



**JUDE AND 2 PETER**



# **JUDE AND 2 PETER** **Contending for the Faith Together**

**A BALANCED BIBLE STUDY IN PARALLEL**

**ROD ADAMSON**

© R D ADAMSON 2011

## **CONTENTS:**

## **Sessions**

## **Page**

<b>1. Peter and Jude – Personal Details</b>	}	2
<b>2. Background to the Letters 2 Peter and Jude</b>	}(1 with Salutation)	3
<b>3. The Bible Study – 2 Peter 1/Jude 1.1-2</b>		<b>4</b>
<b>2 Peter 1.1-2/Jude 1.1-2 - Salutation:</b>	}	4
<b>2 Peter 1.3-11 - Possess the Faith, the Witness and the Scriptures</b>	}(1)	5
<b>2 Peter 1.12-21- Peter's Pastoring and the Scriptures</b>	}	6
<b>3.2 2 Peter 2.1-3.3/Jude 1.3-23 -</b>		
Common Contending for the Faith	}	7
<b>2 Peter 2.1-3/Jude 1.3-4 – The Apostate Way</b>	}	7
<b>2 Peter 2.4-9/Jude 1.5-7 – God contended in the past for Deliverance and Judgement</b>	}(2)	7
<b>2 Peter 2.10-22/Jude 1.8-16 – Apostate Fall</b>	}	9
<b>2 Peter 3.1-2/Jude 1.17-19 – Keep Yourselves in God's Way</b>	}	11
<b>3.3 2 Peter 3. 3-13/Mark 13.21-37 – The Day of the Lord</b>	}(2)	<b>12</b>
<b>3.4 2 Peter 3.14-18/Jude 1.20-25 – Build Yourselves in Holy Faith</b>	}(1)	<b>14</b>

**Appendix: Extra-Biblical Apocalypses** 16

-----  
Scripture Quotations taken from the **HOLY BIBLE, NEW INTERNATIONAL VERSION®**.

Copyright © 1973, 1978, 1984 by International Bible Society. Used by permission.  
-----

**INTERNET:** [www.resurrectlife.co.za](http://www.resurrectlife.co.za)

COPY FOR:

Rod Adamson is married to Colleen, they have one child. He is minister at George Presbyterian Church with B.Theol/HED specialisation in Biblical Studies, Missions and Religions, English and Economics.

# JUDE AND 2 PETER - Contending for the Faith Together

## A BALANCED BIBLE STUDY IN PARALLEL

©R D ADAMSON 2011

### 1. PERSONAL DETAILS

**The Apostle Peter:** About 26-27 AD Jesus called Peter and Andrew, James and John from being fishermen on the Sea of Galilee. Peter was the leading disciple of Jesus, heard most of Jesus' teaching and saw most of Jesus' miracles. About April/May AD 30 Peter denied Jesus before the cross, but was given a special resurrection meeting with Jesus, restored to leadership, and saw the Ascension. He urged the replacement of Judas, gave front line preaching at Pentecost, was first of the apostles to be arrested and persecuted with John, first apostle really to go to the Gentiles with the gospel about 36 AD. When James was martyred in 44 AD, Peter was again arrested, miraculously freed, goes into exile in the diaspora (probably to Rome with Mark, the basis of Mark's gospel), returns to Jerusalem in 47 AD in time for Paul's famine visit. His work went on: he encounters Paul in Galatia, is pulled into the Gentile controversy again, so leads the Acts 15 General Assembly with James. He probably returns to Rome in 54 AD after the death of Claudius (who had expelled the Jews from Rome 1 Cor 9.6), so is the main apostolic link of the founding of the church in Rome. There he ministers till 64-65 AD, inspires the writing of Mark's gospel, writes his two letters, and is martyred in the Neronian persecution, tradition says crucified upside down - his request because he did not want to be crucified the same way up as the Lord he denied.

**Jude the Lord's brother:** Jesus was born just before King Herod the Great died in 4 BC. The normal sexually active Joseph and Mary had children after Jesus, James of the letter of James, and Jude of this letter. (See *Mark 6:3/ Matthew 13:55, John 7.1-9, Acts 1.14 for James, Joses, Juda and Simon*). Little detail is known, but that Jude was born between 4 BC – 10 AD, raised Jewish of poorer parentage, whose father was Joseph the carpenter, and eldest brother was Jesus Christ of Nazareth. Jude entered history in his own right as a brother who, like James the second-born, came to be a believer in and disciple of the risen Jesus Christ and leader of the Jewish church, though less known than the apostles or James the Lord's brother who was the great Jerusalem church leader of Acts. Jude 1.1 names this James as his brother; so the Jude authorship of the letter.

Of other blood descendants of Joseph and Mary, history knows only those of Jude. Two grandsons in early Church leadership were summoned before emperor Domitian (81-96 AD) because of ancestry from David and link to Jesus. Domitian found their farming poverty and the spiritual nature of Jesus' kingdom that they related "as of no account" and let them go. They gave early church leadership till martyred under emperor Trajan. Great grandson Judah Kyriakos is also known as the last Jewish bishop of Jerusalem who served till after the Bar Cochba revolt (132-136 AD).

## 2. BACKGROUND TO THE LETTERS

### Background to the Letter 2 Peter:

Peter is recognised as the main preacher and witness from whom the material for Mark's gospel is taken. He is also recognised as the author of 1 Peter. Many modern scholars dispute that he is the author of 2 Peter: however, reasons given are not conclusive, and do little more than state what may be obvious differences between the two Petrine letters.

### 'Reasons' for the Petrine dispute:

- 1) 2 Peter 2.1-3.3 is so close to Jude that it is not certain which letter is the original; if Jude, an apostle wouldn't copy? **But** why not?
- 2) 2 Peter is different in content to 1 Peter, so a different author must have written it. **But** look at the differences between some of Paul's letters, or even your own. This is too subjective and not enough to make a definitive decision about authorship.
- 3) Like Jude, 2 Peter is said to face Christian deviations that only sprang up long after the apostle was martyred. **But** scholars can't be sure when such deviations started and admit they were around in 'proto-form' before the real cult arose.
- 4) 2 Peter 3.7, destruction of the world by fire, is an idea Peter couldn't have started. **But** he didn't: Isaiah 65.17, 66.14-16, 66.22-24 could certainly be a basis.
- 5) 2 Peter 3.15-16 refers to Paul and his letters, since Peter was superior he would not write this. **But** again why not? Theological similarities between 1 Peter and Paul's letters are widely recognised, so why wouldn't Peter stand by a fellow apostle when some questioned the standing of Paul's ministry?

Background to the Letter Jude: The writer claims to be Jude, brother of James, thus younger brother of Jesus and son of Joseph and Mary. Though many scholars dispute this, the Church has upheld the claim in its Bible Canon. The book has stated Hebrew apocalyptic sources, and Jude is too obscure and non-controversial a figure to be target for pseudonymous writing.

### Some 'reasons' for authorship dispute:

- 1) Jude has almost equivalent words to 2 Peter 2.1-3.3, which has led to debate as to which authored originally; opinion is divided on this.
- 2) Like 2 Peter, Jude is said to face Christian deviations that only sprang up long after the apostle was martyred. **But** scholars can't be sure when such deviations started and admit they were around in 'proto-form' before the real cult arose.
- 3) Jude must be later than the apostolic era, because the context of opposing gnosticism is supposed to be of a later Hellenistic time. **But** 'proto-Gnosticism' was encountered in the apostolic era.
- 4) The writer, alone in all the New Testament, quotes direct Jewish apocryphal background (he refers to the apocryphal Assumption of Moses and quotes from the apocryphal Book of Enoch). One linked to the apostles would supposedly not have applied this as this letter does.
- 5) This study accepts it as probable that senior apostle Peter used Jude's letter and defended Paul as approval of their common contending for the faith, while balancing the apocalyptic excess of Jude by omitting it.

***DISCUSSION:*** *What alternative authors to Peter and Jude do sceptics propose? Isn't this just being super-critical? How will this affect the way you read the letters?*

### 3. THE BIBLE STUDY – 2 PETER AND JUDE in PARALLEL

#### **2 Peter 1.1-21: Possess the Faith, the Witness and the Scriptures**

#### **2 Pet 1.1-2 Salutation**

*Simeon Peter, a servant and apostle of Jesus Christ, to those who have obtained a faith of equal standing with ours by the righteousness of our God and Savior Jesus Christ: Grace and peace be yours in abundance through the knowledge of God and of Jesus our Lord.*

- *Simeon...* This original Hebrew name is irrelevant to Greek pseudonym form, so upholds identity link to Jude as the Peter of the inner three who used Hebrew names with Jesus' brothers.
- *servant and apostle of Jesus:* identifies himself with service of the Son of man, Peter is also first His servant in his own turn and by His authority. Then he is an apostle, holder of the 'tsaliach' inspired representative authority of Christ's continuing leadership on earth.
- *faith... received by righteousness* – the faithful are precious by the righteousness come by faith.
- *God and Saviour Jesus Christ* – full high Trinitarian title is used of Jesus: from Peter it is inspired and of 'tsaliach' authority, thus a huge target of skeptical scholarship. Finding the letter to be pseudonymous annuls any trinitarian authenticity; however, it has such affinity to trinitarianism in 1 Peter 1.3-5 so as not to be pseudonymously created but of the same author.
- *grace and peace be yours in abundance* – exact Greek match to 1 Peter 1.2, very close to Jude 1.2.
- *knowledge of God:* against proto-Gnosticism, spiritual *epignosis* 'full knowledge' isn't hidden mystic philosophy but openly known as 'of Jesus Christ our Lord'.

#### **Jude 1.1-2 Salutation**

*Jude, a servant of Jesus Christ and a brother of James, to those who have been called, who are loved by God the Father and kept by Jesus Christ: Mercy, peace and love be yours in abundance.*

The writer identifies himself as Jude (Judas),

- *servant of Jesus Christ* – this is the spiritual claim for himself
- *brother of James* - of Acts 15.13-21 and the letter of James, therefore younger physical brother of Jesus and son of Joseph and Mary. Contrast his physical claims with his spiritual claims: the implication is that he came to know his elder brother Jesus as more than just an elder brother. (see vs 4)
- *to those who have been called* - so this is a general letter to Christians
- *loved by God the Father, kept by Jesus Christ* – The verse also has minor trinitarian implication– Jesus is not dead, but alive and proactive, able to keep his 'called' followers, which is in the exclusivity of God.

- *mercy, peace and love be yours in abundance* – Jude gives a varied yet as beautiful blessing as that of Peter.

**DISCUSSION:** - What do the words 'servant' linked to the Son of Man, and 'apostle' derived by the 'tsaliach' concept mean to you? What Bible passages support these uses? What does this say of how you serve Jesus?

-What other Bible passages support the high trinity understanding of verse 2?