Psychological Faculties	Psychological Faculties		
27	Learn			Learn
28	Know	Know	Well Known, Clearly Shown, Revealed	Known (the content of knowledge)
				Not Able to Be Known, Secret
29	Memory and Recall	Recalling from Memory		Not Remembering, Forgetting
30	Think	Think, Thought		To Intend, To Purpose, To Plan
				To Choose, To Select, To Prefer
31	Hold a View, Believe, Trust	Hold a Wrong View, Be Mistaken		Have an Opinion, Hold a View
		Believe To Be True		Change an Opinion Concerning Truth
		Trust, Rely		
		Be a Believer, Christian Faith		
32	Understand			Ease or Difficulty in Understanding
				Capacity for Understanding
				Lack of Capacity for Understanding
33	Communication	Written Language	Ask For, Request	Word, Passage
		Speak, Talk	Pray	Discourse Types
		Foretell, Tell Fortunes	Flatter	Interpret, Mean, Explain
		Call	Complain	Teach
		Boast	Accuse, Blame	Preach, Proclaim
		Insult, Slander	Dispute, Debate	Promise
		Mock, Ridicule	Argue, Quarrel	Command, Order
		Rebuke	Non-Verbal Communication	Bless, Curse
		Prophecy		
34	Association	Join, Begin to Associate		Associate

		Establish or Confirm a Relation		
35	Help, Care For			Provide For, Support
36	Guide, Discipline, Follow	Follow, Be a Disciple	Guide, Lead	Discipline, Train
37	Control, Rule	Rule, Govern	Exercise Authority	Hand Over, Betray
		Guard, Watch Over		Release, Set Free
38	Punish, Reward	Punish		
		Reward, Recompense		
39	Hostility, Strife		Division	Conquer
			Strife, Struggle	
			Rebellion	
41	Behavior and Related States	Behavior, Conduct		Change Behavior
		Particular Patterns of Behavior		
42	Perform, Do	Do, Perform		Function
				Make, Create
43	Agriculture		Agriculture	
44	Animal Husbandry, Fishing			Animal Husbandry, Fishing
47	Activities Involving Liquids or Masses			Use of Liquids
53	Religious Activities	Religious Practice		Purify, Cleanse
		Roles and Functions		
56	Courts and Legal Procedures	Judge, Condemn, Acquit		
57	Possess, Transfer, Exchange	Have, Possess, Property, Owner		Receive
		Give		See, Buy, Price
				Steal, Rob
58	Nature, Class, Example	Nature, Character	Different Kind or Class	Class, Kind
		Distinctive, Unique		Same or Equivalent Kind or Class
				Pattern, Model, Example, and Corresponding Representation
				New, Old (primarily non-temporal)
59	Quantity	Many, Few (Countables)		Full, Empty
		All, Any, Each, Every (Totality)		Add, Subtract
		Abundance, Excess, Sparing		
		Increase, Decrease		
60	Number	One, Two, Three, Etc. (Cardinals)	Once, Twice, Three Times, Etc. (Cardinal of Time)	
		First, Second, Third, Etc. (Ordinals)		
61	Sequence	Sequence		
63	Whole, Unite, Part, Divide			Unite
				Remnant
64	Comparison	Comparison		
65	Value		Advantageous, Not Advantageous	Valuable, Lacking in Value
				Good, Bad
				Useful, Useless

				Important, Unimportant
66	Proper, Improper			Proper, Improper
67	Time	A Point of Time with Reference to Other Points of Time: Before, Long Ago, Now, At the Same Time, When, About, After		A Point of Time without Reference to Other Points of Time: Time, Occasion, Ever, Often
		Duration of Time without Reference to Points or Units of Time: Time, Spend Time, Always, Eternal, Old, Immediately, Young		Duration of Time with Reference to Some Unit of Time: During, In, While, Throughout
		Duration of Time with Reference to Some Point of Time: Until, Delay, Still, From		Indefinite Units of Time: Age, Lifetime, Interval, Period
		Definite Units of Time: Year, Month, Week, Day, Hour		
68	Aspect			Begin, Start
				Continue
				Cease, Stop
				Do Intensely or Extensively
69	Affirmation, Negation	Negation		Negation Combined with Clitics
70	Real, Unreal			Real, Unreal
71	Mode		Should, Ought	Certain, Uncertain
				Necessary, Unnecessary
72	True, False	True, False		
74	Able, Capable	Able, Capable		
76	Power, Force	Power, Force		
78	Degree	Much, Little (Positive-Negative Degree)		Up To, As Much As, To the Degree That (Marked Extent of Degree)
79	Features of Objects	Glorious		Solid, Liquid
		Spotted, Spotless		Beautiful, Ugly
				Blemished, Unblemished
				Strong, Weak
80	Space			Space, Place
83	Spatial Positions	Among, Between, In, Inside	Around, About, Outside	Where, Somewhere, Everywhere
			In Front Of, Face To Face, In Back Of, Behind	On, Upon, On the Surface Of
			Above, Below	
84	Spatial Extensions	Extension From a Source		Extension To a Goal
85	Existence in Space	Dwell, Reside	Put, Place	Be in a Place
			Remain, Stay	
87	Status	Slave, Free	High Status or Rank (including persons of high status)	Honor or Respect in Relation to Status
88	Moral and Ethical Qualities and Related Behavior	Holy, Pure	Mercy, Merciless	Goodness
		Impurity	Act Harshly	Just, Righteous
		Sexual Misbehavior	Act Shamefully	Honesty, Sincerity

		Sin, Wrongdoing, Guilt	Hate, Hateful	Kindness, Harshness
				Self-Control, Lack of Self-Control
				Treat Badly
				Act Lawlessly
				Exploit
				Despise, Scorn, Contempt
				Arrogance, Haughtiness, Pride
				Extravagant Living, Intemperate Living
				Licentiousness, Perversion
89	Relations	Relations Involving Correspondence (Isomorphisms)	Attendant Circumstances	Specification
		Cause and/or Reason		Result
		Purpose		Condition
		Manner		Concession
		Addition		Means
		Association		Dissociation
		Contrast		
90	Case	Agent, Personal or Nonpersonal, Causative or Immediate, Direct or Indirect	To Cause To Experience	Benefaction
		Instrument		Reason Participant
		Source of Event or Activity		Agent in a Causative Role Marked by Verbs
		Content		
		Opposition		
		Agent of a Numerable Event		
		Experience		
91	Discourse Markers	Markers of Transition	Prompters of Attention	
			Markers of Identification and Explanatory Clauses	
92	Discourse Referentials	Speaker		Emphatic Adjunct
		Receptor, Receptors		
		Whom or What Spoken or Written About		
		Relative Reference		
		Demonstrative or Deictic Reference		
93	Names of Persons and Places	Persons		
		Places		

APPENDIX 8
PROBABLE INTERTEXTS OF JUDE AND 2 PETER

The following table summarizes the probable intertexts of Jude, according to the order of the text of Jude.¹

Jude	Old Testament	Jewish Pseudepigrapha and Apocrypha	Other Jewish Writings	2 Peter	Contemporary Christian writings ²
4	Ps 9:25; ³ Ps 13:2–5 ⁴		Midr. Ps. 10.6 ⁵	2:1–3a ⁶	
5–7		Sir 16:7–10; 3 Macc 2:4–7; T. Naph. 3:4–5	CD 2:17— 3:12; m. Sanh. 10:3	2:4–8	
5	Num 14; Num 26:64– 65				
6	Gen 6:1–4	1 En. 6—19, especially ch. 10; 1 En. 20—22; 1 En. 22:11 ⁷			
7	Gen 18:16— 19:29				
8				2:10a ⁸	
9	Zech 3:2	now-lost ending of T. Mos.			
11a		T. Benj. 7:5	<i>Post.</i> 38–39; Tg. Ps.–J. and Tg. Neof. on Gen 4:8		1 John 3:11
11b	Num 25:1–3; Num 31:8; Josh 13:21– 22	LAB 18:13	<i>Mos.</i> 1.295– 300; <i>Ant.</i> 4.126– 130;		

¹ The data is from Watson unless otherwise stated. See Watson, “Oral-Scribal and Cultural Intertexture,” 189–97.

² Only those intertexts that are probably earlier or contemporary with Jude are listed.

³ Neyrey, “Form and Background,” 416, especially n33.

⁴ Neyrey, “Form and Background,” 416–17.

⁵ Neyrey, “Form and Background,” 416, especially n33.

⁶ Bauckham, *Jude-2 Peter*, 236.

⁷ This reference is from Davids, *2 Peter and Jude Handbook*, 10.

⁸ Bauckham, *Jude-2 Peter*, 246.

			y. Sanh. 10.28d; b. Sanh. 106a		
11c	Num 16:1–35; Num 26:9–10	LAB 16:1	Tg. Ps.–J. on Num 16:1–2; Num. Rab. 18:3, 12		
12–13		1 En. 2:1–5:4; 1 En. 80:2–8			
12	Ps 52:5; Prov 2:22; Prov 25:14; Ezek 31; Ezek 34:2	Wis 4:4			Matt 3:10; Matt 7:19; Matt 15:13; Luke 3:9; Luke 13:9
13	Gen 4:1–6; Isa 57:20	1 En. 18:13–16; 1 En. 83–90			
14–15		1 En. 1:9			
17–19					2 Tim 3:1–9
23	Amos 4:11; Zech 3:2–4				

The following table summarizes the intertexture of 2 Peter, according to the order of the text of 2 Peter.⁹

2 Peter	Old Testament	Jewish Pseudepigrapha and Apocrypha	Other Jewish Writings	Jude	Contemporary Christian writings ¹⁰
1:1–2					1 Pet 1:1–2
1:11	[Dan 7:27] ¹¹				
1:14					John 21:18
1:16–18					Independent Gospel tradition ¹²
1:16					[Matt 16:28; Mark 9:1]
1:17–18	Ps 2:6–7				
1:17	[Ps 8:5 (LXX 8:6); Dan 7:14]				
1:19	Num 24:17; [Song 2:17]	T. Levi 18:3; T. Jud. 24:1 ¹³	1 QM 11:6–7; CD 7:18–20; y. Ta’an. 68d ¹⁴		

⁹ The data is from Bauckham unless otherwise stated. See Bauckham, *Jude-2 Peter*, 138–51, 245–47.

¹⁰ Only those intertexts that are probably earlier or contemporary with 2 Peter are listed.

¹¹ Texts that are put in brackets are allusions that are possible, but not certain, as Bauckham describes. See Bauckham, *Jude-2 Peter*, 138–51, 245–47.

¹² Watson, “Oral-Scribal and Cultural Intertexture,” 198.

¹³ Watson, “Oral-Scribal and Cultural Intertexture,” 200n43.

¹⁴ Watson, “Oral-Scribal and Cultural Intertexture,” 200n43.

2:1–3a	Ps 13:1–5 ¹⁵			4	Matt 7:15–20; Matt 24:11, 14; Mark 13:22; 1 John 4:1; ¹⁶ Acts 20:29–30; 2 Tim 3:1–9; 2 Tim 4:3–4 ¹⁷
2:1			Midr. Ps. 10.6		
2:2	Isa 52:5				
2:4–9		Sir 16:6–23 ¹⁸			
2:4–5		Sir 16:8			
2:4	Job 40:20; Job 41:24; Prov 30:16 LXX ¹⁹	Story of the Watchers ²⁰	<i>Ant.</i> 1.73 ²¹	6	
2:5–9		Wis 10:1–15			
2:5	Gen 6:17		CD 2:20–21; m. Sanh. 10:3; <i>B.J.</i> 5.566		1 Pet 3:20
2:6–8		3 Macc 2:7; Wis 10	CD 3:2–4; <i>Mos.</i> 2:53–65		
2:6	Gen 19:29			7	
2:7		Wis 10:6			
2:9–10a		Sir 16:6, 11–14; 3 Macc 2:3–4a	CD 2:16–17		
2:9					[Matt 6:13]
2:10a				8	
2:15–16	Num 22:21– 35				
2:19					[Rom 6:16; Rom 7:5; Rom 8:21]
2:20					Matt 12:45; Luke 11:26
2:21					[Mark 9:24; Mark 14:21]
2:22	Prov 26:11				
3:4–13		El. Mod.			
3:4					[Mark 9:1; Mark 13:30]
3:5	Gen 1:1				
3:8	Ps 90:4 (LXX 89:4)				

¹⁵ Neyrey, “Form and Background,” 416–17.

¹⁶ Watson, “Oral-Scribal and Cultural Intertexture,” 201n44.

¹⁷ Watson, “Oral-Scribal and Cultural Intertexture,” 201n45.

¹⁸ Neyrey, “Form and Background,” 427–28.

¹⁹ Davids, *Letters of 2 Peter and Jude*, 226.

²⁰ Bauckham thinks that the author of 2 Peter was unfamiliar with 1 Enoch and the Testament of Moses, but the main outline of the story of the Watchers was well-known to Jews and Christians who had never read 1 Enoch. See Bauckham, *Jude-2 Peter*, 139–40.

²¹ Davids, *Letters of 2 Peter and Jude*, 226.

3:9	Hab 2:3				1 Pet 3:20
3:10	Isa 34:4				[1 Thess 5:2;] Matt 24:43; Luke 12:39
3:12	Isa 34:4; Isa 60:22				
3:12-14	Hab 2:3				
3:13	Isa 65:17				
3:15					[Rom 12:3; Rom 15:15]

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