

Understanding Jude and 2 Peter

“The faith that was once for all entrusted to the saints”

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WEEK 1: SEPTEMBER 5, 2001

1.1 APOCALYPTIC LITERATURE

- Literally, from the Greek meaning “revealed” or “unveiled”
- Nelson’s New Christian Dictionary: “Prophetic writings, such as Daniel and the Book of Revelation, dealing with future events, the destruction of evil, messianic expectations, and the fulfillment of biblical prophecies.”
- Lutheran Cyclopedia: “Term applied to a type of literature produced in abundance by Jews after 200 BC and by Christians through 200 AD. Samples of OT apocalyptic are Zechariah, Daniel,...the Book of Jubilees, the Testament of Abraham,...the Book of Enoch...NT apocalypse occurs in the Apocalypse of John, the Shepherd of Hermas, and the Apocalypse of Peter. Apocalyptic literature has theological and literary characteristics. It presents the world caught in war between good and evil and offers hope of the victory of good in catastrophic action which destroys its enemies. It is marked by strong angelology and demonology and by fervent messianic hope which sometimes takes on an extreme political character. Only some of its images and visions are interpreted; some of its symbols are standard and have approximately the same meaning whenever they occur.”

Biblical

- Daniel 9:24-26: “Seventy ‘sevens’ are decreed for your people and your holy city to finish transgression, to put an end to sin, to atone for wickedness, to bring in everlasting righteousness, to seal up vision and prophecy and to anoint the most holy. ²⁵ “Know and understand this: From the issuing of the decree to restore and rebuild Jerusalem until the Anointed One, the ruler, comes, there will be seven ‘sevens,’ and sixty-two ‘sevens.’ It will be rebuilt with streets and a trench, but in times of trouble. ²⁶ After the sixty-two ‘sevens,’ the Anointed One will be cut off and will have nothing. The people of the ruler who will come will destroy the city and the sanctuary. The end will come like a flood: War will continue until the end, and desolations have been decreed.”
- The Revelation to John 7:1-4: “After this I saw four angels standing at the four corners of the earth, holding back the four winds of the earth to prevent any wind from blowing on the land or on the sea or on any tree. ² Then I saw another angel coming up from the east, having the seal of the living God. He called out in a loud voice to the four angels who had been given power to harm the land and the sea: ³ “Do not harm the land or the sea or the trees until we put a seal on the foreheads of the servants of our God.” ⁴ Then I heard the number of those who were sealed: 144,000 from all the tribes of Israel.”

Non-Biblical

- The Book of Jubilees 4:16b-20: “and she bare him a son in the fifth week, in the fourth year of the jubilee, and he called his name Enoch. And he was the first among men that are born on earth who learnt writing and knowledge and wisdom and who wrote down the signs of heaven according to the order of their months in a book, that men might know the seasons of the years according to the order of their separate months. And he was the first to write a testimony and he testified to the sons of men among the generations of the earth, and recounted the weeks of the jubilees, and made known to them the days of the years, and set in order the months and recounted the Sabbaths of the years as we made (them), known to him. And what was and what will be he saw in a vision of his sleep, as it will happen to the children of men throughout their generations until the day of judgment; he saw and understood everything, and wrote his testimony, and placed the testimony on earth for all the children of men and for their generations.”
- The Book of Enoch 40:1-6: “And after that I saw thousands of thousands and ten thousand times ten thousand, I saw a multitude beyond number and reckoning, who stood before the Lord of Spirits. And

WEEK 2: SEPTEMBER 12, 2001

2.1 JUDE AND 2 PETER IN EARLY CHRISTIAN LITERATURE

- Homologoumena: Ex: The Gospels, Romans, Galatians
- Antilogoumena: Ex: John's Revelation, Hebrews, 2 and 3 John
- Jude and 2 Peter not as widely and unanimously recognized as scripture as other books

2.1.1 Jude

- Had the same problem as James: not written by an apostle?
- Contained references to apocryphal works
- Peshito: the Syrian church's bible did not contain it for many years

Eusebius

- 4th century church historian, considered it "antilogoumena"
- The Church History of Eusebius, Book II, Chapter XXIII: "These things are recorded in regard to James, who is said to be the author of the first of the so-called catholic epistles. But it is to be observed that it is disputed; at least, not many of the ancients have mentioned it, as is the case likewise with the epistle that bears the name of Jude, which is also one of the seven so-called catholic epistles. Nevertheless we know that these also, with the rest, have been read publicly in very many churches."
- The Church History of Eusebius, Book III, Chapter XXV: ¹ Since we are dealing with this subject it is proper to sum up the writings of the New Testament which have been already mentioned. First then must be put the holy quaternion of the Gospels; following them the Acts of the Apostles. ²After this must be reckoned the epistles of Paul; next in order the extant former epistle of John, and likewise the epistle of Peter, must be maintained. After them is to be placed, if it really seem proper, the Apocalypse of John, concerning which we shall give the different opinions at the proper time. These then belong among the accepted writings.

³Among the disputed writings, which are nevertheless recognized by many, are extant the so-called epistle of James and that of *Jude*, also the *second epistle of Peter*, and those that are called the second and third of John, whether they belong to the evangelist or to another person of the same name.

⁴Among the rejected writings must be reckoned also the Acts of Paul, and the so-called Shepherd, and the Apocalypse of Peter, and in addition to these the extant epistle of Barnabas, and the so-called Teachings of the Apostles; and besides, as I said, the Apocalypse of John, if it seem proper, which some, as I said, reject, but which others class with the accepted books. ⁵And among these some have placed also the Gospel according to the Hebrews, with which those of the Hebrews that have accepted Christ are especially delighted. And all these may be reckoned among the disputed books.

⁶But we have nevertheless felt compelled to give a catalogue of these also, distinguishing those works which according to ecclesiastical tradition are true and genuine and commonly accepted, from those others which, although not canonical but disputed, are yet at the same time known to most ecclesiastical writers—we have felt compelled to give this catalogue in order that we might be able to know both these works and those that are cited by the heretics under the name of the apostles, including, for instance, such books as the Gospels of Peter, of Thomas, of Matthias, or of any others besides them, and the Acts of Andrew and John and the other apostles, which no one belonging to the succession of ecclesiastical writers has deemed worthy of mention in his writings.

⁷And further, the character of the style is at variance with apostolic usage, and both the thoughts and the purpose of the things that are related in them are so completely out of accord with true orthodoxy that they clearly show themselves to be the fictions of heretics. Wherefore they are not to be placed even among the rejected writings, but are all of them to be cast aside as absurd and impious.

Origen

- “We condemned the man and canonized his theology” (Dr. Weinrich, CTS, Ft. Wayne)
- Origen, De Principiis, Book III, Chap. II “On the Opposing Power”: In the first place, in the book of Genesis, the serpent is described as having seduced Eve; regarding whom, in the work entitled *The Ascension of Moses (a little treatise, of which the Apostle Jude makes mention in his Epistle)*, the archangel Michael, when disputing with the devil regarding the body of Moses, says that the serpent, being inspired by the devil, was the cause of Adam and Eve's transgression.

Early Canons

- Muratorian Canon (200 AD): “...Further an epistle of **Jude** and two with the title (or: two of the above mentioned) John are accepted in the catholic Church...” (200 AD)
- Cyril of Jerusalem (4th Century): “Then of the New Testament there are four Gospels only, for the rest have false titles and are harmful. The Manicheans also wrote a Gospel according to Thomas, which being smeared with the fragrance of the name 'Gospel' destroys the souls of those who are rather simple-minded. Receive also the Acts of the Twelve Apostles; and in addition to these the seven Catholic Epistles of James, **Peter**, John, and **Jude**; and as a seal upon them all, and the latest work of disciples, the fourteen Epistles of Paul. But let all the rest be put aside in a secondary rank. And whatever books are not read in the churches, do not read these even by yourself, as you have already heard [me say concerning the Old Testament apocrypha].”
- Synod of Laodicea (363 AD): *Canon 59*. Let no private psalms nor any uncanonical books be read in the church, but only the canonical ones of the New and Old Testament. *Canon 60*. And these are the books of the New Testament: four Gospels, according to Matthew, Mark, Luke, and John; the Acts of the Apostles, seven Catholic epistles, namely, one of James, two of Peter, three of John, one of Jude, fourteen epistles of Paul, one to the Romans, two to the Corinthians, one to the Galatians, one to the Ephesians, one to the Philippians, one to the Colossians, two to the Thessalonians, one to the Hebrews, two to Timothy, one to Titus, and one to Philemon.
- Athanasius' 39th Festal Letter (367 AD): The books of the NT as we have them.

2.1.2 2 Peter

- Not as accepted as Jude
- No one in the church quotes from it explicitly until the 3rd century AD
- Clement of Alexandria is known to have used it (he also used Jude)
- Perhaps was not as widely copied?
- Written late, and a fear of pseudopigrapha already widespread?

Eusebius

- 4th century church historian, considered it “antilegoumena”
- The Church History of Eusebius, Book III, Chapter III: One epistle of Peter, that called the first, is acknowledged as genuine. And this the ancient elders used freely in their own writings as an undisputed work. But we have learned that his extant second Epistle does not belong to the canon; yet, as it has appeared profitable to many, it has been used with the other Scriptures.

Early Canons

- Not mentioned in the Muratorian Canon (200 AD)
- Eusebius places it among the disputed books, along with Jude, James, and 2 and 3 John
- Cyril of Jerusalem, Laodicea, and Athanasius all recognize it

2.2 BACKGROUND OF JUDE

- Shortest book in the New Testament: 25 verses

2.2.1 Author

- Judas, brother of James
 - Likely James of Jerusalem, brother of the Lord (Mk. 6:3)
 - Mark 6:3 “Isn’t this the carpenter? Isn’t this Mary’s son and the brother of James, Joseph, Judas and Simon? Aren’t his sisters here with us?” And they took offense at him.”
- Doesn’t call himself an apostle, and excludes himself from them (Jude 17)
 - “But, dear friends, remember what the apostles of our Lord Jesus Christ foretold”
- Not likely “pseudopigrapha” itself
 - Author would have chosen a more well-known name
 - This would explain the acceptance, although slow, of the epistle
 - He is *not* an apostle
 - But he is the Lord’s brother, which should count for *something*

2.2.2 Date

- <80 AD: Jude’s grandsons appear before Domitian according to Eusebius
 - Must be late enough that Christian orthodoxy was fairly well established
 - Therefore 65-80 AD

2.2.3 Place

- Jewish community in a Gentile environment
 - Use of Jewish apocrypha suggests an audience familiar with it
 - Use of Greek suggests an audience outside Palestine
 - Somewhere familiar with the Apostles, though: Asia Minor?

2.2.4 Structure

- 1-4: Salutation and Purpose of the Letter
- 5-19: Illustrations and Interpretations
 - Point 1
 - 5-7: Jewish History – General Disobedience
 - Unbelievers rescued from Egypt only to be destroyed
 - The angels who abandoned their posts
 - Sodom and Gomorrah
 - 8: Comparison of the heretics to the “judged ones”: example
 - Point 2
 - 9: Michael and the Devil
 - 10: Comparison of the heretics to Michael: counterexample
 - Point 3
 - 11: Jewish History – Specific Disobedience
 - 12a: Comparison of these heretics to these disobedient ones
 - Point 4
 - 12b-15: Illustrations from the Book of Enoch
 - 16: Further points of comparison with the heretics
- 17-20: Compare and Contrast “These Ones” and the “Beloved Ones”
 - 17: “Beloved Ones” vs. 18: “These Ones”
 - 19: “These Ones” vs. 20: “Beloved Ones”
- 20-23: Exhortation to the Believers
- 24-25: Closing doxology

WEEK 3: SEPTEMBER 19, 2001

3.1 JUDE 1-7: NEW INTERNATIONAL VERSION

⁰Jude, a servant of Jesus Christ and a brother of James, ¹To those who have been called, who are loved by God the Father and kept by Jesus Christ: ²Mercy, peace and love be yours in abundance. ³Dear friends, although I was very eager to write to you about the salvation we share, I felt I had to write and urge you to contend for the faith that was once for all entrusted to the saints. ⁴For certain men whose condemnation was written about long ago have secretly slipped in among you. They are godless men, who change the grace of our God into a license for immorality and deny Jesus Christ our only Sovereign and Lord. ⁵Though you already know all this, I want to remind you that the Lord delivered his people out of Egypt, but later destroyed those who did not believe. ⁶And the angels who did not keep their positions of authority but abandoned their own home—these he has kept in darkness, bound with everlasting chains for judgment on the great Day. ⁷In a similar way, Sodom and Gomorrah and the surrounding towns gave themselves up to sexual immorality and perversion. They serve as an example of those who suffer the punishment of eternal fire.

3.1.1 Jude 1

“Judas, a servant of Jesus Christ, and brother of James, to the ones who have been loved in God the Father, the ones who have been guarded by Jesus Christ, the called ones.”

- Calls himself a “servant”, not brother: faith ties more important than blood (Matt 12:50)
 - Even Jesus’ mother realized she needed him as Lord more than as son
 - James also calls himself “servant of Jesus Christ”
 - “servant” a churchly title used primarily by the apostles, then by their bishops/pastors
- “The ones who have been loved”, “the ones who have been guarded”, “the called ones”
 - A Trinitarian statement!
 - The Father loves (1 Jn. 4:10: “This is love, not that we loved God, but that he loved us”)
 - The Son watches over (Jn. 10:28: “No one will snatch them out of my hand”)
 - The Holy Spirit calls (“but the Holy Spirit has called me by the Gospel”, S.C.)

3.1.2 Jude 2

“Mercy to you (plur.) and peace and love, may it be multiplied!”

- He uses an “optative” Greek form, rarely used elsewhere in the New Testament
- Used also in 1 Peter 1:2 and 2 Peter 1:2 in the introduction

3.1.3 Jude 3

“Beloved ones, although all haste has been made by myself to write (pres. inf.) to you concerning our common salvation, I have a necessity to write (aor. inf.) to you exhorting you to contend for the faith that was handed over (aor.) to the saints.”

- “Beloved ones”
 - Used by several writers: Paul, writer of Hebrews, James, Peter, John
 - The characteristic of Christians is not the love they have, but the love they’ve received
- “Although all haste... I have a necessity”
 - A customary opening for an epistle “long overdue”
 - “I’ve been meaning to write, and now that I am, here’s why.”
- “Our common salvation”
 - This is the bond Jude shares with the people to whom he is writing

- “Contend for the faith”
 - Fight for, agonize for: this is going to be a struggle that will take effort
- “Handed over”
 - A key word in the NT, referring to the passing of tradition, the teaching of the Apostles
 - See 1 Cor. 11:23: “I *hand over* to you what I *received* from the Lord”

3.1.4 Jude 4

“For certain people have sneaked in, the ones long ago having been fore-written into this judgement, ungodly ones, the grace of our God changing into licentiousness, and denying our only master and Lord Jesus Christ.”

- “Have sneaked in”
 - Whoever Jude is writing to is not wholly to blame for the problem
 - These people infiltrated somehow
- “Long ago having been fore-written into this judgement”
 - To what does this refer? It implies a prophecy that these would be the ones to come
 - 2 Peter 2:1: “There *will be* false teachers among you. They *will* secretly introduce destructive heresies, even denying the sovereign Lord who bought them
 - It has therefore been surmised that 2 Peter precedes Jude, and Jude refers back to 2 Peter
- “The grace of our God changing into licentiousness”
 - *Libertine Gnostics*: the Gospel frees us to follow our own desires
 - The Nicolaitans: see Rev. 2:6, 14-15: believed in prophecy and antinomian tendencies
 - Pastor at ELCA convention in August, 2001: “Sometimes the Gospel overrides the Bible”

3.1.5 Jude 5

“And I intend to call to mind in you, perceiving all that the Lord firstly saved the people from the land of Egypt, secondly all the ones not believing/trusting utterly destroyed.”

- ILLUSTRATION: Three illustrations from Jewish memory
- “call to mind”
 - John 14:26: “But the Counselor, the Holy Spirit, whom the Father will send in my name, will teach you all things and will *remind* you of everything I have said to you.
 - Word used for “recorder” or “archivist” in the Old Testament
- 1) First Memory
 - Brings up the definitive event in the life of Israel: the Book of Exodus
 - This is an audience that is either Jewish or understands the Jewish worldview

3.1.6 Jude 6

“And also angels, the ones who did not keep their own lordships, but leaving behind their own dwelling into judgement on a Great Day in everlasting bonds under great gloom he has kept (them).”

- 2) Second Memory
 - Where is this from? Why would he choose to follow up Exodus with this obscure event?
 - 1 Enoch 10:47: “And again the Lord said to Raphael: *Bind* Azazel hand and foot, and cast him into the *darkness*: and make an opening in the desert, which is in Dudael, and cast him therein. And place upon him rough and jagged rocks, and cover him with *darkness*, and let him abide there for ever, and cover his face that he may not see light. And on the *day of the great judgement* he shall be cast into the fire.”
 - The leaving of the lordships was a reference to Genesis 6:1-4 in apocalyptic thought:

- Genesis 6:2, 4: “The sons of God saw that the daughters of men were beautiful, and they married any of them they chose. The Nephilim were on the earth in those days—and also afterward—when the sons of God went to the daughters of men and had children by them. They were the heroes of old, men of renown.”

3.1.7 Jude 7

“Also Sodom and Gomorrah and the cities around them the same way, these giving themselves up to sexual immorality and going after other flesh, they are being set forth as an example of the eternal fire of justice they are under.”

- 3) Third Memory
 - Going back before the time of the Exodus
 - These are the punishments that the ones “sneaking in” can expect from the hand of God

WEEK 4: SEPTEMBER 26, 2001

4.1 JUDE 8-16: NEW INTERNATIONAL VERSION

⁸ In the very same way, these dreamers pollute their own bodies, reject authority and slander celestial beings. ⁹ But even the archangel Michael, when he was disputing with the devil about the body of Moses, did not dare to bring a slanderous accusation against him, but said, “The Lord rebuke you!” ¹⁰ Yet these men speak abusively against whatever they do not understand; and what things they do understand by instinct, like unreasoning animals—these are the very things that destroy them. ¹¹ Woe to them! They have taken the way of Cain; they have rushed for profit into Balaam’s error; they have been destroyed in Korah’s rebellion. ¹² These men are blemishes at your love feasts, eating with you without the slightest qualm—shepherds who feed only themselves. They are clouds without rain, blown along by the wind; autumn trees, without fruit and uprooted—twice dead. ¹³ They are wild waves of the sea, foaming up their shame; wandering stars, for whom blackest darkness has been reserved forever. ¹⁴ Enoch, the seventh from Adam, prophesied about these men: “See, the Lord is coming with thousands upon thousands of his holy ones ¹⁵ to judge everyone, and to convict all the ungodly of all the ungodly acts they have done in the ungodly way, and of all the harsh words ungodly sinners have spoken against him.” ¹⁶ These men are grumblers and faultfinders; they follow their own evil desires; they boast about themselves and flatter others for their own advantage.

4.1.1 Jude 8

“Yet however the same way also these ones with visions are defiling even the flesh and doing away with authorities (angelic or physical?) and speaking lightly of celestial beings.”

- MIDRASH: Jude provides a homiletic interpretation of Jude 5-7
- “Ones with visions”
 - Direct knowledge of the work of the spirit world is implied here
 - These are ones who have direct knowledge, and are marked by three things:
- 1) Defiling the flesh (libertines)
 - Specifically the sins of Sodom and Gomorrah: going after other flesh
- 2) Doing away with authorities
 - “No one can tell me what to do!” – undisciplined
 - Rebellion against church authorities? Worldly authorities?
- 3) “Blaspheming against the glories”
 - Speaking lightly = blaspheming; holding things without reverence
 - Too many Christian services are “blasphemous”; loss of reverential respect for God
- Who are these “celestial beings”?
 - Surely not the ones in prison!
 - Making blasphemous use of angelic names?

4.1.2 Jude 9

“But Michael the archangel, when disputing with the devil (not Satan) was discussing concerning the body of Moses, he did not have the courage to bring a slanderous judgement, but said, “The Lord wish to rebuke you!”

- ILLUSTRATION: Dispute with the Devil
 - Jude assumes this story is known to his hearers; he doesn’t tell it, but refers to it
 - Origen first mentions it is from “The Assumption of Moses”
 - This work exists only in fragments, and none mention the event in question
- The illustration is used to contrast the “ones with visions”

- They have no authority: but Michael is the chief of angels
- They despise those in authority; Michael will not even rebuke the Prince of Darkness

4.1.3 Jude 10

“But these how much on the one hand (what) they have not perceived they blaspheme, but on the other hand how much by nature as unreasoned (alogos) animals understand, in these they are being corrupted.”

- MIDRASH: Provides an interpretation of Jude 9 in view of the present situation
- These heretics are a paradox!
 - Of those things they know nothing about, they speak “knowledgeably”
 - On the other hand, their natural “instincts” are driving and “corrupting” them

4.1.4 Jude 11

“Woe to them, because they walked in the way of Cain and to the delusion of Balaam’s wages they have abandoned themselves, and in the contradiction of Korah they destroyed themselves.”

- ILLUSTRATION: Three more illustrations from Hebrew memory
 - Cain, Balaam, and Korah are prominent antagonists in Jewish thought
 - Cain: Committed the first murder (Genesis 4:1-16)
 - Balaam: Practiced divination and sorcery (Numbers 22-24)
 - Korah: Rebelled against Moses and Aaron; was buried alive (Numbers 16:1-33)

4.1.5 Jude 12-13

“These are the ones in your love-feasts (who are) a rocky reef feasting together, without fear shepherding themselves, clouds without water, carried about by winds, autumn trees without fruit, twice dead, uprooted, savage waves of a sea foaming up their own shame, wandering stars to whom deep gloom of darkness into the age has been kept.”

- MIDRASH: Commentary on the heretics
- A series of vindictive statements referring to them and their teaching:
- “Clouds without water, trees without fruit, uprooted, dead”
 - All things that are of little value
- “Rocky reef, without fear, shepherding themselves, savage waves”
 - These are false teachers!
 - 1) No fear of the Lord
 - 2) A rocky reef on which faith can be shipwrecked (1 Timothy 1:18-19)
 - 3) “Shepherding themselves”; not being shepherded by the church
 - 4) waves throw up debris on the clean beach
- “wandering stars”
 - 1 Enoch 18:15-16: “The stars which roll over the fire...they which have transgressed the commandment of the Lord in the beginning of their rising, because they did not come forth at their appointed times.”

4.1.6 Jude 14-15

“And prophesy also about these the seventh from Adam, Enoch, said, ‘Behold, the Lord came with his holy multitudes. To do judgement against all and to expose each soul concerning all their works of ungodliness as they had been ungodly and concerning all their rough things that the ungodly sinners declared against him.’”

- ILLUSTRATION

- “Enoch walked with God; then he was no more, because God took him away.” (Genesis 5:24)
- Enoch 1:9: “And behold! He cometh with ten thousands of His holy ones to execute judgement upon all, and to destroy all the ungodly: And to convict all flesh of all the works of their ungodliness which they have ungodly committed, and of all the hard things which ungodly sinners have spoken against him. “

4.1.7 **Jude 16**

These are murmurers complaining of their fate, walking according to their own desires, and their tongues proclaiming swelled things, admiring people for the sake of profit.”

- MIDRASH

- A biblical indictment of those who would sell salvation for their own gain?
- Contrast with the Apostles who walk according to God, not their own desires
- “murmurers”
 - An admonishment to be careful and not “overcomplain”?
 - We should be sparse with our criticism so that when it is needed it is heeded
 - Or a connection with the “grumblers” of the exodus and of John 6?

WEEK 5: OCTOBER 3, 2001

5.1 JUDE 17-25: NEW INTERNATIONAL VERSION

¹⁷ But, dear friends, remember what the apostles of our Lord Jesus Christ foretold. ¹⁸ They said to you, “In the last times there will be scoffers who will follow their own ungodly desires.” ¹⁹ These are the men who divide you, who follow mere natural instincts and do not have the Spirit. ²⁰ But you, dear friends, build yourselves up in your most holy faith and pray in the Holy Spirit. ²¹ Keep yourselves in God’s love as you wait for the mercy of our Lord Jesus Christ to bring you to eternal life. ²² Be merciful to those who doubt; ²³ snatch others from the fire and save them; to others show mercy, mixed with fear—hating even the clothing stained by corrupted flesh. ²⁴ To him who is able to keep you from falling and to present you before his glorious presence without fault and with great joy— ²⁵ to the only God our Savior be glory, majesty, power and authority, through Jesus Christ our Lord, before all ages, now and forevermore! Amen.

5.1.1 Jude 17

“But you, beloved ones, be reminded of the words given beforehand by the apostles of our Lord Jesus Christ,”

- The words given beforehand
 - 1) The words of the apostles carried importance and weight
 - 2) A prediction was made regarding these ones

5.1.2 Jude 18

“...because they were saying to you "At the end of time there will be false teachers walking according to their own desires/lusts of ungodliness.”

- “At the end of time”
 - This IS the end time
 - It has been the end time since the resurrection of Jesus, and will be so until his return
- “false teachers”
 - False teaching is the significant issue
 - It is not enough to be doing the right things; one must be taught the right things
- “ungodliness”
 - Third time this is used in Jude (Jude 4, Jude 15, Jude 18)
 - Usually refers to bad doctrine: paired with “sinner”, a “doing” of bad

5.1.3 Jude 19

“These ones are the marked off ones, unspiritual/natural ones, the Spirit not having.”

- “unspiritual ones”
 - They do not have the Holy Spirit
 - This is evidenced in their behavior AND in their teaching
 - They don’t have the Holy Spirit; ie: they have forsaken the Apostles’ teachings!
- Oecumenius (6th AD): “Not only are they perishing themselves; they have raided the church and taken people away from it, which means that they have taken them outside the faith into their own assemblies, which are dens of thieves.”
- Augustine: “The enemy of unity has no share in God’s love. Those who are outside the church do not have the Holy Spirit, and this verse is written of them.” (Letters 185.50)

5.1.4 Jude 20

“But you, beloved ones, building yourselves up in your sacred faith, praying in the Holy Spirit,”

- Continue in the pattern set by the Apostles, not straying from their teaching
- “We should fear and love God so that we do not despise preaching and his Word, but guard it sacred, and gladly and hear and learn it.” (Small Catechism, 3rd Commandment)

5.1.5 Jude 21

“...keep yourselves in the love of God receiving the mercy of your Lord Jesus Christ into life everlasting,”

- The reception of grace and mercy is the key to the Christian faith
- Those who do not have the Holy Spirit will lead people astray from the mercy of Christ

5.1.6 Jude 22-23

“...and to some on the one hand show mercy, judging correctly, but on the other hand rescuing some from the fire snatching away, and showing mercy to some in fear, hating even the tunic being stained from the flesh.”

- How we are to act toward others
 - We must be discerning of those “in error”: “judging correctly” is key
 - Showing mercy, but recognizing those “to snatch away” and those “to fear”
- The Venerable Bede: “The stained cloak is our flesh. However, we are not called to hate our own flesh as such but only that is has been stained by sin, and we are called to work for its cleansing, so that what is carnal may become spiritual. However, this cannot be done by our own strength but only by the power of God, as Jude goes on to say in his closing blessing.”

5.1.7 Jude 24-25

“And to the one with the power to guard you without stumbling, even to stand in the presence of his glory without blemish in exuberant joy, the only God our savior through Jesus Christ our Lord glory majesty strength and power to all the ages even now and into all the ages, Amen.”

- The late President Barry’s closing signature
- Focus is on Christ, “the one with the power to guard”
- Augustine: “When Jude says this, does he not show that perseverance in good to the end is a gift of God?” (Admonition and Grace 6.10)
- Bede: “This verse gives equal glory to the Father and the Son in all things and for all time and eternity. By saying that glory, majesty, dominion and power should be attributed to God the Father *through* our Lord Jesus Christ, Jude is refuting those who believe that the Son is inferior to the Father.” (On Jude)

WEEK 6: OCTOBER 10, 2001

6.1 COMPARING JUDE AND 2 PETER

Jude

⁴ For certain men whose condemnation was written about long ago have secretly slipped in among you. They are godless men, who change the grace of our God into a license for immorality and deny Jesus Christ our only Sovereign and Lord...

* * *

⁹ But even the archangel Michael, when he was disputing with the devil about the body of Moses, did not dare to bring a slanderous accusation against him, but said, "The Lord rebuke you!" ¹⁰ Yet these men speak abusively against whatever they do not understand; and what things they do understand by instinct, like unreasoning animals—these are the very things that destroy them.

¹¹ Woe to them! They have taken the way of Cain; they have rushed for profit into Balaam's error; they have been destroyed in Korah's rebellion. ¹² These men are blemishes at your love feasts, eating with you without the slightest qualm—shepherds who feed only themselves. They are clouds without rain, blown along by the wind; autumn trees, without fruit and uprooted—twice dead. ¹³ They are wild waves of the sea, foaming up their shame; wandering stars, for whom blackest darkness has been reserved forever.

- 1) 2 Peter is quoting Jude
 - Jude is by far the more eloquent document
 - 2 Peter seems to be quoting it from memory, recollecting fragments
- 2) Jude is quoting 2 Peter
 - Lenski (conservative 19th century Lutheran commentator) favored this explanation
 - Peter uses future tense
 - "there will be" false teachers
 - "will secretly introduce" heresies
 - Jude uses aorist tense; a "fait-accomplis"
 - "they are godless men"
 - "certain men have secretly slipped in"

2 Peter 2

¹ But there were also false prophets among the people, just as there will be false teachers among you. They will secretly introduce destructive heresies, even denying the sovereign Lord who bought them—bringing swift destruction on themselves...³ In their greed these teachers will exploit you with stories they have made up. Their condemnation has long been hanging over them, and their destruction has not been sleeping...

* * *

¹⁰ Bold and arrogant, these men are not afraid to slander celestial beings; ¹¹ yet even angels, although they are stronger and more powerful, do not bring slanderous accusations against such beings in the presence of the Lord. ¹² But these men blaspheme in matters they do not understand. They are like brute beasts, creatures of instinct, born only to be caught and destroyed, and like beasts they too will perish.

¹³ ...They are blots and blemishes, reveling in their pleasures while they feast with you. ¹⁴ With eyes full of adultery, they never stop sinning; they seduce the unstable; they are experts in greed—an accursed brood! ¹⁵ They have left the straight way and wandered off to follow the way of Balaam son of Beor, who loved the wages of wickedness....¹⁷ These men are springs without water and mists driven by a storm. Blackest darkness is reserved for them.

- 3) Both are using a common source
 - For example, parallels in Mark, Luke and Matthew: all heard Jesus
 - They may all be using parts of one of Paul's sermons, for example!

6.2 BACKGROUND OF 2 PETER

- Historically unknown before 185-254 AD for certain
 - Had a difficult time making it into the canon
 - Was first commented on by Origen (hence the dates)

6.2.1 Author

- Peter, the head disciple
 - Also called Simon (Peter Greek for the Hebrew/Aramaic Cephas)
 - An alternate reading has his name as Simeon, the ancient Hebrew form

6.2.2 Date

- Uncertain
 - If this "second" letter follows 1 Peter, near the end of Peter's life
 - A reference to his death seems to be implied in 2 Peter 1:14

6.2.3 Place

- Uncertain
 - Same place as 1 Peter? As Jude?

6.2.4 Structure

- I. The Greatness of the Christian Hope (1:3-11)
 - a) 1:3,4 - The greatness of its gift: communion with God and eternal life with Christ
 - b) 1:5-11 - The greatness of its claim: to possess hope means to strive for sanctification
- II. The Certainty of the Christian Hope (1:12-2:22)
 - a) 1:12-21 - The Old Testament promises are made more sure in the New
 - b) 2:1-22 - Do not forsake the promises of the New by listening to false teachers
- III. The Delayed Fulfillment of the Christian Hope (3:1-18)
 - a) 3:1-7 - The God who once judged by water can judge again by fire
 - b) 3:8-10 - God delays to give us a chance to evangelize
 - c) 3:11-18 - God delays for us to get *our* house in order

WEEK 7: OCTOBER 17, 2001

7.1 2 PETER 1:1-15: NEW INTERNATIONAL VERSION

¹ Simon Peter, a servant and apostle of Jesus Christ, To those who through the righteousness of our God and Savior Jesus Christ have received a faith as precious as ours: ² Grace and peace be yours in abundance through the knowledge of God and of Jesus our Lord. ³ His divine power has given us everything we need for life and godliness through our knowledge of him who called us by his own glory and goodness. ⁴ Through these he has given us his very great and precious promises, so that through them you may participate in the divine nature and escape the corruption in the world caused by evil desires. ⁵ For this very reason, make every effort to add to your faith goodness; and to goodness, knowledge; ⁶ and to knowledge, self-control; and to self-control, perseverance; and to perseverance, godliness; ⁷ and to godliness, brotherly kindness; and to brotherly kindness, love. ⁸ For if you possess these qualities in increasing measure, they will keep you from being ineffective and unproductive in your knowledge of our Lord Jesus Christ. ⁹ But if anyone does not have them, he is nearsighted and blind, and has forgotten that he has been cleansed from his past sins. ¹⁰ Therefore, my brothers, be all the more eager to make your calling and election sure. For if you do these things, you will never fall, ¹¹ and you will receive a rich welcome into the eternal kingdom of our Lord and Savior Jesus Christ.

¹² So I will always remind you of these things, even though you know them and are firmly established in the truth you now have. ¹³ I think it is right to refresh your memory as long as I live in the tent of this body, ¹⁴ because I know that I will soon put it aside, as our Lord Jesus Christ has made clear to me. ¹⁵ And I will make every effort to see that after my departure you will always be able to remember these things.

7.1.1 2 Peter 1:1

“Simon Peter, a slave and apostle of Jesus Christ, to those chosen by divine will to receive a faith of equal honor with ours by the righteousness of our God and savior Jesus Christ,”

- Calls himself “Simon”, his original name
 - He had not forgotten that he was born a Jew
 - Some texts say “Simeon”, a Hebraization of his name
- “those chosen by divine will”
 - Not brought out in the NIV translation
 - Our faith is a gift of God by the righteousness of Christ
- “God and savior”
 - one of the strongest implications that Christ was seen as God
 - Conservative translations preserve the Greek; others add “and our” or “and the”

7.1.2 2 Peter 1:2-3

“Grace to you and peace, may it be multiplied in knowledge of God and Jesus our Lord. As all things to us his divine power - the things of life and godliness - has given through the knowledge of him who called us by his own glory and goodness,”

- “Grace to you and peace”
 - The same opening used in Jude and 1 Peter
 - Why the same style?
- “Called us”
 - We did not choose Jesus, but he first chose us

7.1.3 2 Peter 1:4

“...accordingly as to us the valued and great promises have been given, so that through these you may become a sharer of the divine nature, having fled from the world’s lusting corruption.”

- “valued and great promises”
 - Promises are important in 2 Peter
 - He will later emphasize how the promises have been made more sure
- “a sharer of the divine nature”
 - What does it mean to share in the divine nature?
 - Divine nature is incorruptible, immortal
 - Greek word: “theosis” meaning to become divine
 - Because of Christ’s redeeming work we undergo “theosis”, participation in the divine
 - This is what Paul calls our “life hidden in Christ” (Colossians 3:3)
- “lusting corruption”
 - The “rusting away” of the world
 - The “world” is that which is mortal, corruptible, passing away

7.1.4 2 Peter 1:5-7

“And even this same - bringing in all haste - supply in your faith virtue, and in virtue knowledge, and in knowledge self-control, and in self-control patient endurance, and in patient endurance godliness, and in godliness brotherly love (philadelphia), and in brotherly love *love*.”

- From the lesser to the greater
 - This is a common rhetorical technique
 - Move in a chain from one thought to the next (Paul does the same)
 - Seven-fold: seven being the number of perfection, Peter moves through seven gifts
- “godliness”
 - Godliness is an important quality in both Jude and 2 Peter
 - It is often contrasted with “ungodliness”
 - Carries the meaning of “piety”, “religion”
- “in brotherly love *love*”
 - The move here is from filial love to agape love
 - Agape love is a more deep and abiding care and concern
 - God is “agape” in 1 John 4:7

7.1.5 2 Peter 1:8-9

“For these things being to you (plur.) and abounding make neither anger nor fruitlessness with regard to the knowledge of our Lord Jesus Christ. For the one in whom these things are not present is blind, being shortsighted, receiving forgetfulness of the cleansing of his old sins.”

- “For these things”
 - This refers back to the divine power given through Jesus Christ
 - This divine power is “at your disposal”
 - Everything goes back to Jesus, the source of all these things
- “receiving forgetfulness of the cleansing of his old sins”
 - This was someone who was baptized, and has now fallen away
 - The reception is at one point in the past; the forgetfulness if ongoing

7.1.6 2 Peter 1:10-11

“On which account even more, brothers and sisters, make haste to make secure your calling and divine selection, for doing this you should never stumble. For in this way an entrance (eisodos) will be richly supplied to you in the age of the reign of our Lord and savior Jesus Christ.”

- “make secure your calling and divine selection”
 - Don’t do things that would make you *yourself* doubt your call and election
 - But act in accordance with the nature you have been given
 - Sanctification follows justification
 - Continual rejection of those things God has called us to can lead to loss of election
 - Only when we return continually to God in true repentance do we make our election sure

7.1.7 2 Peter 1:12-15

“On which account I will be ever ready to call to mind to you concerning these things although having known and having established them in the coming truth, and I suppose it right as long as I am in this tent (John 1:14) to arouse you completely in remembrance, because having known swift is the putting away of my tent just even the our Lord Jesus Christ made plain to me, and I will make haste to make a remembrance these things for you to have always after my passing (exodus).”

- “call to mind”
 - The code again for the apostolic remembrance
 - This is the Service of the Word, where we constantly bring to mind God’s work
 - “Do this in remembrance of me”, to “call me to mind”
- “make a remembrance”
 - Is Peter talking about a Gospel? Possibly the Gospel of Mark?
 - This is something people will be able to come back to again and again
- Gospel Code Words
 - “in this tent” (Prologue of John’s Gospel)
 - “after my exodus” (The Transfiguration)

WEEK 8: OCTOBER 24, 2001

8.1 2 PETER 1:16-21: NEW INTERNATIONAL VERSION

¹⁶ We did not follow cleverly invented stories when we told you about the power and coming of our Lord Jesus Christ, but we were eyewitnesses of his majesty. ¹⁷ For he received honor and glory from God the Father when the voice came to him from the Majestic Glory, saying, “This is my Son, whom I love; with him I am well pleased.” ¹⁸ We ourselves heard this voice that came from heaven when we were with him on the sacred mountain. ¹⁹ And we have the word of the prophets made more certain, and you will do well to pay attention to it, as to a light shining in a dark place, until the day dawns and the morning star rises in your hearts. ²⁰ Above all, you must understand that no prophecy of Scripture came about by the prophet’s own interpretation. ²¹ For prophecy never had its origin in the will of man, but men spoke from God as they were carried along by the Holy Spirit.

8.1.1 2 Peter 1:16

“For not following intelligently devised legends we (?) did not make known to you our Lord Jesus Christ’s power and presence but we were made spectators of that one’s magnificence.”

- The Transfiguration
 - Peter presupposes that they know the story of the Transfiguration: he supplies no detail.
 - The use of the word “exodus” for his own death in verse 15 points to the Transfiguration
- “Intelligently devised legends”
 - The myths and explanations of others are not “stupid”, but actually pretty clever
 - Deepak Chopra and other “New Age” gurus that sound great
- Excursus on Proverbs 14:10

8.1.2 2 Peter 1:17-18

“For having received from God the Father value and glory such a voice being carried forth to him by a glorify befitting greatness: ‘My Son my beloved this is in whom I am well-pleased.’ And this voice we heard, from heaven being carried forth, being with him on the holy mountain.”

- Isaiah 43:1: “Here is my servant, whom I uphold, my chosen one in whom I delight”

TRANSFIGURATION

Peter:	The Son mine the beloved mine this is; into whom I am well pleased
Matthew	This is the Son mine the beloved, in him I am well pleased (17:1)
Mark	This is the Son mine the beloved. (9:6)
Luke	This is the Son mine the chosen one. (9:34)

- Matthew uses “this” in the baptism, the transfiguration, and on the titular
- Matthew most closely matches Peter’s words in 2 Peter: “well pleased”

8.1.3 2 Peter 1:19

“And we have more sure the prophetic word, to which we do well attending to just as a lamp brings light into a squalid place, until that day should shine through and the morning star should rise in your hearts.”

Greek: “kai; eþomen bebaio~~teron~~ ton profhtikon logon”

- Possible translations of this verse:
 - “and we have a more certain *word of prophecy*” (in line with KJV)
 - “and we have the prophetic word *made more certain*” (in line with NIV, RSV)
 - “and we have a *more certain* prophetic word”

- “Prophetic word”
 - Is this a reference to the Old Testament?
 - But Jesus is considered by all the Apostles to be the surpassing revelation (Heb. 1:2)
 - He is the fulfillment of the Old Testament, so why go backward?
 - A reference to the New Testament in particular?
 - Prophet = Apostle?
 - Rev. 16:13: False prophets impersonate pastors (apostles)
 - Matt. 7:15: Jesus warns of “false prophets” – false pastors to come
 - Matt. 10:14: Jesus promises a prophet’s reward to those who receive a prophet
 - 1 John 4:1: Uses “false prophets” for false teachers/pastors
 - Then the “prophetic word” could be taken to mean “apostolic word”
 - Which apostle?
 - Matt. 24:11 “many false prophets will appear and deceive many people.”
 - 2 Pet. 2:11 “There were also false prophets among the people, just as there will be false teachers among you.”
 - Matt. 24:13: “He who stands firm to the end will be saved.”
 - 2 Pet 1:10: “Be all the more eager to make your calling and election sure. For if you do these things, you will never fall.”
 - Matt. 10:20: “It will not be you speaking, but the Spirit of your Father speaking through you.”
 - 2 Pet. 1:21: “men spoke from God as they were carried along by the Holy Spirit.”
 - Matt. 17:1: ““This is my Son, whom I love; with him I am well pleased. *Listen to him!*”
 - 2 Pet. 1:19: “We have the word made more certain...*you will do well to pay attention to it*”
 - Matt. 24:43: “If the owner of the house had known at what time of night the thief was coming, he would have kept watch
 - 2 Pet. 3:10: “But the day of the Lord will come like a thief.”
 - Matthew’s Gospel is the more sure prophetic (apostolic word)!

8.1.4 2 Peter 1:20-21

“This first knowing that all prophecy of scripture is not being one’s own interpretation, for not by the will of man did prophecy ever come, but by men carried along by the Holy Spirit who proclaimed from God.”

- “one’s own interpretation”
 - The word here for interpretation implies that "you cannot untie the Scripture any way you want".
 - A tradition is involved
 - “Hermeneutics” is the study of the meaning of the scriptures
- “men carried along by the Holy Spirit”
 - much like a boat being carried along by the wind: Greek “spirit” and “wind” are the same
 - The men were aware of what was going on
 - Weren’t aware of being in "another state of consciousness"
 - The Apostolic Word was inspired whether preached or written
 - Possibly scribes wrote down the apostles’ words while they preached

OCTOBER 31, 2001

8.2 JUDE AND THE REFORMERS

Luther, Martin. "Sermons on The Epistle of Jude". Luther's Works – AE. Vol 30. (CPH, 1967)

Chemnitz, Martin. Loci Theologici. (CPH, 1989)

8.2.1 Martin Luther

Author

"The epistle is ascribed to the holy apostle St. Jude, the brother of the two apostles James the less and Simon, the sons of the sister of the mother of Christ who is called Mary the wife of James or Cleophas, as we read in Mark 6:3. But this letter does not seem to have been written by the real apostle, for in it Jude refers to himself as a much later disciple of the apostles. Nor does it contain anything special beyond pointing to the Second Epistle of Saint Peter, from which it has borrowed nearly all the words."

Purpose

"It is nothing more than an epistle directed against our clerics – bishops, priests, and monks."

On the Gospel as a license for free living

"To be sure, they call themselves Christian and put the Gospel on display; but at the same time they live in an estate in which they are completely wanton in eating, drinking, and rascally living. Boastfully they say: "we are not in a worldly estate; we are in an estate that is spiritual." Under this name and semblance they have grabbed all property, honor, and sensual pleasure. This is already beginning, says Jude. For we read that 1,000 years ago the bishops began to desire to be lords and to be held in higher esteem than the common Christians, as is also to be seen in the epistles of St Jerome."

On rejecting authority

"We have taught that as long as we sojourn on earth, we must be subject and obedient to the government; for the Christian faith does not do away with the secular rule. Therefore no one can withdraw from it."

On quoting from the Book of Enoch

"This statement, which is attributed to Enoch, is not found anywhere in Scripture. Consequently, some fathers did not accept this epistle, although this is not sufficient reason for rejecting a book. For in 2 Tim. 3:8 St. Paul also mentions two opponents of Moses, Jannes and Jambres, whose names are not found in Scripture either...Thus also this father, Enoch, devoted himself to the Word of God, which he had undoubtedly learned from his father Adam and had received from the Holy Spirit. For in Gen. 5:24 Scripture says about him that he "walked with God" and for this reason was taken by God and was seen no more."

On dealing with unbelievers and those under false teachers (Jude 22-23)

"Deal in a friendly and gentle way with them, just as God has dealt with you. Do not use force, and do not be impetuous; but treat them as people lying in the fire. You must pull them out and rescue them with all care, reason, and diligence. If they refuse to be snatched from the fire, one should let them go and have compassion on them, not burn them with fire and kill them, as the pope and the grand inquisitors do."

8.2.2 Martin Chemnitz

On Angels

"We must consider these distinctions. 1) The angelic nature as a whole did not fall, nor is there only one devil, but, as is pointed out in 2 Peter 2:4, angels in the plural are mentioned, and Mark 5:9 and Luke 8:30 speak of a legion of demons. But all human nature is corrupted. 2) The angels fell without hope of restoration, 2 Peter 2:4, Jude 6." (p. 165)

“Jude, in verse 6 of his epistle, testifies that certain angels did not keep their original authority, that is, their original condition. And his use of the word *apolipontas* shows that they were removed from their principalities... But certain angels sinned, that is, they turned themselves away from God and the norm of divine truth in which they had been created. Jude 6 says that they left their own habitation, that is, because they were the army of the God of hosts, they had been quartered in a certain military base, so to speak, but they became traitors and deserted their post.” (p. 174)

On Justification

“The doctrine of the goals and effects of justification is clear and easy, but it is useful and necessary to repeat it at this point in our study of justification, for several important reasons. 1) The justification is received by faith should serve as a constant warning regarding the end or goal of the doctrine of justification, so that we do not misuse this teaching in order to cultivate or confirm licentiousness, as the Epistle of Jude admonishes in verse 4, ‘transposing or transferring or perverting the grace of God into licentiousness.’”

8.3 2 PETER AND THE REFORMERS

Luther, Martin. “Sermons on The Second Epistle of Peter”. Luther’s Works – AE. Vol 30. (CPH, 1967)

8.3.1 Martin Luther

Purpose

“It was his purpose to disprove two errors that result from a misconception of the doctrine of faith, namely, the error which ascribes to works the power, which faith alone has, to render a person pious and acceptable before God and, on the other hand, the mistaken notion that faith can exist without good works. For when preachers declare that faith justifies and saves without any assistance from works, people say that one need not do any works. We encounter this every day. On the other hand, when works are resorted to and stressed, faith must languish. This where there are no upright preachers, it is difficult to stay on a middle course.”

On the knowledge of God

“But the fact that you, like the Turks, the Jews, and the devil, believe that God created all things – this is not the knowledge of God. Nor is this knowledge your belief that Christ was born from a virgin, suffered, died, and rose again. No, you have the true knowledge of God when you believe and know that God and Christ are your God and your Christ... For when you know God in this way, you will rely on him with all your heart and trust in him in good fortune and misfortune, in life and death. An unmarried woman can say, ‘This is a man.’ But she cannot say that he is her man.”

On being partakers of the divine nature

“But what is the divine nature? It is eternal truth, righteousness, wisdom, everlasting life, peace, joy, happiness, and whatever can be called good. Now he who becomes a partaker of the divine nature receives all this, so that he lives eternally and has everlasting peace, joy and happiness, and is pure, clean, righteous, and almighty against the devil, sin and death.”

8.3.2 Martin Chemnitz

To Demonstrate the Holy Spirit’s Deity

“Through the Holy Spirit we are made participants in the divine nature, 2 Peter 1:4. Thus it is necessary that the divine nature be in the Holy Spirit, because by the participation of the Holy Spirit we are made participants in the deity.” (p. 136)

WEEK 9: NOVEMBER 7, 2001

9.1 2 PETER 2:1-22: NEW INTERNATIONAL VERSION

9.1.1 2 Peter 2:1-3

But there were also false prophets among the people, just as there will be false teachers among you. They will secretly introduce destructive heresies, even denying the sovereign Lord who bought them—bringing swift destruction on themselves. ² Many will follow their shameful ways and will bring the way of truth into disrepute. ³ In their greed these teachers will exploit you with stories they have made up. Their condemnation has long been hanging over them, and their destruction has not been sleeping.

- “just as there will also be among you”
 - The proliferation of false prophets continues
 - A two edged sword: all prophets call the other ones “false”
 - Heretics did not call themselves “heretics”
 - How one should *not* judge
 - By popularity: large churches
 - By conscience: “it seems right”
 - How one should judge
 - By greed
 - By shamefulness
 - By exploitation
- “False prophets” vs. “false teachers”
 - They will not necessarily prophecy falsely: “God has told me such and such”
 - They will teach falsely: “I say that this means...”
- “stories they have made up”
 - In contrast to Peter, who was an eyewitness; his is not a cleverly devised legend
 - He has the more sure word of prophecy; a second witness, a written Gospel

9.1.2 2 Peter 2:4-12

⁴ For if God did not spare angels when they sinned, but sent them to hell, putting them into gloomy dungeons to be held for judgment; ⁵ if he did not spare the ancient world when he brought the flood on its ungodly people, but protected Noah, a preacher of righteousness, and seven others; ⁶ if he condemned the cities of Sodom and Gomorrah by burning them to ashes, and made them an example of what is going to happen to the ungodly; ⁷ and if he rescued Lot, a righteous man, who was distressed by the filthy lives of lawless men ⁸ (for that righteous man, living among them day after day, was tormented in his righteous soul by the lawless deeds he saw and heard)— ⁹ if this is so, then the Lord knows how to rescue godly men from trials and to hold the unrighteous for the day of judgment, while continuing their punishment. ¹⁰ This is especially true of those who follow the corrupt desire of the sinful nature and despise authority. Bold and arrogant, these men are not afraid to slander celestial beings; ¹¹ yet even angels, although they are stronger and more powerful, do not bring slanderous accusations against such beings in the presence of the Lord. ¹² But these men blaspheme in matters they do not understand. They are like brute beasts, creatures of instinct, born only to be caught and destroyed, and like beasts they too will perish.

- “sent them to hell”
 - Enoch 21:9-10: 'Enoch, why hast thou such fear and affright?' And I answered: 'Because of this fearful place, and because of the spectacle of the pain.' And he said unto me: 'This place is the prison of the angels, and here they will be imprisoned for ever.'
 - Jesus used “Gehena” as “hell” in the Gospels – a ravine south of Jerusalem

- James used the same word, since he is also speaking to a Jewish audience; Paul never uses hell!
- Peter uses “to Tartarize”; to send to Tartarus; a place of torment beneath Hades
- It often appears in Jewish apocalyptic literature as well!
- Parallels with Jude, except: “The Flood”
 - The flood a popular image in apocalyptic literature
 - Interesting that Peter uses it here, but Jude does not
- “but rescued Lot”, “but rescued Noah”
 - The faithful will be preserved from the destruction to fall on the ungodly

9.1.3 2 Peter 2:13-16

¹³ They will be paid back with harm for the harm they have done. Their idea of pleasure is to carouse in broad daylight. They are blots and blemishes, reveling in their pleasures while they feast with you. ¹⁴ With eyes full of adultery, they never stop sinning; they seduce the unstable; they are experts in greed—an accursed brood! ¹⁵ They have left the straight way and wandered off to follow the way of Balaam son of Beor, who loved the wages of wickedness. ¹⁶ But he was rebuked for his wrongdoing by a donkey—a beast without speech—who spoke with a man’s voice and restrained the prophet’s madness.

- “will be paid back”
 - Theological passive: God will pay back in due time
- “have left the straight way”
 - They were Christians, but have now left the faith
 - Balaam invoked again, as he is in Jude

9.1.4 2 Peter 2:17-22

¹⁷ These men are springs without water and mists driven by a storm. Blackest darkness is reserved for them. ¹⁸ For they mouth empty, boastful words and, by appealing to the lustful desires of sinful human nature, they entice people who are just escaping from those who live in error. ¹⁹ They promise them freedom, while they themselves are slaves of depravity—for a man is a slave to whatever has mastered him. ²⁰ If they have escaped the corruption of the world by knowing our Lord and Savior Jesus Christ and are again entangled in it and overcome, they are worse off at the end than they were at the beginning. ²¹ It would have been better for them not to have known the way of righteousness, than to have known it and then to turn their backs on the sacred command that was passed on to them. ²² Of them the proverbs are true: “A dog returns to its vomit,” and, “A sow that is washed goes back to her wallowing in the mud.”

- “they promise them freedom...”
 - Western thought considers freedom the openness to possibilities
 - Freedom, rather, is the ability to be true to one’s self
 - Ex: God the Father has begotten from all eternity a Son
 - It is of the nature of the Father to beget a Son; there are no fathers without children!
 - Does this mean the begetting of the Son was a necessary act? An *unfree* act?
 - If by freedom we mean
 - the possibility to do otherwise, no
 - being completely and utterly true to one’s real nature, yes
 - Humans are most free when they are completely true to their own nature
 - Trapped by sin, we are *not* true to our own nature
 - In Christ, we experience true *freedom*: the freedom to be who we really are
- “the proverbs are true”
 - Proverbs 26:11 “As a dog returns to his vomit, so a fool repeats his folly”
 - A *pig* – a doubly unclean proverb! Must be from a secular source

WEEK 10: NOVEMBER 14, 2001

10.1 2 PETER 3:1-18: NEW INTERNATIONAL VERSION

10.1.1 2 Peter 3:1-2

Dear friends, this is now my second letter to you. I have written both of them as reminders to stimulate you to wholesome thinking. ² I want you to recall the words spoken in the past by the holy prophets and the command given by our Lord and Savior through your apostles.

- “my second letter”
 - 1 Peter being his first letter
- “as reminders to stimulate you to wholesome thinking”
 - Such is the power of God’s word, that it accomplishes its task!
 - 2 Peter, Jude become part of the canon because they *do* stimulate to wholesome thinking
- “the command given by our Lord”
 - Another reference to Matthew’s Gospel?
 - Matthew 28:20: “Teaching them to obey everything I have commanded you.”
 - The Old Testament (the holy prophets) and the Gospel are to be “recalled”

10.1.2 2 Peter 3:3-7

³ First of all, you must understand that in the last days scoffers will come, scoffing and following their own evil desires. ⁴ They will say, “Where is this ‘coming’ he promised? Ever since our fathers died, everything goes on as it has since the beginning of creation.” ⁵ But they deliberately forget that long ago by God’s word the heavens existed and the earth was formed out of water and by water. ⁶ By these waters also the world of that time was deluged and destroyed. ⁷ By the same word the present heavens and earth are reserved for fire, being kept for the day of judgment and destruction of ungodly men.

- “Where is this ‘coming’ he promised?”
 - The constant complaint of the world: where is God and his judgement?
 - Jesus warned of this: the wars and rumors of wars are just the beginning
- Peter appeals to the flood: an apocalyptic move
 - The whole book of Enoch compares the flood to the final destruction by fire
 - Enoch 10:2-7: Go to Noah and tell him in my name "Hide thyself!" and reveal to him the end that is approaching: that the whole earth will be destroyed, and a deluge is about to come **3** upon the whole earth, and will destroy all that is on it. And now instruct him that he may escape **4** and his seed may be preserved for all the generations of the world. And again the Lord said to Raphael: Bind Azazel hand and foot, and cast him into the darkness: and make an opening **5** in the desert, which is in Dudael, and cast him therein. And place upon him rough and jagged rocks, and cover him with darkness, and let him abide there for ever, and cover his face that he may **6,7** not see light. And on the day of the great judgement he shall be cast into the fire.

10.1.3 2 Peter 3:8-10

⁸ But do not forget this one thing, dear friends: With the Lord a day is like a thousand years, and a thousand years are like a day. ⁹ The Lord is not slow in keeping his promise, as some understand slowness. He is patient with you, not wanting anyone to perish, but everyone to come to repentance. ¹⁰ But the day of the Lord will come like a thief. The heavens will disappear with a roar; the elements will be destroyed by fire, and the earth and everything in it will be laid bare.

- “But do not forget this one thing”
 - The importance of remembering in 2 Peter

- 2 Peter 1:13 – Peter thinks it important to “refresh your memory”
- 2 Peter 1:15 – Peter ensures that they will be able to “remember these things”
- 2 Peter 3:1 – the Epistle is “a reminder”
- 2 Peter 3:8 – People forgot the Word of God about the creation of the world
- “He is patient with you”
 - God’s patience is a sign of his mercy and grace
 - God’s timing is not our timing – why did Jesus’ coming take so long?
 - Psalm 90:4 “For a thousand years in your sight are but as yesterday” (Moses)
 - 1 Thess. 5:2 “The day of the Lord will come like a thief in the night”
- “destroyed by fire”
 - Apocalyptic thinking: first destruction was by water; next will be by fire

10.1.4 2 Peter 3:11-13

¹¹ Since everything will be destroyed in this way, what kind of people ought you to be? You ought to live holy and godly lives ¹² as you look forward to the day of God and speed its coming. That day will bring about the destruction of the heavens by fire, and the elements will melt in the heat. ¹³ But in keeping with his promise we are looking forward to a new heaven and a new earth, the home of righteousness.

- “new heavens and a new earth”
 - Isaiah 65:17: “Behold, I create a new heavens and a new earth”
 - Rev. 21:21: “Then I saw a new heaven and a new earth”

10.1.5 2 Peter 3:14-18

¹⁴ So then, dear friends, since you are looking forward to this, make every effort to be found spotless, blameless and at peace with him. ¹⁵ Bear in mind that our Lord’s patience means salvation, just as our dear brother Paul also wrote you with the wisdom that God gave him. ¹⁶ He writes the same way in all his letters, speaking in them of these matters. His letters contain some things that are hard to understand, which ignorant and unstable people distort, as they do the other Scriptures, to their own destruction. ¹⁷ Therefore, dear friends, since you already know this, be on your guard so that you may not be carried away by the error of lawless men and fall from your secure position. ¹⁸ But grow in the grace and knowledge of our Lord and Savior Jesus Christ. To him be glory both now and forever! Amen.

- “The other scriptures”
 - What are these? The OT? Other epistles?
 - The Gospel, especially the “prophetic word made more sure”?
- “fall from your secure position”
 - An oxymoron? How can one lose a secure position?
 - The Lutheran teaching of election: it is for the security of the saved, not the fear of the damned
 - We are held in the crook of the shepherd’s arm – do not jeopardize the position!
 - One can fall from grace