

Naked Bible Podcast Transcript

Episode 437

The Epistle of Jude, Part 6

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Episode Summary

In Jude 11-13, the author continues his portrayal of, and warning against, false teachers using three archetypal Old Testament episodes of rebellion and sin. In these verses, Jude compares the false teachers and their content to the rebellion of Cain (Gen 4), the betrayal of Balaam (Num 22-25), and the rebellion of Korah (Num 16). What is it about these three Old Testament episodes that led Jude to use them to describe the false teachers he opposed? Was Jude tapping into Intertestamental Jewish tradition to do so? Find out in this episode.

Transcript

TS: Welcome to the Naked Bible Podcast, Episode 437: The Epistle of Jude, Part 6. I'm the layman, Trey Stricklin, and he's the scholar, Dr. Michael Heiser. Hey, Mike! What's going on?

MH: Well, just Jude.

TS: Yeah. Just Jude. Isn't that a song?

MH: Yeah.

TS: Doesn't the Beatles have a song "Jude?" Is that the Beatles? I don't know.

MH: Something. Yeah, they have something with the word "Jude" in it.

TS: Yeah, it's not "Hey Jude?"

MH: I was never into the Beatles.

TS: Yeah, the Beatles were before my time.

MH: "Hey Jude" or something like that.

TS: Yeah, "Hey, Jude." There you go, but it's not about Jude, Jude, right, Biblical Jude?

MH: No.

TS: Okay. I don't know.

MH: No, I would not think so.

TS: I don't know. I'm not a Beatles history buff, but...

MH: You're probably offending some Beatles fans.

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TS: I apologize. I like the Beatles. Don't get me wrong, but I just don't know my history. That was before my time. Actually, weren't you a kid during the whole Beatles craze?

MH: Well, I was born in '63 so I would have been real little.

TS: Yeah. Were your parents or friends? I mean, you were there at the tail end of it. I mean, did you get any kind of Beatles...

MH: They never talked about them really, which is kind of strange, but they never did.

TS: Or Elvis?

MH: They must've liked something else.

TS: I mean, how about Elvis?

MH: Well, yeah, on Drenna's side of the family they liked Elvis, but...

TS: Yeah.

MH: ...I never heard about any of that either.

TS: Well, there's a new Elvis movie out that is supposed to be pretty good. I know my mom went and she cried.

MH: She cried?

TS: Oh yeah, I mean, she said it's really good so I have to go see it now because technically, Mike, I have been to an Elvis concert, believe it or not. I myself.

MH: What, she was carrying you when she went?

TS: Yes. She was pregnant with me when she went.

MH: Oh brother.

TS: So I have technically been to an Elvis concert. I grew up with his movies.

MH: Put that on your resume.

TS: I grew up with his movies and all of that, so I'm a big Elvis fan and not being so much about Elvis...

MH: My wife watched all those, too.

TS: Yeah.

MH: Too hokey for me.

TS: Yeah, absolutely. Well, I don't know what kind of transition we can make between Elvis and Jude, the Epistle of Jude, so you're going to have to wing it here and make that transition for me.

MH: Yeah, I don't know either.

TS: Yeah.

MH: All of Elvis' bad examples, I guess, can serve for that. He had his problems for sure. But, again, on my wife's side of the family, they watched all the movies. I have actually been to Graceland because...

TS: Mm-hmm, yeah.

MH: When we went to Nashville, we were close enough to drive over so, yeah, my wife really enjoyed it. Honestly, I thought it was interesting, too.

TS: I feel like we've already talked about this on the show, Mike, I really do. I feel like we've talked about Graceland either privately...

MH: You're having a flashback.

TS: Yes, and I'm pretty sure we've discussed this on the show before, but after almost 8 years I'm sure we've discussed everything by now. I apologize to our listeners if we're repeating ourselves.

MH: It's not fantasy football so we're coming up to that.

TS: It's close, Mike. It's close. Two weeks, three weeks.

MH: Yeah, yeah, a couple weeks yet. Well, let's jump in here to Jude. For today, Jude 11:13 is where we're going to focus, but I'm going to read verses 10-13. And again, it's more bashing of the false teachers and they're indicted as follows. So beginning in verse 10 and reading from ESV:

¹⁰ But these people blaspheme all that they do not understand, and they are destroyed by all that they, like unreasoning animals, understand instinctively. ¹¹ Woe to them! For they walked in the way of Cain and abandoned themselves for the sake of gain to Balaam's error and perished in Korah's rebellion. ¹² These are hidden reefs at your love feasts, as they feast with you without fear, shepherds feeding themselves; waterless clouds, swept along by winds; fruitless

trees in late autumn, twice dead, uprooted;¹³ wild waves of the sea, casting up the foam of their own shame; wandering stars, for whom the gloom of utter darkness has been reserved forever.

So that's a pretty dark picture. In verse 11, Jude is comparing the false teachers to three more archetypal sinners or sin episodes in the Old Testament. We've got Cain, Balaam's error, and Korah's rebellion. Herb Bateman in his commentary translates verse 11 as follows:

The false teachers are damned because they have conducted themselves in the way of Cain and because of greed they have committed themselves to the error of Balaam, and because they will destroy themselves in the rebellion of Korah.

Now if you look at it that way, I think it becomes a little bit clearer as to why Jude is picking these examples. Bateman adds:

Jude provides a threefold explanation whereby he likens the greed of the godless to that of Cain, Balaam, and Korah.

So that's where, I think, Herb is right. I think that's where Jude is going with this, and he's going to use these three examples. So I'm going to go through each of the examples in our episode today. What was it about each of these three examples that sort of was appealing or appropriate to compare the false teachers to?

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We'll start with Cain. Jude says that the false teachers walked in the way of Cain, which is obviously a reference to the Cain and Abel story of Genesis 4:1-14. And it most likely refers to Cain's hatred. He killed Abel and was judged. We are not told why God didn't accept Cain's sacrifice back in Genesis 4. If you remember the story, he accepts Abel's sacrifice, but not Cain's. But Abel's sacrifice is described as the best of the flock. So perhaps Cain's was not his best, but that can only be inferred. It is never specifically stated back in Genesis 4. At any rate, Cain refuses to heed God's warning to control his temper in Genesis 4:6-7. So he ignores God's warning and he kills his brother in anger and God punishes him with exile.

So the point would seem to be that as Cain was judged, so will these false teachers be judged. Cain thus becomes in the Genesis story the archetypal exile, the person alienated from God. So Jude is tapping into that to make the point that the false teachers are going to be alienated from God and people who follow them are going to be alienated from God. They're going to be spiritual exiles.

Now Bateman summarizes the Second Temple picture of Cain as follows because it has a lot to do with this archetypal exile figure. He writes:

Portrayals of Cain in Second Temple literature interpret and even expand the account in Hebrew Scripture. In subsequent reflections, Cain is painted as a person with a self-absorbed, militant, and greedy disposition, who keeps bad company and who lures other people to join him. In his work *The Worse Attacks the Better* [MH: this is by Philo who wrote in the 30s -40s AD, so First Century], Philo alludes to Cain and Abel as a means to discuss opposing principles. In contrast to Abel, whom Philo portrays as a selfless lover of God, Philo paints a narcissistic portrait of Cain: “but Cain, referring all to himself—his name means ‘acquisition’—a self-loving creed (or simply “self-centered,” φίλαυτον, *philauton*). And lovers of self [φίλαυτοι (*philautoi*), or “self-centered people”], when they have stripped and prepared for conflict with those who value virtue, keep up the boxing and wrestling until they have either forced the opponents to give in, or have completely destroyed them.”

Thus in Philo’s opinion, a person would be ill-advised to stand toe-to-toe with a self-absorbed person whose life principles are patterned after Cain. The second portrait, painted in another Second Temple text, presents Cain as a person who keeps bad company. Written around AD 70, the *Apocalypse of Abraham* exposes Cain in heaven with “the crafty adversary,” as one who acts under the influence of “the lawless one,” and who in essence has joined hands with the devil:

So he quotes a portion here, *Apocalypse of Abraham*.

“And I saw, as it were, Adam, and Eve who was with him, and with them the crafty adversary and Cain, who had been led by the adversary to break the law, and (I saw) the murdered Abel (and) the perdition brought on him and given through the lawless one.”

Thus the depiction of Cain is one who keeps company with a crafty adversary (the devil). The final set of portraits of Cain is displayed in Josephus, where Cain passes on to others his violent militancy and greed... Cain’s disposition for “gain” expands in Josephus as he describes Cain amassing great wealth at the expense of others. His quest for luxury by violent means became a form of instruction for others to develop similar skills in order to feed their greed.

That’s the end of the Bateman quote. So I’m going to quote from this Josephus passage because it’s kind of interesting—his portrayal of Cain. This is from Josephus’ *Antiquities* 1.60, 61, and 66. This is from the Whiston edition of Josephus. So beginning with paragraph 60:

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And when Cain had travelled over many countries, he, with his wife, built a city, named Nod, which is a place so called, and there he settled his abode; where also he had children. However, he did not accept of his punishment, in order to amendment, but to increase his wickedness; for he only aimed to procure everything that was for his own bodily pleasure, though it obliged him to be injurious to his neighbors. He augmented his household substance with much wealth, by rapine and violence [MH: I don't know if that's a typo for "raping" or not]; he excited his acquaintance to procure pleasures and spoils by robbery, and became a great leader of men into wicked courses. He also introduced a change in that way of simplicity wherein men lived before; and was the author of measures and weights. And whereas they lived innocently and generously while they knew nothing of such arts, he changed the world into cunning craftiness... Nay, even while Adam was alive, it came to pass that the posterity of Cain became exceeding wicked, every one successively dying one after another more wicked than the former. They were intolerable in war, and vehement in robberies; and if anyone were slow to murder people, yet was he bold in his profligate behavior, in acting unjustly and doing injuries for gain.

So that's the end of the Josephus quote. So it's easy to see from these Second Temple literary examples, Philo and Josephus in particular... It's easy to see how this view of Cain would make him a good archetypal villain for comparison to false teachers. They only take; they do not produce anything of benefit. They can only harm. Like in verse 12 it says,

¹²...they feast with you without fear, shepherds feeding themselves; waterless clouds, swept along by winds; fruitless trees in late autumn, twice dead, uprooted;

They produce nothing. They give nothing. They contribute nothing. They only take. So again, against the backdrop of that Second Temple Cain tradition, we can see that Jude is making good use of it to describe the false teachers.

The next example he uses is Balaam. So what was or is the error of Balaam? This is from Numbers 22-24 that we read in the Old Testament about Balaam. It never gets into the specific issue of a specific error or sin in those chapters, but there's going to be a specific thing that Balaam does that does get referenced. So I'm going to read Gene Green's summary of the Balaam material from his commentary to orient us here:

The Balaam story was well known to Jude's readers as were also the traditions that sprang from it. Jude's reflection is based on the story found in Num. 22-24. Balak, the king of Moab, was greatly concerned about Israel's expansion (Num. 22:1-4) and tried to persuade Balaam to curse Israel since, said Balak, "whomever

you bless is blessed, and whomever you curse is cursed” (22:6 NRSV). Balak offered him the world for his services: “I will reward you richly” (24:11 NRSV). Despite the promised inducements, Balaam could do nothing more than bless Israel, which he did three times.... But the narrative in Num. 22–24 makes no mention of Balaam’s transgression, which Jude and other ancient commentators found so heinous. However, the following narrative in Num. 25 tells how the Moabite women sexually enticed Israelite men and led them to sacrifice to their gods. Later, in Num. 31:16, the Moabite tactic was laid down to “Balaam’s advice,” and Balaam is further charged with at least trying to curse Israel [MH: on the subsequent occasion at least trying] (Deut. 23:3–6; Josh. 24:9–10; Neh. 13:2) and practicing divination (Josh. 13:22). Later tradition knew Balaam as one who was a diviner [MH: one who practices divination](Philo, *Moses* 1.48 §§264–65; Josephus, *Ant.* 4.6.2 §104) but especially as a person driven by greed, who provoked the sin of the Israelites with the Moabite women (Philo, *Moses* 1.54–55 §§295–304; Josephus, *Ant.* 4.6.6–9 §§126–40; Tg. Ps.-J. on Num. 24:14, 25; Ps.-Philo, *L.A.B.* 18.13–14).

Again, he has the references here that Philo comments on this and Josephus comments on it as well. Targum Pseudo-Jonathan comments on it and also you find it in Pseudo-Philo. So a lot of Second Temple traditions commented on Balaam and this Moabite tactic with the women, seducing the Israelite men into sacrificing to the gods. This seems to be what they’re zeroed in on. To finish Green’s section here, let me read one or two more sentence from him:

[The Moabite women] were used to entice the men “to revere our gods” (Josephus, *Ant.* 4.6.8 §137). As a result, 24,000 of Israel fell in judgment (Num. 25:9). Because of his machinations, Balaam became known as a false teacher (Josephus, *Ant.* 4.6.6 §§126–30.)

Again, from that point on, and Josephus alludes to that.

So if you’ve ever studied Balaam though, you know things aren’t quite this simple. There is a positive side to the Biblical and Second Temple traditions about him as well. I’m going to read something from Milgrom’s Numbers commentary, specifically his Excursus 58 which is specifically on Balaam. He writes this:

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If one were to remove the ass episode [MH: Balaam’s ass, the donkey] (Num. 22:22–35) from the text, what would remain is a picture of Balaam the saint (see Excursus 57). Over and over again, whether in response to Balak’s emissaries or to Balak himself, Balaam harps on a single theme: his unconditional submission to the will of the Lord. He will not allow himself to be hired without the Lord’s consent (22:8, 13, 18). All of Balak’s gold and silver will not sway him from pronouncing only that which the Lord has commanded him (Num. 22:38; 23:12,

26; 24:12–13). Moreover, it is clear from the beginning that Balaam has no intention of cursing Israel: “I could not do anything, big or little, contrary to the command of the LORD my God” (Num. 22:18). He (Balaam) proffers no apologies for his failure to curse Israel and does not offer to try again, but explains as follows: “I can only repeat faithfully what the LORD puts into my mouth” (Num. 23:12). Consistently and unflinchingly, Balaam proclaims himself the Lord’s obedient servant, who, like Moses, denies that he has ever done anything “of my own accord” (Num. 24:13). Indeed, even when he realizes that God wishes him to bless Israel (Num. 23:20; 24:1), he does not proceed to do so until he is suffused with God’s spirit (Num. 24:2; see also Num. 24:13). Finally, Balaam is rewarded for his fidelity to God not only by God’s promise that “Blessed are they who bless you” (Num. 24:9) but by the boon He bestows upon Balaam by granting him a direct revelation without having to resort to divination (Num. 24:2)... Yet the preponderance of the passages on Balaam, biblical and postbiblical alike, are derogatory. The *Grundtext* [MH: the basic text] is in the Balaam section itself, in the episode of the ass (Num. 22:22–35): Here Balaam seeks to curse Israel without divine permission (22:22, 34; see Excursus 57). Its reflex surfaces first in Deuteronomy with the explicit charge that Balaam set out to curse Israel [MH: so Deuteronomy does say he was intent on cursing Israel]:

“The LORD your God turned the curse into a blessing for you, for the LORD your God loves you” (Deut. 23:6; see Josh. 24:10; Neh. 13:2).

Deuteronomy’s denigration of Balaam is understandable given its premise that prophets arise only in Israel, whereas their pagan counterparts are abominable magicians (Deut. 18:9–15). And elsewhere Balaam is censured for another reason: “They [the Midianites] are the very ones who, at the bidding of Balaam, induced the Israelites to trespass against the LORD in the matter of Peor, so that the LORD’s community was struck by the plague” (Num. 31:16). Balaam, that is, had advised Balak to demoralize Israel’s fighting force by using Midianite women to seduce it into the service of their cult (see Num 24:14). That this tradition is as old as that of Deuteronomy, if not older, is now demonstrable by the eighth-century Deir ‘Alla inscription, which also tells of Balaam advising the establishment of an idolatrous cult (see Excursus 60). Both pejorative traditions are combined in Joshua 13:22, “Together with the others [the Midianites] that they slew, the Israelites put Balaam, the augur [MH: diviner], to the sword.” That he was an augur points to his condemnation by the law of Deuteronomy 18:10–13, and that he was slain with the Midianites whom he incited against Israel points to Numbers 31:8, 31:16.

That’s the end of Milgrom’s selection here. So the way of Balaam is most likely about the betrayal of God’s people all amid the guise of being a mouthpiece for God. Now let me read that again: “The way of Balaam most likely is about the

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betrayal of God's people all amid the guise of being a mouthpiece for God." So that is an apt typology from the Old Testament to portray the false teachers, which is why Jude does it. Again, the false teachers are pretending to be mouthpieces for God, just like Balaam did, but in the end they're going to betray you. So don't follow them. Don't follow them. So again, Jude's use of the Balaam episode and then Balaam's character is well-placed.

This third archetypal example he uses is the rebellion of Korah, and this is an episode from Numbers 16. I'm going to go back to Milgrom's commentary again for this. By the way, Milgrom's commentary is from the Jewish Publication Society series, and those commentaries are good commentaries. There are a lot of interesting things in them. They're written by Jewish scholars and many of them are very schooled in rabbinics as well. So you get a lot of interesting tidbits there. But anyway, Milgrom writes this:

The theme of this entire *parashah* (chaps. 16–18) [MH: a *parashah* is a section of scripture] is encroachment on the Tabernacle.

So he says the theme of Numbers 16-18 is encroaching on the Tabernacle, encroaching on sacred space. Back to Milgrom. He says:

Korah, vying with Aaron for the priesthood, leads a rebellion of tribal chieftains. They are incinerated by a divine fire when their incense offering—a test devised by Moses—is rejected. (The story of Dathan and Abiram's uprising against Moses is also woven into the narrative; see Excursus 39.) The fire pans of the slain aspirants are then hammered into plating for the altar—a warning to future encroachers. When the people complain about the death of their chieftains, they, in turn, are afflicted with a deadly plague. And a new test involving chieftains' staffs again proves Aaron's rights to the priesthood.

So narrowing his discussion then to Numbers 16:1-35 which is the actual account of Korah's rebellion, Milgrom writes this:

Israel's fortunes have reached a low ebb. Demoralized by the majority report of the scouts and condemned by their God to die in the wilderness, the people are psychologically receptive to demagogic appeals to overthrow their leadership and return to Egypt. Four separate rebellions are herewith recorded and fused: the Levites against Aaron; Dathan and Abiram against Moses; the tribal chieftains against Aaron; and the entire community against Moses and Aaron. The archconspirator, however, is the Levite Korah, who instigates or is associated with all four rebellious groups. The punishment is swift and dreadful: Dathan and Abiram are swallowed by the earth; the encroaching chieftains are incinerated by a divine fire (the fate of the rebellious Levites is not recorded).

It's just Dathan and Abiram and what happens to the Korahites.

The community, however, is saved from destruction by the intercession of Moses and Aaron.

Now Green in his commentary on Jude takes this material from Numbers 16 and weaves it into his discussion of Jude, as to why Jude would reference this. I think it's probably already apparent. He writes:

Jude, once again, expects that his readers both know the OT narrative and understand the lessons drawn from that passage of Scripture. Numbers 16 recounts the way Korah, along with 250 others, “confronted Moses,” opposing his authority and claiming that “all the congregation are holy, every one of them, and the LORD is among them” (Num. 16:2–4 NRSV). A test was set up to bring out the truth of the matter: “The LORD will make known who is his, and who is holy” (Num. 16:5 NRSV). When Korah and his followers appeared before the Tent of Meeting, “the earth opened its mouth and swallowed them up, along with their households—everyone who belonged to Korah and all their goods. So they with all that belonged to them went down alive into Sheol; the earth closed over them, and they perished from the midst of the assembly” (Num. 16:32–33 NRSV). The sin of Korah and the dramatic judgment that befell him and his followers are recalled again in Numbers (Num. 26:9–11; 27:3) and elsewhere (Ps. 106:16–18; Sir. 45:18).

As [other scholars] rightly note, in Jewish reflection Korah “became the classic example of the antinomian heretic...” Korah was also remembered as having caused strife and division within Israel against Moses and Aaron before the Lord (Tg. Neof. on Num. 16:1–3; 26:9) or against the Lord (Tg. Ps.-J. on Num. 26:9; and see 2 Tim. 2:19 [quoting Num. 16:5]). First Clement 51.1–4 recalls the story in a reflection on “sedition and disagreement” (cf. Num. Rab. 18.2; Josephus, *Ant.* 4.2.2–3 §§14–23). On these two counts Jude could single out Korah as the antitype of the heretics the church faced. They, too, had distorted the message of the gospel (Jude 4) and were opposed to any kind of divinely instituted authority (v. 8)... The fact that Korah and his followers had been swallowed up by the earth alive became the source of considerable comment on this story as this judgment became archetypal (Num. 26:10; Sir. 45:18–19; Ps.-Philo, *L.A.B.* 57.2)...

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Again, his point is that the story became the source of considerable comment in these sources. And he continues:

...so much so that one need only mention the judgment to evoke the whole story (Josephus, *J.W.* 5.13.7 §566; 1 Clem. 51.4).

Which is how Josephus handles it. Josephus just mentions the judgment, assuming that the people will remember the story. Assuming his readers will remember that.

These went straight to Sheol (1 Clem. 51.4). This judgment anticipated that of the last day (Ps.-Philo, *L.A.B.* 16.3), as it apparently does in Jude's reading as well. Previously Jude referred to the destruction of the exodus generation (v. 5), and there, as here, Jude likely understands this temporal judgment as a type of the eternal ruin (Matt. 10:28; 21:41; Mark 1:24; Luke 4:34; Rom. 14:15; James 4:12) that the heretics will face because of their sin.

That's the end of the Green selection. So again, it's easy to see Jude's thinking here. The false teachers are exemplars of sinful behavior. They are self-focused betrayers of God's people and examples of impermanence—that is, their words will have no lasting import or impact and they are destined for judgment. They are, in the words of Jude 12 and 13, "hidden reefs." If you're reading ESV, there's a footnote there that you could also translate that term "blemishes."

¹² These are hidden reefs [or blemishes] at your love feasts, as they feast with you without fear, shepherds feeding themselves;

I mean, look at the description here. They're blemishes; they're hidden reefs, which cause ships destruction. They feed themselves. They assemble at the Lord's table. Remember the love feast tradition at the Lord's table, the Lord's supper. They do this fearlessly, but they actually are just feeding themselves. They are waterless clouds, which means they produce nothing. They are swept along by winds. They are impermanent and nothing they say will last... fruitless trees in late autumn. Again, they produce no fruit. They produce nothing. Twice dead. They are uprooted. They are impermanent. Again, nothing they say will last. They're characterized as wild waves of the sea, casting up the foam of their own shame. Again, they're destructive. They're destructive.

Now the last element here in verse 13 that I want to say a little bit about... Jude refers to them as "wandering stars, for whom the gloom of utter darkness has been reserved forever." This is actually another allusion to the Watchers (the Watchers, the fallen sons of God of Genesis 6). I'm going to quote Bauckham here again so that you know that it isn't just Mike making this up. Bauckham writes:

It is widely agreed that Jude has borrowed this image [the wandering stars] from *1 Enoch*. Jewish apocalyptic thought of the heavenly bodies as controlled by angels (see, e.g., *1 Enoch* 82), and inherited Oriental myths in which the apparently irregular movements of the planets were attributed to the disobedience of heavenly beings, and probably also such phenomena as comets and meteors were interpreted as heavenly beings falling from heaven (cf. Isa 14:12–15; Rev 8:10; 9:1).

You get the same imagery.

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Thus in *1 Enoch* 18:13–16; 21:3–6, the Watchers (those who fall from heaven and judgment Jude mentioned in v 6) are represented as seven stars “which transgressed the command of the Lord from the beginning of their rising because they did not come out at their proper times” (*1 Enoch* 18:15, tr. Knibb; cf. 21:6). This imagery is taken up in the later Book of Dreams (*1 Enoch* 83–90), which in its allegory of world history represents the fall of the Watchers as the fall of stars from heaven (*1 Enoch* 86:1–3); then, in a passage corresponding to *1 Enoch* 10 (which Jude quotes in v 6) the archangels cast the stars down into the darkness of the abyss and bind them there (*1 Enoch* 88:1, 3). [So they are bound there] until their judgment at the End, when they will be cast into the abyss of fire (*1 Enoch* 90:24)... There is, however, another passage in *1 Enoch* which may have a better claim to have been immediately in Jude’s mind: the passage already mentioned, in *1 Enoch* 80, which describes the lawlessness of nature in the last days: “And many heads of the stars in command will go astray, and these will change their courses and their activities, and will not appear at the times which have been prescribed for them” (*1 Enoch* 80:6, tr. Knibb). The following verse describes how they thereby lead people astray. These “wandering stars” Jude takes as an image of the false teachers who stray from the path of obedience to God in order deliberately to entice others into sin.

That’s the end of the Bauckham quote. So as we wrap up here, I mean, what Jude is doing is kind of obvious. He cites Cain. And you can tell that Jude is deeply imbibing into the Second Temple tradition about Cain because Cain was known for not only his hatred, but also his greed and his persistence in being wicked. So again, that’s useful fodder for portraying the false teachers. You’ve got Balaam. Again, Balaam who instructed Balak in how to entice the Israelites, so ultimately he betrays Israel and he betrays Yahweh in doing this and he is punished in the Biblical material for it. In the book of Joshua, again, Balaam is among those who are put to the sword with the Moabites. Then lastly here, Korah... just persistence and rebellion. You have to go back to the verse in Jude which talks about them resisting authority, just abusing this and rejecting the divine authority that had been placed over them. This is a consistent theme of the false teachers—their greed and the way they reject authority. And again, Jude even loops another reference to the Watchers here about how false teachers go astray. They’re just like the Watchers. And, again, the Watchers were these archetypal villains that people in Jude’s day in the Second Temple period knew about. They knew the Watchers story very deeply and all you had to do was mention the wandering stars and people instantly knew what he was talking about. He is talking about the rebellion of the Watchers.

So the false teachers are portrayed as greedy and rebellious. They reject authority and ultimately, they are going to produce nothing, they’ll betray you, and you’re going to be with them. You’re going to be exiles from God. You’re

going to be separate from God. You're going to be punished like they were. So this is what Jude is trying to get his audience to see by using these Old Testament archetypes—using them to illustrate why they should not be following false teaching. It cannot end well. It never does. It never did.

So with that, we're going to wrap up this episode of Jude. And next time we're going to talk about Jude 14-16 which is the place in Jude where he explicitly cites *I Enoch* 1:9. Jude has already dipped into Enoch considerably here with the way he references the Watchers and the whole rebellion of Genesis 6 and whatnot, but in the next episode we're going to talk about the specific quotation of *I Enoch* 1:9 in Jude 14-16.

TS: Alright, Mike. Jude still never fails to amaze me how much...

MH: There's a lot in there.

TS: It's packed. I mean, this little letter is packed.

MH: What's interesting is how he assumes that you know what he's talking about. He assumes a lot of his readers, that they're familiar with this literature and given the benefit of the doubt. They must have been because he just drops these breadcrumbs all over the place. He assumes people know their Bible and he also assumes that they know essentially what commentators have been saying about these things within the Jewish body of tradition.

TS: Yeah, thinking about writers, I mean, don't all writers basically assume that their readers understand or have some basic level of understanding what they're writing about? I mean, doesn't that make sense?

MH: Yeah, you more or less have to.

TS: Yeah, or otherwise you're just writing gibberish that nobody can understand. So you almost have to.

MH: Yeah or you end up repeating everything.

TS: Yeah, yeah. It's a good case for context. Jude is a good lesson in context.

MH: Yeah.

TS: Alright, Mike, well, we want to remind our listeners please, please, please, please go visit logos.com/nakedbible to support our sponsor and us. We would appreciate it. And with that, I want to thank everybody for listening to the Naked Bible Podcast! God bless.