

First Peter, Second Peter, Jude

Verse by Verse Teaching:

- Through **First Peter** – https://www.generationword.com/audio_series/first_peter.html
 - 2004
 - 2014
 - 2024
 - “Framework” overview:
 - 2011
 - 2018
- Through **Second Peter** – https://www.generationword.com/audio_series/second-peter.html
- Through **Jude** - https://www.generationword.com/audio_series/jude.html

FIRST PETER (page 397 in “Framework” book)

FIRST PETER	62 AD
<i>“Do not be surprised at the painful trial you are suffering, as though something strange were happening to you.” 4:12</i>	
Author: Peter	
Written From: Rome	
Sent To: Churches in Pontus, Galatia, Cappadocia, Asia, Bithynia	
Purpose: Give guidance to believers concerning how to live in this temporal world in the midst of suffering and persecution	
Theme: Hope in God while suffering in the world as a believer.	
Basic Outline: • 1:3 - 12, Our salvation and inheritance • 1:13 – 2:3, Our responsibility to be holy • 2:4 – 12, We are a spiritual house, a chosen people of God but aliens in this world • 2:13 – 3:12, We are to submit to the established authorities and live in harmony in all areas: government, business, families and among believers • 3:13 – 4:6, Principles of suffering and Christ’s example of suffering • 4:7 – 5:9, Christian conduct for living, for suffering and for service	
Healthy Doctrine: • Suffering • Persecution • Evangelism • Satan • Priesthood of each believer • Marriage • Spiritual Gifts	

In chapter one Peter describes our salvation and inheritance which is in Christ. Our inheritance is said to be indestructible and kept in heaven for us to be revealed in the last time. Peter says trials come to test our faith. Our faith is said to be worth more than gold. The Old Testament prophets searched the Scriptures to understand these things but it was only now revealed to us. Because we have such a great salvation we are told to prepare our minds for action and be obedient. We need to leave the empty way of life of the pagans and live holy and pure like our God.

Chapter two continues urging the readers to leave the old way of life and crave the word of God which will help us grow up and live in a way that is worthy of the salvation and inheritance we have been given. We are being built by God into a spiritual house to be a priesthood made up of all believers. Peter goes on in this chapter to indicate that it is not just an abstract spiritual life we are to live but a *godly* life in this world. Though the world is corrupt, we are told to still live in a holy and respectable way, which includes submitting to human institutions like nationality, government, marriage and family.

In chapter three Peter discusses married life and how Christians should live with their spouses in order to win them to Christ and in a way that is pleasing to Christ. The reader is told to live in harmony with other believers and to do good to everyone. The theme of the book is suffering but Peter asks the question: "Who is really going to want to harm you if you are doing good?" Persecution will come because of our association with Christ but it should not come because we are a difficult and defiant people. In this chapter Peter mentions spirits (or angels) who were put in prison (the abyss) in Noah's day.

In chapter four we are told to have the same attitude that Christ had in the midst of suffering and to trust in God. Peter urges believers to use the grace gift they have been given to serve others. He includes a brief list of spiritual gifts. He ends the chapter by explaining the concept that suffering is part of the normal human experience, especially if you are a Christian and are not going the same direction as the corrupt world system.

In chapter five Peter addresses church leaders and includes himself as one of the elders. He warns men not to serve because of the money or the power but because they are willing and have been called by Christ, who is described as the Chief Shepherd or pastor. Peter ends his letter admonishing the readers concerning their Christian character, attitude and faith in God. Silas physically wrote this letter down while Peter dictated, just like Mark wrote Peter's gospel account for him.

Lessons in Suffering from First Peter	
1:6	• How we respond to trials demonstrates the genuineness of our faith.
4:12-19	• When suffering, we fix our hope on the grace to be revealed when Jesus comes, and not on the world. Thus, we are free to be obedient and holy.
2:19	• Our example was Jesus who suffered unjustly. Because of this example we can endure our own suffering being conscious of God and his deliverance.
3:8-13	• Though it is rare, when we suffer for doing good we remain hopeful so others will see the difference. We do not fear but trust God.
4:16	• All mankind suffer, but the suffering of a believer is temporary.

SECOND PETER (page 399 in “Framework” book)

SECOND PETER	64 AD
<i>“There were also false prophets among the people, just as there will be false teachers among you.” 2:1</i>	
Author: Peter	
Written From: Rome	
Sent To: Churches in Pontus, Galatia, Cappadocia, Asia, Bithynia (Their second letter, 3:1)	
Purpose: Remind believers how to grow to maturity and defend orthodox theology by warning of present and future false teachers.	
Theme: Importance of the Word, danger of false teachers, eschatology	
Basic Outline:	
• 1:3 – 11, Salvation • 1:12 – 21, Scripture • 2:1 – 22, False Teachers • 3:1 – 18, Eschatology	
Healthy Doctrine:	
• Scripture • Eschatology • Judgment	

Christian Growth for an Effective and Productive Life
• Faith • Goodness • Knowledge • Self-Control • Perseverance • Godliness • Brotherly Kindness • Love - Second Peter 1:5-7

Chapter one discusses our salvation and the promises we have available through our knowledge of Christ. The reader is told that character mixed with knowledge will keep the Christian life productive, and will result in a rich entrance into God's kingdom. Since this is true, Peter considers his number one mission in this life is to remind believers of these truths and encourage them to pay attention to the Scriptures.

In chapter two Peter presents the biggest threat to Christian growth which is false teachers. For greed, false teachers exploit people and teach destructive heresies along with stories they make up. God will judge them just as he has judged others in the past. An example of God judging sin is the angels who are held in gloomy dungeons in Tartarus.

Chapter three contains valuable eschatological information which includes insight into the kinds of doctrinal error people will fall into in the last days, God's longsuffering patience, the Lord's return, the destruction of the present universe and the recreation of the universe for the eternal state. This information should spur us on to live a holy life. Peter tells us that Paul writes of these same things in his letters which are called Scripture already in 64 AD.

JUDE (page 405 in "Framework" book)

JUDE	65 AD
<i>"Keep yourselves in God's love as you wait for the mercy of our Lord Jesus Christ to bring you to eternal life." 21</i>	
Author: Jude	
Written From: Unknown	
Sent To: Unknown	
Purpose: Warn believers about immoral men traveling and teaching false doctrine that perverted the grace of God into a license to sin	
Theme: Confront apostasy	
Basic Outline: • Verses 1-4, Statement of Jude's intent in writing • Verses 5-7, Past judgments on apostasy, rebellion and immorality • Verses 8-13, Present condition and character of false teachers • Verses 14-16, Prophesied future judgment of current false teachers • Verses 17-23, Defense against false teachers and apostasy	

Author

1. The author identifies himself as “Jude, a servant of Jesus Christ and brother of James”
2. Jude is Judah in Hebrew and Judas in Greek.
 - a. The name Jude is only used by Jews in the ancient world.
 - b. The name Jude would be used in place of Judas in Christian circles for obvious reason
3. Which Jude? There are several options, but only one that is likely.
 - a. Jude (Judah, Judas) the half brother of Jesus and brother of James
 - i. This is the accepted and most probable author of this letter
 - ii. Jude identifies himself with a brother who is simply called James. This brother James was well-known enough to simply be “James”. This is the way the author of the book of James identifies himself, simply as “James”.
 - iii. It would appear that Jude and James (brothers) are well-known to the readers of this letter
 - iv. Jude is the youngest of the brothers
 - v. In John 7:5,
“For not even his brothers believed in him,” during Jesus’ ministry, but after the resurrection they were with the believers in Acts 1:14,
“All these with one accord were devoting themselves to prayer, together with the women and Mary the mother of Jesus, and his brothers.”
 - vi. Jude was based in the church in Israel, but traveled and taught as did Peter and Paul according to 1 Corinthians 9:5 –
“Do we not have the right to take along a believing wife, as do the other apostles and the brothers of the Lord and Cephas?”
 - vii. Eusebius records an account from Hegesippus
(wrote notes on the history of the church around 165-175 AD, see here <https://www.earlychristianwritings.com/text/hegesippus.html>) concerning the grandsons of Jude who still lived and farmed near Nazareth. Here are Hegesippus’ words:

“There still survived of the kindred of the Lord the grandsons of Judas, who according to the flesh was called his brother. These were informed against, as belonging to the family of David, and Evocatus brought them before Domitian Caesar (81-96 AD): for *that emperor* dreaded the advent of Christ, as Herod had done.

So he asked them whether they were of *the family of David*; and they confessed they were. Next he asked them what property they had, or how much money they possessed. They both replied that they had only 9000 *denaria between them*, each of them owning half that sum; but even this they said they did not possess in cash, but as the estimated value of some land, consisting of thirty-nine *plethra* only, out of which they had to pay the dues, and that they supported themselves by their own labour. And then they began to hold out their hands, exhibiting, as proof of their manual labour, the roughness of their skin, and the corns raised on their hands by constant work.

Being then asked concerning Christ and His kingdom, what was its nature, and when and where it was to appear, they returned answer that it was not of this world, nor of the earth, but belonging to the sphere of heaven and angels, and would make its appearance at the end of time, when He shall come in glory, and judge living and dead, and render to every one according to the course of his life.

Thereupon Domitian passed no condemnation upon them, but treated them with contempt, as too mean for notice, and let them go free. At the same time he issued a command, and put a stop to the persecution against the Church.

When they were released they became leaders of the churches, as was natural in the case of those who were at once martyrs and of the kindred of the Lord. And, after the establishment of peace *to the Church*, their lives were prolonged *to the reign* of Trojan.

- b. Judas, the apostle known as Thaddeus (Matthew 10:2-4 and Mark 3:16-19) and Judas son of James (Luke 6:13-16 and Acts 1:13)
 - i. Verse 17 seems to eliminate the possibility of Jude being one of the apostles when he writes, "you must remember, beloved, the predictions of the apostles of our Lord Jesus Christ."
 - ii. If Jude was one of the twelve it would have been likely that he identifies his authority when he wrote this important issue in the church
 - c. Judas Barsabbas, a leader in the early church of Jerusalem that traveled to Antioch with Paul, Barnabas and Silas (Acts 15:22).
 - i. This Judas Barsabbas could have been the brother of Joseph Barsabbas who was one of two options to replace Judas Iscariot (Acts 1:23)
 - ii. If he wrote the letter he likely would have needed to identify himself as Judas Barsabbas or, even better, Judas brother of Joseph Barsabbas.
 - d. Judas the Galilean, a revolutionary who led a rebellion in 6 AD encouraging the Jews not to register. His political philosophy led to the Zealots and the Jewish wars with Rome in 66-70 AD. His sons followed him and were executed by the procurator in 46 AD. His grandson Menahem ben Judah was one of the early leaders of the Jewish Revolt in 66 AD. Gamaliel refers to this Judas the Galilean as an example (along with Theudas) of failed Messianic movements when he spoke before the Sanhedrin in 30 AD in Acts 5:37.
1. Peter writing Second Peter right before his death in 64 AD is similar to Jude.
 2. One of these is the case:
 - a. Peter and Jude were familiar with a text that we do not have, and both used it.
 - b. Peter in 64 AD was familiar with the book of Jude (written before 64 AD) and used it.
 - c. Jude was familiar (after 64 AD) with Second Peter (64 AD) and used it.
 3. Compare Jude with Second Peter 2:3-3:3:

Date of Writing

1. General estimate is Jude was written sometime between 40-80 AD
2. If Peter used Jude then Jude had to be written 40-63 AD.
 - a. This would make Second Peter the earliest testimony to the existence of the book of Jude.
3. If Jude used Second Peter then it was written 64-80 AD.
4. False teaching that Jude was addressing was already in the churches in 55 AD (think Corinth) and 57 AD when Paul wrote to the Romans that some had twisted Paul's teaching into an excuse to sins:

"And why not do evil that good may come?—as some people slanderously charge us with saying. Their condemnation is just." (Romans 3:8)

"It is not surprising, then, if his servants masquerade as servants of righteousness. Their end will correspond to their actions" (2 Corinthians 11:15, 57 AD)

5. A good date for the book of Jude would be 55 AD.

Place of Writing

1. Since Jude and his family remained in Israel it is likely he wrote from Israel, even Jerusalem, as did James.

JUDE		2 PETER
4	False teachers' condemnation from the past	2:3
4	Deny the Sovereign Lord	2:1
6	Angels confined for judgment; "gloomy" (Peter) and "darkness" (Jude) both translated the Greek word <i>zophos</i>	2:4
7	Sodom and Gomorrah	2:6
8	Reject or despise authority and slander celestial beings	2:10
9	Angels do not bring slanderous accusations	2:11
12	Apostate teachers are blemishes	2:13
12	Jude: "clouds with out rain, blown blown by the wind" Peter: "springs without water and mists driven by a storm"	2:17
18	Scoffers following their own evil/ungodly desires	3:3

Who were the apostates?

1. Denying the lordship of Christ (4)
2. Practicing unrestrained sinful desires (4, 8, 16)
3. Rebelling against authority (8, 11, 18)
4. Sexually Immoral - Following their own desires (16, 19)
5. Greedy - Shepherding only themselves, or concerned only with gain for themselves (11-12, 16)
6. Divisive (19)
7. Finding fault (16)
8. Boasting (16)
9. Claim to be leaders in the Christian community and had been accepted by Christians
10. They had nothing useful to offer the people
11. They abused the teaching of God's grace to turn forgiveness into a chance to continue in their lawless lifestyle (4)

JUDE:

1. Used many figures of speech
2. Advanced Hellenized style of Greek is used in the letter. The author is well educated.
3. Jude uses 13 Greek words not used anywhere else in the New Testament
4. Uses up to 18 groups of three or triads in this short letter:
 - a. Identification: Jude – servant – brother (1)
 - b. To those...called – loved – kept (1)
 - c. Greeting: mercy – peace – love (2)
 - d. Apostates: godless men – change the grace of our Lord – deny Jesus Christ (4)
 - e. Examples: people of Egypt – angels – Sodom and Gomorrah (5-7)
 - f. Apostates: pollute their own bodies – reject authority – slander celestial beings
 - g. Examples: taken the way of Cain – rushed for profit into Balaam's error – destroyed in Korah's rebellion (11)
 - h. Characterized: divide you – follow mere natural instincts – do not have the Spirit
 - i. Response: be merciful – snatch others from the fire – to others show mercy
 - j. Apostates 4x: grumblers/fault-finders – follow their own evil desires – boast about themselves – flatter others
 - k. Imagery 5x: blemishes – shepherds leading only themselves – clouds without rain – autumn trees without fruit – wild waves – wandering stars

Memorable Verses:

- “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.” 3
- “For certain men . . . have secretly slipped in among you. They are godless men, who change the grace of our God into a license for immorality.” 4
- “Though you already know all this, I want to remind you . . .” 5
- “These men are blemishes at your love feasts.” 12
- “Enoch, the seventh from Adam, prophesied about these men.” 14
- “Keep yourselves in God's love as you wait for the mercy of our Lord Jesus Christ to bring you to eternal life.” 21
- “Be merciful to those who doubt; snatch others from the fire and save them; to others show mercy, mixed with fear – hating even the clothing stained by corrupted flesh.” 22, 23

Healthy Doctrine:

- Angels
- Judgment
- Apostasy
- Inspiration of Scripture

Jude wanted to write about the salvation that belongs to the believers but saw a greater need and was inspired by the Holy Spirit to defend orthodox Christian doctrine. False teachers were infiltrating the Christian ranks with bad doctrine which led to bad morals. Jude quotes from the book of *First Enoch* and refers to an exchange between Satan and Michael recorded in the book the *Assumption of Moses*. Since Jude was writing under the inspiration of the Holy Spirit we should assume that at least these two portions of extra biblical writings are accurate and true. Paul does the same thing in Acts 17:28; 1 Corinthians 15:33 and Titus 1:12.