

1. If you watched the lecture on the Bible as canon, which account is most influential for you?
 - A. Catholic: it's the product of the church that Jesus founded and the Spirit continues to guide
 - B. Protestant: it's the Word of God whose power impressed it upon the church as its standard
 - C. liberal modernist: general human dynamics caused it; its divine features come second
 - D. fundamentalist modernist: its truth is supernatural; its human features come second
 - E. skeptic: it's a flawed product of flawed people
 - F. history-of-religions: it does what any religion's scriptures do
 2. According to the Bible Project and other sources, Jude's primary audience is
 - A. apostate or lapsed Christians
 - B. messianic Jews
 - C. newly converted Gentiles
 - D. non-messianic Jews
 - E. unconverted pagan Gentiles
 3. The Bible Project summarizes Jude's message as follows:
 - A. Jesus' grace demands a whole-life ethical response.
 - B. Leaders who corrupt others are the worst sinners.
 - C. Sexual sins are more severe than any others.
 - D. True Christians can't fall as these bad examples did.
 4. Which attitude do the lecture and readings take toward the non-biblical examples Jude cites?
 - A. They are hard to explain, so it's better not to take the risk of interpreting them.
 - B. They make valid points using familiar figures from the author's biblical culture's perspective.
 - C. They must refer to actual historical events, because they are in the Bible.
 - D. Those that don't seem to refer to historical events should not be treated as authoritative.
 5. The author of Jude may be
 - A. Judah, Jacob's son and a tribal leader
 - B. Judas, Jesus' half-brother
 - C. Judas Iscariot, Jesus' apostle
 - D. Judy, a leading woman in the early church
-

1. Look at the *structure* of the letter and the order of its parts. The Bible Project poster (online) might help. How does that structure both reveal the author's purpose and further it?

2. Many of us pull verses out of their literary context. Look at one or more of these snippets: 3-4, 6-7, 16, 22-23, or 24-25. How does its meaning shift when it's out of context versus in context?

3. Who *were* these fakers/deniers who oppose "the Tao," the way things are? Who *are* they in churches and ministries today? *even yours*? Jude seems so black-and-white; are such people really this bad?

4. Jude is harsh, polemical, insulting. Yet its response (20-23) is gracious, even gentle. Does this combination challenge you personally? How does this compare with how our cultures approach issues?

5. Jude expects readers to get its obscure biblical and nonbiblical literary references. Isn't God's Word for everyone to read and understand? Does this challenge your understanding of scripture?

6. What things do you read and learn from that weren't addressed to you? Think of classics, old films, and 'adopted' stories and songs, for instance the EU's national anthem "Ode to Joy."

7. What literary genres do you take for granted as familiar in your culture? Think of both formal and informal ones, written and oral ones, longstanding as well as trendy ones. How would people interpret some examples if they weren't familiar with their genres? (For instance, seeing an international film?)

8. Jude mentions angels sinning with human women (Gen 6:1-4, Enoch 10:13-16, 12:5), Michael fighting Satan over Moses' body (Assumption of Moses?), Sodom's sins and destruction (Genesis 19), Balaam's prophesying (Numbers 31), and Korah's rebellion (Numbers 16). In this literary context, do all these things need to have really happened? Does it matter whether the author thinks they all did?

9. Og the king of Bashan (Numbers 21:33) was the last of the giants from the pre-flood days of Noah (Deuteronomy 3:11). How did he survive the flood? An outlandish Jewish legend, not in the Bible, explains: He swore loyalty to Noah in exchange for riding on the roof of the ark during the flood that wiped out the rest of the giants. When he later fought Israel's conquest of the promised land (Deuteronomy 3:1), "he uprooted a mountain in preparation for throwing it and obliterating the entire country. Fortunately, God sent a swarm of *rock-eating ants* against Og, which ate a hole in the stone, causing it to fall atop Og's head and get stuck there. Moses arrived and struck Og in the ankle with a hammer, causing him to fall and perish beneath the weight of the mountain on his head." ... *Oh!*
<www.beliefnet.com/faiths/judaism/8-fascinating-jewish-myths.aspx>

Would it change your interpretation of Jude if Og's legend were on its list of examples? Would it compromise the Bible's authority or truthfulness? Why, or why not? What would Adeyemo say?

10. Choose a (preferably tough) passage, and *apply* it with Jim Yost's questions for *any* Bible passage:

A. What does this passage say about God?

B. What does it say about me?

C. What will I do with what I've learned?

D. Whom will I tell?