The epistle of Jude is shrouded with rich theological significance, in spite of its shortness. Theological themes like order of salvation, faith, mission, worship, judgment, great controversy, second coming, and the end of the world, and others are interwoven in the fabric of Jude.

This epistle was written with an in-depth pastoral concern that endangered the corrupting influence was detrimental to the saints. Supposed to be the godly men, yet in irony and paradox, abuse God’s grace, and even denied the divinity of the Lord. In fact, 17 out of 25 verses to be exact has been intended space for the great controversy involving human and extraterrestrial beings from Genesis onward. The sudden appearance of Michael, the Archangel heightens the conflict. Scholars from the different camps admit Jude 9 where Michael appears contending the devil over the body of Moses, is the most perplexing text in the entire epistle. Few scholars have the idea that the conflict involves with Moses resurrection to glory. Satan by all means struggled to prevent him to be resurrected and taken from his territory, for he belonged to his kingdom. However, Michael rebukes him, for Moses as faithful servant of God belongs to His kingdom by creation and redemption. This means that the great controversy does not end with death but even extended in the resurrection. The name Michael in the books of Daniel, Revelation, and Jude are all in the context of intense violence, war, death, and resurrection. Michael is the heavenly warrior who defends victoriously for His people who will end the great controversy.
I. INTRODUCTION

The epistle of Jude by its virtue of being small tends to be forgotten and neglected. But, its littleness is shrouded with rich theological significance. In its truest sense, this canon is indeed a multum in parvo, a Latin phrase that means much in little. In Scripture nothing is unimportant, for this reason,

Jude contains the seal of the divine imprint, all written across in each verses. The content of Jude suggests its nature as pastoral-redemptive and ecclesiastical concern but highly theological, eschatological, and soteriological epistle. It has its end-time orientation toward an intense tension or conflict on both horizontal and vertical dimensions. Out of 25 verses, 17 are space occupied for the arena of spiritual vigorous conflicts. The controversy were involved by earthly and heavenly powers. Jude heightens the spiritual battle by using four biblical and historical realities. First from the Exodus of Egypt, were people were saved but later lost those who did not continue to believed (5), second the fallen beings, the “angels who did not keep the proper domain” (6, 9); third, the destroyed historical cities of Sodom and Gomorrah (7), lastly, return to Genesis, for Cain the first religious murderer, and reverts to Numbers for Balaam and Korah (11).

The conflict seems escalating from micro to cosmic battle by the sudden appearance of “Michael the Archangel” (9) in the scene. Scholars confessed of the striking problem within Jude 9. For example, Albert Barnes (1979: 393) asserts that Jude 9 “has given more perplexity to expositors than any part of the epistle.” This is the interpretative problem has been expressed by Bernard E. Seton (1985: 114) when he points out that “Jude inserts the surprising reference of Michael.” This is the center of discussion of this study. However, seeing through the corridors of end time conflict, Ellen G. White (1950: ix) declares that the “great controversy between good and evil will increase in intensity to the very close of time.” Some pertinent questions arise from Jude 9: First, what is the theological intention and implication of the sudden appearance of Michael in this epistle? This divine name rarely appears in Scripture, one in Dan 12:1 and the other in Rev 12:7. Is there any intertextual theological correspondence among the writers who used this particular name for the conflict of the end-time events? What is the issue involved in Michael with the devil in Jude? How relevant is this concern in relation to human salvation? These questions are under consideration.

Jude’s Theological Significance

The epistle of Jude consists of 25 verses but it has a quite numbers of theological themes. Just to mention a few, for instance Jude discusses first the ordo salutis-- the order of salvation, the divine calling [all English italics is mine for emphasis], particularly to those who are “called” “sanctified” and “preserved” saints (1). It deals with faith, the contending faith delivered to the saints and its divine quality, as the “most holy faith” (3, 20). It presents sin and its ramifications and final consequences (5, 7, 8, 10-13, 15, 16).

It has a mandate for mission (3, 22); so with initial and final judgment and punishments both fallen angels and human rebelliousness (6, 7, 15);
and also salvation (3, 23, 25). Jude defies the idea of once saved, always saved (5, 6, 11). It concerns with the “great controversy” or conflict between human and supernatural levels (6, 9, 13); likewise it pays attention to prophetic utterance either through type, person, event or institution (7, 14, 17). It holds the doctrine of God: Father, Son, and Spirit (1, 17, 20, 21, 24-25). The topic about angels both faithful and fallen is carefully noted (6, 8, 9). The phrase “the Lord rebuke you” (9) is the intertext idea on Sanctuary in Zechariah 3.

Jude speaks about the corrupting and perverting influence apostasized leaders that even the agape meal “love feasts” (4, 12). It endorses the necessity of prayer and praise to glorify God, the purpose of the church existence (20, 24, 25). It has definitely points to the second coming of Christ, the hope of eternal life by the faithful and doom of the wicked (14, 21, 24). In the Parousia hinges also the idea of last things, the eschaton, the end of world, the end of evil and sin (see Robert M. Johnston, 1995:192,193). Jude covers an extended subjects from biblical protology to eschatology.

Intertextuality

Since intertextuality according to Ganoune Diop (2005:135,135) as “science and art of associations and connections” Jude has several texts that function as echo, allusion or innerbiblical connections in other parts of the Bible. Jus to mention a few, particularly from the Old Testament, there are some pointers or word markers for righteous people like Adam and Enoch (Gen 4:1, 17), so with Moses directly alludes from Deuteronomy (34:6). It has the reference of the wicked people and places such as “Cain” again from Genesis (Gen 5:9ff); “Korah” and “Balaam” in Numbers (16:1; 23:27) “Sodom and Gommarah” (Gen 19:1, 29). The phrase “the Lord rebuke you” is an allusion from Zechariah (3:3).

Moreover, terms like “archangel” is linked with 1 Thessalonians (4:16), “faith” from Acts (6:7) and Peter (1Pet 1:1), “angels” and “stars” are connected with Revelation (12:4, 9). The name “Michael” links with Daniel (12:1) and Revelation (12:7). Above all, these subjects mentioned here are directly or indirectly attached to continual spiritual conflict, where Jude (3) reminds the faithful believers that the entire Christian life is spiritual battle.

The references of intertextuality in context of conflict, therefore suggests that Jude deserves careful attention and consideration. Since the conflict has to do with Michael “raising up” of Moses to immortal life as shown later. It alerts readers that issue of resurrection tends to move toward in the end time (9, 14). Since death and resurrection belong to the eschatological events, Norman Ericson (1996:433) asserts that the “overarching theological perspective of Jude is eschatology.” Eschatology is imbedded with judgment and salvation and divine protection, of which entirely reflected in the use of New Testament of the Old Testament (see G. K. Beale [2012:54-92]).

“Contend” In the Biblical-Theological Context

After the introduction and greetings, Jude in a straightforward manner declares the purpose of his epistle. He reminds the “called,” “sanctified,” and the “preserved,” to “contend” [italics mine for emphasis] their faith. The term “contend” is a translation from the Greek epagonizesthai in which occurs only in here. This word is translated
in many versions such as in NKJV, NIV, NASB, as “contend” but “defend” NLT, “fighting” BBE, “fight” GNT, “wrestle” or “struggle.”

To Jude this word “contend” sets the whole 17 verses in a stage of conflict against false teachers, ungodly men, and supernatural fallen beings, and heighten with Michael, the divine warrior and defender. The term ephagonizestai means combat, contest and it is related to the another Greek word “pale” says Klyne Snodgrass (1996:339) and translated “wrestle” or “struggle” “battle or combat.” Moreover, Ralph Earle (1986:455) links it with another word “diakrino” of Jude 3, 9, translated “contending.” This is a contending and defending faith.

Once more, Edwin A. Blum (1989:388) asserts that the word “contend” or “struggle” ephagonizestai occurs only here in the New Testament. The word portrays an “intense effort in wrestling match.” Theologically, Warren W. Wiersbe (2007:1023, 1026) claims that the Christian life is a “battle ground, not a playground.” Also, Craig S. Keener (1993:754) notes that the “writers often applied the language of battle or athletic contests ‘contend’ to spiritual and moral battle.” To Edgar W. Smith (1988:766,768) the Greek words “pale” means to wrestle and “epagoneizomai” also means to contend are both athletic imagery. The term diakrino (Jude 9) means “dispute” related to “wrestle” and “contend.” This is also affirms by Johnston (ibid., 199) the word “contend” means struggle strenuously and also implies confrontation, as in a wrestling match” but depicts here in the context of spiritual warfare, the concept of the great controversy.

**Divided Interpretive Perspectives on Jude 9**

It is a fact, that Jude 9 is the oxymoron of the entire book. Thomas R. Schreiner (2003:458) declares this “is a difficult verse.” He confesses that the “puzzling element in Jude is the reference to the argument over the body of Moses between Michael and the devil.” As Barnes (ibid., 393) asserts that Jude 9 has given “perplexity to expositors that any other part of the epistle.” In the same vein, Wiersbe (ibid.,1026) expresses that “we have no information about the conflict between Satan and Michael over the body of Moses.” Likewise, Peter H. Davids (2006:61) sighs that the “exact issue between Michael and the devil is not stated.” The same complaints by Matthew Henry (1976:1373) that “Interpreters are at loss what is meant here.” This cumulative perspective suggests that Jude 9 is difficult verse.

There is a tension of the interpretative perspectives regarding the appearance of Michael in the epistle. In fact, writers tend to focus more on the intertestamental apocryphal view of angels rather Michael. George R. Knight (2009:256) asserts that the “identity of Michael, while it may be of interest to modern scholars, it is not crucial point in Jude’s illustration.” In a sense, Knight sees Michael is just to strengthen Jude’s argument and illustration of then apostate leaders who defies authorities.

In connection to this idea, Johnston (ibid., 202) points out that Jude 9 only “contrast the attitude of the archangel Michael with the attitude towards the angels exhibits by the false teachers.” It appears that both Knight and Johnston put the conflict only in the horizontal level rather the vertical dimension, that is, the human and supernatural conflicts.
Moreover, William Barclay (1976:183) notes that the “Jews believed in a fall of angels” and the “Book of Enoch is behind the thoughts of Jude.” In a similar idea but with some distinction, Douglas J. Moo (2002:238) points out that the Jews in relation to Michael particularly during the “intertestamental period had fascinating with angels, speculating about their significance and constructing elaborate hierarchy of relationship.” Michael, the archangel was to them the highest rank. This is also the idea of Blum (ibid., 390) when he construes that God assigned angels stipulated responsibilities, like dominion and set place for them, but because of “rebellion, God has kept and reserved these fallen angels in darkness.” Apparently fallen angels are in bondage while others are bound and active among mankind as demons.

The Issue over Moses’ Body
The conflict between Michael and the devil confront interpreters of Jude to the question of the phrase “over the body of Moses.” Why they were disputing the body of Moses? On what particular issue it involves? The book of Deuteronomy records Moses’ death. But before he died God had shown him the Promise Land, probably through his physical eyes or in panoramic view on the top of Mount Pisgah (34:1,4). Moses died after seeing the Promise Land, then, “He [God] buried him in the valley in the land of Moab, opposite Beth Peor, but no one knows his grave this day” (34:6). No exact location was given in detail. There were some speculations as to what happened when Moses died. To Knight (2009:255) the “discussion on Michael disputing the devil over the body of Moses appear to be a bit of esoteric to most modern Christians.” To Henry (ibid., 1373) the claims that interpreters “are at loss what is meant by the body of Moses.” Some think the Devil wished to show the Israelites where Moses was buried, knowing that they would then adore his body; and that Michael was sent to resist the discovery. These are just few of the surmise what happened to Moses body.

The fact is, Jude has not indicated or given any why Divine and the devil contend the body or Moses. Much more he has not provide hint concerning the result of the conflict. However, in retrospect just before Jesus faced Calvary, in Mount Transfiguration Moses appeared with Elijah, Francis D. Nichol (1980:7, 706) notes that, “Jude now reveals that the dead body was the subject of dispute between Christ and Satan.” Conclusively, “it may be concluded that the Lord triumphed in the contest with the devil and raised Moses from his grave, making him the first known subject of Christ’s resurrecting power.”

Resurrection of Moses
The last part of the text gives the hint to solve the problem at hand: “no one knows his grave this day.” This phrase is an echo in the New Testament concerning Christ resurrection, meaning an empty grave. Frank B. Holbrook (2000:977) clarifies that Michael who name means “Who is like God” simply “ignored the claims of Satan on the body of Moses with simple rebuke as he proceeded to resurrect the decease patriarch.” The angels who guarded the Lord’s tomb announced for those looking for the body of Jesus “He is not here, for He is risen” (Matt 28:6; John 20:2).
E. G. White (1958:478-479) describes it well that: “Moses grave was guarded by the angels.” And that “as the Prince of Life and the shining ones approach the grave, Satan was alarmed for his supremacy. With his evil angels he stood to dispute an invasion of the territory that he claimed as his own.” But Jesus did not enter into dispute but just rebuke him. So, Moses was “raised to immortal life” and “he came forth from the tomb glorified, and ascend with his Deliverer to the city of God.” This was the central point of dispute between the Michael and the devil.

R. Leaney (1967:90) asserts that Moses has died and that “Michael is sent to take his body. The devil tries to refuse to allow this on the ground that he rules the material world.” John R. W. Stott (1995:192) tells that, “Over time, the moving story of God digging the grave of his servant was elaborated into a story of the righteousness of Moses being allowed into heaven.” The devil holds his claims for Moses was a murderer and does not deserved to taken from his territory. Stott points out that in “Jude 14-15 of what happen when Jesus returns.”

The Bible claims and declares that Satan is a “prince of the power of the air” (Eph 2:2). He is the “deceiver of the whole world” (Rev 12:9) and the “god of this world” (2Cor 4:4). Jesus explicitly declares three times that the Devil is “ruler of this world” (John 12:31; 14:30; 16:11). As the “god” and “ruler of this world” Satan claimed and contended with Michael that the body of Moses belonged to him and in his kingdom.

This implies that the “great controversy” does not even end in death but in the resurrection. White (1940:116) notes that, “Many look on this conflict between Christ and Satan as having no special bearing on their own life; and for them it has little interest. But within the domain in every human heart this controversy is repeated.” In fact, she (1948: 3, 253) stresses that the “Christian life is a constant battle and a march. There is no rest from this warfare.” Or to use Holbrook (ibid., 969) words that the “unrelenting war between God and Satan, between good and evil on both cosmic and personal levels.”

The conflict of Michael and the devil is now clear. The devil claims Moses body for he was a sinner and therefore he has the right to stay in his territorial kingdom. But Michael “contending with the devil” (9) by the virtue of creation and redemption has the absolute claims over of His faithful servant. This conflict in Jude 9 has end-time theological application. White (1950:659) points out that “For six thousand years his [devil] prison house [earth as burial place] has received God’s people, and he would have held them captive forever; but Christ has broken his bonds and set the prisoners free.” This micro conflict with the body of Moses mirrors the conflicts between Christ and Satan in the grand resurrection of the righteous at the Parousia. Because Satan claims as White (ibid., 663, 671) notes that as “rightful owner of the world and whose inheritance has been lawfully wrested from him.” The devil is so “determines not to yield the great controversy.”

Theologically, the great controversy starts when believers had the faith-relationship with Michael-Jesus Christ, throughout life, and extends even in the grave. By all means Satan prevented any of his captives be taken by Christ. At the ascension of the Lord, once again, the surest testimony of hope was that “when He ascended on
high, "he led captivity captive" (Eph 4:8). These were the saints whose graves were discreetly opened by the earthquake during Christ's crucifixion. Satan cannot hold any of God's repentant people even they are help captive in his territory (Matt 27:51-53).

Thus, repentance, confession, and forgiveness are never confined to earthly affairs. To some extend, this principle is connected with the conflicts that Jude portrays from the beginning of earth's history, from Cain to the coming of the Lord.

Earthly Conflicts and Its Repercussions in Heaven

Michael sudden appearance in Jude is built on theological understanding that earthly activities that are related to the experience of salvation have always repercussions in heaven. To use Siegfried Schwantes (1986:334) words that the biblical interpreter "stands in the biblical teaching that no phase in the experience of salvation is merely an earthly affair." It insists on its effects in heavenly realm as these three related experiences of salvation illustrate.

For instance, repentance, it seems this is subjective experience taking place in the heart. Jesus affirms this idea, when He concluded the parable of the lost coin: "I tell you there is joy in presence angels of God over one sinner who repents" (Luke 15:10). It is interesting that from human heart activity has the repercussion in heaven.

This is also true to public confession of faith in Christ. The Lord declares "For whoever is ashamed of Me and My words, of him the Son of Man will be ashamed when He comes in His own glory, and in His Father's and of the holy angels" (9:26). Again, "But whoever denies Me before men, him I will also deny before my Father in heaven" (10:33). Men may forgive, the church may pardon, but if it is not ratified in heaven, it is invalidated. Once more, Jesus claims: "whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven" (16:19).

Jude, Daniel and Revelation Theological Unity

The appearance of Michael in Daniel 12, Revelation 12, and Jude 9 is remarkably amazing. The three biblical references, intrinsically depicts all in the context of struggle, war, violence, death and also the resurrection. They contain the same theological motif and content. Holbrook (ibid., 977) sees it that Michael "depicting as fighting against the challenger" the arch enemy of God's government, characters, and people. Ranko Stefanovic (2002:386) sums it up that Michael in Daniel 12:1 "protects God people in the final days of earth history. In Jude 9 he is the archangel and here in Revelation 12:7, he is the commander of the heavenly army." However, Stefanovic (2013:142) concludes that the name "Michael is an eschatological name for Christ." He is the end-time cosmic defender of God's people.

According to Jacques B. Doukhan (1987:100, 101) the name "Michael plays in its semantic function. Mi-ka-el means 'who is like God!' In biblical tradition this interjection expresses the intensity of human awe towards God's unexpected victory (Ex 15:11-12). The expression is generally used in connection with war." He stresses that the phrase "at that time Michael shall stand" occurs in relation to victory of a king who takes rule and in Dan 12:1, Michael, the last king to achieve His victory and take His rule. Also in the context of the resurrec-
Jude's epistle is small but rich with theological significance. In this epistle, he depicts the past, present, future, and the end of the biblical, historical, eschatological and theological great controversy. He starts with pastoral reminders to the "called," "sanctified," and the "preserved" saints to "contend" their "faith" the "most holy faith" as in the terrestrial and heavenly places, between God's and His forces against the forces of the devil the Devil and his forces. It is a spiritual battle between righteousness and wickedness.

Shea (ibid., 177) explains that on the Old Testament "does not tell us everything there is to know about Michael." However, he argues that in order to "fill out the picture we need to go to Jude 9 in the New Testament, where Michael is identified as the archangel with the power of resurrection." Shea points out further, that moving to Revelation (12:7), where "we find that he was a leader of the heavenly host against and his evil forces." In connection to salvation, Beale (ibid., 651) portrays Michael as the "last great deliverer in the great battle in the end time. His redemptive work on earth unleashes the effect in heaven of His victory."

In relation to the resurrection, Charles A. Wanamaker (1990:173,174) asserts that the term archangels referring to Michael and in connection to the blast trumpet of God, "are all intended to called those who sleep [in Christ] to the resurrection." Thus, Daniel, Revelation, and Jude portray Michael in the same theological theme, the "great controversy" while serving the Lord and also during the resurrection of the people of God.

II. CONCLUSION

Jude's epistle is small but rich with theological significance. In this epistle, he depicts the past, present, future, and the end of the biblical, historical, eschatological and theological great controversy. He starts with pastoral reminders to the "called," "sanctified," and the "preserved" saints to "contend" their "faith" the "most holy faith" as
a sacred responsibility. He contends that Christian life under God is a conflict, while alive serving the Lord, and even at death, as in the case of Moses, a sort of “special revelation” regarding his “special” resurrection.

Those involved of the conflicts were the terrestrial and heavenly beings. Michael makes the difference, in Daniel, Revelation, and Jude—He is the divine warrior and defender of His people. His appearance in the Scripture, all depicts in the intense contexts of war, struggle, violence, death, and resurrection. The great controversy does not end with death, but goes even at the resurrection as in case point of Moses. All these have innate theological implications and relevance as the great controversy comes to a close.

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