

THE ENOCH INCLUSIO IN JUDE:
A NEW STRUCTURAL POSSIBILITY*

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προεφήτευσεν δὲ καὶ τούτοις ἑβδομος ἀπὸ Ἀδὰμ Ἐνώχ λέγων, ἰδοὺ ἦλθεν κύριος ἐν ἀγίαις μυριάσιν αὐτοῦ ποιῆσαι κρίσιν κατὰ πάντων καὶ ἐλέγξει πᾶσαν ψυχὴν περὶ πάντων τῶν ἔργων ἀσεβείας αὐτῶν ὧν ἠσέβησαν καὶ περὶ πάντων τῶν σκληρῶν ὧν ἐλάλησαν κατ' αὐτοῦ ἀμαρτωλοὶ ἀσεβεῖς (Jude 14-15, NA²⁷).

The use of *I Enoch* in Jude's letter should be understood as a major thematic and structural contribution, functioning to create an inclusio from v. 4 to v. 15. Further, more than being simply another illustration of ungodliness in Jude's case against his opponents, it is proposed that the citation itself is a prophetic declaration in light of the evidence previously presented, confirming the condemnation of the ungodly. A question, however, remains: of all the theophany passages at Jude's disposal, why did he select this particular text to finalize his charge against the ungodly? Charles states, 'The themes of theophany and judgment, as well as the antithesis of the ungodly and the faithful, constitute a thread running throughout Jewish apocalyptic literature'.¹ It appears, then, that this was no arbitrary selection. This paper offers seven suggestions as to why the theophany text from *I En.* 1.9 made an ideal passage for Jude's current purpose.²

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1. J. Daryl Charles, *Literary Strategy in the Epistle of Jude* (Cranbury, NJ: Associated University Presses, 1993), p. 47.

2. In 1977 Carroll D. Osburn wrote his influential article 'Christological Use of 1 Enoch i.9 in Jude 14, 15', *NTS* 23 (1977), pp. 334-41. Towards the end of the study Osburn briefly suggested that *I Enoch* may be Jude's 'point d'appui', or rallying point (p. 340). This paper expands on this particular idea.

The Inclusio

Inclusio, also known as an ‘envelope effect’, is a literary device where the opening idea of a passage is repeated at the end.³ Often the first and last lines of a literary unit are paralleled (by word, phrase or theme). Kalimi shows an extensive use of inclusio in Chronicles and 1 Kings where first and last lines are paralleled.⁴ Stronstad and Bartelt give examples of larger and more general (thematic) use of inclusio in Luke and Isaiah respectively.⁵ Breck makes this important observation about the bracket effect of an inclusio:

The tendency is not merely to repeat or reflect in A' what was already stated in A. Rather, inclusion incorporates an element of *intensification* from A to A', such that the conclusion is ‘more than’ the beginning: it rounds out or fulfils the major theme(s) of the passage as a whole... Inclusion, then, is not merely a practical device used to facilitate the telling or reading of an element of tradition. It serves to *complete* that tradition as well as to frame it. Accordingly, analysis of the movement from the first to the second element of an inclusion (from A to A') is essential for discerning the meaning of the entire passage.⁶

The use of an inclusio signifies that v. 4 to vv. 14-15 is a literary unit where the Lord’s inescapable judgment is made clear in Jude’s case against the ungodly. The structure of Jude’s epistle has been the subject of many previous studies. Watson’s suggestion of a Hellenistic rhetorical structure and Bauckham’s suggestion of a Jewish midrashic structure are both well argued, but apply a rhetorical grid to the text that Jude may be innocent of using.⁷ Wendland’s chiasmic structure, while noted for its impressive symmetry, supposes Jude composed his letter paralleling each

3. John Barton, *Reading the Old Testament: Method in Biblical Study* (London: Darton, Longman & Todd, 1984), p. 202.

4. Isaac Kalimi, *The Reshaping of Ancient Israelite History in Chronicles* (Winona Lake, IN: Eisenbrauns, 2005). He writes that inclusio was ‘one of the most prominent literary devices of the Chronicler’ (p. 295).

5. Roger Stronstad, *The Prophethood of All Believers: A Study in Luke’s Charismatic Theology* (London: Sheffield Academic Press, 2003), p. 16; Andrew H. Bartelt, *The Book around Immanuel: Style and Structure in Isaiah 2–12* (Winona Lake, IN: Eisenbrauns, 1996), pp. 241-42.

6. John Breck, *The Shape of Biblical Language: Chiasmus in the Scriptures and Beyond* (New York: St Vladimir’s Seminary Press, 1994), p. 33.

7. Duane F. Watson, *Invention, Arrangement and Style* (Atlanta: Scholars Press, 1988), p. 43; Richard J. Bauckham, *Jude, 2 Peter* (Waco, TX: Word, 1983); E. Earle Ellis, *Prophecy and Hermeneutics* (Tübingen: Mohr, 1978), p. 231.

line with another, from beginning to end.⁸ This assumes a great deal of planning and discipline on Jude's part. The current approach (though not incompatible with the above suggestions) is more inductive, using the clear authority and influence of *I Enoch* as a starting point for analyzing Jude's structure.⁹ It should be noted that although these verses display an envelope effect, Jude may not have written the letter with this explicit literary device in mind.¹⁰ As Stowers has written, 'the letter-writing tradition was essentially independent of rhetoric'.¹¹ Thus, the term will be used in this paper while acknowledging that it is merely a modern way of describing the structure of vv. 4-15.

In Jude's epistle, it is suggested that v. 4 and vv. 14-15 function as brackets in an inclusio, given that several words and themes are paralleled in the two passages. Jude begins by referring to a coming judgment in v. 4 and pronounces that judgment in vv. 14-15.¹² The second bracket (vv. 14-15) is not merely a repetition but an intensification and a culmination of ideas first mentioned in v. 4. The following six observations serve to show how these verses, through the use of paralleled words and themes, might be seen as the first and second brackets of Jude's inclusio.

a) Verse 4 contains the phrase, οἱ πάλαι προγεγραμμένοι, referring to a people written about in the *past*, ones reserved for judgment. Verse 14 then opens with the word προεφήτευσεν, introducing a prophecy spoken in the *past* regarding the judgment of a rebellious people. This prophecy was attributed to Enoch ἑβδομος ἀπὸ Ἀδάμ, an ancient figure. Both Jude's use of a verb prefixed by προ- and the mention of Enoch the seventh from Adam (an antediluvian figure) indicate that these prophetic

8. Ernst R. Wendland, 'A Comparative Study of "Rhetorical Criticism" Ancient and Modern: With Special Reference to the Larger Structure and Function of the Epistle of Jude', *Neot* 28 (1994), pp. 193-228 (212).

9. As noted by deSilva, 'the Book of Watchers has left a clear imprint on Jude's construction of sacred history and cosmology'. See David A. deSilva, *The Jewish Teachers of Jesus, James and Jude: What Earliest Christianity Learned from the Apocrypha and Pseudepigrapha* (Oxford: Oxford University Press, 2012), p. 107.

10. Davids recognizes another possible inclusio with vv. 1 and 21, which may further suggest Jude's use of this technique. See Peter H. Davids, *2 Peter and Jude: A Handbook of the Greek Text* (Waco, TX: Baylor University Press, 2011), p. 2.

11. Stanley K. Stowers, *Letter Writing in Greco-Roman Antiquity* (Philadelphia: Westminster Press, 1986), p. 52.

12. Schreiner notes that at v. 14 Jude returns to a theme introduced in v. 4, 'namely, that the judgment of the false teachers was prescribed by God' (Thomas R. Schreiner, *1, 2 Peter, Jude* [Nashville: B&H, 2003], p. 468).

statements were written in the past and unite the two verses.

b) In v. 4 the demonstrative pronoun τοῦτο (referring to ‘this judgment’) clearly does not have an antecedent as there is no mention of κρίμα prior to this. Thus, τοῦτο must point forward. Although BDF §290 suggests this happens rarely, Runge disagrees, citing 1 Jn 4.9-10, 1 Jn 4.21 and Mt. 6.9 as examples. By using the demonstrative in this manner, Jude attracts ‘extra attention to a target’, that being the judgment spoken of in vv. 14-15.¹³ The inclusio begins by alerting Jude’s audience to ‘this’ judgment later identified in vv. 14-15 as the judgment prophesied by Enoch.

c) In v. 4 the ungodly are accused of denying the Lord (τὸν μόνον δεσπότην καὶ κύριον ἡμῶν Ἰησοῦν Χριστὸν ἀρνούμενοι). In v. 14 Jude modifies the Greek text of *1 En.* 1.9 where God is the implied subject of ἔρχεται. Instead, Jude supplies κύριος as the subject of this prophecy, strengthening the link between the crime of rejecting the Lord in v. 4 and its punishment delivered by the Lord in vv. 14-15: ἰδοὺ ἦλθεν κύριος ἐν ἀγίαις μυριάσιν αὐτοῦ, ποιῆσαι κρίσιν. Interestingly, the word κύριος is found within the inclusio in v. 5 and v. 9, amplifying the Lord’s role in judgment and unifying this literary unit.

d) An obvious connection is the use of the root ἀσέβε- in both v. 4 and v. 15. The root is used once in v. 4, but it occurs three times in v. 5. This may be Jude’s way of intensifying what was first mentioned in v. 4, a common practise in inclusio. Although the root is seen again in v. 18 (outside the inclusio), in this instance Jude is specifically directing his warning to the beloved, while v. 4 and v. 15 are both in reference to the judgment of the ungodly. In v. 4 it is made clear that these ἀσεβεῖς are reserved for condemnation. Verse 15 pronounces this condemnation, revealing how it will take place and clearly connecting the ἀσέβεια in both instances.

e) The opponents in v. 4 are charged with perverting God’s grace (τὴν τοῦ θεοῦ ἡμῶν χάριτα μετατιθέντες εἰς ἀσέλγειαν) and denying Jesus (καὶ τὸν μόνον δεσπότην καὶ κύριον ἡμῶν Ἰησοῦν Χριστὸν ἀρνούμενοι). They are, in essence, being called to account for all their ungodly deeds and speech.¹⁴ In v. 15 the opponents are judged for all

13. Steven E. Runge, *Discourse Grammar of the Greek New Testament* (Peabody, MA: Hendrickson, 2010), p. 62. Wallace writes that the noun in this case is ‘postcedent’ and the pronoun is ‘proleptic’. See Daniel B. Wallace, *Greek Grammar beyond the Basics* (Grand Rapids: Zondervan, 1996), p. 318.

14. Bauckham combines these as a general rejection of moral authority whether it is the Law of Moses or Christ himself. See Bauckham, *Jude, 2 Peter*, p. 38.

their deeds of ungodliness (πάντων τῶν ἔργων ἀσεβείας αὐτῶν) and for all of their ungodly talk (ὧν ἠσέβησαν ὧν ἐλάλησαν). Regardless of how one interprets these charges theologically, Jude shows a clear correlation between the initial crime and the reason for judgment. Both words and deeds will be judged.¹⁵

f) Finally, a strong indicator that v. 4 and vv. 14-15 act as an inclusio is that both verses depend on *I Enoch*, drawing upon words, phrases and themes found in *I Enoch* 1–36. Through literary parallels and the phrase προεφήτευσεν δὲ καὶ τούτοις ἕβδομος ἀπὸ Ἀδὰμ Ἐνώχ λέγων, in Jude 14, it is evident that Jude is explicitly citing *I En.* 1.9. However, there are four other allusions to this source in the opening bracket of the inclusio, some of which have already been touched upon. In the first of these, Jude points his listeners to a time ‘long ago’ (πάλαι) when these ‘certain persons’ (τινες ἄνθρωποι) were ‘written about beforehand’ (προγεγραμμένοι) and perhaps even predicted.¹⁶ It is probable that Jude’s audience (opponents included) may now have recalled the first chapter of *I Enoch*, which records a vision οὐκ εἰς τὴν νῦν γενεὰν διενούμην ἀλλὰ ἐπὶ πόρρω οὔσαν ἐγὼ λαλῶ ‘not for this current generation but for one to come’ (*I En.* 1.2, my translation).¹⁷ Secondly, Jude describes these ‘certain persons’ as ἀσεβεῖς, a key term for both Jude

15. Interestingly, Jude’s use of μετατιθέντες in v. 4 is an unusual choice and may be an allusion to Gen. 5.24 where the LXX reads καὶ εὐηρέστησεν Ἐνώχ τῷ θεῷ καὶ οὐκ ἠύρισκετο, ὅτι μετέθηκεν αὐτον ὁ θεός. One may have expected Jude to employ ἀλλάσσω or μετασχηματίζω to express the changing or altering of God’s grace yet he selects μετατίθημι, ‘to put in another place’ (BDAG, s.v.). The writer of Hebrews also uses this word when referring to Enoch being taken up to heaven (Heb. 11.5). This is not to suggest that Jude was drawing upon Hebrews but rather to show the correlation between the word μετατίθημι and the figure of Enoch, of whom Jude specifically makes mention in v. 14. Thus the word μετατίθημι in v. 4 further hints at the coming reference to the figure of Ἐνώχ (the seventh from Adam) in v. 14.

16. The word προγεγραμμένοι is a compound word, combining προ, which, when understood in a temporal sense, means ‘before’ and γεγραμμένοι meaning ‘having been written’. See M.R. Vincent, *Word Studies in the New Testament* (New York: Charles Scribner’s Sons, 1911), I, p. 713. See also Rom. 15.4 and Eph. 3.3.

17. Being in a society that favoured oral education, Jude and his readers would likely have memorized parts of *I Enoch*, especially the opening chapter where the explicit citation is found. See Torleif Elgvin, ‘Qumran and the Roots of the Rosh Hashanah Liturgy’, in E.G. Chazon (ed.), *Liturgical Perspectives: Prayer and Poetry in Light of the Dead Sea Scrolls* (Leiden: Brill, 2003), pp. 62-67. Elgvin’s work is suggestive as to why Jude and his audience may have been closely familiar with the opening chapters of *I Enoch*.

and *I Enoch*.¹⁸ *First Enoch* frequently discusses the ‘ungodly’ (*I En.* 1.9; 2.1; 6.9; 22.13; 61.4; 61.15; 92.15; 93.11; 95.3; 103.11)¹⁹ and in Jude the word and its cognates appear three times in the quoted text and two times outside of it (vv. 4, 18).²⁰ Thirdly, these ungodly persons have ‘changed’ God’s grace into ἀσέλγειαν, ‘debauchery’ or ‘licentiousness’, perverting divine goodness into an opportunity to satisfy themselves (BDAG, s.v. ἀσέλγεια, μετατίθημι).²¹ *First Enoch* describes the Watchers as licentious, satisfying their impure (particularly sexual) desires (*I En.* 6.1-2; 10.11; 15.4). Finally, Jude concludes v. 4 stating that the ungodly ‘deny our only Master and Lord Jesus Christ’ (τὸν μόνον δεσπότην καὶ κύριον ἡμῶν Ἰησοῦν Χριστὸν ἀρνούμενοι). Here again echoes of *I Enoch* can be heard.²² In *I En.* 21.6 (οὗτοί εἰσιν τῶν ἀστέρων τοῦ οὐρανοῦ οἱ παραβάντες τὴν ἐπιταγὴν τοῦ κυρίου) and *I En.* 27.5 (τότε ἠυλόγησα τὸν κύριον τῆς δόξης) it is shown that the offences of the Watchers are directed against the Lord (κύριος). These four allusions to *I Enoch* may have stimulated thoughts in the minds of the listeners, causing them to recall images from this prominent source that repeatedly spoke of judgment and the effects of ungodliness.

Jude is writing a letter to address a problem of considerable concern to him. The use of an inclusio device is conducive to this communication. Given that the letter was most likely read aloud, the suggestions of Enoch and the approaching judgment given in the opening bracket of the inclusio (v. 4) would have piqued the interest/dread/comfort of the listeners (both the faithful and the opponents), giving enough hints as to what was coming while leaving the closing bracket of the inclusio to fully illuminate the message. As Breck suggests, the second bracket of

18. J.B. Mayor, ‘The General Epistle of Jude’, in W.R. Nicoll (ed.), *The Expositor’s Greek Testament* (London: Hodder & Stoughton, 1910), V, p. 256.

19. While ἀσέλγεια is a common word in many apocalyptic texts, it clearly occurs in a concentrated manner in *I Enoch*.

20. In the Byzantine Greek New Testament ἀσέλγεια and its cognates occur four times in Jude 15 and twice elsewhere.

21. See also 2 Pet. 2.7, interestingly used here in reference to Sodom and Gomorrah, and see Eph. 4.19 and 1 Pet. 4.3.

22. Similarly, *I En.* 48.10 says that the Fallen Ones ‘have denied our Lord of Spirits and his Anointed one’ (*khdwo lä’ghi’ä mänafst wälämäsihu*). When assessing the Ge‘ez text, it is evident that the root word used for ‘anointed one’ (*masha*) is also used to describe ‘the Messiah’ or ‘the anointed king’ (W. Leslau, *Comparative Dictionary of Ge‘ez [Classical Ethiopic]: Ge‘ez–English, English–Ge‘ez* [Wiesbaden: Otto Harrassowitz, 2006], p. 363).

the inclusio is indeed ‘more than’ the beginning and ‘rounds out or fulfils the major theme(s) of the passage as a whole’.²³ This will be seen as the *I Enoch* citation in vv. 14-15 is discussed in the following section.

The inclusio finishes at v. 15. Verse 16 appears to be a transitional verse picking up themes from vv. 5-15 and vv. 17-19 and moving into a new section. In v. 16 γογγυσταί and μεμψίμοιροι call to mind the unbelieving Israelites (v. 5). κατὰ τὰς ἐπιθυμίας ἑαυτῶν πορευόμενοι looks back to the disobedient angels and Sodom and Gomorrah pursuing their unnatural desires (vv. 6-7), but also to the scoffers predicted by the apostles, following their own ungodly passions (v. 18). τὸ στόμα αὐτῶν λαλεῖ ὑπέρογκα refers back to the charge of blasphemy in v. 10 and hints at the ἐμπαίκεται in v. 18. θαυμάζοντες πρόσωπα ὠφελείας χάριν reaffirms the accusation against those walking in the way of Cain for the sake of gain (v. 11) and points forward to the selfish character of the ungodly ones in v. 19, ψυχικοί (those who ‘follow their natural lust and appetites’) and πνεῦμα μὴ ἔχοντες (those devoid of the Spirit and therefore living ‘unrestrained lives’).²⁴ There is a clear change of direction at v. 17.²⁵ After the inclusio, Jude speaks directly to the ἀγαπητοί and finishes the letter with a warning (vv. 17-18), an instruction (vv. 19-23) and an encouragement (vv. 24-25).

The Citation and its Function

Jude’s inclusio can be understood as a case against the ungodly opponents, complete with a charge (v. 4), evidence (vv. 5-13) and a climactic prophetic pronouncement from *I Enoch* (vv. 14-15). Jude opens his letter with a greeting addressing the elect (vv. 1-2) and in v. 3 urges them to contend for the faith. The reason for this is given in v. 4, widely understood as a summary or thesis of what will be presented in the subsequent verses.²⁶

23. Breck, *Shape of Biblical Language*, p. 33.

24. Fritz Rienecker and Cleon Rogers, *Linguistic Key to the Greek New Testament* (Grand Rapids: Zondervan, 1980), p. 809.

25. Bauckham, *Jude, 2 Peter*, p. 102.

26. Watson, *Invention, Arrangement and Style*, p. 43; Charles, *Literary Strategy*, p. 28; Bauckham, *Jude, 2 Peter*, p. 40; Ruth Ann Reese, *Writing Jude: The Reader, the Text and the Author in Constructs of Power and Desire* (Leiden: Brill, 2000), p. 23; Earl J. Richard, *Reading 1 Peter, Jude and 2 Peter* (Macon, GA: Smyth & Helwys, 2000), p. 255; Donald J. Harrington, *1 Peter, Jude and 2 Peter* (Collegeville, MN: Liturgical Press, 2003), p. 181; Simon J. Kistemaker, *Peter and Jude* (Grand Rapids: Baker, 1987), p. 397; Davids, *2 Peter and Jude: A Handbook*, p. 6; R. Knopf,

After the initial charge has been made, Jude begins to expound upon it.²⁷

The momentum of the letter leads up to the Enoch citation in vv. 14-15 quite naturally. After the charge (v. 4), examples from history (unbelieving Israel, disobedient angels and Sodom and Gomorrah) are presented and likened to the ungodly of Jude's day (vv. 5-8). In essence, Jude is displaying the ways in which his opponents have gone astray and violated God's natural order just as the Old Testament types did before them. As the opponents rely on their own dreams and visions, they in turn defile the flesh, reject authority and blaspheme God's glory (a reiteration of the charge).²⁸ A contrasting example is given after this to show the failings of the ungodly ones (vv. 9-10) as opposed to the 'moral superiority' of Michael (v. 9).²⁹ The evidence in vv. 5-10 makes two things clear to the opponents. Verses 5-8 illustrate that they are exactly like these Old Testament types. Verses 9-10 make clear that they are nothing like the holy servant Michael.

The case intensifies in v. 11 with the 'woe oracle', and the threat increases with this obvious reference to judgment. It is worth considering the effect that this interjection would have had when it was read aloud. Various descriptions as 'a cry or a sound',³⁰ a 'vowel sound of dark timbre' and a

Die Briefe Petri und Juda (Göttingen: Vandenhoeck & Ruprecht, 1912), p. 235; Neyrey calls it 'a topic sentence' (Jerome H. Neyrey, *2 Peter, Jude* [New Haven: Yale University Press, 1993], p. 64).

27. Watson, *Invention, Arrangement and Style*, pp. 48-50. See also J. Daryl Charles, 'Polemic and Persuasion: Typological and Rhetorical Perspectives on the Letter of Jude', in Robert L. Webb and Peter H. Davids (eds.), *Reading Jude with New Eyes: Methodological Reassessments of the Letter of Jude* (London: T. & T. Clark, 2008), p. 98.

28. It should be noted that the rare word ἐνυπνίωσιν is used in *1 En.* 99.6-8 (outside the Book of Watchers) where there is an overwhelming sense that the dreams of the sinners are causing them to reject God as they 'worship impure spirits and demons, and all kinds of idols'.

29. Charles, 'Polemic and Persuasion', p. 99. Bauckham has compiled helpful evidence suggesting that Jude's source for this story is indeed *Testament of Moses* (*Jude, 2 Peter*, pp. 67-76). Priest writes, 'That the episode was contained in the lost ending to the *Testament of Moses* or in a cognate work, properly called the *Assumption of Moses*, is possible; but our present information does not warrant any positive conclusion' (J. Priest, 'Testament of Moses', in James H. Charlesworth [ed.], *The Old Testament Pseudepigrapha. I. Apocalyptic Literature* [Peabody, MA: Hendrickson, 1983], pp. 919-26 [924]).

30. Norman C. Habel, Vicky Balabanski and Denis Edwards, *The Earth Story in the New Testament* (London: Sheffield Academic Press, 2002), p. 182.

reflex used to express ‘grief, pain or other emotional release’,³¹ οὐαί is an effective word to demand the attention of the listeners and build upon the previous section.³² Within this woe oracle Jude briefly recalls three occasions of unfaithfulness (punished with increasing severity) recorded in the Torah: Cain (see Gen. 4.3-8), Balaam (see Num. 22–24) and Korah (see Num. 16.1-3, 31-35), and likens them to the ungodly of his own day.

The escalation continues again with the six metaphors of vv. 12-13. The imagery shows the opponents to be ‘dangerous, worthless, wild [and] rebellious’.³³ They are called hidden reefs, selfish shepherds, waterless clouds, fruitless trees, wild waves and wandering stars. It is a startling collection of images almost certainly making an impression as the letter was read aloud.³⁴ Interestingly, four of these metaphors can be traced to imagery found in *1 En.* 80.2-8 and *1 Enoch* 2–5, but in a paradoxical manner.³⁵ The echoes of *1 Enoch*, once again, leave the audience in no

31. Waldemar Janzen, *Mourning Cry and Woe Oracle* (BZAW, 125; Berlin: W. de Gruyter, 1972), p. 3.

32. Jesus uses this to great effect in his speech against the Pharisees in Matthew 23.

33. Thomas R. Wolhuis, ‘Jude and the Rhetorician: A Dialogue on the Rhetorical Nature of the Epistle of Jude’, *Calvin Theological Journal* 24 (1989), pp. 126-34 (129).

34. Bauckham, *Jude, 2 Peter*, p. 79, writes that the string of metaphors is ‘unusual in Jewish literature’. Thurén suggests, ‘Jude is also clearly designed to be read aloud before an audience: e.g. the exclamation in 11 is surrounded by sentences beginning with corresponding voice: οὗτοι—οὐαί—οὗτοι’ (L. Thurén, ‘Hey Jude! Asking for the Original Situation and Message of a Catholic Epistle’, *NTS* 43 [1997], pp. 451-65 [454]). In Jude’s description of the fruitless trees in v. 12 he uses five neuter nominatives (δένδρα, φθινοπωρινά, ἄκαρπα, ἀποθανόντα, ἐκριζωθέντα) all ending with the vowel sound ‘ah’ to beat out the rhythm of the phrase. Again in v. 12 Jude makes use of three negative terms, ἀφόβως, ἄνυδροι, ἄκαρπα, creating some valuable alliteration. In v. 13, to describe the rhythm of the wild waves he uses a trio of three syllable words: κύματα ἄγρια θαλάσσης. These lead into the longer ἐπαφρίζοντα, describing the ‘foaming out’ of their shameful desires. A run of shorter words (οἷς ὁ ζόφος τοῦ σκοτους εἰς) speed up the rhythm of the final phrase just before the solemn picture αἰῶνα τετήρηται.

35. Carroll D. Osburn, ‘1 Enoch 80.2-8 (67.5-7) and Jude 12-13’, *CBQ* 47 (1985), pp. 296-303, makes a good case for Jude’s dependence on *1 Enoch* 80 but is aware that the third metaphor (the sea) is absent from this chapter (p. 297). This theory is rejected by deSilva (*Jewish Teachers*, pp. 108-109) who instead suggests that ‘Jude’s imagery and wording much more directly recalls texts from the Jewish Scriptures until he arrives at the final image, where Jude speaks of the intruders as wandering stars’.

doubt as to what is coming. By piling metaphor upon metaphor with cumulative effect, Jude builds a crescendo with these words and moves to his climax. The case against the ungodly seems now to be at boiling point.

The prophecy, as Green observes, then ‘clinches the matter’.³⁶ There is nothing more to be said about the fate of the false teachers. The use of prophecy at the peak of an argument is a device also used by Stephen in Acts 7.49-50, Paul in Rom. 3.10-18 and Jesus in Mt. 24.29. Here is the closing bracket of the *inclusio*. The judgment referenced (v. 4) has now been proclaimed. Jude’s case against the ungodly ones ends with a prophetic declaration in light of the evidence. Knopf writes, ‘The citation serves as a confirmation of the threat of judgment with which v. 13 closes’.³⁷ It is in vv. 14-15 that Jude explains his earlier comments regarding condemnation,³⁸ which are now ‘finally fully explicated’ and fulfilled in the ungodly opponents.³⁹ The continual allusions to *I Enoch* throughout the letter (vv. 4, 6, 8, 12, 13) would have created no surprises when the final verdict was shown to come from this source. In fact, many would have expected it.⁴⁰

Verses 14-15 have been traditionally seen as a continuation of Jude’s case against the ungodly. The Enoch citation has been called ‘the third proof’,⁴¹ ‘another paradigm’,⁴² an ‘extracanonical prediction’,⁴³ ‘a fourth accusation’,⁴⁴ ‘a fourth text’,⁴⁵ ‘the last major example’,⁴⁶ ‘an illustrative

36. Michael Green, *2 Peter and Jude* (Downers Grove, IL: InterVarsity Press, 1987), p. 192.

37. Knopf, *Briefe Petri und Juda*, p. 235.

38. Kistemaker, *Peter and Jude*, p. 397.

39. Wolthuis, ‘Jude and the Rhetorician’, p. 130.

40. In particular, the allusion in v. 13 to wandering stars would have prepared the way for the explicit citation of 1 *En* 1.9, as noted by deSilva, *Jewish Teachers*, p. 109.

41. Watson, *Invention, Arrangement and Style*, p. 69; Peter H. Davids, *The Letters of 2 Peter and Jude* (Grand Rapids: Eerdmans, 2006), p. 24.

42. Robert Harvey and Philip H. Towner, *2 Peter and Jude* (Downers Grove, IL: InterVarsity Press, 2009), p. 212.

43. Wendland, ‘Comparative Study’, p. 211.

44. J.D. Turner, *Jude: A Structural Commentary* (Lewiston, NY: Edwin Mellen Press, 1996), p. 14.

45. Gene L. Green, *Jude and 2 Peter* (Grand Rapids: Baker Academic, 2008), p. 101.

46. Ruth Anne Reese, *2 Peter and Jude* (Grand Rapids: Eerdmans, 2007), p. 62.

paradigm⁴⁷ and a key part of Jude's midrash.⁴⁸ However, within Jude's letter the citation may have a greater purpose. The prophecy of Enoch is more than a fourth example. It can be understood as a prophetic declaration of certain condemnation *in light of the evidence*.

With the use of the word προεφήτευσεν Jude confirms this to be a prophetic declaration. Introductory formulas such as this were used when referring to prophets whose words have now been fulfilled in the present.⁴⁹ In Mt. 1.23, a quotation from Isaiah is introduced as 'what the Lord had spoken *by the prophet*' (διὰ τοῦ προφήτου λέγοντος). Jude's quotation of *1 Enoch* is cited with the same intensity.⁵⁰ *First Enoch* commences with a prophetic vision of judgment, 'not for this generation, but for one to come' (*1 En.* 1.2, my translation). If Jude views his own situation as that 'generation to come', it would explain why he sees *1 En.* 1.9 as prophecy and stresses his certainty that the events are taking place in his time. As deSilva confirms, 'Jude uses this verse from *1 Enoch* as an authoritative statement concerning the certainty of God's judgment upon those who speak and live in a manner that lies outside God's ordering of human and cosmic affairs'.⁵¹

Aune offers a helpful analysis of *1 Enoch* 1. In this chapter the theophany takes place in vv. 3b-6, judgment in v. 7, deliverance in v. 8, and v. 9 speaks of the punishment of the wicked.⁵² It must be noted, then, that Jude adapts v. 9 where the punishment is foretold. For apocalyptic prophecies, punishment predicted was punishment guaranteed. Aune writes,

The prophetic oracle was once addressed directly to the people and left open the possibility of repentance and a change of heart in view of the imminent judgment of God. But apocalyptic had no conditional aspect to the threat of judgment, only the verdict which had already been predetermined by God.⁵³

47. Charles, *Literary Strategy*, p. 31.

48. Bauckham, *Jude, 2 Peter*, p. 100.

49. See Mt. 15.7; Mk 7.6; 1 Pet. 3.10.

50. Jeremy Hultin, 'Jude's Citation of 1 Enoch', in James H. Charlesworth and Lee Martin McDonald (eds.), *Jewish and Christian Scriptures: The Function of 'Canonical' and 'Non-Canonical' Religious Texts* (London: T. & T. Clark, 2010), pp. 113-30 (113).

51. deSilva, *Jewish Teachers*, p. 109.

52. David E. Aune, *Prophecy in Early Christianity and the Ancient Mediterranean World* (Grand Rapids: Eerdmans, 1983), p. 119.

53. Aune, *Prophecy in Early Christianity*, p. 114.

Whatever position one takes on Jude's own understanding of God's sovereignty, it is clear that many contemporaries had a strong doctrine of historical determinism and God's irrevocable purposes (the writers of *1 Enoch* included).⁵⁴ What is clear is that Jude holds firmly that the ungodly are reserved for condemnation (vv. 4, 6, 7, 14) and the elect are secure (vv. 1, 21, 24). In light of this, the citation of *1 Enoch* should not be considered a warning or simply another example, but a prophetic declaration against the ungodly in light of the evidence presented.

Jude's Selection of 1 Enoch

Themes of judgment and theophany can be found in a number of texts, including Judg. 5.4; Pss. 18.9; 46.8-9; 76.9; 96.13; Isa. 19.2; 21.4; 40.10; 66.15; Dan. 7.10; Amos 1.2; Joel 3.2; Mic. 1.3; Hab. 3.3; Zeph. 1.7-9, 12; Hag. 2.22; Zech. 3.8; 9.14; and Mal. 3.3-5. Yet Jude chose to use *1 En.* 1.9 to predict the coming of the Lord 'in divine judgment upon the ungodly'.⁵⁵ The question is, why? Seven suggestions will now be put forward.

First, *1 Enoch* was an authoritative source. The discovery at Qumran of several apocalyptic works, 14 copies of *1 Enoch* included, suggests that this literature was popular and circulating during this period.⁵⁶ More copies of *1 Enoch* were discovered than of any other text except Deuteronomy. Thus, Jude was certainly not alone in his use of *1 Enoch*.⁵⁷

54. 1QS3.15-17: 'before they existed he made all their plans and...they will execute all their works...according to his glorious design without altering anything'. Also see 1QS3.21-4.1; 1QS11.11, 17-18 for other references to God's sovereignty. Bockmuehl writes, 'Qumran's assumptions about election are remarkably complex and do not necessarily lend themselves to a systematic analysis. Against its starkly voluntaristic dimension must be set a number of balancing considerations, including a strong doctrine of predestination.' See M. Bockmuehl, '1QS and Salvation at Qumran', in D.A. Carson, P.T. O'Brien and M.A. Seifrid (eds.), *Justification and Variegated Nomism. I. The Complexities of Second Temple Judaism* (WUNT, 2.140; Tübingen: Mohr Siebeck, 2001), pp. 381-414 (396).

55. Osburn, 'Christological Use of 1 Enoch i.9', p. 337.

56. D.S. Russell, *The Method and Message of Jewish Apocalyptic* (London: SCM Press, 1964), p. 29.

57. According to Charles, most New Testament writers were familiar with *1 Enoch* and this can be seen in their thought and diction (R.H. Charles, *The Book of Enoch or 1 Enoch* [Jerusalem: Makor, 1912], p. ix). For example, it is possible that John was influenced by *1 En.* 39.3 in Rev. 4.1-2, *1 En.* 40.1 in Rev. 4.2-11 and *1 En.* 10.12-13 in Rev. 20.1-3, 10. See G.E.W. Nickelsburg, *1 Enoch 1: A Commentary on*

This text was widely viewed as an authoritative source.⁵⁸ Charlesworth writes, ‘There is no doubt that 1 Enoch was influential in moulding New Testament doctrines... No wonder therefore, that the book was highly regarded by many of the early Apostolic and Church Fathers.’⁵⁹ Jewish communities in this period often read apocalyptic texts due to their eager desire to see God come, proclaim his final judgment and put an end to their suffering.⁶⁰ In this light, by citing *1 Enoch*, Jude not only keeps in step with the traditions of his time but provides us with a rare glimpse into the early church that had a ‘vibrant apocalyptic outlook’.⁶¹

Another reason for its suitability is the strong associations the book of *1 Enoch* held for the listeners. By borrowing themes and motifs from a well-known and accessible source such as *1 Enoch*, Jude could rely on his audience’s familiarity with this text. When using catchwords and phrases such as ‘ungodly’ (vv. 14-15), ‘the great day of judgment’ (v. 6), ‘wandering stars’ (v. 13) and ‘angels who did not keep their position’ (v. 6) he could assume that this would cause images to resonate in the minds of his listeners, potentially recalling language, themes and narratives from *1 Enoch*. As Duff notes, this was a common technique for writers whereby familiar material was used, triggering the listener’s reaction.⁶²

The figure of Enoch was held in high regard. Jude commences this quotation by specifically making reference to Enoch ‘the seventh from Adam’ (v. 14).⁶³ Using a citation from a historical and religious hero of the

the Book of 1 Enoch, Chapters 1–36; 81–108 (Minneapolis: Augsburg Fortress Press, 2001), p. 85. Hebrews 4.13 may also have been shaped by *1 En.* 9.5, and 1 Pet. 3.19-20 influenced by *1 En.* 10.1-16.

58. C.D. Anderson, ‘Jude’s Use of the Pseudepigraphal Book of 1 Enoch’, *Dialogue: A Journal of Mormon Thought* 36.2 (2004), pp. 47-64 (51), and Hans Windisch, *Die katholischen Briefe* (HNT, 15; Tübingen: J.C.B. Mohr, 1951), p. 45. Davids, *Letters of 2 Peter and Jude*, p. 75, firmly states that this is an authoritative and a ‘divinely inspired’ text. Likewise, Krodel goes as far as writing, ‘Clearly for Jude the book of Enoch is a book of prophecy inspired by God’ (G. Krodel, *The General Letters: Hebrews, James, 1–2 Peter, Jude, 1–2–3 John* [Minneapolis: Augsburg Fortress Press, 1995], p. 102).

59. Charlesworth, *The Old Testament Pseudepigrapha*, I and II, p. 10.

60. See *4 Ezra* 12.33-34 and *T. Levi* 18.14.

61. Duane F. Watson, ‘The Letter of Jude’, *New IB*, XII, pp. 471-500 (476).

62. Paul B. Duff, *Who Rides the Beast? Prophetic Rivalry and the Rhetoric of Crisis in the Churches of the Apocalypse* (Oxford: Oxford University Press, 2001), pp. 72-73.

63. *First Enoch* 60.8, which reads *sabe* ‘*mnä* ‘*äd*am, can be translated *sabe* ‘ = ‘seventh’, ‘*mnä* ‘*äd*am = ‘from Adam’. See Leslau, *Comparative Dictionary of*

faith would have added weight to Jude's argument and caused listeners to take particular notice at the mention of his name. By introducing Enoch as ἑβδομος ἀπὸ Ἀδάμ he emphasizes 'the great antiquity of this prophecy which contributes to the aura of his respect for Enoch the righteous'.⁶⁴ Further, since seven is a number that symbolized perfection in Jewish tradition, it underscores the authority of this source and this figure.⁶⁵

The prophecy was adaptable to Jude's current literary context. There are several instances where Jude has altered the text to fit his context (some previously mentioned). He omits the idea of destruction (καὶ ἀπολέσει πάντας τοὺς ἀσεβεῖς) and instead stresses the juridical judgment of the ungodly. In *1 En.* 1.9 where God is alluded to as the assumed subject (ἔρχεται) he is now identified in Jude 14 as κύριος.⁶⁶ In v. 15 the object πᾶσαν σάρκα is replaced by πᾶσαν ψυχήν.⁶⁷ However, a textual variant πάντας τοὺς ἀσεβεῖς appearing in the apparatus of NA²⁷ has been used by several scholars in their exegesis of the passage.⁶⁸ This reading may be preferred as it focuses specifically on the ungodly and is therefore in line with Jude's message and theme.⁶⁹ Given that Jude was most likely quoting from memory, as was customary at this time, he was able to freely re-work this citation as required.⁷⁰

Ge'ez, pp. 7, 482, 694. This is helpful given that *1 En.* 60.8 is only available in *Ge'ez*.

64. Knopf, *Briefe Petri und Juda*, p. 235.

65. Harvey and Towner, *2 Peter and Jude*, p. 213.

66. See F. Garacía Martínez and E.J.C. Tigchelaar (eds.), *The Dead Sea Scrolls: Study Edition* (2 vols.; Grand Rapids: Eerdmans, 1997), I, p. 17, for a discussion of Habakkuk in 1Qp.

67. See Tommy Wasserman, 'Papyrus 72 and the Bodmer Miscellaneous Codex', *NTS* 51 (2005), pp. 137-54.

68. For example, Bauckham, *Jude, 2 Peter*, p. 94, prefers the variant πάντας τοὺς ἀσεβεῖς. He calls it a 'well attested variant reading' (Richard J. Bauckham, 'Jude and 1 Enoch', personal correspondence, 25 September 2011).

69. For discussion on the variations between Jude 14-15 and the Greek of *1 Enoch* see Richard J. Bauckham, 'A Note on a Problem in the Greek Version of *1 Enoch* 1:9', *JTS* 32 (1981), pp. 136-38 (136); and Józef Tadeusz Milik and Matthew Black, *The Books of Enoch: Aramaic Fragments of Qumran Cave 4* (Oxford: Clarendon Press, 1976), p. 186. It is reasonable to suggest that Jude had been exposed to *1 Enoch* in both Greek and Aramaic. This was a bilingual culture after all (see Stanley E. Porter, 'Did Jesus Ever Know Greek?', *TynBul* 44 [1993], pp. 199-235).

70. D.M. Carr, *Writing on the Tablet of the Heart* (New York: Oxford University Press, 2005), p. 179. In the Hellenistic period memorization played a key role in education. It was known as the 'treasury of learning'; see J.P. Small, *Wax Tablets of the Mind: Cognitive Studies of Memory and Literacy in Classical Antiquity* (London:

Shared thematic concerns made *I Enoch* a useful resource for Jude to call upon. Jude is essentially warning his audience of God's coming judgment and, specifically, the fate of the ungodly: God will condemn those who have gone astray (vv. 6, 7, 11, 12, 13, 15, 16, 17-19) and he will keep those who are faithful to the end (vv. 1, 20-23, 24). The opening book of *I Enoch* (The Book of Watchers, chapters 1–36) presents a similar message regarding the final judgment: God will preserve the elect (1.8) and destroy the wicked (1.9). In both texts this is the most prominent and repeated theme.

The word ἄσεβεια would have made this text appealing. ἄσεβεια, meaning impiety, irreverence or ungodliness, describes 'a lack of reverence for deity and hallowed institutions as displayed in sacrilegious words and deeds' (BDAG, s.v.). It is to violate the proper order of things and denotes 'action, not just an attitude' of irreverence.⁷¹ Often when used in the New Testament, ἄσεβεια expresses a contempt for God and his will (Rom. 1.18; 4.5; 5.5; 11.24). This word and its cognates (ἄσεβέω, ἄσεβής), stressing the fate of the ungodly, appear repeatedly in both texts.

Finally there are significant parallels between Enoch's opponents and Jude's opponents. Reed's study *Fallen Angels* identifies four major offenses that the Watchers are accused of: they insult God through their words, they affront him with their actions, they misuse their authority and they abuse their influence.⁷² Interestingly, a similar pattern can be seen in Jude's case against his opponents. First they have misused their words. The opponents of Jude blaspheme (βλασφημοῦσιν, vv. 8, 10) and are described as γογγυσταί and μεμψίμοιροι (v. 16) just as the Watchers also misused their words, swearing ungodly oaths and binding themselves

Routledge, 1997), pp. 72-73. This is further seen in the expectations that were placed on students to recite large portions of texts such as Homer's *Odyssey* or *Iliad*. See W.J. Ong, *Orality and Literacy* (New York: Routledge, 1982), p. 57. Greek theoreticians (Pollux, *Onom.* 4.18) discussed the centrality of memorization and viewed it as 'the mother of seven muses' who enhanced education. Rather than storing books at home, students would store the contents in their minds (Carr, *Writing on the Tablet of the Heart*, p. 181).

71. Gerhard Kittel and Gerhard Friedrich (eds.), *Theological Dictionary of the New Testament: Abridged in One Volume* (trans. Geoffrey W. Bromiley; Grand Rapids: Eerdmans, 1985), p. 1013.

72. Annette Y. Reed, *Fallen Angels and the History of Judaism and Christianity: The Reception of Enochic Literature* (Cambridge: Cambridge University Press, 2005), pp. 37-39.

by curses (*1 En.* 6.4-5). Further *1 En.* 9.6-8 shows the Watchers teaching all forms of oppression and revealing heavenly secrets. Secondly, the ungodly opponents are rebuked for their offensive actions. In Jude these certain persons defile the flesh (v. 8), walk in the way of Cain (v. 11), 'foam out' their own shameful action (v. 13) and walk in the way of their own lustfulness (v. 16). *First Enoch* states that the Watchers desired women (*1 En.* 6.2), took them as wives (*1 En.* 7.1) and, as a result, defiled themselves through this practice (*1 En.* 9.8). Thirdly, the opponents misuse their influence. Jude 16 makes clear that the opponents show favouritism for selfish gain. In *1 Enoch*, the people became corrupt (*1 En.* 8.3) through the influence of the Watchers, learning magic, sorcery (*1 En.* 7.1), astrology and deception (*1 En.* 8.3). As a result of their children (the giants or evil spirits), corruption filled the earth (*1 En.* 7.4-5).

A final and major parallel between the Watchers and Jude's opponents is that both abandoned positions of authority (*1 En.* 6.6 and Jude 11-13). It is important to identify who the Watchers are in the context of *1 Enoch*. Dale Martin argues that the Watchers are not demons or evil spirits but rather angels who have now fallen because of their sinfulness.⁷³ Demons, evil spirits and fallen angels are identified as three separate beings (*1 En.* 19.1-2). This is significant given that Jude chooses to liken the ungodly to the fallen angels and not to demons or evil spirits. The central difference between these figures is that the Watchers once held a position of godly authority but have now abused it and stand in opposition to God. The evil spirits, however, emerged sinful (from birth) while the demons, whose origin is never mentioned, are likened to the gods of the nations and not angelic deities. Perhaps Jude uses this comparison because he is aware that his opponents have abused their position of authority, gone against the natural order and now stand in opposition to God (vv. 11-13). It is possible, as seen through images such as 'shepherds tending themselves' and 'hidden reefs at the love feast' (v. 12), that Jude sees his opponents as ones who were once in positions of godly authority but who have now abused their position through false teaching, ungodly actions and poor influence. As a result, they now too stand in opposition to God, much like the fallen angels of *1 Enoch*.

73. Dale. B. Martin, 'When Did Angels Become Demons?', *JBL* 129 (2010), pp. 657-77 (657).

Conclusion

In light of these findings, *1 Enoch* can be understood as the thematic and structural backbone to Jude's epistle and as making a significant contribution to both brackets of the inclusio. The citation itself is not one example among many but rather the pinnacle of Jude's case. The use of a strong prophetic declaration demonstrates Jude's certainty that, in light of the evidence, this judgment will soon take place. Further, it has been shown that the citation is no random choice. With many options available to him, Jude selects this prophecy because of its authority, familiarity, historical weight, adaptability, thematic similarities and significant vocabulary such as ἄσέβεια. Above all, the parallels between the Watchers and the opponents of Jude should not go unnoticed and should be seen as one of the major reasons why Jude may have chosen to draw upon this particular apocalyptic source.