

(Jacob, Joseph the husband of Mary, Peter). Here the contrast is negative, and “dreamers” are those who do not keep “awake” (Mk 13:37 and par.; 1 Th 5:6). These dreamers are guilty of three things that reflect and anticipate charges made more specifically elsewhere in the letter. They “defile the flesh” (cf. v. 7, Sodom and Gomorrah), “reject authority” (cf. the disobedience in the wilderness, v. 5 and “Korah’s rebellion” in v. 11c), and “slander” (*blasphēmousin*)²¹² “the glorious ones (*doxas*)” (cf. the discussion of vv. 9–10). What is meant by “the glorious ones” is not apparent. The consensus, offered with little enthusiasm by most commentators, is that the glorious ones represent “one of the species of angels.”²¹³

9–10. Jude sets forth two “texts” (Bauckham) containing judgment against those to whom he compares his opponents. The second (vv. 14–15) is taken from the pseudepigraphic *1 Enoch*. The example in vv. 9–10 is taken from traditions around Moses, which are alluded to in extant material but not fully available.²¹⁴ Two texts that are available to us provide the biblical background. In Deut 34 we read of Moses’ death but 34:6 adds “no one knows his burial place to this day,” exactly the sort of opening creative writers love. In Zech 3:1 we see “Joshua standing before the angel of the LORD, and Satan standing at his right hand to accuse him.” 3:2 continues, “And the Lord said to Satan, ‘The LORD rebuke you, O Satan!’” In the *Testament of Moses* these texts are combined with a tradition about the Lord sending the archangel Michael to bury Moses. Satan, in his original role as accuser (as in Zech 3), resists the granting of such an honor on the grounds that Moses murdered an Egyptian, a biblical datum problematic for the tradition. Jude is not so much interested in the fate of Moses’ corpse as in the fact that Michael “did not dare to bring a condemnation [*krisin*] of slander [*blasphēmias*] against him” but looked to the Lord for judgment, quoting Zech 3:2, “The Lord rebuke you.”

This response is contrasted with that of “these people” (*houtoi*), who slander (*blasphēmousin*) “what they do not understand” (*hosa men ouk oidasin*) and will in turn be “destroyed by those things . . . they know by instinct” (*hosa de physikōs . . . epistantai*), a nice parallelism indeed.

²¹² The translation of *blasphēmeō* as “slander” rather than “blaspheme” in vv. 8–10 reflects both the usage of the term in Greek and the desire to preserve “blaspheme” for slander against God, something that is not at stake here.

²¹³ Jerome Neyrey, *2 Peter and Jude*, Anchor Bible 37c (New York: Doubleday, 1993), p. 69, citing Sellin; also R. Bauckham, *Jude and 2 Peter* (1983) and J. N. D. Kelly, *A Commentary on the Epistles of Peter and Jude* (New York: Harper and Row, 1969).

²¹⁴ See R. Bauckham’s excursus, “The Background and Source of Jude 9” in his commentary, *Jude and 2 Peter* (1983), pp. 65–76. Also G. Nickelsburg, ed., *Studies on the Testament of Moses* (Cambridge, MA: Society of Biblical Literature, 1973) and J. Priest, “Testament of Moses” in *The Old Testament Pseudepigrapha*, ed. James H. Charlesworth, vol. 1 (New York: Doubleday, 1983), pp. 919–34.