



Walking Thru The Bible

2 PETER JUDE

2 PETER

The Writer: The apostle Simon Peter is the author of this letter (1:1). The internal evidence for his authorship include:

1. The writer was present at the transfiguration of Christ (1:16-18)
2. Jesus had told him something of his death (1:12-14; cf. John 21:18-19, John 13:36)
3. He associated himself with the other apostles (3:2)
4. He asserts that this is his second epistle (3:1)

Probably no character other than Jesus himself is better known to New Testament readers than Peter. He, his brother Andrew, James, and John were partners in a fishing business; Jesus called them to be "fishers of men" (Luke 5:9-11). When the Lord chose twelve apostles, these four men were in that select group, and in all four lists of the apostles, Peter's name comes first (Matt. 10:2-4).

Although his name means "a rock" he was sometimes more like shifting sand in his early career (Matt. 14:28-31; 16:21-23; 26:69-75). After the establishment of the church he was known as one of the "pillars" of the church at Jerusalem (Gal. 2:9).

Time: Peter thought that his death was near when he wrote the letter (cf. 1:12-14). If that is so we should date the epistle about AD 66-67. At this time there is great hostility between the Jews and the Romans and war is building between the Jews and the Gentiles in Palestine and Christians (especially Jewish Christians) are being persecuted mercilessly by Nero.

Paul may have been put to death already in Rome about the time of Peter's writing and Peter is shortly to be put to death there also by Nero. This letter is about AD 67 just shortly before Peter's place and the likely place of its origin is Rome.

The Readers: No specific church or location of churches are named in the letter and so it is generally regarded as a "catholic" or "universal" epistle. However, chapter 3:1 mentions that this is his second letter to them. If the reference is to I Peter then the recipients would be the churches of Asia-Minor and the date would be subsequent to Peter's other letter to them. The first letter is address to Christians scattered among the Roman provinces of Pontus, Galatia, Cappadocia, Asia, and Bithynia (I Peter 1:1).

He mentions that Paul had also written to them. His reference to Paul is in glowing terms which assures us that any rift between Peter and Paul exists only in the minds of the critics. True, Paul had once rebuked Peter openly, but Peter is not one to hold resentment, especially when he has been wrong. In fact, he speaks of Paul's writing and puts it into the classification of "scripture."

Style of Second Peter: While this is Peter's second epistle we notice that the style of 2 Peter is quite different than that of his first epistle. This is explained on the basis that the subject matter and the purpose of this second letter is vastly different than the first. The same man might write a love note to his wife one minute and then write a memo to his boss and we would expect the styles and contents of those to be quite different.

In 2 Peter the emotional factor is different. In his first letter Peter wrote to comfort and strengthen a persecuted church while in this letter he is bent on warning those churches of false teachers which can be more disastrous than persecution.

The similarities between 2 Peter and the book of Jude are very obvious. The two epistles apparently were not widely separated in time. They are both writing about the same problem facing Christians at the same time and that would account for much similarity. But yet the books are still so parallel that it may well be that one of them is familiar with the other's writing and is making reference to it in his own letter. If that is the case, our question is, which one wrote first? It is very difficult to tell but there are certain points which tend to favor the priority of 2 Peter over Jude.

Example: Peter's principal statement relative to the false teachers is in the future tense, 2:1-3, while Jude refers to them as having already come. Jude admonishes his readers to remember what the apostles had said concerning the coming "scoffers." The only time the identical word "scoffers" appear is in 2 Peter 3:3.

The Unchanging Faith In A Changing World

Jude 3

Introduction:

1. Our world is in a state of change. Aircraft and missiles are outmoded before they are off the assembly line. Textbooks and technologies are outdated by the time they are in print. It is "change" that sells automobiles, etc., year by year.
2. The opinion is widespread that a modern age demands an updated religion. Science has made old beliefs taboo. Society rebels against traditional and obsolete modes of worship and service.

I. The Realm Of The Changeable

- A. There have been vast changes in **Physical Expedients** from the first to the 21 centuries. Transportation; communication (Eph. 6:21,22); conveniences.
- B. **Social customs** have changed considerably in 20 centuries. Slavery (cf. Philemon and Onesimus, Eph. 6:5-9); dress has radically changed (Acts 21:11; 1 Cor. 11); methods of greeting (Rom. 16:16).
- C. There were **temporary necessities** in the early church that were to pass away because they would no longer be needed when the faith was established. Inspiration of apostles and prophets, Eph.4:11; miracles to confirm the spoken word (Mark 16:17, 20; Heb. 2:3,4); community of goods (Acts 2:44ff).

II. The Realm of the Unchangeable

- A. The Godhead is the same today as ever. God changes not (Mal. 3:6); Christ remains the same (Heb. 13:8); the Holy Spirit abides forever (John 14:26).
- B. Satan and sin have remained unchanged. (1 John 2:16). The same works of the flesh are practiced (Gal. 5:19-21). The same type of people live.
- C. Man is basically the same today as always. He is still body-soul-and spirit. (1 Thess. 5:23). He still needs 4-fold growth (Luke 2:52). His choices are still two masters to serve, two roads to travel.
- D. Principles of faith and right have not and cannot change. (cf. Jude 3).
 1. Principles behind changing customs and temporary necessities of the 1st century are still obligatory. (Submission to husbands; modesty, brotherly affection; humility and hospitality, love).
 2. Principles of ethics and morals are unchanged. Matt 5-7 still relevant.
 3. Principles of faith are still binding. Heb. 11:6; Jn 8:24; Ja. 2:24

III. Changing the Unchangeable

- A. There are efforts to change the unchangeable. 1. New theology -- God is dead. (Ps. 14:1); 2. New Christology - Christ's deity, miracles & resurrection denied (Mt. 22:42; 2 Pet. 2:1) . 3. New soteriology; 5. New morality.
- B. There are efforts within the church to change the unchangeable. New hermeneutics; new rapport with error. These are not new, but centuries old.

Conclusion: 1. Change is permissible only in the area of expedients. (1 Cor. 9:19f) 2. In matters of faith and doctrinal truth we much preach the unchanging gospel (Gal. 1:6-9) and stand for the old paths (Jer. 6:16).