

# **The Epistles of 2 Peter & Jude**

**A Commentary on the Greek Text**

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**Pumpkin Cottage Publications**

Sydney Australia

Pumpkin Cottage Publications  
Exegetical Commentaries on the New Testament Greek text  
19. The Epistles of 2 Peter and Jude  
2021  
ISBN 978-0-6451874-3-4 eBook PDF  
1. Bible - N.T. - Commentaries. 1. Title

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# Preface

It was not so many years ago when I first gave my attention to Peter's second epistle. I owned a number of older commentaries, but thankfully Davids had just produced his Pillar Commentary on 2 Peter and Jude, and I found it an inspiring aid. Davids provided a further aid when he produced his 2 Peter and Jude Handbook on the Greek Text, aiding my flawed knowledge of Greek syntax, and prompting a flurry of corrections.

Both 2 Peter and Jude fail to resonate today, probably as much as they did in the early centuries of the Christian church. The best we can say is that both books just squeezed into the Christian Cannon. Eusebius gives us a good insight into the state of the Cannon in the third century when he lists the books given second-class standing as James, Jude, 2 Peter and 2 and 3 John. Questions over content and authorship bothered our forebears, just as much as they bother us, but in the end, these two letters were given their place.

We could argue that the burning issue for the author of 2 Peter is not our burning issue. The righteous judgment of God is not the *hot-topic* it once was – our churches are longer painted with scenes of hellfire and damnation! The Christian church may have resisted the influence of Baha'i unitarian beliefs, but not so the creep of Marxism. In our politically correct world, it is no longer easy to expose sinful behaviour, now reclassified as saintly, behaviour which brings upon us the righteous judgment of God, and for which repentance and faith in Christ Jesus is the only escape.

An Australian Rugby Union professional footballer was recently barred from his sport when he dared to produce a list of Biblical sins on his Facebook Page. He pointed out that, unless those who practise these sins repent, Hell awaits them. Now, I do think he could have been a little more gracious in putting his case; we are all sinners and only stand, but by the grace of God. Yet, the incident serves to remind us that the Christian Church is under pressure to downplay the righteous judgment of God. How much easier it is to promote the fairy-story that sin doesn't matter. The epistles of 2 Peter and Jude remind us that sin does matter.

It is my hope that these notes aid your task of knowing the mind of Christ.

Bryan Findlayson, 2021.

# Notes

**Commentary Intention:** This exegetical commentary aims to provide a foundation for expository preaching, assisting fellow pastors with *rusty* Greek to come to grips with the text. The Greek level is college years 2/3, with a focus on syntax to aid an understanding of the text - accents are only used where necessary. Highly technical issues are avoided, with the exposition primarily guided by the expressed views of respected published commentators. Where possible, the commentary is structured to conform with the readings of the Revised Common Lectionary.

**Format:** RCL study units - synopsis, context, structure, interpretation, homiletical suggestion and exegesis: the Greek word or phrase; a limited parsing; the English text (NIV and/or NIV11); a literal English translation (TNGEL, Accordance, Louw & Nida); syntax where necessary; comment, often with a published translation.

**Copyright:** No copyright provision covers this commentary, nor is citing expected. Where citing is required for academic purposes; Findlayson, *The Epistles of 2 Peter and Jude; A Commentary on the Greek Text, 2021*.

**Abbreviations:** See Series Addendum.

**Print:** Format; A5. For mono laser "render colour black."

**Greek:** Nestle-Aland / UBS 4 Greek New Testament.

**Greek Glossary:** See Series Addendum.

**Inclusive language:** Numerous older translations and paraphrases are used throughout the studies to enhance the meaning of the text. Latitude is given to sexist language, although alterations are sometimes made to the original text.

**Primary English Text Bible:** The New International Version, NIV, 1985, and / or NIV11, 2011, copyright by International Bible Societies and published by The Zondervan Corporation. All rights reserved worldwide. The full text is not provided in respect of copyright, and it is recommended that a copy of the NIV be at hand when consulting these notes.

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**Dedication:** To my children, Marelle, Paul and Justyne.

**Typos:** Forgive me! I keep finding clangers.

# Commentaries on 2 Peter and Jude

**Bauckham**, Word, 1983. 5  
**Bigg**, ICC, 1902 - *reprinted*. 4G  
**Bowman**, Laymans, 1962. 1D  
**John Brown**, Geneva, Banner of Truth, 2Peter, Ch. 1, 1856. T3D  
**Danker**, Proclamation Commentaries, 1977. 1D  
**Dauids**, HGT, 2011. G  
**Dauids\***, Pillar, 2006. 4R  
**Donelson**, NTL, 2010. 3  
**Green**, Tyndale, 2nd. ed., 1987 / BECNT. 2  
**Green E**, ECNT, 2008, 3  
**Hamann**, ChiRho, 1980 (Jude). 2D  
**Kelly**, Blacks / Harpers, 1969. 2  
**Leaney**, CBC, 1967. 1D  
**Lloyd-Jones**, *Expository Sermons on 2 Peter*, 1983. 3D  
**Love**, Layman's, 1960 (Jude). 1D  
**Lucas / Green**, BST, 1995. 2  
**Moo**, NIVABC, 1997. 3  
**Mounce**, *A living hope*, Eerdmans, 2005. 2  
**Neyrey**, Anchor, 1993. 4R  
**Reicke**, Anchor, 1964. 3D  
**Schreiner**, NAC, 2003. 3.  
**Senior**, Sacra Pagina, 2002. 3  
**Sidebottom**, NCB, 1967. 2D

## Key:

Level of complexity: **1**, non-technical, to **5**, requiring a workable knowledge of Greek.

Deceased: **D**. For publications no longer in print, search [bookfinder.com](http://bookfinder.com)

Other identifiers: Recommended **R**; Greek Technical **G**; Theology **T**

The above is a selection of some of the English Bible Commentaries on 2 Peter and Jude



# Analysis

## 2 Peter

### *Introduction*

#### **1. Introductory comments, 1:1-15**

- i] Words of greeting, 1:1-2
- ii] Address: Participating in the divine nature, 1:3-11
- iii] The letter's threefold purpose, 1:12-15

### *The Argument Proper*

*There will be a day of judgment at the return of Christ*

#### **2. Remedies for doubt, 1:16-3:13**

- i] The implications of the transfiguration, 1:16-21
- ii] A defence of Divine judgment, 2:1-10a
- iii] Charges against the false teachers, 2:10b-22
- iv] The divine word of judgment, 3:1-7
- v] The coming Day is sure, 3:8-13

### *Conclusion*

#### **3. Closing exhortation, 3:14-18**

An exhortation to righteous living.

## Jude

### *Introduction*

Salutation, 1:1-2.

### *Proposition*

Situation and occasion, 1:3-4.

*Ungodly people,*

*who pervert the grace of our God into a license for immorality,  
have secretly slipped in among you.*

### *The Argument Proper*

The sin and doom of the godless, 1:5-16.

### *Exhortation*

Hold firm to the faith, 1:17-23

### *Conclusion*

Doxology, 1:24-25.



# Introduction

The epistle of 2 Peter is very similar to the epistle of Jude, so similar in fact, that some commentators think it is a reworking of Jude, particularly 2:1-3:3. The writer primarily sets out to develop an argument in defence of the righteous judgment of God. This was an issue which concerned antiquity, eg., the Epicureans argued against the idea of divine judgment.

The argument is framed within a pastoral concern for his readers, that they be "enabled to escape the world's corruption, which is the fruit of unbridled passion, and become sharers in the divine nature", 1:4. This concern sits within the context of a continuing delay in the coming day of the Lord, cf., chapter 3. This delay, prompted both by the mercy of God and the fact that God functions outside of our time-frame, leaves us facing "the world's corruption" - "I want to prevent you from falling into a sleepy lethargy", 1:13, Barclay. It is for this reason that the writer encourages his readers to make every effort to equip their faith with virtue, their virtue with knowledge, their knowledge with self-mastery, their self-mastery with fortitude; their fortitude with godliness; their godliness with Christian friendliness, their friendliness with love, cf., 1:5-7, Barclay.

As for the epistle of Jude, it serves as a word of exhortation to Christian congregations facing heretical influences from within and without. The concerns expressed by our author are somewhat general, making it impossible to specify the exact nature of the heresy.

Jude was intending to write "about the salvation we share", v2, but given the changed circumstances he now writes to urge his readers "to contend for the faith that was once for all entrusted to God's holy people", v3. "The faith" is being undermined by trouble makers, "ungodly people, who pervert the grace of our God into a license for immorality", v4; who "pollute their own bodies, reject authority and heap abuse on celestial beings", v8, who "slander whatever they do not understand", behaving as "irrational animals", v10, getting up to "sexual immorality and perversion", v7. They are "clouds without rain", v12, "scoffers who ... follow their own ungodly desires", v18. So, it seems likely that the epistle confronts libertines who happily import an irresponsible secular world-view into the Christian community; they are "worldly people, devoid of the Spirit", v19. In response to the heretics, believers need to build themselves up in faith and pray in the Spirit, v20, keeping themselves in the love of God while waiting patiently for the grace found in Christ that leads to life, v21.

## The structure of 2 Peter

As with many of the NT letters, a rhetorical structure is evident in 2 Peter, usually classified as deliberative rhetoric. See D.F. Watson *Invention, Arrangement, and Style*. The ancients had their way of developing an argument and it does seem that our writer employs the accepted methodology of the time. He opens with an *Exordium*, 1:1-15, an introduction where the author announces the hortatory intention of the speaker/writer. Then follows the *Probatio*, 1:17-3:18, where the speaker / writer argues his case with a series of proofs which address the *partitio*, the central proposition / thesis of the address / sermon / letter, namely that the apostolic eschatological testimony concerning the righteous judgment of God does not consist of "cleverly devised stories .... about the coming of our Lord Jesus Christ in power", 1:16.

Neyrey, so also Davids\*, has identified five such proofs in 2 Peter:

- a refutation against the opponents' slander about prophecy concerning the coming of the Lord Jesus Christ, 1:17-18;
- an argument against the rationalising of such prophecy, 1:19-21;
- a refutation against the opponents' denial of divine judgment, 2:1-10b;
- a refutation against those who mock the prophecies concerning the coming day of judgment, 3:4-7;
- a refutation against the opponents' denial of divine judgment, 3:8-13.

The usual *Digressio* is found within the proofs, 2:10b-22: denunciations, encouragements, etc. Finally, the letter ends with a *Peroratio*, a conclusion, here with a recapitulation and appeal, 3:14-18.

So, the rhetorical structure is as follows:

*Exordium*, Introduction, 1:1-15;

*Partitio*, Thesis, 1:16;

*Probatio*, Arguments / Proofs, 1:17-3:18;

*Digressio*, 2:10b-22, Digression;

*Peroratio*, Conclusion / Summary, 3:14-18.

## The structure of Jude

Like 2 Peter, Jude has an opening and a *conclusio*. The New Testament epistles are designed to be read aloud, and so their central elements tend to follow the rules of rhetoric, either *judicial rhetoric*, designed to persuade the audience to make a judgment about events occurring in the past, or *deliberative rhetoric*, designed to persuade the audience to take a particular action, or *epideictic rhetoric*, designed to persuade the audience to hold or affirm some particular point of view. In the case of Jude, it is *deliberative*, leaning toward being *parenetic*, i.e., exhortatory. Watson in *Innovation, Arrangement and Style*, 1988, suggests the following rhetorical structure for Jude:

*exordium*, introduction, v1-3;  
*narratio*, narrative - describing the situation, v4;  
(or possibly a *partitio*, thesis - the main issue at hand, v3-4).

"ungodly people who  
pervert the grace of our God into a license for immorality  
have secretly slipped in among you."

*probatio*, rhetorical proofs, expanding on the *partitio*, thesis, v5-16;

Type of proofs evident:

Attacks on the ethos of the opponents;  
examples from the past - crime is always punished;  
Comparison between past crimes and present accusations;  
legal precedent and legal warrant for judgment.

*peroratio*, recapitulation - a concluding exhortation, v17-23;

*indignatio*, harsh words toward the opponents, and  
*conquestio*, encouraging words toward the faithful

*conclusio*, conclusion, v24-25.

## Theology

Both Peter and Jude run much the same doctrinal line as James - the freedom we possess in Christ is not a freedom to disregard sin:

James' synthesis:

FAITH = righteousness = blessings = **WORKS**.

James is not giving works undue weight, as Luther thought, but seeks to counter the argument of libertine believers who taught that:

Faith = righteousness = blessings - (minus) **WORKS**.

The Pauline synthesis:

FAITH = righteousness = **BLESSINGS** = works.

Paul is not a libertine in downplaying works, for he accepts that those in Christ naturally seek to live as Christ and to this end he exhorts believers to be what they are in Christ. Paul would therefore happily accept James' synthesis. Paul's downplaying of works is in response to the nomist heresy of his opponents who taught that:

Faith = righteousness + **WORKS** = blessings.

Both 2 Peter and Jude address a challenge from pseudo-believers imbued with immoral behaviour. Both are firmly founded on the apostolic faith and use this fact to aggressively confront error. This error is primarily within the Christian fellowship and probably more a product of secularisation than an outright heresy like Gnosticism. The charge / allegations brought against these pseudo-believers are both moral and doctrinal.

At the moral level, these pseudo-believers are sexually immoral, a corrupting influence in the church and so are disrupting relationships. On the doctrinal level they are libertines, they feel free to behave the way they do because "they believe they are entitled to behave in these uninhibited ways because they participate in God's grace and enjoy the freedoms of the sons of God"; they rest on "the assumption that the truly spiritual person, in virtue of their privileged relationship with God, is emancipated from the ethical restrictions, obligations and standards (particularly in matters of sex) which bind ordinary mortals", Kelly, ie., they "pervert the grace of our God into a license for immorality", Jude 1:4.

## Authorship

From the earliest of times, church leaders have questioned whether 2 Peter was actually written by the apostle Peter, even though the letter assumes the authority of Peter. Origen (c. 185-254) mentions that the genuineness of the letter was disputed in his day. Eusebius, writing in the following century, claimed that only 1 Peter was from the hand of the apostle. The difference in style between the two letters has always prompted questions about its authorship, all the way from Jerome, to Calvin and Luther, and right through till today. The difficulty we face is that we are unable to either prove, or disprove, apostolic authorship. The ancients were certainly far less concerned with copyright than we are. They happily ascribed their literary works to famous identities, past and present. Yet, if this letter, which claims to be from the hand of Simon Peter, is *fraudulent*, do we have the authority to treat it as God's word to us? See Michael Green, *2 Peter Reconsidered*, Tyndale, 1960, for an argument in favour of Petrine authorship. For convenience's sake, these notes will refer to Peter as the author, while at the same time accepting that the matter of authorship remains unresolved.

Given the common material between Jude and 2 Peter, especially the second chapter of 2 Peter, it is usually accepted that either one used the other or that both used a common source. There are some similarities with Hesiod's account of the fight of Zeus against the Titans in his *Theogony*, but in the end, the idea of a common source is unlikely. Of course, with these types of questions we can never know for sure, but most commentators suggest that 2 Peter is an expansion of Jude, possibly by the same author.

As for Jude himself, he remains unknown, although the Gnostic heretics made much of a Jude who was supposedly a twin, Didymus, *Toma*, of the Lord Jesus. So, if the epistle of Jude is written to counter the Gnostic heretics, it is a nice piece of first century one-upmanship to ascribe the work to Jude, "a brother of James" – presumably James the Just, the brother of Jesus. As to why anyone would want to rework the epistle, so producing 2 Peter, remains unclear, although

questions concerning the delay in the coming Great Day of the Lord is what sets 2 Peter apart from Jude.

### **Date**

If we assumed that 2 Peter is a reworking of Jude, then a date of around 130AD is likely, given that Jude is usually dated about 120AD. This is supported by the evidence of post-apostolic Christianity in the letter, eg., the doctrine of deification. There is, of course, much that is assumed in dating this work. If it was written by the apostle Peter, then obviously it would have been composed some time before his execution in 68AD.

As for the epistle of Jude, it is mentioned by Clement of Alexandria, AD150-215, Tertullian, AD160-220, and Origin, AD185-254. Eusebius, in his history of the Christian church, noted that the epistle was not widely recognised and so was classed with the disputed books of James and 2 Peter.

### **Grammatical Note:**

This corrected edition uses a descriptive classification for a genitive of source, rather than an ablative classification. See *A Note on the Genitive* in the **Series Addendum**, page 69.



# 2 Peter

## Commentary

### 1:1-2

#### 1. Introductory comments, 1:1-15

##### i] Words of greeting

##### Argument

The opening salutation is somewhat different to 1 Peter. The Aramaic name "Simon" is added, and he is ascribed as "servant" as well as "apostle". The letter is not addressed to any particular church, but rather to "those who have obtained a faith of equal standing with ours", ESV, ie., believers in general. The benediction is typical of Pauline letters, although the grace and peace is in abundance; "multiplied to you", ESV. These blessings are bestowed **ε**v, "by means of", a knowledge of God and of Jesus our Lord. This Jesus is both "our God and Saviour", v1. So, in the very first verses we are confronted by two major themes in this letter, the crucial importance of a knowledge / acknowledgment of the divine, and the divine nature of the person of Christ.

##### Issues

i] Context: Peter opens with a greeting / salutation, 1:1-2, and then moves straight into a short sermon touching on the themes covered in the letter, 1:3-11, along with a short statement which outlines the purpose of his letter, 1:14-15. Then follows the argument proper, 1:16-3:13. The argument proper opens with a statement in v16 which many regard as the thesis of the letter, namely that the apostolic eschatological testimony concerning the righteous judgment of God does not consist of "cleverly devised stories .... about the coming of our Lord Jesus Christ in power." Both Neyrey and Davids\* have identified five arguments in support of the thesis / proposition. The letter concludes with an exhortation to righteous living, 3:14-18.

#### 1. Introductory comments, 1:1-15

i] Words of greeting, 1:1-2

ii] Address: Participating in the divine nature, 1:3-11

iii] The letter's threefold purpose, 1:12-15

## 2. Remedies for doubt, 1:16-3:13

*There will be a day of judgment at the return of Christ*

- i] The implications of the transfiguration, 1:16-21
- ii] A defence of Divine judgment, 2:1-10a
- iii] Charges against the false teachers, 2:10b-22
- iv] The divine word of judgment, 3:1-7
- v] The coming Day is sure, 3:8-13

## 3. Closing exhortation, 3:14-18

An exhortation to righteous living

ii] Background: Peter, in this letter / sermon, addresses a problem that is affecting the Christian church within his area of influence. "False teachers" are infecting the church with "destructive heresies", 2:1, while at the same time, living "depraved" lives, 2:2. There have been many attempts to identify these false teachers, with some commentators suggesting that they represent an early form of Gnosticism, a heresy which was a particular problem for the Christian church in the third century. It's more likely that their "licentious ways" indicate that they are antinomian - they even claim that they are free from future judgment.

It is likely that Peter is confronting a problem of secularization. This is when believers unwittingly adapt themselves to the mores of the wider secular society. The dominant philosophical world-view at this time was Platonic and so it would be easy for believers to take on a flesh / spirit dichotomy, the spirit being pure and eternal, and the flesh being base; one for salvation and the other for annihilation. The ethical response to this view is either unrestrained freedom, or asceticism - Peter's false teachers have chosen freedom.

As for the eschatology of the false teachers, it is unclear whether they deny the parousia of Christ, but they certainly claim that they are free from future judgment. A person with a Platonic world-view holds that the spirit and the flesh are separate entities such that at the parousia of Christ the spiritual-self will be eternally united to Christ, and the fleshly-self will be left as mere dust. The idea that the spiritual-self will have to stand before Christ the righteous judge and give account, is foreign to someone imbibed in Platonic philosophy. So, Peter not only denounces the licentious living of the false teachers, but sets out to reaffirm eschatological apostolic teaching in defence of the righteous judgment of God in the last day.

iii] Structure: *The greeting:*

- Recipients, v1;
- Salutation, v2.

iv] Interpretation:

The address and salutation are very similar to that of Jude 1-2. Although the letter presents as a catholic letter to all believers, it can be argued that it is addressed to the same churches as 1 Peter, given the particular false teaching that the letter addresses. The greeting is fairly standard, although Peter avoids the more familiar "from God our Father and the Lord Jesus Christ" so emphasizing Jesus' deity, while at the same time underlining "knowledge".

### Text - 1:1

Address and salutation, v1-2.

**Συμεων Πειτρος** "Simon Peter" - Nominative absolute.

**δουλος [ος]** "a servant" - A SERVANT, SLAVE [AND APOSTLE]. Nominative standing in apposition to "Simon Peter."

**Ιησου [ος]** gen. "of Jesus" - OF JESUS [CHRIST]. The genitive is adjectival, possessive, "Jesus Christ's servant", Barclay, verbal, objective, "a servant to Jesus Christ", but subjective / idiomatic is possible, "an apostle appointed by / under the instructions of / ..... Jesus Christ."

**τοις ... λαχουσιν [λαγγανω]** dat. aor. part. "to those who ..... have received" - TO THE ONES HAVING RECEIVED, OBTAINED [A FAITH EQUALLY PRECIOUS WITH US]. The participle serves as a substantive, dative of recipient, although where **γραφο**, "I write", is assumed, the dative would be classified as a dative of indirect object; "I write this letter to those ...."

**εν + dat. "through"** - BY. Instrumental, expressing means, as NIV; "by means of ..."

**δικαιοσυνη [η]** "the righteousness" - the RIGHTEOUSNESS. This is a key word, but its intended meaning is not overly clear. The saving righteousness of God / his righteous reign = his saving activity, his setting all things right in Christ, may be the intended sense. Most commentators opt for God's "justice", Neyrey, his "impartiality", Sidebottom, "ethical righteousness", Davids\*, "the fairness and lack of favouritism which gives equal privilege to all Christians", Bauckham; "our God and saviour, Jesus Christ, will do what is just and fair", CEV.

**του θεου [ος]** gen. "of [our] God" - OF THE GOD. The genitive here is usually taken as adjectival, verbal, subjective; the righteousness enacted by our God and Savior, Jesus Christ. The presence of the article **του** seems to govern both nouns **θεου**, "God", and **σωτηρος**, "Saviour", with "Jesus Christ" closely linked in apposition to both, so "our God and Saviour, namely Jesus Christ." Given that "God" and "Jesus" are distinguished in v2, it may be somewhat of a stretch to argue that Peter, at this point, is calling Jesus God, even though he is indeed God.

ἡμῶν gen. pro. "**our**" - OF US. The genitive may be taken as adjectival, possessive, or subordination, "God over us."

Ἰησοῦ Χριστοῦ gen. "**Jesus Christ**" - [AND SAVIOUR,] JESUS CHRIST. Genitive in apposition to the genitive σωτηρος, "Saviour".

πίστιν [ἰς εως] "**a faith**" - It is not clear what the received "faith" by the righteousness of God actually is. Bauckham argues it is the ability to believe the gospel, given that λαγχανῶ means to receive by lot or divine will, here to receive that ability - "a common faith in God and Jesus", Neyrey. Yet, it is also by God's will that the gospel is made known to broken humanity and it seems more likely here that Peter is referring to "the faith", i.e., the truth of the gospel, so Davids\*. The gospel message his readers received, is ἰσοτιμον, "of equal value", to the gospel received by Peter and his associates. So, Peter is using the word "faith" in a similar sense sometimes used in the Pastoral epistles, "the faith", God's divine truth, the gospel, a message which of course requires a response of faith; "belief in Jesus Christ and what it entails", Sidebottom.

ἡμῖν dat. pro. "**[as precious as] ours**" - [EQUALLY PRECIOUS WITH] US. Dative complement of ἰσοτιμον, "equal in value with"; "a faith of the same kind as ours", BAGD.

## v2

The salutation is typically Christian: χάρις, "grace", divine favour, linked to the Jewish greeting, εἰρηνη, "peace" ("the peace of God be upon you"), and packaged in an optative, here πληθυνθειν "may be multiplied"; "may grace and peace be multiplied to you", ESV.

ὑμῖν dat. pro. "**be yours**" - [MAY GRACE] TO YOU [AND PEACE BE MULTIPLIED]. Dative of indirect object / interest, advantage.

ἐν + dat. "**through**" - BY. Probably instrumental, expressing means, "by means of / through the knowledge ....", so Davids\*, Reicke, Neyrey ("by your acknowledgement ...."), Kelly, ....., but possibly local, "in", RSV, NRSV.

ἐπιγνώσει [ἰς εως] dat. "**the knowledge**" - "Knowledge" takes central place in this epistle, more so than faith, although the knowledge that Peter speaks about is not so much a knowing about something but an "acknowledgment" of God and Jesus, so Neyrey. It is this acknowledgment of the divine that enables endurance under persecution, possibly best encapsulated in that favoured Greek virtue, fortitude. Although unstated here, this acknowledgment is "the full honour of God as Sovereign, namely, God's power to judge and so to reward the good and punish the wicked", Neyrey. Commentators inclined to the view that Peter is addressing the heresy of Gnosticism, tend toward the idea of knowledge about / in the Christian faith, as compared to knowledge about / in the gnostic system; see "Background" above - a "continuously deepening knowledge of God's words

in the plan of salvation, the life of Christ and the eschatological hope", Reicke. Weight is sometimes given to the **επι** prefix, giving a particular inceptive sense of "coming to know", so Davids\* - "the knowledge gained in conversion", Bauckham, Bultmann. See Picirelli, *The Meaning of Epignosis*, EvQ 47, 1975.

**του θεου [ος]** gen. "**of God**" - The genitive is adjectival, verbal, objective; "acknowledgment of God and of Jesus our Lord."

**και "and"** - AND [OF JESUS THE LORD OF US]. Presumably here in a coordinate sense such that this knowledge / acknowledgment is both of God and of Jesus, theistic and Christian. Given that this two-pronged knowing is awkward, a variant exists which makes Christ the object of the knowing, as elsewhere in the NT, namely "through the knowledge of our Lord" - a nice fix, but obviously not original. An ascensive "even" is possible, giving Jesus' divine status, "God, even of Jesus our Lord", but this is unlikely. Note the variant "Jesus Christ", probably also not original.

# 1:3-11

## 1. Introductory comments

### ii] Participating in the divine nature rather than the world's corruption

#### Argument

Peter's opens in typical letter form with a greeting, but given that the letter is going to be read in public, he moves quickly into an *exordium*, that element of a classical rhetorical composition which seeks to touch on the topic at hand while gaining the attention and favour of the audience. He speaks first to the glorious destiny that awaits his readers, and then goes on to remind them that they have an important part in making that destiny secure.

#### Issues

i] Context: See 1:1-2. The introduction gets underway with a greeting and benediction, v1-2, and then moves into the first element of a classical rhetorical composition known as the *Exordium*, v3-15. In this part of an address / sermon / rhetorical composition, the writer attempts to engage with the audience, develop a rapport, before launching into the argument proper, the *Probatio*, which in this letter concerns the day of judgment at the return of Christ, 1:16-3:13. The *Exordium* presents in two parts. Unlike so many letters in the New Testament, this letter has little of an opening thanksgiving and prayer for the readers, but rather moves into speech-form in what David's calls a "miniature sermon" - a historical-theological section recounting divine acts, v3-4, an ethical exhortation, v5-10, an eschatological conclusion (salvation promised / judgment threatened), v11. Then follows a purpose statement indicating that Peter's intention in writing this letter is to leave a testament, v12-15 (his death is approaching, v14, and he desires to be remembered after his death, v15).

ii] Background: See 1:1-2.

iii] Structure: *Peter's mini sermon*:

A historical-theological section recounting the divine acts, v3-4;

An ethical exhortation, v5-10;

An eschatological conclusion - salvation is promised, v11.

*The Covenant Formulary* by Baltzer, and translated by Green, argues that this scheme follows a standard Jewish homiletic pattern.

iv] Interpretation:

First and foremost, Peter establishes that believers are those who have come into a personal relationship with the living God in Christ. Because

they know God, they experience his glory and are being shaped into his image, v3-4. Peter then calls on his readers to confirm the relationship they have with Christ by crowning / supplementing their faith with godliness, v5-7. Those who strive to live an ethically sound life, build on the relationship they have with Jesus, v8, while those who don't, deny that relationship, v9. So, strive to ratify that standing, v10, and eternity is yours, v11.

*Knowledge:* Central to this passage is the word "knowledge". In second Peter, "knowledge" entails a personal and intimate meeting and communion with God in Christ. The word comes close to how we today would describe our conversion experience, our meeting with Jesus through the gospel, our coming to know Jesus. Through this "knowledge" we experience God's "glory and goodness", and slowly begin to "participate in the divine nature."

### **Text - 1:3**

Peter's mini sermon, v3-11: i] Theology - acknowledgment of Christ brings participation in the divine nature, v3-4. Having acknowledged the call of God in Christ, realised through his divine power, a believer receives "the spiritual armour .... for a continued life of Godly fear", Reicke, v3. Through this divine power a believer receives God's promised blessings and so becomes a partaker of the divine nature, having been set free from the world of sin and death, v4. The idea of participating in "the divine nature" is a very Greek / Hellenistic way of expressing the same thought Paul expresses in Romans 6:5-11, of dying with Christ and rising with Christ and so being "dead to sin and alive to God in Christ Jesus", Rom.6:11.

The Greek of v3-4 leading into v5 is somewhat complex. The opening, **ὥς** + a genitive absolute participial construction, serves to introduce a complex causal clause: lit:

"As = because / given that

the divine power of him having been given to us, everything to/for life and godliness though the knowledge / acknowledgment of the one having called us by/to his own glory and virtue (= divine power) through which things he has given to us the precious and great promises that through these you may become sharers of divine nature, having escaped the corruption in the world in/by lust

*then / it follows that / therefore* (for this reason also) having applied all obedience ....."

So, it does seem that **ὥς** here introduces a conditional construction, the protasis of which covers v3-4 and the apodosis v5; "given that / since

everything for life ..... *then / it follows that / therefore* make every effort to ...." The trouble is that the apodosis in v5 is introduced by **αυτο τουτο**, an adverbial construction, "with respect to this thing (the theological truths supplied in v3-4)." It seems likely that we have an anacoluthon, i.e., Peter has lost track of his syntax over a rather long complex sentence covering v3-4, having forgotten his causal introduction. Most translations get around the problem by ignoring the causal introduction, presenting v3-4 as a statement of fact followed by **αυτο τουτο**, v5, "to this end", Reicke; "His divine power has been bestowed upon us ..... This is why you, for your part, must bring the greatest efforts into play ....", Cassirer.

**ως** "-" - AS. Introducing the protasis of a conditional clause which is causal, "because ..... then ...."; See above.

**της ... δυναμεως [ις εως]** gen. "**power**" - THE [DIVINE] POWER [OF HIM]. Subject of the participle "having been given", genitive in a genitive absolute construction.

**δεδωρημενης [δωρεομαι]** gen. perf. mid./pas. part. "**has given**" - HAVING BEEN GIVEN. Genitive absolute participle, causal.

**ημιν** dat. pro. "**us**" - TO US. Dative of indirect object.

**προς** "**for**" - [ALL THINGS] TOWARD = FOR. Here expressing purpose / end view; "with a view to ...."; "leading to ...", Davids.

**ζωνν και ευσεβειαν** "**life and godliness / a godly life**" - LIFE AND GODLINESS. Accusative direct object of the participle "having been given." "Eternal life" and "sound as opposed to erroneous religion", Kelly. Yet, such pairs in this letter often express a single sense, so "a life of godliness / a godly life", Bauckham, so also Reicke.

**δια** + gen. "**through**" - Instrumental, expressing means; "by means of ...."

**επιγνωσεως [ις εως]** gen. "**our knowledge**" - THE KNOWLEDGE / ACKNOWLEDGEMENT. See **επιγνωσει** v2.

**του καλεσαντος [καλεω]** gen. aor. part. "**of him who called**" - OF THE ONE HAVING CALLED [US]. The participle serves as a substantive. Possibly effectual call, but "invited" should not be discounted, i.e., to call to repentance and faith.

**δοξη [α]** dat. "**by [his own] glory**" - IN [ONE'S OWN] GLORY [AND MORAL EXCELLENCE, VIRTUE]. The dative is probably instrumental, "by mans of"; "by virtue of his majesty and excellence", Cassirer. Again, the paired words "glory" and "virtue" probably express a single idea, something like "moral virtue", Bauckham, Bigg, Green; "his wonderful goodness", CEV.

v4

δι [δία] gen. "**through**" - BY [WHICH]. Instrumental, expressing means, "by which", the "which" being "his own glory and goodness / wonderful goodness."

ἡμιν dat. pro. "**us**" - [HE HAS GIVEN THE PRECIOUS AND GREAT PROMISES] TO US. Dative of indirect object. Through our acknowledgment of Christ / faith in Christ, by means of God's grace / his "wonderful goodness", a believer has received the promised blessings of the covenant in full measure.

ἵνα + subj. "**so that**" - THAT. Introducing a final clause expressing purpose, or better hypothetical result, "so that" - the envisaged outcome; the outcome being participation in the divine nature.

δία + gen. "**through**" - BY [THESE]. Instrumental, expressing means; "by means of ..." The antecedent of **τούτων**, "them / these", is obviously "the priceless and magnificent promises", Reicke, ie., the promised blessings of the covenant.

θυσσεως [ις εως] gen. "**in the [divine] nature**" - [YOU MAY BECOME PARTNERS / SHARERS] OF [DIVINE] NATURE. The genitive is usually viewed as verbal, objective, as NIV. As noted above, the idea of sharing in the divine nature is a rather Greek / Hellenistic way of expressing what Paul argues in Romans 6:5-11, of becoming a new person in Christ, the old person having been crucified with Christ, the new person having risen to new life in Christ.

αποφυγοντες [αποφευγω] aor. part. "**having escaped**" - HAVING ESCAPED [THE CORRUPTION, DECAY]. The participle is adverbial, probably temporal, with the aorist indicating a particular moment of escape, namely the moment when God in Christ is acknowledged. It is then when a believer escapes from the death-inducing corruption of the world which is the fruit of sinful desires. Kelly, also Reicke, argues that the moment Peter has in mind is baptism, but that is a somewhat sacramental interpretation.

εν + dat. "**in**" - IN [THE WORLD]. Local, expressing space. The world is subject to corruption by means of the infection of **επιθυμια**, "lust / desire" = "evil"; "the disintegrating power of evil by which the whole created order, according to Paul (Rom.8:21), is enslaved in the present age", Kelly.

εν + dat. "**caused by**" - IN = BY [LUST, DESIRE]. Probably instrumental, expressing means, "by means of" = "caused by lust"; "through the lustful passions which it (the world) cherishes", Cassirer.

v5

ii] Ethics: Since believers share divinity with Christ (are a new person "dead to sin and alive to God in Christ Jesus", Rom.6:11), set free from the corrupting power of sin in this world and endowed with divine blessings, THEN / therefore on this theological basis ..... = ethical exhortations, v5-10. Peter encourages his

readers to crown their faith / acknowledgment of Christ with right living, v5-7, so that their acknowledgment might not prove to be "ineffective and unfruitful", v8, but rather demonstrate that they have been "cleansed from past sins", v9, so confirming their "call and election", v10.

**αυτο τουτο** acc. "**for this very reason**" - [AND] THIS THING. The construction is probably adverbial, accusative of respect, "with respect to this thing" = "just for this reason", MHT III, p.45. "With respect to / given the theological truths outlined in v3-4, you must make every effort to ....." This adverbial phrase serves to introduce the apodosis of the conditional clause which commenced in v3; "given that / because ..... *then*, for this reason, having applied all diligence, supplement your faith with zeal"

**παρεισενγκαντες [παρεισφερω]** aor. part. "**every effort**" - HAVING APPLIED, BROUGHT TO BEAR [ALL DILIGENCE, ZEAL]. Idiomatic phrase: "bringing every effort to bear / doing one's very best", cf., Davids. The participle is adverbial, instrumental, expressing means; "by means of every effort, with your faith add virtue."

**εν** + dat. "-" - IN = WITH. Given the sense of supplementing something with something, the preposition here expresses association, "with"; "with your faith add virtue", ESV.

**πιστει [ις εως]** dat. "**faith**" - THE FAITH [OF YOU]. Probably not "the faith", in the sense of Christian doctrine, but of commitment to that doctrine, "loyal adhesion to Christian teaching", Kelly, so also Bauckham ("faith in the gospel which is the basis of all Christian life"), or "commitment to Jesus", Neyrey, so also Davids\* ("faithfulness or commitment to God in Jesus"). Peter may have either of these in mind, or both together. As with "knowledge / acknowledgment", a term virtually parallel with "faith" in this letter, is it an acknowledgment of the truth / gospel, or the person of God in Jesus, or both together? What seems clear is that Peter's readers have this "faith / faithfulness" and to this faith they are to add seven virtues / ethical qualities. There may, or may not be significance in the number seven. The piling up of virtues on a single given is a favoured rhetorical technique.

**αρετην [η]** "**goodness**" - [ADD, SUPPLEMENT, SUPPLY IN ADDITION, PROVIDE FOR IN ADDITION] MORAL GOODNESS, VIRTUE. Accusative direct object of the verb "to supplement, supply in addition." "Moral excellence", Bauckham.

**ιν** "**knowledge**" - [BUT/AND] IN = WITH [THE VIRTUE, *add* KNOWLEDGE]. Again, used to express association; "with virtue add knowledge" = "supplement your virtue with knowledge." "Knowledge" here probably here more in the sense of "discernment" rather than "a knowledge of Christ", Davids.

v6

εγκρατειαν [α] "**self-control**" - [BUT/AND IN = WITH KNOWLEDGE, *add*] SELF-CONTROL. Accusative direct object of the assumed verb "to supplement, add in addition." The need "to be self-disciplined and not indulge one's physical desires to excess", Bauckham.

ὑπομονην [η] "**perseverance**" - [BUT/AND WITH KNOWLEDGE, *add*] ENDURANCE. Of the need to "stand firm in one's commitment to Jesus over the long haul in the face of persecution or other hardships", Davids\*.

ευσεβειαν [α] "**godliness**" - [BUT/AND WITH ENDURANCE, *add*] PIETY, GODLINESS. "Godly fear", Reicke. Duty to God: one "should first and foremost honour their heavenly patron and pay their dues to God", Neyrey.

v7

φιλαδελφιαν [α] "**mutual affection**" - [BUT/AND WITH GODLINESS, *add*] BROTHERLY LOVE. "Kinship affection"; "Christians are regularly exhorted to treat each other as kin", Neyrey.

αγαπην "**love**" - [BUT/AND WITH BROTHERLY LOVE, *add*] LOVE. Peter grounds his ethical list on "faith" and concludes it with the supreme all-encompassing ethic of "love". "Αγαπη has a universal scope (as compared with "mutual affection"), for the gospel demands love of our neighbour, whoever they may be", Kelly. Yet, "love" is more often used of love for the brotherhood, of love for our brothers and sisters in Christ. If this is the intention here then "kinship affection" is not being used of the Christian family, but one's biological family.

v8

If a believer fosters the qualities listed in v5-7 there will be a result. The result is a negative + a negative = a positive, always difficult to express in English (a litotes); "neither ineffective nor unproductive" = "you will grow actively and effectively", REB. Yet, in what sense do we grow / abound? The answer depends on how we read the preposition εις. It could express result / end-view, so a growth in the knowledge of the Lord, so Mayor; "if you possess and develop these gifts, you will grow actively and effectively in knowledge of our Lord Jesus Christ", REB. Most likely it expresses reference / respect, so a growing in the Christian life is in mind, so Kelly, Bigg, Neyrey, Bauckham; "if you keep growing in this way, it will show that what you know about our Lord Jesus Christ has made your lives useful and meaningful", CEV. The "knowledge" in mind is of our knowing Christ at conversion; it is with respect to our engagement with Christ that we grow actively and effectively in the Christian life.

γάρ **"for"** - BECAUSE. Introducing a causal clause explaining why the list of compounding ethical qualities should be applied, "because" they assist a believer in becoming fruitful in the knowledge of the Lord.

υπαρχοντα [ὕπαρχω] pres. part. **"if you possess"** - [THESE THINGS] BEING [IN YOU AND ABOUNDING]. This participle, as with "abounding", may be adjectival, attributive, limiting "these things", "these things which exist in you and abound *in you*", although being anarthrous, they are usually treated as adverbial, conditional, as NIV, ESV, etc.

ὕμιν dat. pro. **"you"** - IN YOU. Dative of possession; "if these qualities belong to you".

ταυτα pro. **"these things"** - The pronoun serves as a substantive which, with the participles "being" and "abounding", stands as the nominative subject of the verb "to make."

οὐκ .... οὐδε "-" - [MAKES *you*] NOT [UNPRODUCTIVE] NOR [UNFRUITFUL]. Negated comparative construction, here as a litotes, a negated understatement used to state the opposite; lit. "they will render you neither ineffective nor unproductive", Berkeley.

οὐκ ἀργους adj. **"ineffective"** - [MAKES *you*] NOT UNPRODUCTIVE [NOR UNFRUITFUL]. Along with "unfruitful", accusative complement of the assumed direct object "*you*" of the verb "makes", standing in a double accusative construction.

εις + acc. **"in"** - TO, INTO [THE KNOWLEDGE]. Here expressing result, "resulting in a knowledge of the Lord", or reference / respect; "with respect to the knowledge of the Lord"; see above.

του κυριου [ος] gen. **"of [our] Lord"** - OF THE LORD [OF US]. The genitive is usually taken as verbal, objective, of our knowing the Lord.

Ιησου Χριστου gen. **"Jesus Christ"** - Genitive standing in apposition to "Lord".

## v9

The person who fails to foster godliness / to cultivate Christian virtues in their life, denies the redemption that was theirs in Christ. As James would put it, "faith divorced from deeds is a lifeless corpse", Jam.2:26, cf., Phil.2:12f.

γάρ **"but"** - BECAUSE. Introducing a causal clause explaining why a person "with these things" grows in knowledge, namely, because a person without them is blind.

ὃ dat. pro. **"whoever"** - TO *the one* WHOM [THESE THINGS ARE NOT PRESENT]. The relative clause introduced by this pronoun ("the one who is blind, nearsighted and forgetful of his past sins") serves as a substantive, subject of the

negated verb "to not present = lacks", dative of possession; "the *person* who does not possess these things", Davids

**μυωπαζων** [μυωπαζω] pres. part. "**nearsighted**" - [HE IS BLIND], NEARSIGHTED, POOR SIGHTED. The participle serves as a predicate adjective, standing in apposition to the predicate adjective "blind".

**λαβων** [λαμβανω] aor. part. "**forgetting**" - TAKING = HAVING [FORGOTTEN]. This periphrastic construction (part. + noun) also serves as a predicate adjective standing in apposition to the predicate adjective "blind"; "he is blind, nearsighted and forgetful of the cleansing" "Whoever lacks them is wilfully blind; he has forgotten that his past sins were washed away", REB.

**του καθαρισμου** [ος] gen. "**that they have been cleansed**" - OF THE CLEANSING. The genitive is usually taken as verbal, objective; "forgotten the cleansing."

**των ... αμαρτιων** [α ας] gen. "**from [their past] sins**" - OF [THE OLD = PAST] SINS. The genitive is ablative, expressing separation, "away from."

**αυτου** gen. pro. "**their**" - OF HIM. The genitive is adjectival, possessive, or verbal, subjective.

## v10

Peter's readers are to make every effort to ratify their Christian standing, their calling and election. The leaving of past sins, and growing in the qualities listed in v5-7 provide a practical means of ratifying one's standing in Christ, and so provide the impetus for a renewed dependence on the renewing power of the indwelling Spirit of Christ.

**διο** "**therefore**" - THEREFORE [RATHER BROTHERS]. Inferential; drawing a logical conclusion. The attached comparative adverb **μαλλον**, "rather", intensifies the comparison with the negative perspective of the previous verses; "therefore, rather than that, brothers and sisters, ....."

**σπουδασατε** [σπουδαζω] aor. imp. "**make every effort**" - BE DILIGENT, EXPEND EFFORT. Possibly with the sense "make it the highest priority", Moo.

**ποιεισθαι** [ποιεω] pres. mid. inf. "**to confirm**" - TO MAKE. Emphatic by position. The infinitive introduces an object clause / dependent statement of indirect speech / entreating, expressing the content of the diligence called for. The present tense probably indicates ongoing activity; "give more effort to", Vogtle.

**βεβαιαν** adj. "**confirm**" - FIRM, SURE, CERTAIN. Accusative direct object of the infinitive "to make"; "to make ... firm" = "to ratify", Moo. "It is all the more essential that you should do your utmost to make God's call to you, and his choice of you, into something that is firmly established", Cassirer.

**εκλογην [η]** "**election**" - THE ELECTION [AND CALLING OF YOU]. With "calling", accusative complement of the direct object "firm", of the infinitive "to make", standing in a double accusative construction. These accusatives are likely to be adverbial, reference / respect; the effort to make firm / ratify is to be applied with respect to their calling and election. "Election" is most often used of the election of a people, the chosen people for God, to which elect people (the holy remnant of Israel) God calls, in the sense of invites, the nations / Gentiles to join through faith. God's election is of a people, although many commentators do argue the opposite, namely that God's election is of individuals (predestination).

**γαρ** "**for**" - Introducing a causal clause explaining why every effort should be made "to confirm your calling and election."

**ποιουντες [ποιεω]** pres. part. "**if you do [these things]**" - [THESE THINGS] DOING. The participle is adverbial, probably conditional, as NIV. The "these things" refers to the list of qualities in v5-7.

**ου μη** + subj. "**never**" - [YOU WILL] NOT NOT = NEVER [ONCE FALL]. Subjunctive of emphatic negation. The presence of the particle **ποτε**, "once", intensifies. An ethical sense is possible, "never seriously err", Sidebottom, yet, an eternal fall is surely in mind, given v11. Striving day-by-day with Christ at hand, two steps forward one step back, confirms our eternal standing.

## v11

iii] Eschatological conclusion, v11. Salvation / "entry into the eternal kingdom", is promised to the faithful.

**ουτως** adv. "**and**" - [FOR] THUS, THEREFORE. The inferential demonstrative adverb draws a conclusion from what precedes, possibly from the verb "you will never stumble", v10, or better, the wider ethical package. It could also serve to express manner, "for in this way", Neyrey, ESV, or even comparison, "in the same way", or both, although the context implies an inferential sense, "for then", Barclay, so also CEV; "all this is calculated to provide for you a safe and certain entry into the everlasting kingdom", Junkins.

**υμιν** dat. pro. "**you**" - [RICHLY WILL BE PROVIDED] FOR YOU. Dative of indirect object / interest, advantage. The word order in the Gk. is established by the noun **εισοδος**, "entrance", serving as the nominative subject of the passive verb "will be provided." "And there will be granted to you", Cassirer.

**εις** + acc. "**into**" - [ENTRANCE] INTO. Spatial, expressing direction toward and arrival at.

**ημων** gen. pro. "**our**" - [*the* KINGDOM OF THE LORD AND SAVIOUR] OF US. The genitive is adjectival, idiomatic / subordination; "Lord over us." "Our Master and Saviour, Jesus Christ", Peterson.

Ἰησοῦ Χριστοῦ gen. "**Jesus Christ**" - Standing in apposition to "Lord and Saviour." The genitive, as with "of Lord" and "of saviour", is adjectival, possessive, "belonging to", but if we view "kingdom" in the terms of Christ's rule, then a classification of verbal, subjective, would be more appropriate.

## 1:12-15

### 1. Introductory comments, 1:1-15

#### iii] The letter's threefold purpose

##### Argument

Peter is aware that his martyrdom is immanent, and so he indicates that this letter is designed as a farewell address with the purpose of reminding believers of their eschatological hope and the means by which this may be confirmed.

##### Issues

i] Context: See 1:3-11

ii] Background: See 1:1-2

iii] Structure: *The stated purpose of Peter's letter:*

Purpose, v12:

Peter's own motivating purpose, v13-15.

v] Interpretation:

Peter now explains the purpose of his letter, namely, to "remind" the readers of "these things", v12a, ie., the apostolic testimony summarised in the opening verses and developed in 1:16-3:13. In v12b Peter provides an affirming sub-note - a recognition that those who read this apostolic testimony already agree with it, v12b. Peter then goes on to explain his own motivating purpose, namely, to refresh the readers' understanding of this apostolic testimony, given his impending martyrdom, v13-15.

*Form:* The passage before us helps to identify the letter as a valedictory address / message penned by the apostle prior to his death as a martyr. This literary form was widely understood in the first century and so is used by Peter to set down a believer's eschatological hope in an authoritative form that can be referenced by the faithful in the years to come.

It is a matter of dispute as to whether the *valedictory* literary form employed in second Peter implies that *a great one* actually wrote the message, or that it was a teaching method applied in the name of / ascribed to *a great one*, eg., the Testaments of the Twelve Patriarchs was obviously not written by the Patriarchs. If it is a *fictitious testament*, where lies its authority as a Word of God? The same question applies to the early chapters of Genesis. A safe path, chosen by many, is that of a literal acceptance of the text, but it is also safe to carefully analyse the literary

form of the text and interpret it in light of that form. So for example, in the Psalms, which employ poetic form, we understand that God is not actually a chariot crossing the sky, i.e., we understand that the description is metaphorical.

Whether or not second Peter is a *fictitious testament*, it is rightly accepted by Biblical commentators, whether fundamental, conservative, or liberal, that the testament is God's word to us. The apostolic testimony of a believer's eschatological hope is to be recounted, remembered and acted upon.

### Text - 1:12

Peter's farewell testament, v12-15. Given Peter's imminent death, he provides a necessary reminder of the apostolic testimony. His readers do understand the fundamentals of gospel truth, so Peter describes his words as a reminder, although they are certainly more than that, v12.

**διο** "so" - THEREFORE. Inferential; drawing a logical conclusion; "I therefore propose to keep on constantly reminding you", Barclay.

**μελλησω** [μελλω] fut. "I will" - I WILL INTEND. The use of a future tense to remind his readers is somewhat strange. A future act of reminding may be in mind, but probably Peter understands that this letter will serve the purpose of a future reminder, even after his death; "a constant reminder as it is repeatedly read in the community", Moo.

**αι** "always" - Temporal adverb; "my purpose will ever be to remind you of these things", Cassirer.

**υπομνησκειν** [υπομνησκω] pres. part. "remind [you]" - TO REMIND [YOU]. Introducing an object clause / dependent statement of perception expressing what Peter intends. There is a degree of politeness in the use of the word "to remind", as also the statement that "you know them", i.e., know the doctrinal truths raised in v3-11. With a believer, a knowledge of gospel truth is something more than a Socratic innate knowledge waiting to be unearthed. Believers have taken onboard the fundamentals of Christian belief, but this belief still needs to be organised and developed.

**περι** + gen. "of" - ABOUT [THESE things]. Expressing reference / respect; "concerning, about." The close demonstrative pronoun "these" is backward referencing = the matters raised in the previous verses.

**καιπερ** "even though" - ALTHOUGH. Concessive conjunction, although for clarity, "nevertheless you already know them ....", Davids.

**ειδοντας** [ιδα] perf. part. "you know them" - KNOWING them [AND HAVING BEEN ESTABLISHED]. The participle, as with "having been established", supported / intensified by **καιπερ**, is adverbial, concessive.

εν + dat. "**in**" - IN. Here most likely adverbial, reference / respect; "with regard to the truth."

παρουσι [παρειμι] pres. part. "**you now have**" - [THE] PRESENT [TRUTH]. The verb παρα + ειμι, takes the sense "to be present, arrive, come." Here as an adjectival participle, attributive, limiting "truth"; "the truth which is now available."

### v13

"This is the post to which I've been assigned - keeping you alert with frequent reminders - and I'm sticking to it as long as I live", Peterson. The need for an apostolic reminder is particularly pressing in a society which is highly dependent on oral transmission, rather than written texts. It is very easy for believers, in these circumstances, to be swayed by heretical teaching.

δε "-" - BUT/AND. Transitional connective, here indicating a development in the argument put in v12 by providing the grounds of / purpose for the reminder, v13-14; a reminder of the apostolic testimony within the present limited window of Peter's existence.

δικαιον adj. "**right**" - [I CONSIDER *it*] JUST, RIGHT. "Right" in the sense of "a just cause", Davids. Accusative complement of the assumed direct object "it", standing in a double accusative construction.

διεγερειν [διεγειρω] pres. inf. "**to refresh**" - TO AWAKEN, AROUSE [YOU]. The infinitive introduces an object clause / dependent statement of perception expressing what Peter considers right / a just cause.

εν + dat. "**memory**" - WITH [A REMINDER]. Instrumental, expressing means; an awakening by means of a reminder.

εφ [επι] + acc. "**as long as**" - OVER [AS MUCH AS]. Temporal use of the preposition with the pronoun ὅσον, "as much as", giving the sense "as long as".

εν + dat. "**[live] in**" - [I AM] IN [THIS TENT]. Local, expressing space. "Tent" is used figuratively for the body; "as long as I live in the temporary dwelling of this body", Phillips.

### v14

The language of "putting off" is used in first Peter of a putting off of sin from the body, but here it is the putting off of the body itself. This "putting off", here a figure of death, is imminent, and revealed so by Jesus. Peter knows that his time is up, not necessarily because of some pressing intervention from without, but possibly just because of age. Direct revelation may be intended, but Jesus' words in John 21:18-20 may well be the source.

ειδως [οιδα] perf. part. "**because I know**" - KNOWING. The participle is adverbial, probably causal, as NIV.

ὅτι "that" - THAT. Introducing an object clause / dependent statement of perception expressing what Peter knows.

ταχινῆ adj. "soon" - QUICK, SWIFT, SOON. Temporal; "without delay", BDAG, and not "all of a sudden."

του σκηνοματος [α ατος] gen. "[put] it [aside]" - [IS THE PUTTING OFF] OF THE TENT [OF ME]. The genitive is usually taken as verbal, objective, in that it receives the action of the verbal noun "the removal."

καθως "as" - [AND = EVEN] AS [THE LORD OF US]. Comparative, introducing a comparative clause; "just as our Lord ... indicated I would."

Ιησους Χριστους gen. "Jesus Christ" - Genitive standing in apposition to "Lord".

μοι dat. pro. "to me" - [MADE CLEAR] TO ME. Dative of indirect object.

## v15

The language of this verse is a little unclear, but it is unlikely that the Peter / the author has subsequent writings in mind to further the apostolic testimony available to believers after his death. It is more likely that he is expressing his concern to complete the present letter and see it distributed to his churches. "I am especially eager that you have all this down in black and white so that after I die, you'll have it for ready reference", Peterson.

δε "-" - BUT/AND. Transitional, indicating a step in the argument, here possibly to draw conclusion, "so, therefore", or emphatic, "indeed". Possibly temporal, δε και εκαστοτε, "in the meantime", Junkins.

και "-" - AND = ALSO. Probably adjunctive here; "also". Not only does Peter apply effort to see that believers receive his apostolic testimony during his life, v13, but "I will also see to it that my teaching is available to you after my death", Bauckham.

σπουδασω [σπουδαζω] fut. "I will make every effort" - I WILL DO *my* BEST [ALWAYS]. Variant present tense. To do something with intense effort and motivation\*; "I will do my [very] best *to finish this letter*"

ποιεσθαι [ποιεω] pres. inf. "to see that" - TO CAUSE [YOU]. The infinitive introduces an object clause / dependent statement of cause. This type of construction is often classified as complementary, so Davids.

εχειν [εχω] pres. inf. "-" - TO HAVE [THE MEMORY OF THESE THINGS]. The infinitive is adverbial, expressing purpose, "in order that"; "So that, when I am gone from this life, you will have all this", Junkins.

μετα acc. "after [my departure]" - AFTER [MY EXODUS]. Temporal use of the preposition; "after my death", Barclay.

τούτων gen. pro. "**these things**" - The pronoun serves as a substantive, the genitive may be adjectival, possessive, so BDF, although better treated as verbal, objective, so Davids.

# 1:16-21

## 2. Remedies for doubt, 1:16-3:16

### ij The implications of the transfiguration

#### Argument

Peter sets out to defend the Christian tradition concerning God's righteous judgment of the world. In this passage we have the proposition he intends to argue, namely, that the apostles did not present "cleverly devised stories" when they told the first believers about "the coming of the Lord Jesus Christ in power", v16. Then follows the first two arguments in favour of the proposition. In the first he records his eyewitness account of the transfiguration, a glorious *appearing* of Christ, v16-18. What Peter experienced in the transfiguration was a visible prophecy of Jesus' coming in power and glory to judge the living and the dead. In Peter's second point, he argues against those who would rationalise the Christian tradition of divine judgment, by pointing out that not only did the apostles witness the transfiguration, but that they preserved the prophetic utterances of Christ, a word that must necessarily be viewed as Spirit-guided divine revelation, a point his opponents should note carefully, v19-21.

#### Issues

i] Context: See 1:1-2. We now come to the letter proper where Peter addresses the issue of the divine judgment enacted at the time of the return of Christ. His arguments (*probatio* - proofs) are built around a thesis / proposition (*partitio*) which, in all likelihood, is the statement made in 1:16, namely that the apostolic eschatological testimony concerning the righteous judgment of God does not consist of "cleverly devised stories .... about the coming of our Lord Jesus Christ." Neyrey, as well as Davids\*, identifies five distinct arguments / proofs, 1:16/17-3:13:

Argument / Proof 1: Peter argues for the proposition that the righteous judgment of God is not a myth, v16. He makes his case by reminding his readers of the revelation of Christ in the transfiguration, 1:17-18.

Argument / Proof 2: A further proof rests on the reliability and value of apostolic prophecy, 1:19-21.

Argument / Proof 3: The next proof proceeds "through a series of examples confirming just what they (the false teachers) deny", Neyrey, namely, God's righteous judgment, v2:1-10a.

In a digression (*digressio*), Peter steps aside from his arguments to focus on his opponents, 2:10b-22.

Argument / Proof 4: The next proof focuses on the "mocking of the prophecies of the end of the world", Neyrey, establishing the truth of God's divine word of judgment, 3:5-7.

Argument / Proof 5. The final proof of the proposition posed in 1:16, touches on the issue of uncertainty with regard the *parousia*. Delay in divine judgment does not of itself imply that there is no divine judgment. Peter argues the case by appealing to the divine nature, and to apostolic tradition, 3:8-13.

ii] Background: See 1:1-2

iii] Structure: *Peter's proposition and first two arguments:*

Proposition, v16:

The apostolic teaching on the eschaton is not a contrived fiction

**There will be a day of judgment at the return of Christ.**

Argument #1, v17-18:

It derives from eye witnesses.

Argument #2. v19-21:

It is divinely revealed.

iv] Interpretation:

This letter addresses the fallacious heresy that the *parousia*, the revealing / coming of Christ, does not entail the righteous judgment of God. Peter proposes in v16 that this coming of Christ in power is no invented myth. In his first argument, v17-18, he points to the transfiguration as an "anticipatory sign of his (Christ's) coming glory. So, the belief in Jesus' return in power and glory rests on attested historical events", Reicke. In the second argument, Peter makes the point that prophecy also confirms Christ's glorious coming as the righteous judge, v19-21. The "prophetic word" in mind is probably that of the Old Testament prophets, certainly not the prophets Paul refers to in first Corinthians chapter 14, but possibly also the apostolic account of Jesus' apocalyptic teaching preserved in the oral tradition of the gospel. The prophetic word is reliable teaching; it does not derive from the human will, but rather from the Holy Spirit.

v] Homiletics: *An authentic word from God*

How wonderful to have actually seen the divine radiance of Jesus on the day of his transfiguration, to have witnessed, with Peter, James and John, something of Christ's glorious majesty. As Peter writes the letter we have before us today, he looks back on the transfiguration, and draws out



one particular truth. What he witnessed that day, prefigures the glory and majesty of Christ on the day of his coming. It's often said that Paul the apostle witnessed that very same majesty when he saw the risen Christ on the Damascus road. The vision was so otherworldly that it blinded him. So, for Peter, the transfiguration provided him with a glimpse into the wonder of the coming day of

glory.

In this, his second letter, Peter confronts those who question his own second-coming preaching. He makes the point that he was an eye witness of the transfiguration, and that his own prophetic status gives weight to his authoritative interpretation of Christ's "power and coming." In making this point he reminds us of the authority of Scripture. Whether it be the Old Testament, or the New Testament, what we have is a recorded account of God's intervention in human affairs, along with an interpretation of that intervention.

Of course, recorded history and interpretation often merge, and so history often drifts into theology. The classic example of this is the creation story where Christians to this day debate whether it is a record of events, or a theological interpretation. This same type of question is sometimes applied to the resurrection of Jesus. Is it history, or theology? Is it a record of the miraculous raising of the crucified Christ, or is it an affirmation of a belief in the new life that is found in Christ? Well of course, Paul settles the matter when he says that if Christ didn't rise, then we, of all people, are most to be pitied. So, when it comes to the resurrection, it is both history and interpretation.

Peter tells us that both the record of events in the scriptures, and the interpretation of those events, is not a product of the Biblical authors' creativity, but rather that their ideas were impelled by the Holy Spirit, such that what they communicated had its source in God, cf., v20-21. Today, we would simply say that the authors of the Bible were inspired, and for this reason their collected works, the Bible, deserves our careful attention.

So then, given that the Bible is the Word of God when rightly interpreted, "you will do well to attend to it."

## Text - 1:16

The proposition / thesis of Peter's second letter - **There will be a day of judgment at the return of Christ**: With regard the coming of Jesus and his judgment of mankind (ie., "the coming of our Lord Jesus Christ in power"), the tradition / prophecies communicated by the apostles are not "carefully contrived fictions" (Barclay), v16.

The main verb in this verse is **εγνωρισαμεν**, "we made known", lit., "for not having followed after clever myths, we made known to you the power and the coming of our Lord Jesus Christ ...." = "we were not promoting fabricated fables [when] we told you about the coming of our Lord Jesus Christ ...."

**γαρ** "-" - FOR. Transitional or emphatic and so left untranslated, but possibly as NIV, introducing a causal clause explaining why we should "remember these things", namely, because it is eyewitness testimony.

**εξακολουθησαντες [εξακολουθεω]** aor. part. "**we did [not] follow**" - [NOT] HAVING FOLLOWED AFTER, CONFIRMED TO. The participle is adverbial, instrumental, expressing means; "we made known to you the power and coming of our Lord Jesus Christ by not following / relying on cleverly concocted fairy-stories." Note the use of the negation **ου** when **μη** would be expected.

**σεσοφισμενοις [σοφιζω]** dat. perf. pas. part. "**cleverly [invented stories]**" - HAVING BEEN CLEVER, SUBTLE [MYTHS, FABLES]. The participle is adjectival, attributive, limiting "myths", dative in agreement with "myths" which serves as a dative of direct object after the **εκ** prefix verb "to follow after." Obviously Peter's opponents claimed that the apostolic preaching amounted to a collection of "cleverly concocted" (Bauckham) myths. "Fabricated fables", Moffatt.

**εγνωρισαμεν [γνωριζω]** aor. "**when we told**" - WE MADE KNOWN. The "we" is presumably "we apostles", although a *royal* plural is possible. The "we" continues throughout the passage, most times "we apostles", or "we" = "I", but sometimes all believers are included in the "we".

**υμιν** dat. pro. "**you**" - TO YOU. Dative of indirect object.

**την ... δυναμιν [ις εως]** "**the power**" - THE POWER [AND COMING]. "Power and coming" serve as the accusative direct object of the participle "having made known." Possibly a hendiadys, "coming in power", but certainly the two words together refer to the glory of Christ's eschatological coming.

**του κυριου [ος]** gen. "**of [our] Lord**" - OF THE LORD [OF US, JESUS CHRIST]. The genitive is usually taken as verbal, subjective, "the power and coming *that is enacted by* our Lord." The genitive "Jesus Christ" stands in apposition to "Lord".

**αλλ [αλλα]** "**but**" - BUT. Strong adversative standing in a counterpoint construction, "not ....., but .....", "on the contrary", Cassirer.

**γενηθεντες [γινομαι]** aor. pas. part. "**we were**" - HAVING BEEN MADE, BECOME. The participle is adverbial, instrumental, expressing means; "but by becoming eyewitnesses of his majesty."

**εποπται [ης ου]** "eyewitnesses" - OBSERVERS, WITNESSES, SPECTATORS. Predicate nominative; a NT hapax legomenon. The word has a powerful secular base signifying "those who have been initiated into the pagan mysteries and seen the theophanies", Sidebottom.

**μεγαλειοτης [ης ου]** gen. "**of [his] majesty**" - OF THE MAJESTY [OF THAT ONE]. The genitive is verbal, objective; "we had witnessed his majesty", REB. "Used of divine grandeur and majesty", Bauckham.

## v17

Argument # 1, v17-18. i] The tradition concerning the coming of the Lord Jesus is based on an eye-witness account. For Peter, the transfiguration, a revelation of Christ in power, serves as a visible prefiguring of Jesus' second coming.

A single Gk. verse covers v17-18. The main verb is **ηκουσαμεν**, "we heard", v18. Peter now recalls the transfiguration event, recorded in all three synoptic gospels, an event where he heard the words of Jesus' divine investiture. His wording of the investiture is similar to Matthew, quoting Psalm 2:7 and Isaiah 42:1. Peter leaves off the phrase "listen to him" which underlines Jesus' Moses-like prophetic status, and also Luke's "my chosen one." Peter is emphasising the divine nature of Jesus' investiture.

**γαρ "for"** - FOR. More reason than cause, explanatory; detailing the eyewitness event.

**λαβων [λαμβανω]** aor. part. "**he received**" - HAVING RECEIVED. The participle is adverbial, probably temporal; "when he received". The honour and glory of Christ was not just revealed at the transfiguration, but rather it was bestowed on him from the source of all honour and glory, namely God the Father. Both terms are commonly used together in the NT, indicating a dual designation of a status granted to Jesus by God the Father. "When he was invested with", Moffatt.

**παρα** + gen. "**from**" - [HONOUR AND GLORY] FROM [GOD]. Here expressing source; "from the side of." The "honour and glory" refers to the divine declaration of Christ's exalted state.

**τοιαυδε** gen. pro. "-" - [A VOICE] OF SUCH A KIND, SUCH AS THAT. Demonstrative adjective. "When the following voice was borne to him", Moffatt.

**ενεχθεισης [φερω]** gen. aor. pas. part. "**when [the voice] came**" - HAVING BEEN BROUGHT [TO HIM]. The genitive participle, with its genitive subject **φωνης**, "voice", modified by the genitive adjective, **τοιαυδε**, forms a genitive absolute

construction, usually taken to be temporal, as NIV; "when the voice was borne to him." The idea of a voice being conveyed to Jesus from the Majestic Glory is rather strange. We would be inclined to say that God spoke to Jesus, but the language of a "voice from heaven" serves to respect the divine person by means of indirect reference, i.e., it expresses cultural deference.

ὕπο + gen. "**from**" - BY [THE MAJESTY, MAGNIFICENT GLORY]. Possibly spatial, "from beside", but more likely expressing agency; "by the majestic glory." Variant reading ἀπο, spatial, "from", as NIV. "The Majestic Glory is visibly revealed in the shekinah glory, the divine cloud of God's presence. Best treated as a periphrasis for God himself.

ὁ ἀγαπητός adj. "**whom [I] love**" - [THE SON OF ME,] THE BELOVED [OF ME, THIS ONE IS]. Predicate nominative. Heb. "my only one/son." It seems unlikely that the term "beloved son", the unique / one and only son, expresses a filial relationship with God the Father. The reference is primarily messianic; Jesus is God's servant messiah. The statement "this is my Son whom I love; with him I am well pleased", is drawn from Ps.2:7 and Isa.42:1. Psalm 2 celebrates the crowning of the Davidic messiah and his victory over the nations, while Isaiah 42 speaks of the suffering servant of the Lord who, in the power of the Spirit of the Lord, achieves justice for the nations. Some modern commentators argue that it alludes to Gen.22:2. The corporate identification of Jesus with God's people and his vicarious offering on our behalf, fits well with the Genesis allusion.

εἰς "**with**" - INTO [WHOM]. Spatial. Properly ἐν + dat.; "in / with [whom I am well pleased]".

ἐγώ "**I**" - I [WAS WELL PLEASSED]. Emphatic use of the pronoun. Heb. "the one in whom my purpose rests."

## v18

καὶ "**and**" - AND [THIS VOICE]. Coordinative, as NIV, or adjunctive, "we also."

ἡμεῖς "**we ourselves**" - WE [WE HEARD]. Emphatic by use, as NIV.

εἰχθεισάν [φέρω] aor. pas. part. "**that came**" - HAVING BEEN BROUGHT. The participle is adjectival, attributive, limiting "voice", as NIV. The language of deference again affects the natural sense, "a voice which was borne / came from heaven"; "we heard that voice sent from heaven", Barclay.

ἐξ + gen. "**from**" - FROM [HEAVEN]. Expressing source / origin; "out of [heaven]."

ὄντες "**when we were [with him]**" - BEING. The participle is adverbial, possibly temporal, "when we were in his company on the holy mountain", Cassirer, or possible causal; "for we were with him on the sacred mountain", Barclay.

συυ + dat. "**with [him]**" - WITH [HIM]. Expressing association.

εῦ + dat. "**on**" - ON [THE HOLY MOUNTAIN]. Locative, expressing space, as NIV.

## v19

Argument # 2, v19-21. Rather than cleverly contrived myths, Old Testament prophecies / "Scripture" and the eschatological teaching of Peter and his fellow apostles, is divine in nature and should be given due consideration. It is not the product of human imagination, it is divine in origin, empowered by God's Spirit. Prophecy, whether it be from Peter, the other apostles, or the Old Testament prophets, is "the one light you have in a dark time as you wait for daybreak and the rising of the Morning Star in your hearts", Peterson.

καὶ "**and / also**" - AND. Adjunctive, "also", is possible, although Davids suggests a consecutive sense, "and so we have ..."

προφητικόν adj. "**[the word] of the prophet / prophetic [message]**" - [THE] PROPHETIC [WORD]. Accusative direct object of the verb "to have." The possessive, "prophet's word", a "word" that belongs to, is possible, as is an ablative sense, "comes from" a prophet, but a straightforward adjectival sense is best, as NIV11. Often viewed as referring to the prophetic revelations of the Old Testament (sometimes the NT), but it is likely that Peter is using this term as inclusive of all prophetic revelations of divine origin, although the apostolic word is "more certain" because it rests on visible evidence.

βεβαίωτερον comp. adj. "**more certain / as something completely reliable**" - *made* MORE SURE, FIRM, CERTAIN. This comparative adjective serves as an object complement in a double accusative construction, and so makes a statement about the accusative object "the prophetic message." The "more firm" (rather than "more reliable") prophetic word conveyed by Peter (and the other apostles) is supported by his direct involvement in the Christ event, of which the transfiguration is paramount.

καλῶς adv. "**well**" - [YOU DO] WELL. Modal adverb expressing manner.

προσεχόντες [προσεχω] pres. part. "**to pay attention to**" - PAYING ATTENTION TO. Most likely the participle is adverbial, modal, expressing the manner in which "you do well" (being wise involves paying attention), or instrumental, expressing means, "by paying attention." The phrase "you do well" is a common way of saying "please", so possibly imperative, "pray attend to that word", Moffatt.

ὧ dat. pro. "-" - WHICH. Dative of direct object after the πρὸς prefix participle "paying attention to."

ὡς "**as**" - LIKE. Comparative.

λυχνῶ [ος] dat. **"to a light"** - A LAMP. Dative of direct object of the implied verb προσεχω; "as you would pay attention to a light."

φαινοντι [φαινω] pres. part. **"shining"** - SHINING, APPEARING. The participle is adjectival, limiting lamp, "a lamp which is shining." This metaphor is often used of the word of God proclaimed, cf., Mk.4:21, Jn.5:35.

εν + dat. **"in"** - IN [A DARK PLACE]. Locative, expressing space.

ἕως οὔ + subj. **"until"** - UNTIL. Introducing a temporal clause, indefinite future time. Pay attention to the apostolic prophetic word because "it's the one light you have in a dark time as you wait for daybreak and the rising of the Morning Star in your hearts", Peterson.

ἡμερα [ας] **"the day"** - DAY [MAY DAWN AND MORNING STAR RISES IN THE HEARTS OF YOU]. Nominative subject of the verb "to dawn." Typical eschatological imagery of the coming day of blessing and cursing, possibly drawn from Numbers 24:17, which verse was given eschatological prominence in contemporary Judaism. The new day refers to the coming eschatological age, the "morning star" is possibly messianic referring to the return of Christ, so Peterson's capitalisation above, although the addition of "in your hearts" may serve to express the enlightenment realised in that day, ie., the day when "we will know as we are known."

## v20

Peter has just made the point that he and his fellow apostles ("we") are the source of a genuine prophetic word / a divinely sourced eschatology (which they witnessed fleshed-out in the transfiguration), a word that must be carefully considered. He now states an important fact about the prophetic word (whether sourced from the Old Testament, or the New Testament as it was then taking shape through the ministry of Jesus' apostles), namely that such truth is formed under the inspiration of God, a fact that his readers should take careful note of, v20-21. So, Peter is stating that "no prophecy of Scripture derives from the prophet's own interpretation", Bauckham, as NIV, so also Davids\*, Green, Calvin. Peter is, in a sense, answering the question, "why value prophetic utterances, particularly those of Peter and the other apostles?" His answer is "prophecy is not a product of the prophet, [rather] prophecy is a product of God through the Holy Spirit", Davids\*. It should be noted that most translations take the line that "no prophecy in Scripture is a matter of one's own individual interpretation", Barclay, so also Neyrey, ie., Peter is making a point about the inspired ("by the Holy Spirit") interpretation of Scripture, rather than the inspired words of the prophet himself.

**πρωτον** adv. "**above all**" - [THIS] FIRST OF ALL, ABOVE ALL. This introductory formalised phrase serves to indicate that the following statement is worthy of special attention; "but first take note of this", Cassirer.

**γινωσκοντες** [**γινωσκω**] pres. part. "**you must understand**" - KNOWING. The participle is adverbial, possibly causal; you should pay attention to the word of the prophets (v19) "because you know, first and foremost, that ....."

**οτι** "**that**" - THAT. Introducing a dependent statement of perception expressing what the readers should know / take note of.

**γραφης** [**η**] gen. "**of scripture**" - [EVERY PROPHECY] OF WRITING, SCRIPTURE. The genitive is probably adjectival, idiomatic / source; "from scripture." It is likely that Peter is seeking to distinguish between divine prophecy, as recorded in the Old Testament and presently in the formation of the New Testament through the ministry of the apostles, as opposed to *secular* prophecies circulating within Greek and Jewish circles.

**ιδιως** gen. adj. "**by the prophet's own**" - [IS NOT BECOME, BORN] OF ONE'S OWN, SOMEONE'S. Genitive in agreement with **επιλυσεως**, "interpretation". The subject is unclear: either the one who interprets the prophet's words, or as seems more likely, the prophet himself, as NIV.

**επιλυσεως** [**ις εως**] gen. "**interpretation**" - INTERPRETATION, EXPLANATION. The genitive is adjectival, idiomatic / source. A hapax legomenon, once only use in the NT. The word in Greek literature is used of "the solution, or explanation for a dream, riddle, parable, omen, vision, or the like", Liddell and Scott, cf. Davids\*. This may refer to someone who interprets the words of the prophet, but more likely is used here to refer to the prophet himself who, under the guiding hand of the Spirit, interprets his dreams, visions etc. for the purpose of communicating divine revelation to the faithful. Of course, this is what Peter has done with regard the transfiguration, interpreting the event in the terms of a prefiguring of the glorious manifestation of Christ in the coming day of judgment.

## v21

"One should understand that no scriptural prophecy came about by the prophet's own interpretation of the prophetic phenomena that he received", Davids\*. Genuine prophecy is not a product of a prophet's own creativity, but rather a product of divine direction.

**γαρ** "**for**" - BECAUSE. Introducing a causal clause explaining why genuine prophecy does not come from "someone's own interpretation", "because ....."

**ου ... ποτε** "**never [had] its origin**" - NOT AT ANY TIME. Emphatic negation; "never at any time", Cassirer.

ηνεχθη [φερω] aor. pas. "**had**" - WAS CARRIED, BROUGHT [A PROPHECY]. "Carried" in the sense of "conveyed" = "came"; "no prophecy ever came through human initiative", NJB.

θεληματι [α ατος] dat. "**in the will**" - IN/BY DESIRE, WILL. The dative may be local, but better instrumental expressing means.

ανθρωπου [ος] gen. "**of man / the human**" - OF MAN. The genitive may be treated as adjectival, possessive, expressing a derivative characteristic, "man's initiative", Cassirer, or verbal, subjective.

αλλα "**but**" - Strong adversative standing in a counterpoint construction.

ανθρωποι [ος] "**prophets, though human**" - MEN = HUMAN *prophets*. Nominative subject of the verb "to speak." "Men gave it utterance ..... and what they said had its source in God", Cassirer.

φερομενοι [φερω] perf. pas. part. "**as they were carried along**" - BEING CARRIED, BROUGHT *along*. The participle is adverbial, possibly temporal, expressing contemporaneous time, as NIV, but also possibly causal, "prophecy came because men were moved by God to speak, under the influence of the Holy Spirit", Barclay.

υπο + gen. "**by**" - BY [*the HOLY SPIRIT, SPOKE FROM GOD*]. Expressing agency. The preposition απο, "from [God]", expresses source / origin, but note the variant αγιοι θεου ανθρωποι, "the holy men of God."

## 2:1-10a

### 2. Remedies for doubt, 1:16-3:13

#### ii] A defence of Divine judgment

##### Argument

Peter begins by specifically referring to the false teachers, and their "fabricated stories" which deny the righteous judgment of God in the last day, v1-3. He then presents a series of historical events in scripture which prove the very opposite of what the false teachers propose - there will indeed be a future day of judgment, v4-10a.

##### Issues

i] Context: See 1:16-21

ii] Background: See 1:1-2

iii] Structure: *Peter's defence of divine judgment:*

Argument #3, v1-10a:

The false teachers and their "fabricated stories", v1-3;

The righteous judgment of God evidenced in scripture, v4-10a.

iv] Interpretation:

After a few select words addressed to the false teachers, Peter identifies some scriptural evidence for the righteous judgment of God: God's judgment of the angels, v4; God's judgment of the prediluvian world of Noah, v5; God's judgment on Sodom and Gomorrah, v6. Peter then focuses on the example of the righteous man who does not face judgment, as compared with those who are held over for final judgment.

Lot is not painted in the Old Testament as a good man, but rather, as a compromised man of faith who lives in a corrupt world, and who is burdened by that corruption. For a believer, not only is the righteous judgment of God a reality, it is good news because it entails an ultimate release from that burden.

##### Text - 2:1

A defence of Divine judgment, 2:1-10a: i] The false teachers, with their "fabricated stories", live licentious lives, and so will inevitably face the very thing they deny, namely, the righteous judgment of God, v1-3.

**δε και** "but .... also" - BUT/AND AND = ALSO. The **δε** is transitional, indicating a step in the argument, here to a contrasting point. The conjunction **και**

is adverbial, adjunctive, as NIV. "But even in those days there were false prophets", Phillips.

**εν** + dat. "**among**" - [THERE WERE FALSE PROPHETS] IN = AMONG [THE PEOPLE]. Local, expressing space, "within your fellowship", or accompaniment / association, "among you." "False prophets" refers to those operating at the time of the Old Testament prophets, during the inter-testamentary period, and in the first century, the apostolic age, during the formation of the New Testament. The "false teachers" operating at the time of this letter, contradict apostolic tradition, and so are in a sense, false prophets.

**ὡς** "**just as**" - AS, JUST AS [AND = ALSO THERE WILL BE FALSE TEACHERS IN = AMONG YOU]. Comparative.

**απωλειας** [α] gen. "**destructive [heresies]**" - [WHO WILL SECRETLY BRING HERESIES] OF DESTRUCTION. The genitive is adjectival, attributive, limiting "heresies", as NIV.

**αρνουμενοι** [αρνεομαι] pres. mid. part. "**denying**" - [AND = EVEN] DENYING [THE MASTER]. The participle is adverbial, possibly consecutive, expressing result; "with the result that they deny even the Master."

**τον αγορασαντα** [αγοραζω] aor. part. "**who bought [them]**" - THE ONE HAVING BOUGHT [THEM]. The participle is adjectival, attributive, as NIV; "the master who paid a great price for them", CEV.

**επαγοντες** [επαγω] pres. part. "**bringing**" - BRINGING UPON. The participle is adverbial, probably consecutive, expressing result; "their conduct will result in their own speedy destruction", Barclay. As Davids notes, the participle possibly commences a new sentence, in which case it would be adverbial, concessive; "Although bringing swift destruction on themselves, many will follow their sensuality ...."

**ἐαυτοις** dat. pro. "**on themselves**" - THEMSELVES [SWIFT DESTRUCTION]. Dative of direct object after the **επι** prefix verb "to bring upon."

## v2

Along with their devaluing of the righteous judgment of God, the false teachers have a serious ethical problem. Throughout the letter Peter identifies their problem as sexual, financial and self-affirming (proud). This behaviour is typical of a Greek Platonic view of life where a dichotomy is established between the spirit / soul and the flesh, prompting either a guilt-free / judgment-free licentious lifestyle, or an ascetic lifestyle. Here the criticism has a sexual overtone; "licentious ways", NAB. Neyrey suggests that Peter's critique is somewhat stereotyped and so the false-teachers may not be as overtly corrupt as implied, although both Bauckham and Davids\* disagrees. However we may rate their immoral behaviour, it is bringing the Christian church into disrepute.

**αυτων** gen. pro. "[will follow] **their**" - [AND MANY WILL FOLLOW] THEM. Genitive of direct object after the **εκ** prefix verb "to follow."

**ταις ασελγειαις [α]** dat. "**depraved conduct**" - TO THE SENSUALITY, LICENTIOUSNESS. Dative of reference / respect; "many will follow them, with respect to their licentious behaviour."

**δι [δια]** + acc. "-" - BECAUSE [OF WHOM]. Causal, "because of, on account of; "because of them the way of truth will be blasphemed", ESV.

**της αληθειας [α]** gen. "**[the way] of truth**" - [THE WAY] OF THE TRUTH [WILL BE BLASPHEMED, SPOKEN EVIL OF]. The genitive is adjectival, attributive; "the true way." "The right way", Gen.24:48.

### v3

A motive for the actions of the false teachers is supplied with the word "greed, covetousness, lust." This may entail gathering followers for financial gain, so Bauckham, or in a more metaphorical sense, of gaining (exploiting) converts to their own point of view, so Davids\*. They may regard the apostolic teaching about the day of judgment as "cleverly invented stories", but Peter makes the same charge against them and states that the very thing they deny, namely the righteous judgment of God, is awaiting them, so Neyrey.

**εν "in"** - [AND] IN [COVETOUSNESS THEY WILL EXPLOIT YOU]. Possibly instrumental, expressing means, "by means of", or cause, "because of their covetousness nature."

**λογοις [ος]** dat. "**with [fabricated] stories**" - WITH [MADE UP] WORDS. The dative is instrumental, expressing means; "by means of."

**οις** dat. pro. "**their [condemnation]**" - TO WHOM [THE JUDGMENT announced LONG AGO DOES NOT LINGER / IS NOT IDLE]. Dative of reference / respect; "concerning whom ...."

**αυτων** gen. pro. "**their [destruction]**" - [AND THE DESTRUCTION] OF THEM [DOES NOT SLUMBER]. The genitive is adjectival, possessive, identifying the possession of a derivative characteristic, although it could be treated as verbal, objective; "concerning whom *their* judgment from long ago does not linger and their destruction does not slumber." MHT III regards the use here as a Semitism. "Long ago sentence was passed on them and it has never been revoked. Their doom is not asleep", Barclay.

### v4

ii] The reality of a day of judgment is reflected both in the character of God and in his past dealings with mankind, v4-10a. This passage consists of single 1st. class conditional sentence, the protasis covering v4-8, and the apodosis v9-10a:

Protasis:

"if *as is the case*, God did not spare angels having sinned .....(v5) and if he did not spare the ancient world ..... but protected Noah ..... (v6) and if he condemned the cities ..... (v7) and if he (but??) rescued righteous Lot .....

Apodosis:

(v9) *then* God knows *how* to rescue *the* pious out of trial and *how* to keep unrighteous *ones* being punished (who are being punished) for a day of judgment, (v10) especially the ones .....

If God's righteous judgment has fallen on rebellious humanity in past ages, then it will fall on the false teachers and their disciples "who follow the corrupt desires of the flesh and despise (apostolic) authority." The righteous, on the other hand, those who foster the fruits of faith (love, joy, peace, etc.) and despise the "depraved conduct of the lawless", will be rescued in the day of judgment.

γάρ "for" - Here explanatory rather than causal, supporting Peter's contention that condemnation faces the false teachers and all who live like them.

εἰ "if" - Introducing a 1st. class conditional clause where the condition is assumed to be true."

ἁμαρτησαντων [ἁμαρτανω] gen. aor. part. "**when they sinned**" - [GOD DID NOT SPARE *fallen* ANGELS] HAVING SINNED. The participle is often treated as if adverbial, temporal, as NIV, although it stands in agreement with "angels", genitive of direct object after the verb "to spare / prevent", so it is properly adjectival, attributive, limiting "angels"; "angels who had sinned", Moffatt. For the fallen angels see Jude 1:6. This idea is developed in First Enoch 10:4-13.

ἀλλὰ "but" - BUT [HE DELIVERED *them*]. Strong adversative in a counterpoint construction; "not ....., but ....."

σειραις [α] dat. "**in chains**" - IN CHAINS [OF GLOOM]. Instrumental dative, expressing means, "by means of chains", or better, local, "in chains." Taking the genitive ζοφου, "gloom", as adjectival, attributive, we have "he committed *them* in/by gloomy chains = to incarceration, by casting them into the nethermost world / the dark pit of hell."

ταρταρωσας [ταρταρω] aor. pas. part. "**sent them to hell**" - HAVING BEEN CAST INTO TATARUS. The participle is adverbial, , modal, expressing manner, "casting them ....", or instrumental, expressing means; "by casting them into Tatarus = the nethermost world / hell." The word *tatarus* is the Greek word for Gehenna, the underworld, hell.

τηρουμενους [τηρω] pres. pas. part. "**to be held**" - BEING KEPT. The NIV, as with most translations, take this participle as adverbial, final, expressing purpose; "in order to be kept / held for punishment / judgment." Although

anarthrous (without an article), Davids suggests it serves as a substantive; "those being kept for judgment."

εις + acc. "for" - TO = FOR [JUDGMENT]. Here expressing purpose / end-view. The eschatological judgment, so Bauckham.

v5

The example of the flood, of judgment on the ancient world along with the preservation of Noah and his family, serves to illustrate the fact that judgment will fall on the ungodly and that such does not hinder the deliverance of a righteous remnant. "The implication is that God can bring the final judgment upon the world and spare the righteous while destroying the unrighteous", Davids\*.

και "if" - AND *if*. Standing for και ει, "and if", so introducing a coordinate protasis for the conditional clause commenced in v4.

κοσμου [ος] gen. "**the [ancient] world**" - [HE DID NOT SPARE *the* ANCIENT] WORLD. Genitive of direct object after the verb "to spare."

επαξας [επαγω] aor. part. "**when he brought [the flood] on**" - HAVING BROUGHT UPON. The participle is adverbial, temporal, as NIV.

κοσμου [ος] "its" - *the* WORLD, HUMANITY, EARTH. Dative of direct object after the επι prefix participle "having brought upon."

ασεβων gen. adj. "**ungodly people**" - OF UNGODLY *ones*. The adjective serves as a substantive, the genitive being idiomatic / of content; "*consisting of* ungodly people", Davids\*.

αλλα "but" - BUT [HE PRESERVED NOAH EIGHTH]. Strong adversative. "And if God did not spare humanity at the time when he brought the flood on the world, other than Noah, the preacher of righteousness whom he preserved, along with seven others ....., *then* ...." Technically, the adjective "eighth" serves as a substantive, "the eighth man", with Noah standing in apposition, but it is an idiomatic construction of the time with the sense "Noah and seven others", BDF #248.5. The seven were of course, Noah's wife, his three sons and their wives.

δικαιοσυνης [η] gen. "**of righteousness**" - [A PREACHER] OF RIGHTEOUSNESS. The adjective may be treated as adjectival, descriptive, idiomatic, "a preacher *who proclaimed* righteousness" / verbal, subjective (Davids, suggests objective). "Righteousness" possibly in the sense of "that herald of an upright life", Cassirer, although more likely, "Noah preached repentance and those who obeyed were saved", cf., 1Clem.7:6. That Noah preached to his generation was a view widely accepted in 1st. century Jewish teaching, cf., Jubilees, although it is not recorded in Genesis.

v6

Peter notes a second prototype of divine eschatological judgment. The flood and Sodom and Gomorrah "exemplify the pattern of two destructions by water and fire", Bauckham.

και "if" - AND *if* [HE JUDGED, CONDEMNED THE CITIES OF SODOM AND GOMORRAH]. Standing for και ει, "and if", so introducing a coordinate protasis for the conditional clause commenced in v4.

τεφρωσας [τεφρω] aor. part. "**by burning them to ashes**" - HAVING REDUCED TO ASHES. The participle may be taken as attendant circumstance, expressing action accompanying the verb "to condemn", "he condemned ..... and reduced them to ashes", or adverbial, probably instrumental, expressing means, "by reducing them to ashes", although possibly temporal, "when he reduced them to ashes."

καταστροφη [η] dat. "-" - IN A CATASTROPHE, DESTRUCTION, RUIN. Davids / BDF identify the use of the dative here as instrumental, expressing means, so "by destruction", possibly also consecutive, "resulting in destruction," "the cities of Sodom and Gomorrah he condemned to utter ruin", Cassirer.

θετικως [τιθημι] perf. part. "**and made them**" - HAVING MADE *them*. Attendant circumstance participle expressing action accompanying the verb "to condemn", "he condemned ..... and made *them* .....", or adverbial, modal, expressing manner, "making *them* an example." "We know that in that catastrophe God provided an example of what is going to happen to the impious", Barclay.

υποδειγμα [α] acc. "**an example**" - AN EXAMPLE. Accusative complement of the assumed direct object "them" of the attendant participle "making", standing in a double accusative construction.

μελλοντων [μελλω] gen. pres. part. "**of what is going to happen**" - OF *the things* HAPPENING, COMING. The participle serves as a substantive, the genitive being verbal, objective, "he set this forth to exemplify the things to come for the ungodly", Davids.

ασβεσιν dat. adj. "**to the ungodly**" - TO = FOR THE UNGODLY. Dative of interest, advantage; "for the ungodly, impious."

v7

Righteous Lot, distressed by the oppressive evil surrounding him, is rescued from judgment, v7-8. Again, God's judgment of the unrighteous is enacted while preserving the righteous - Sodom and Gomorrah condemned to extinction, but Lot is rescued. Note the stress Peter places on Lot's distress on having to live in proximity to the lawlessness of his community. Is Peter aligning this distress with

those who are having to put up with the behaviour of the false teachers? A comparison with Jude is interesting at this point.

**και** "and *if*" - AND *if* / BUT. It seems likely that at this point **και** again introduces another coordinate protasis for the conditional clause, **και ει**, "and *if* [*as is the case*, righteous Lot, being oppressed by the conduct of the wicked in licentiousness (v8) because the/*that* righteous man, dwelling in/among them day-by-day, tormented *his* righteous soul, in/by seeing and hearing, in/by *their* lawless deeds, (v7, **ερρυσατο**) was delivered, (v10) *then* ....." We may have expected an adversative **αλλα** here instead of **και**, as in v5; "God did not spare the ancient world ..... **but** protected Noah ..." = "God condemned the cities of Sodom and Gomorrah ..... **but** rescued Lot ....." "Lot, on the other hand, he rescued ....", Cassirer.

**καταπονουμενον** [**καταπονεω**] pres. mid./pas. part. "**who was distressed**" - [HE DELIVERED RIGHTEOUS LOT] BEING OPPRESSED. The participle is adjectival, attributive, as NIV. The word takes the sense "to cause distress through oppressive means", BDAG.

**υπο** + gen. "**by**" - BY [THE CONDUCT, LIFESTYLE, WAY OF LIFE]. Expressing agency.

**εν** + dat. "**[the depraved conduct]**" - [OF THE WICKED] IN [LICENTIOUSNESS, SENSUALITY]. Local, sphere; "within the sphere of licentious living." The phrase is usually translated as if an attributive adjective limiting "conduct"; "immoral behaviour", Berkeley, "sensual conduct", ESV, as NIV.

**των αθεσμων** adj. "**of the lawless**" - OF THE WICKED. The adjective serves as a substantive, the genitive being adjectival, verbal, subjective.

**v8**

**γαρ** "**for**" - BECAUSE [THE = *that* RIGHTEOUS man]. Introducing a causal clause explaining why Lot was "distressed".

**εγκατοικων** [**εγκατοικειω**] pres. part. "**living**" - DWELLING. The participle is adverbial, best taken as temporal; "that righteous man, while living among them day-by-day." Davids notes Green's suggestion in his BECNT commentary that the participle is possibly causal, "because of ..."

**εν** dat. "**among**" - IN = AMONG [THEM]. Local, space, or accompaniment / association.

**εξ** [**εκ**] + gen. "**[day] after [day]**" - [DAY] FROM [DAY]. Idiomatic phrase, "day after day" = "day-by-day."

**εργις** [**οι**] dat. "**the [lawless] deeds**" - [TORMENTED *his* RIGHTEOUS SOUL IN = BY SEEING AND HEARING], *and* IN = BY [*their* LAWLESS] DEEDS, WORKS. As for "seeing and hearing", the dative is instrumental, expressing means; "his

upright soul was tortured by what he saw and by what he heard, and by their lawless behaviour "

## v9

We now come to the apodosis of the conditional sentence, the "then" clause. Given that God has, in the past, condemned the unrighteous and saved the righteous, it is not unreasonable to propose an eschatological judgment of cursing and blessing, v9. This day of judgment, for Peter, is particularly applicable to the false teachers "who indulge in the lust of defiling passion and despise authority", ESV, v10a.

**ῥυεσθαι [ῥυομαι]** pres. inf. "[*If this is so, then the Lord knows*] *how to rescue*" - [*the LORD KNOWS*] *how TO DELIVER, RESCUE*. As with **τηρειν**, "to keep / hold", the infinitive introduces an object clause / dependent statement of perception expressing what the Lord knows, namely, how to rescue the godly and "how to keep the wicked under punishment to await the day of judgment", Barclay.

**εκ** + gen. "**from**" - [GODLY *ones*] FROM [TEST, TRIAL]. Expressing separation; "away from." "How to protect his people from the spread of wickedness", Junkins, although Peter's perspective is eschatological, *then*, not *now*. For *now* we live like Lot, confronted, and constantly tempted by evil.

**καλαζομενους [κολαζω]** pres. pas./mid. part. "**for punishment**" - [AND *how TO KEEP UNRIGHTEOUS ones*] BEING PUNISHED. The participle is adjectival, attributive, limiting "unrighteous *ones*"; "the wicked who face chastisement / punishment."

**εις** + acc. "**on [the day]**" - TO, INTO [DAY]. Here expressing reference / respect; they face chastisement / punishment with respect to the eschatological day of judgment, i.e., not now, but then, in that coming day.

**κρισεως [ις εως]** gen. "**of judgment**" - OF JUDGMENT, DECISION. The genitive is adjectival, limiting "day", attributive, "judgment day", idiomatic / temporal, "the day *when judgment will take place*", Davids.

## v10a

**τους .... πορευομενους [πορευομαι]** pres. part. "**those who follow**" - [THE LORD KNOWS *how TO KEEP UNRIGHTEOUS ONES* ..... (v10a) *ESPECIALLY to keep*] THE ONES GOING. The participle serves as a substantive, accusative direct object of the assumed infinitive "to keep."

**οπισω** + gen. "-" - AFTER [FLESH]. Here as a spatial preposition; "especially those who proceed on their way, hot in pursuit of the flesh", Wuest. Davids takes this to mean "to give oneself to fornication." Behind this choice of words lays the situation recorded in Sodom and Gomorrah, with lust mingling with idolatry, of

going after other deities, cf., LXX πορευεσθαι οπισω, "went after", Deut.4:3, etc. Peter's language may well be metaphorical, such that the false teachers are not actually into fornication, nor idolatry, but their devaluing of the day of judgment puts them in the category of an evil-liver.

εν + dat. "-" - IN DESIRE, LUST [OF DEFILEMENT]. The preposition here is most likely adverbial, possibly attendant, "in connection with", or context, "in the context of", standard, "according to", MHT IV. The prepositional phrase so formed with the dative επιθυμια, "desire", and its modifying attributive genitive μiasμου, "of defilement" = "corrupt desire", MHT IV, "defiling passion", "depraved lust", NRSV, "abominable lusts", NEB, ... is a rather "ambiguous phrase", Davids. Again, commentators identify Biblical allusions in the language.

καταφρονουντας [καταφρονεω] aor. part. "despise" - [AND] *the ones* DESPISING, SCORNING, LOOKING DOWN ON. The participle serves as a substantive; "and *those* who despise authority." The accusative article τους for "the one's following" applies.

κυριοτητας [ης ητοςς] gen. "authority" - AUTHORITY, POWER, LORDSHIP, DOMINION. Genitive of direct object after the κατα prefix verb "to look down on." Those who are "characterised by contempt for authority", Barclay. The singular "authority" probably indicates "divine authority."

## 2:10b-22

### 2. Remedies for doubt, 1:16-3:13

#### iii] Charges against the false teachers

##### Argument

Peter sets out to denounce the false teachers by listing their many sins. First he identifies their willingness to revile, "majesty / authority", ("celestial beings", NIV, is unlikely), "the glorious ones", ESV, v10a-12. Even the angels don't revile authority, but the false teachers' "conduct is characterised by contempt for all authority", Barclay.. The next sin Peter identified is their licentious practices, variously described as "revelling / gluttony ", "carousing", "adultery", "greed", v13-14. Peter goes on to provide a prototype for the evil of the false teachers in Balaam, a man who led the people of Israel astray, v15-16. Balaam was an agent of darkness whose sin was revealed by a mere donkey, Numbers 22. The final sin, v17-22, is that they seduce new believers, those "who are barely escaping from those who live in error." They are deceptive propagandists who enjoy gathering disciples to their heretical teachings.

##### Issues

i] Context: See 1:16-21

ii] Background: See 1:1-2

iii] Structure: *Three denunciations of the false teachers:*

Denunciation 1, v10b-12;

Denunciation 2, v13-14:

Illustration, v15-16.

Denunciation 3, v17-22.

iv] Interpretation:

In the first denunciation, Peter states that the false teachers revile **δοξας**, "glory". The NIV "celestial beings" is drawn from Jude 9 where the word is used of good angels, an order of angels possibly referred to in the now extant apocryphal work *The Assumption of Moses*,. So, heavenly authorities may well be in Peter's mind. Reicke suggests that this word, meaning in its own right "majesties, glories", refers to secular authorities. He argues that the false teachers defame secular authorities against the teaching of the New Testament; the NT which urges obedience and respect - they break "the boundaries of their status ..... they fail to show the proper respect to those higher in rank than they are", Davids\*. Of course, Peter may well have in mind church authorities, and the context would certainly

imply this. However we interpret v10b-12, the point Peter is making is clear enough, "they extend themselves beyond what God assigned, thus infringing on God's honour and that of his agents", Neyrey - they show disrespect toward their superiors.

In the second denunciation, we are told that the false teachers are people who are dominated by the passions of their lower nature; they are self-indulgent. Evil people do worm their way into the Christian church, but as with people like paedophiles, they keep a low profile, masking their evil. Peter's description of the false teachers is so overtly evil that he may be drawing on the prophetic denunciations of Israel's syncretism, of their going after pagan cults, an idolatry often described in sexual terms. So, the false teachers' sin may well be that of secularisation, their assimilation of the world-view of the dominant pagan cults of their day. At the practical level Peter makes three charges: gluttony, adultery and avarice. If we accept that Peter's language is a bit over the top, then he is charging the false teachers with being too focused on the food at the church's love feast (later to become the Holy Communion) than fellowship, sexually dangerous / seductive due to their position of power, and financially exploitive / optimising their position for financial gain. Those of us employed as ministers of the gospel are only too aware of these temptations.

In the third denunciation, we are told that the false teachers prey on new believers with their froth and bubble propaganda, entrapping them with the promise of freedom, but inevitably making them slaves of corruption.

*Who are the false teachers?* Earlier commentators often identified the false teachers as proponents of an early form of Gnosticism, while more recent commentators see them as believers influenced by Epicurean thinking. In broad terms, *leading lights* in predominantly Gentile congregations under the authority of Peter, probably in Asia Minor and Greece, have adapted Christian theology to the Greek Platonic worldview of their neighbours. As is often the case in the Christian church, a new "knowledge" (spiritual insight) can easily develop into a particular way of thinking, and spread like a virus from congregation to congregation. So, the problem Peter faces is the adaption of Christian doctrine to secular doctrine / societal shibboleths, ie., the problem of syncretism.

Both Neyrey and Davids\* think Epicurean thinking is the prime problem, the idea that "(1) God does not intervene in the world, and (2) therefore there is no reward for good or punishment for evil, (3) including no resurrection of the dead, and (4) no final judgment." This thinking stems

from the Platonic separation of body and spirit; the body destined for dust and the spirit destined for liberation. The body, incapable of salvation, can indulge in "licentious passions of the flesh" quite apart from the soul / spirit which is destined for salvation. Traditional moral boundaries are therefore of little interest to the *leading lights* of this new "knowledge" and this simply because the *parousia* of Jesus Christ is nothing more than a myth, and the final judgement little more than a scare tactic.

*Source:* Again, there is evidence that the author of this letter / Peter has drawn on / adapted / improved Jude. Compare v10b-18 with Jude 8-13. The matter is long debated and contentious.

### Text - 2:10b

Charges against the false teachers, v10b-22: i] The false teachers are contemptuous of all authority, v10b-12. They show arrogant disrespect toward those who are their superiors.

**αυθαδεις** adj. "**[bold and] arrogant**" - [BOLD, AUDACIOUS, RECKLESS] SELF-WILLED, ARROGANT, STUBBORN. Usually taken as a substantive, nominative in apposition to "bold", but it can be taken as an attributive adjective limiting / modifying "bold"; "impudent egotists", Reicke.

**βλασθημουντες** [**βλασθημεω**] pres. part. "**to heap abuse on**" - [THEY DO NOT TREMBLE] REVILING, DEMEANING, BLASPHEMING, ABUSING. The participle is adverbial, best treated as temporal; "they do not tremble when demeaning those in authority." "They have no qualms / no compunction in libelling / reviling ...."

**δοξας** [**α**] "**celestial beings**" - MAJESTIES, GLORIES. Accusative direct object of the verb "to blaspheme." See above for this illusive use of the word. Ecclesiastical authorities, so Bigg, Green; Secular authorities, so Calvin, Reicke; Angelic powers, either evil, so Bauckham, ++, or good, ie., following the sense of Jude 1:8. "*They* have nothing but contempt for all authority", Phillips, but as noted above, possibly they "are not afraid cursing the glorious beings in heaven", CEV.

### v11

Most commentators note the reference in Jude 9 which speaks of the archangel Michael not pronouncing reviling judgment on the devil. Peter notes that the angels (Michael and his angelic associates) don't malign when bringing a charge against **αυτων**, "them" = "majesty, glory" = "the glorious ones / those in authority", but (v12) the false teachers ignorantly show disrespect toward those who are actually their superiors.

ὅπου "yet even" - WHERE = WHEREAS [ANGELS]. Comparative; in comparison / contrast to the fact that the false teachers revile authority, the angels .... Unlikely to be causal here, as suggested by BDF.

οντες [ειμι] pres. part. "**although they are**" - BEING. The participle is adverbial, best treated as concessive, as NIV.

ισχυι [υς υος] dat. "**stronger**" - [GREATER] IN STRENGTH [AND IN POWER]. The dative is adverbial, probably reference / respect; "with respect to strength and power."

βλασφημον adj. "**[do not] heap [abuse]**" - [DO NOT BRING A] BLASPHEMOUS [JUDGMENT]. This attributive adjective limits the noun "judgment" which serves as the accusative object of the verb "to bring." "Judgment" in the sense of "critique, charge", and "blasphemous" in the sense of "reproachful, denigrating, demeaning"; "a defaming charge", Berkeley.

κατ [κατα] + gen. "**on**" - AGAINST [THEM]. Here expressing opposition, "against".

παρα + gen. "**from**" - FROM BESIDE [THE LORD]. Source / origin, or agent, although often treated as spatial (usually + dat.), "before the Lord."

## v12

"These people are nothing but brute beasts, born in the wild, predators on the prowl. In the very act of bringing down others with their ignorant blasphemies, they themselves will be brought down, losers in the end. Their evil will boomerang on them", Peterson.

δε "**but**" - BUT/AND. Transitional, indicating a step in the argument, here to a contrasting point.

βλασφημουντες [βλασφημεω] pres. part. "**blaspheme**" - [THESE *men*, LIKE IRRATIONAL ANIMALS HAVING BEEN NATURAL BORN FOR CAPTURE AND DESTRUCTION,] BLASPHEMING [IN WHAT THEY ARE IGNORANT, WILL ALSO BE CORRUPTED = DESTROYED IN THE DESTRUCTION OF THEM]. The participle is adverbial, probably best treated as causal; "because they malign what they do not understand, they will be destroyed ....."

εν + dat. "**in [matters]**" - IN [WHAT]. Here adverbial, reference / respect; "with respect to things which they are ignorant." If the *δοξας*, "the majesties, glories", are human authorities (ecclesiastical or secular), then the maligning of these authorities demonstrates an ignorance of the divine will, in that such are instruments of God's providential care, the maintenance of good order.

ως "**they are like**" - AS, LIKE. Comparative.

γεγεννημενα [γεννωα] perf. mid./pas. part. "**born**" - [IRRATIONAL ANIMALS] HAVING BEEN [NATURAL] BORN. The participle, although anarthrous, is adjectival,

attributive, limiting "animals"; "like irrational creatures which are born instinctively for capture and destruction."

εις + acc. "**only to be [caught]**" - TOWARD [CAPTURE AND DESTRUCTION]. Here expressing purpose / end-view; "for the purpose of capture and destruction."

εν + dat. "**like [animals]**" - IN [THE DESTRUCTION OF THEM THEY WILL ALSO BE DESTROYED]. Adverbial, probably expressing manner; "in the manner of their destruction they will also be destroyed" - "they will meet the same destruction as the animals", Zerwick. The intended meaning of this clause is somewhat illusive such that Bauckham lists six possible interpretations, p.263-4. Taking the objective genitive αυτων, "them", to refer to the animals, and φθορα to mean "destruction", rather than "corruption", Peter is most likely stating that the false teachers share the inevitable end facing animals in the wild, namely, to be hunted and destroyed. For the false teachers, it will be destruction on the day of judgment. This is the most widely accepted interpretation and followed by most translations, as NIV, so Sidebottom, Kelly, Bigg, Mayor, ....

### v13

ii] The false teachers are self-indulgent, v13-14. The false teachers are so addicted to self-indulgent pleasure that they spoil the occasions when believers gather for a fellowship meal.

αδικουμενοι [αδικεω] pres. mid./pas. part. "**they will be paid back with harm**" - RECEIVING WHAT IS UNRIGHTEOUS, UNJUST = SUFFERING HARM [as A REWARD for UNRIGHTEOUSNESS = HARM done]. Translators are divided on whether v12 continues, or whether we have the commencement of a new sentence (even a new paragraph) in v13; note NIV as compared to ESV. As the commencement of a new sentence, the participle would be adjectival, predicative (nominative in agreement with the assumed subject "they", with the verb to be supplied, asserting a fact about the subject), "*they are those who are being hurt*", as NIV. The participle is modified by the adverbial accusative of reference / respect, μισθον, "with respect to a reward. "These false teachers are those who receive the proper reward for their unrighteousness."

ηγουμενοι [ηγεομαι] pres. mid. part. "**their idea of**" - CONSIDERING, THINKING, REGARDING [THE ACT OF INDULGENCE, DISSIPATION, CAROUSING, REVELLING, ..... IN THE DAYTIME]. Again, the participle is likely to be adjectival, predicative; "*they are those who regard* ...."

ηδονην [η] acc. "**pleasure**" - A PLEASURE, DELIGHT. Complement of the direct object "the act of revelling in the daytime" of the participle "considering" standing in a double accusative construction.

την ... τρυφην [η] "**to carouse**" - "To live a life of luxury, usually associated with intemperate feasting and drinking"\* Possibly an allusion to the Assumption

of Moses 7:4, "lovers of banquets at every hour of the day." "The teachers of heresy are said to distinguish themselves through revelry and gluttony at the meals that they celebrate with the Christians", Reicke.

**εντροφωντες [εντροφαω]** pres. part. "**revelling**" - [*they are* BLOTS AND BLEMISHES] REVELLING. The two nouns "spots and blemishes" serve as predicate nominatives of an assumed verb to-be, as NIV, with the participle "revelling" being adjectival, attributive, limiting "spots and blemishes", "which revel, carouse in the daytime", so Davids. "Their notion of pleasure is that they should take part in revels in broad daylight", Cassirer.

**εν** + dat. "**in [their pleasures]**" - IN [THE DECEITS OF THEM]. Local, sphere; "in the sphere of .." The word **απαταις**, "pleasures", originally meant "deceptions, misdirection, guiles", "they are luxuriating in the deceptions which they practise", Barclay, but later took on the sense "self-indulgent pleasures, lusts", which is probably the sense here, as NIV. "The meals they share with you are spoilt by the selfish and shameful way they carry on", CEV.

**συνευωχουμενοι [συνευωχεμοι]** pres. mid./pas. part. "**while they feast with**" - FEASTING WITH. The participle is adverbial, best taken as temporal, as NIV.

**υμιν** dat. pro. "**you**" - Dative of direct object after the **συν** prefix verb "to feast with."

#### v14

The false teachers "strip with their eyes every woman they look at", Barclay. "In their hearts they look at everything they see with selfish covetousness", Junkins.

**εχοντες [εχω]** pres. part. "**with [eyes]**" - HAVING [EYES]. Again, the participle is adjectival, best treated as predicative; "*they are those who have* eyes full of .."

**μοιχαλιδος [ις ιδος]** gen. "**[full of] adultery**" - [FULL OF *a desire for*] AN ADULTERESS. The genitive is adjectival, idiomatic / content. A noun like **μοιχαλιας**, "adultery", would be expected, rather than "an adulteress". Possibly elliptical, "eyes full of *a desire for* an adulteress", so Davids, "with eyes for nothing but ....", Zerwick, ie., "always looking for a woman with whom to commit adultery", Bauckham. "They are obsessed with sex."

**αμαρτιας [α]** gen. "**sinning**" - [AND *eyes* NOT CEASING, UNCEASING] OF SIN. The genitive may be verbal, objective, "for sin", or adverbial, reference / respect, "with respect to sin." "There is no end to their wicked deeds", CEV.

**δελεαζοντες [δελεαζω]** pres. part. "**they seduce**" - SEDUCING, ENTICING [UNSTABLE, SOULS]. Again, the participle is adjectival, best treated as predicative; "*they are those who seduce* those whose moral defences are weak."

εχοντες [εχω] pres. part. "**they are**" - HAVING [A HEART]. Again, the participle serves as a substantive, predicate nominative; "*they are the ones who have a heart.*"

γεγυμνασμενην [γυμναζω] perf. mid./pas. part. "**experts in**" - HAVING BEEN TRAINED IN. The participle is adjectival, attributive, limiting "heart"; "*a heart which has been trained in greediness.*"

πλεονεξιας [α] gen. "**greed**" - GREED, LUST. Genitive of direct object after the participle "being trained in", although it should properly take a dative. This is the "greed" "which is idolatry", Col.3:5, a greed which takes advantage of others, exploits them for self-interest.

καταρας [α] gen. "**[an] accursed [brood]**" - [*they are* CHILDREN] OF A CURSE. The genitive is adjectival, attributive, limiting "children", "cursed children", as NIV. An OT phrase often used by the prophets, eg., "children of destruction", Isa.57:4.

## v15

iii] The illustration of Balaam son of Bezer, v15-16. The story of Balaam is found in Numbers 22. A straight reading of the text leaves us with the impression that Balaam is being defamed by Peter here. Balaam refuses to speak other than what is revealed to him by God, irrespective of payment. Yet, by the first century, Balaam had become an archetype of evil in Jewish circles. Note Revelation 2:14 where it is said that Balaam "taught Balak to put temptation in the way of the Israelites." So, although somewhat unfair, Balaam is an arch-villain in the imagination of contemporary Judaism, such that to follow his example is to follow evil.

καταλειποντες [καταλειπω] pres. part. "**they have left**" - [THEY WENT ASTRAY] FORSAKING [A STRAIGHT WAY]. The NIV takes this participle as attendant on the main verb "to go astray, wander about / mislead, deceive." Davids suggests it is adverbial, causal, "they have gone astray because they forsook the right way", possibly also means, "by forsaking the right way"

εξακολουθησαντες [εξακολουθεω] aor. part. "**to follow**" - HAVING FOLLOWED. The NIV takes this participle as adverbial, final, expressing purpose, "in order to follow", Moffatt opts for means, "by following", but possibly attendant circumstance if taken with the main verb "to wander off", "they left and followed", even possibly serving as another predicative adjective, so "*They are those who have followed Balaam*" = "They have followed the way of Balaam", ESV.

τη οδω [ος] dat. "**the way**" - THE WAY. Dative of direct object after the εκ prefix participle "having followed."

του Βαλααμ gen. "of Balaam" - OF BALAAM. The genitive is adjectival, idiomatic, something like, "followed the path *which was laid out by* Balaam."

του Βοσοπ gen. "son of Bezer" - OF THE BEZER. The genitive is adjectival, idiomatic / source, "from Bezer" = "the son of Bezer."

αδικιας [α] gen. "[wages] of wickedness" - [WHO LOVED *the* WAGES] OF UNRIGHTEOUSNESS, WICKEDNESS, WRONGDOING. The genitive is adjectival, attributive, limiting "wages", "wicked wages"; "loved ill-gotten gain", Barclay. "Who turned a profiteer", Peterson.

## v16

δε "but" - BUT/AND. Transitional, indicating a step in the argument, here to a contrasting point; "but ...."

παρανομιας [α] gen. "for [his] wrongdoing" - [HE HAD REPROOF] OF [HIS OWN] TRANSGRESSION. The genitive is usually treated as verbal, objective, but Davids suggests it could also be taken as adverbial, reference / respect, "he was rebuked regarding his transgression."

φθεγξαμενον [φθεγγομαι] aor. mid. part. "who spoke" - [A SPEECHLESS DONKEY] HAVING SPOKEN, PROCLAIMED. Attendant circumstance participle expressing action accompanying the verb "to hinder, prevent"; "a dumb ass spoke with a human voice and checked the prophet's infatuation", Moffatt.

εν + dat. "with" - IN. The preposition here is instrumental, expressing means, "by means of ..."

ανθρωπου [ος] gen. "a human [voice]" - [A VOICE] OF A MAN. The genitive is adjectival, attributive, limiting the noun "voice", as NIV.

του προφητου [ος] gen. "the prophet's [madness]" - [HINDERED, PREVENTED THE INSANITY, MADNESS] OF THE PROPHET. The genitive is usually treated as verbal, subjective, but possessive, expressing the possession of a characteristic quality, is possible - the madness which the prophet Balaam possessed / characterised him. "It spoke to him in a human voice and made him stop his foolishness", CEV.

## v17

iv] The false teachers are into marketing; they sell a persuasive hedonistic heresy, v17-22.

ελαυνομεναι [ελαυνω] pres. mid./pas. part. "[mists] driven" - [THESE *men* ARE DRY FOUNTAINS AND MISTS] BEING DRIVEN. The participle is adjectival, attributive, limiting "mists"; "mists which are driven." "These men are like a well without a drop of water in it", Phillips.

ὕπο + gen. "by" - BY [STORMS]. Instrumental, expressing means / agency. "Misty clouds chased away by a storm", Cassirer; cf., Jude 12, "clouds carried away by the wind without giving rain."

του σκοτους gen. "[blackest] darkness" - [TO = FOR WHOM GLOOM, DARK] OF DARKNESS, OUTER DARKNESS OF HELL [HAS BEEN KEPT]. The genitive is best taken as adjectival, attributive, limiting "gloom"; "dark gloom." "The depths of darkness are reserved for them", Barclay, ie., "the pit of destruction" / hell, Jude 13.

οἷς dat. pro. "for them" - TO = FOR WHOM. Dative of interest, disadvantage.

## v18

New believers are particularly susceptible to the hedonistic teaching of these false teachers. Again, Peter may be a little over the top in his description of the lifestyle of the false teachers. These libertarians presumably preach freedom without responsibility and it is that heresy which has focused Peter's attention.

γάρ "for" - Introducing a causal clause explaining why hell is reserved for the false teachers; "because ...."

φθεγγόμενοι [φθεγγομαι] pres. mid. part. "they mouth" - SPEAKING. The participle is adverbial, best taken as instrumental, expressing means, "by talking", Moffatt, but possibly temporal, "when / as they utter ..."

ματαιοτητος [ης ητος] gen. "boastful" - [BOASTS, PUFFED UP, INFLATED words] OF VANITY, FUTILITY, USELESSNESS, EMPTINESS. The genitive is adjectival, limiting the substantive adjective, "boasts", usually treated as attributed: "arrogant futilities", Moffatt; "arrogant nonsense", Berkeley; "high-sounding nonsense", Phillips; "stupid nonsense", CEV.

εν + dat. "by appealing to" - [THEY ENTICE] IN/BY [LUSTS OF FLESH]. The preposition here is instrumental, expressing means; "by means of the lusts of the flesh" = "fleshly lust" (taking the genitive σαρκος, "of flesh", as attributive) = "the totally depraved nature", Wuest.

ασελγειαις [α] dat. "-" - IN/BY SENSUALITY, LICENTIOUSNESS. Instrumental dative, expressing means, standing in apposition to "by lusts of the flesh"; "with lusts of the flesh *and with dissolute practices*", Bauckham. "They use the seductions of physical passion *and blatant immorality*", Barclay.

τους ... αποφευγοντας [αποφευγω] pres. part. "people who are [just] escaping from" - THE ONES [BARELY] ESCAPING FROM. The participle serves as a substantive, accusative direct object of the verb "to entice.

τους ... αναστρεφομενους [αναστρεφω] pres. mid./pas. part. "those who live" - THE ONES CONDUCTING THEMSELVES, LIVING. The participle serves as a substantive, accusative direct object of the verb "to escape from."

εν + dat. "in" - IN [ERROR]. The prepositional phrase is adverbial, expressing manner; "people who have barely escaped the wrong kind of life", CEV.

## v19

Freedom / liberty in Christ is not a freedom to sin; it is not an enslaving license. Freedom in Christ is freedom from the curse of the law - set free from condemnation, and set free to walk by the Spirit, to live by Christ's indwelling compelling love. The false teachers' version of Christian freedom has served only to enslave them to sin.

επαγγελλομενοι [επαγγελλομαι] pres. mid. part. "they promise" - PROMISING [FREEDOM]. The participle is adverbial, possibly temporal, "they entice (v18) ..... while they promise them freedom / liberty ...", or probably better, instrumental, expressing means, "by promising them liberty ...", or possibly even attendant on the verb "to entice", v18; "they beguile ..... those ..... and promise them freedom ..."

αυτοις dat. pro. "them" - TO THEM. Dative of indirect object.

υπαρχοντες [υπαρχω] pres. part. "while they [themselves] are [slaves]" - BEING [THEMSELVES SLAVES]. The participle is adverbial, best taken as concessive; "although they themselves are slaves."

της φθορας [α] gen. "of depravity" - OF CORRUPTION, DECAY. The genitive may be taken as adjectival, possessive / relational, "slaves of their master depravity", although Davids also suggests verbal, objective, "they serve corruption."

γαρ "for" - BECAUSE. Introducing a causal clause explaining why the false teachers are enslaved to depravity; "because ....." This parenthetical statement / saying was probably widely used at this time. It is also echoed in scripture: Jn.8:34, Rom.6:16, Gal.5:13.

ω̄ dat. mid./pas. pro. "to whatever" - IN/BY WHATEVER [A CERTAIN ONE = PERSON HAS BEEN DEFEATED, TO THIS ONE HE HAS BECOME ENSLAVED]. The dative is probably instrumental, expressing means, so BDF#191.4, taking the verb ηττηται as passive, "defeated, conquered by." Davids notes that if we take the verb ηττηται as middle voice, "succumb to", then the dative would be classified as a dative of direct object. "A person is enslaved by whatever defeats them."

## v20

Peter follows scripture (Matt.12:45, Heb.6:4ff) when he argues that a person who returns to their former life, after having found Christ, is in a worse condition spiritually than before. This truth is usually taken to mean that although

repentance is still possible the second time around, it is more difficult - the heart hardens over time; "their last position is far worse than their first", Phillips.

**γάρ** "-" - for. Here more reason than cause; introducing an explanation.

**εἰ** + ind. "**if**" - IF [*as is the case*, HAVING ESCAPED THE DEFILEMENTS, CORRUPTION OF THE WORLD IN = BY A KNOWLEDGE OF THE LORD AND SAVIOUR OF US, JESUS CHRIST, BUT AGAIN THEY ARE DEFEATED, HAVING BEEN ENTANGLED WITH/IN THESE *things, then* THE LAST *condition* HAS BECOME FOR THEM WORSE OF = THAN THE FIRST]. Introducing a 1st. class conditional clause where the condition stated in the protasis is assumed to be true.

**αποφυγοντες [αποφευγω]** aor. part. "**they have escaped**" - HAVING ESCAPED. The participle is adverbial, best treated as temporal; "after they have escaped", ESV.

**του κοσμου [ος]** gen. "**of the world**" - [DEFILEMENTS] OF THE WORLD. The genitive is adjectival, attributive, limiting "corruptions, defilements", "worldly defilements", "contaminations", Phillips, but possibly idiomatic / source, "defilements *which are from* the world."

**εν** + dat. "**by [knowing]**" - IN [A KNOWLEDGE]. Here the preposition is instrumental, expressing means, as NIV. The idea of knowing Christ is used in the same sense as of man knowing his wife = an intimate association with, a becoming one flesh with. We might normally say that "if, after they have escaped worldly defilements by becoming a believer / becoming a Christian / through salvation, but are ..."

**του κυριου [ος]** gen. "**[our] Lord**" - OF THE LORD [AND SAVIOUR OF US]. Genitive complement of the noun "a knowledge" which can take a genitive of persons, or adjectival, verbal, objective, so Davids.

**Ιησου Χριστου** gen. "**Jesus Christ**" - Genitive in apposition to "Lord and Saviour."

**δε** "**and**" - BUT/AND [AGAIN]. Transitional, indicating a step in the argument to a contrast; "if, after they have escaped worldly defilements through a knowledge of our Lord Jesus Christ, but are again defeated ....."

**εμπλακεντες [εμπλεκω]** aor. pas. part. "**are [again] entangled**" - [THEY ARE DEFEATED] HAVING BEEN ENTANGLED. The participle is adverbial, best treated as causal; "are again defeated because they have been entangled by them."

**τουτοις** dat. pro. "**in it**" - IN THESE *things*. The dative is instrumental, expressing means, "by means of them", ie., "worldly defilements, contaminations", although note that the **εν** prefix verb "to be entangled in / involved with" takes a dative of direct object.

**αυτοις** dat. pro. "**they [are]**" - [*then* THE LAST *state* HAS BECOME] TO THEM. Dative of interest, advantage; "for them."

των πρωτων [ος] gen. "[worse off at the end] than at the beginning" - [WORSE] OF THE FIRST. The genitive is ablative, of comparison; "worse than the first."

## v21

It would have been to the advantage of the false teachers had they stayed with Christ's way of life, as delivered to them, but they didn't, and instead opted for self-indulgent freedom.

γαρ "-" - FOR. More reason than cause; introducing a clarification.

ἦν "it would have" - IT WAS [BETTER]. Zerwick, also BDF #358.1 and MHT III, p90, argue that the use of the imperfect verb to-be, ἦν, although without *αν*, indicates the apodosis of a 2nd. class unfulfilled conditional clause, although we are best to side with Davids who argues that the construction is "contrary to fact", but not conditional. It would have been better for the false teachers had they held to the Christian way of life, but they didn't, abandoning the truth delivered to them.

αυτοις dat. pro. "for them" - TO THEM. Dative of interest, advantage, "for them".

μη επεγνωκεναι [επιγνωσκω] perf. inf. "not to have known" - NOT TO HAVE KNOWN. The infinitive forms a nominal clause, subject of the verb to-be; "not to have known the way of righteousness was better for them."

την δικαιοσυνης [η ης] gen. "of righteousness" - [THE WAY] OF RIGHTEOUSNESS. The genitive is adjectival, attributive, limiting "way", the righteous way"; "the right way", NEB. The sense is probably in line with 1 Peter 2:24, 3:14, "the straight path", 2:15, where "righteousness" entails the whole package of Christian living, the way of life, with the stress on doing, virtue. The phrase "the way of righteousness" is found in the OT, particularly in apocryphal writings, and always in an ethical context. The way of righteousness "is the pattern of well-ordered righteous behaviour which issues from the Christian's knowledge of Christ", Kelly.

ἢ "than" - Here comparative, as NIV.

επιγνωσιν [επιγνωσκω] dat. aor. part. "to have known it" - HAVING KNOWN *it*. The participle is adverbial, best treated as temporal; "after knowing it", ESV. Dative in agreement with the repetition of an assumed dative *αυτοις*, "for them", dative of interest.

υποστρεψαι [υποστρεφω] aor. inf. "and then to turn their backs" - TO RETURN = TO TURN. The infinitive forms a nominal clause, subject of the participle "having known"; "than *for them* to turn from the holy commandment having been passed on to them having known (after knowing) the way of

*righteousness*"; "than after knowing it, to turn their backs on the sacred commandments given to them", Phillips.

εκ + gen. "**on [the sacred command]**" - FROM [THE HOLY, SACRED COMMANDMENT]. Expressing separation; "away from." "The sacred command" possibly aligns with both Peter and Jude's use of the word "faith", it is "the faith" as delivered. Bauckham argues that the phrase is used with the same sense as "the way of righteousness" as a reference to "Christian ethical teaching". Used in the OT for the Mosaic law, while in the NT it entails "the whole way of life which Christ has laid down", Kelly, so also Sidebottom, Leaney, Neyrey ("the holy rule" = discipleship requirements), Davids\* ("how Jesus, as their Lord, called them to live")

παραδοθεισης [παραδιδωμι] aor. pas. part. "**that was passed on to**" - HAVING BEEN PASSED ON. The participle is adjectival, attributive, limiting "the holy commandment"; "which was delivered to."

αυτοις dat. pro. "**them**" - TO THEM. Dative of direct object after the παρα prefix verb "to pass on, deliver over to."

## v22

The two proverbs together serve to make the point clearly stated in Proverbs 26:11, "Like a dog that returns to its vomit is a fool that repeats his folly", RSV.

το "-" - THE *truth, point, word* [OF THE TRUE PROVERB]. The article serves as a nominalizer, turning the genitive construction "of the true proverb" into a substantive, subject of the verb "has fallen, happened [to them]", ie. the truth of the following proverbs is verified in the actions of the false teachers.

αυτοις dat. pro. "**of them**" - [HAS BEFALLEN] THEM. Dative of direct object after the συν prefix verb "to fall on."

παροιμιας [α] gen. "**proverbs**" - OF THE [TRUE] PROVERB. With the assumed subject "the truth, word, etc.", the genitive would be adjectival, idiomatic / content; "the truth *which is found in* the [true] proverb [is verified in them]." The genitive αληθους, "truth", is also adjectival, attributive, limiting "proverb"; it is a proverb which is true, it gets right to the heart of the matter. The singular indicates that Peter sees the proverb as one proverb, although as Bauckham notes, there were probably two standing side by side in a Hellenistic Jewish writing of the time.

επιστρεψας [επιστρεφω] aor. part. "**[a dog] returns**" - [A DOG] HAVING RETURNED [TO ITS OWN VOMIT]. The participle is adjectival, attributive, limiting "dog"; "a dog which returns to its own vomit."

λουσαμενη [λουω] aor. mid. part. "**[a sow] that is washed**" - [A SOW] HAVING BEEN WASHED. The participle is adjectival, attributive, limiting the noun "sow"; "a sow which has washed herself clean."

βορβορου [ος] gen. "**in the mud**" - [*returns TO WALLOWING, ROLLING IN*] OF *the MUD*. The genitive is adjectival, attributive, limiting "wallowing"; "muddy rolling", Davids. "*returns to mud-rolling*" = "then returns to wallow in the mud."

## 3:1-7

### 2. Remedies for doubt, 1:16-3:13

#### iv] The divine word of judgment

##### Argument

Against those who argue that the delay in the expected coming of "the day of the Lord" proves that Jesus is not going to return, Peter argues that the Sovereign Lord God will one day dismantle that which he created, holding to account all humanity for that day when he exercises his righteous judgment.

##### Issues

i] Context: See 1:16-21. Chapter 3 of this second letter of Peter, deals with the issue of the day of the Lord - "This coming", v4, the "day of God", v12, "that day", v13. In verse 7, Peter describes this coming day as a day when, the heavens and the earth will be consumed in fire, judgment enacted, and the ungodly condemned. In v8-13 Peter deals with the issue of the seeming delay in the day of judgment, and asks what sort of people we should be as we await the day of Christ's coming?



ii] Background: See 1:1-2. This illustration helps us understand how the ancients viewed the creation, and in particular, what Peter means by the creation shaped "through water" = with water as its frame", v5. The illustration is kindly shared by the University of Idaho.

iii] Structure: *The divine word of judgment:*

A word of encouragement, v1-2.

A prophetic word, v3-4:

the emergence of false teachers in the last day.

Argument #4 (cf., Neyrey), v5-7:

a response to the claim of the false teachers

that "all things continue as they were from the beginning" (v4).

iv] Interpretation:

When it comes to the false teachers, our author / Peter has listed a number of their failings, their "denying the Master who bought them", 2:1, etc. Now he tells us that they scoff at the tradition that Jesus will return as judge and hold all accountable before him. As already noted, we are not exactly sure what particular elements of the church's eschatological teaching that they dispute. In v4 the false teachers are quoted saying "where is the promise of his coming?" It does seem that they question the apostolic teaching about the parousia of Christ, although it is the day of judgment, in particular, that they seem to dispute. As already noted, it is likely that they have allowed their Platonic worldview to influence their understanding of the Christian faith; cf., "Background", 2:10b-22. The belief in the separation of spirit and flesh upon death, followed by the union of the spirit / soul with Christ, may well dictate their resistance to a day of judgment at the return of Christ when the dead rise for their accounting. Anyway, like listening to a one-sided phone conversation, it very hard to get a full understanding of what the false teachers do actually believe.

In response to this questioning of the parousia of Christ, Peter presents two arguments, the first covering v5-7, and the second v8-13. Against the proposition that "the stability of the created order precludes the notion of a catastrophic end", Sidebottom, Peter sets out to establish God's sovereign reign over his creation. His argument establishes the fact that God exercises his Lordship over humanity as both creator and judge. "The word of God which once created the world has also once destroyed it", Bauckham. Given these facts, apostolic eschatological teaching is anything but illogical, which teaching Peter restates in v7 - God, as sovereign Lord, will one day destroy that which he created, holding to account all humanity for a day of judgment.

The logic of Peter's argument is not so logical for us. He is employing ideas which were prevalent in the first century, but are not part of our scientific world view. The idea that the creation was formed "through" water and will be consumed through fire (both operative through God's Word), was commonly held in the first century and is evident in apocalyptic literature of the time (note the juxtaposition of these two elements in Revelation), cf., *The Life of Adam and Eve*, 49.3. Following the tribulation and judgment, with the wicked facing eternal annihilation / punishment (??), the creation will face the inferno. The apocalyptic language employed by Jesus, and particularly John in Revelation, prompts numerous interpretations, but the transformation of the world (new heavens and new

earth) seems to outweigh its outright destruction; "the function of ... fire is to consume the wicked, not destroy the world", Bauckham.

Source: Again, there is evidence that the author of this letter has drawn on / adapted / improved Jude. Compare 3:1-3 with Jude 17-18. The matter is long debated and contentious.

v] Homiletics: *Scoffers will have their day*

I'm always impressed by the quality of TV that emerges from the BBC. They do the full range of programs well; from news to humour. On the humour side, there is one program that I enjoyed greatly and that's QI. Stephen Fry was a brilliant host, and Allan Davies plays the role of the comic-butt perfectly. We all identify with Allan because we have all been the butt of a joke. Yet, I have one complaint. I did find those occasions when Stephen and Allan decide to put down Jesus, a bit offensive. They were very effective scoffers. I do know that talking to the TV set is somewhat deluded, but when they plied their scoffing, I often suggested that they may like to replace the name Jesus with Mohammed.

Of course, I then provided the answer; "that would be culturally insensitive", or maybe the answer should be, "that would be dangerous!" We live in the last days, and scoffers will be everywhere, living lives dictated by their own desires.



In Western societies, the status of the Christian church has protected believers from the worst elements of atheism, yet that status is on the wane. One of the worst examples of atheistic bigotry in Australia's recent history was perpetrated against Michael and Lindy Chamberlain in 1980 when their daughter Azaria was taken by a dingo. They were devoted believers,

Adventists, and so approached the tragedy with eyes of faith. For them, it was all part of God's sovereign will, and so they acted accordingly.

The first inquest found the obvious, namely that the child was taken by a dingo, but the weight of sceptical law-officers, an atheistic media, and a disbelieving public, scoffed at their *churchie* thinking, presumed their guilt, and drove the inevitable outcome. Lindy was soon found guilty of the murder of her child, jailed in 1982, but released three years later when new

evidence was found. At the time, I wrote a weekly article in a Wollongong newspaper, and in one article I tried to explain that their way of seeing life was not a sign of guilt, but a sign of faith. It was not until 2012 that the couple were exonerated. It was a shameful injustice, the seeds of which lay in the simple faith of a young mum and dad. Michael Chamberlain died in January 2017, a man of faith to the end.

Increasingly our faith is maligned, our beliefs scorned and ridiculed, whether it be our belief in a transcendent being, his incarnate presence with us, or his intended coming in glory. For the unbeliever, it's all rubbish, or as Allan Davies calls it, "a myth." Yet, for those with the eyes of faith, it is reality; the only unalterable truth in a world devoid of truth. So, it is with sadness in our heart that we look upon those who so easily mock God's eternal verities, for we know that a day is coming when every one of us will have to face the consuming fire of divine judgment.

### **Text - 3:1**

A reaffirmation of the coming day of the Lord: i] Peter declares the intent of his letter and encourages his readers to rely on apostolic tradition (rather than the musings of false teachers), v1-2. Peter again addresses his readers with the affectionate term "beloved", or as the NIV has it, "dear friends." He notes that this is the second letter he has written, obviously alluding to the first general epistle of Peter. In this verse the purpose of the letter is declared, namely "to stimulate you to do some straight thinking by reminding you of what you already know", Barclay.

The opening Gk. sentence covers v1-3.

ὁμν dat. pro. "to you" - [BELOVED THIS *is* NOW *the* SECOND LETTER I WRITE] TO YOU. Dative of indirect object. The writer / Peter is alluding to the first epistle of Peter, and claiming this work as the second epistle. At this point commentators divide, although the weight of evidence points to the letter being a *fictitious* work where the author speaks in the name of, and with the authority of, a great one of the past. There was a wide acceptance of this literary form such that the work had credibility, even though viewed as fictitious. The problem for us comes when it finds its way into what we regard as the canon of scripture. Eusebius, an early Christian historian, quotes Origen (AD185-254) as saying that "there is doubt about" the authorship of second Peter. So, it only just scraped in to our Bible. See Michael Green, *2 Peter Reconsidered*, for an argument in favour of apostolic authorship.

εἰς + dat. "-" - IN [WHICH] IN [A REMINDER I AROUSE, STIR UP]. The first use of the preposition is local, sphere, and the second is instrumental, expressing means, "by way of reminder", ESV.

**ειλικρινη** adj. "**wholesome [thinking]**" - *the* SINCERE, WHOLESOME, PURE [THOUGHT, INTENTION / MIND OF YOU]. The adjective is attributive, limiting "thought", the accusative direct object of the verb "to stir up." What Plato called "pure reason." It is argued that second Peter has little in accord with first Peter's "wholesome thinking", but as Kelly notes, there is alignment with "1 Peter's pervasive concern with the avoidance of immorality and with living blameless, holy lives, and with the blessed inheritance for the righteous and the condemnation of the wicked which Christ's revelation in glory will bring."

v2

The purpose of the letter is further expanded. In countering the false teachings circulating in the Christian church at this time, Peter wants his readers to refocus their attention, not on the new ideologies doing the rounds, but on the sound doctrine revealed in the Old Testament prophets and in the teachings of Christ, mediated to the church through his apostles.

**μνησθηναι [μυνησκομαι]** aor. pas. inf. "**I want you to recall**" - TO REMEMBER. The infinitive serves to introduce a final clause expressing purpose; "I have written ..... in order to remind you by the predictions of the holy prophets ... that there will come ..... mockers ...."

**των προειρημενων [προλεγω]** gen. perf. mid./pas. part. "**[the words] spoken in the past**" - [THE WORDS] HAVING BEEN SPOKEN. The participle is adjectival, attributive, limiting the noun "words", "the words which were spoken by the holy prophets", genitive of direct object after the verb "to remember, think of."

**ὑπο** + gen. "**by**" - BY [THE HOLY PROPHETS AND]. Expressing agency. Presumably NT prophets are in mind, but possibly OT prophets, so NIV "spoken *in the past*"; Davids\*

**του κυριου [ος]** gen. "**lord**" - [AND BY THE COMMANDMENT] OF THE LORD [AND SAVIOUR]. The genitive is adjectival, usually treated as verbal, subjective, as NIV, but possibly idiomatic / source, "the command from the Lord", or possessive, identifying the possession of a characteristic quality. The genitive does seem to function adjectivally, limiting "command"; "the command *which comes from / belongs* to the Lord." The piling up of the genitives here is awkward, but as Moo notes, Peter "wants to make clear that the command originated with Jesus and that the apostles were given it in a secondary sense as representatives of Jesus." The "command" is singular, so it could be a collective like "teaching", or "direction to the whole Christian life", Sidebottom, or "the new law", Kelly, or even more specifically, "the gospel."

**των αποστολων [ος]** gen. "**through [your] apostles**" - OF = BY THE APOSTLES. The genitive is usually taken as verbal, subjective; "the command

given by your apostles", Moffatt. Yet again, the genitive may just be idiomatic, limiting command; "the command of the Lord and Saviour *which you received from your apostles*", Barclay - see MHT III, p218.

ὑμῶν gen. pro. "**your**" - OF YOU. The genitive is adjectival, relational.

v3

ii] The last-days mockers, v3-4. Believers, living in the last days, must face those who mock "the Lord's state visit", Neyrey. The reader is now reminded of a particular prophetic word from Christ. Jesus told his apostles that in the last days, disciples would be led astray by false prophets. As far as Peter is concerned, those days are now at hand; "there will come men who will pour cynical scorn on the faith, and who know no law but their own desires", Barclay. The term "the last days" refers to the period of time between Christ's ascension and his return, so we too are in the last days and find ourselves surrounded by many who scoff at the Christian faith.

πρωτον adv. "**above all**" - FIRST, PROMINENT, ESPECIALLY. Adverb of degree. Continuing the Gk. sentence commenced in v1; "By way of a reminder, I am arousing your sincere minds ..... (v2) in order that you should remember ..... (v3) in order that especially you should know this, namely that ...."

γινωσκοντες [γινωσκω] pres. part. "**you must understand**" - KNOWING. Usually treated as an imperatival participle, although such a classification is dubious. Most imperatival participles are attendant on an imperative verb, which is why MHT III p343 suggests the presence of an implied imperative verb to-be here. None-the-less, it is more likely that the participle is adverbial, probably final, expressing purpose, as above; "in order that especially you should know ...."

τουτο pro. "-" - THIS [FIRST]. Accusative direct object of the participle "knowing"; forward referencing.

οτι "**that**" - THAT. Introducing an exegetical clause specifying "this"; "you should know this, namely that ...."

επι + gen. "**in**" - IN. Temporal use of the preposition; "during the last days."

των ημερων [α] gen. "**the [last] days**" - [*the* LAST] OF THE DAYS. The genitive is adjectival, partitive; Semitic idiom, Davies / BDF #234.8. Although the scriptures speak of "the last days" (the days prior to the *parousia* of Christ) with an immanent sense, one which reflects the now / not yet eschatology of the NT, these days encompass the expanse of days from Christ's first coming to his second coming. The day of Christ's return is always upon us, always near at hand, and these days will be marked by the presence of those who "pour cynical scorn on the faith", Barclay. In the context of this letter, the "scoffers" are false teachers,

heretical believers, who are particularly scathing about the idea that there will be a reckoning in a coming day of judgment.

**εν** "scoffers [will come]" - [MOCKERS] IN / BY [MOCKING WILL COME]. Variant; whether present or not, the dative construction is instrumental, expressing means; "scoffers will come on the scene with their scoffing", Berkeley.

**πορευομενοι** [**πορευομαι**] pres. mid. part. "**following**" - GOING ABOUT, LIVING, BEHAVING. The participle is adverbial, modal, expressing manner, "will come .... going about (in a manner) according to ..." / "will come ...., living in accordance with ...", Davids.

**κατα** + acc. "-" - ACCORDING TO [THE = THEIR OWN LUSTS]. Expressing a standard, although possibly adverbial, means, "mockers .... who go by their own passions", Moffatt, "wholly ruled by their appetites", Cassirer, or modal, "after the manner of their own passions." At this point, Peter is addressing the motivation of the mockers. As Davids\* notes, the motivation is not "evil desire" as such; it is very unlikely that leaders / teachers in the Christian church are going to live in overt sin. Their problem is that they are "directed by their desires in general rather than by God."

#### v4

Peter now articulates the eschatological scepticism of the false teachers, and does so reflecting OT form, cf., Ps.41:4, 11. This scepticism is likely to reflect secular thinking, of cyclical time in an indestructible universe, but also possibly theological, of divine non-intervention in human affairs. Clearly, one of the central arguments in favour of their worldview was Christ's failure to return within the lifetime of his apostles. It does seem likely that the early believers expected Christ's *parousia* within the apostolic generation, cf., Jn.21:23. This generation has now died, and nothing has happened and so we have the objection of the scoffers: "The parousia was promised before the death of the fathers. Well, the fathers have died and still nothing happens", Bauckham.

**λεγοντες** [**λεγω**] pres. part. "**they will say**" - [AND] SAYING. The participle, coordinate with "going about", v3, is adverbial, modal, expressing manner; "there will come .... mockers ..... going about and saying" Here introducing direct speech.

**που** adv. "**where**" - Interrogative particle.

**της πορουσιας** [**α**] gen. "**coming**" - [IS THE PROMISE] OF THE COMING [OF HIM]. The genitive is best treated as adjectival, attributed; "where is his promised coming?" The word, by this time, is probably recognised to a technical term for the second coming of Christ. The genitive pronoun **αυτου**, "of him", is usually

treated as verbal, subjective, although it can be taken as adjectival, possessive / characteristic. "So, what's happened to his promised coming?"

γάρ "-" - FOR. More reason than cause; explaining the reason behind the question.

αφ ἡς "ever since" - FROM *the day* WHICH [THE FATHERS FELL ASLEEP]. The preposition apo, "from", is temporal with the feminine pronoun agreeing with an assumed ἡμερας, "day"; "from *the day* when *our* forefathers were laid to rest / passed away"; "The parousia was promised before the death of the fathers. Well, the fathers have died and still nothing happens", Bauckham. But note Wallace p343 who views the construction as a particular adverbial/conjunctive use giving the sense "ever since." The "fathers" are probably the first generation of believers now deceased, although when coming from someone with a Jewish background, the term may refer to the OT patriarchs, "the righteous men of OT times", Bauckham. Of course, if the first generation of believers is in mind, then obviously our author is not the apostle Peter. Mentioning the death of this first generation is not a mistake by someone claiming to be Peter, but someone who sees himself as speaking for Peter, ie., when viewing the letter is pseudepigraphal, rather than fraudulent. The euphemism "fell asleep" for "died" is found a number times in the NT, possibly derived from Jesus' "the child is not dead but asleep", although it is also found in secular writings of the time (a similar euphemism to "At Rest"). The idea of deceased believers asleep in the arms of Jesus is very comforting, although theologically fraught (although I can live with it!).

οὕτως "as it has" - [EVERYTHING CONTINUES] THUS, SO, IN THIS WAY. Adverb of manner; "the world hasn't changed a bit", CEV.

απ [απο] + gen. "since" - FROM. Temporal use of the preposition; "everything is going on just as it has from the first day of creation", Peterson. Such a view evidences a cyclical view of time, ever repeating, rather than lineal, and is evidenced in writers of the era, eg., Philo. This point of view, articulated by the false teachers, indicates their adoption of secular thinking, as against a Biblical world-view of time reaching a catastrophic end in the day when God exercises his righteous judgment upon the whole of creation.

κτισεως [ις εως] gen. "of creation" - [*the* BEGINNING] OF CREATION. The genitive is adjectival, partitive.

v5

iii] An argument to counter the view that the stability of the created order precludes the notion of a catastrophic end, v5-7. Peter claims that the false teachers have ignored certain facts, which facts are presented in an exegetical clause covering v5-6. The logic of Peter's argument rests on two historical events. In challenging "their appeal to the stability of the natural order", Peter points "out

that in maintaining this they fail to notice that the universe was created by the word of God and that so far from allowing it to continue unaltered from the beginning, he has already destroyed it once at the Flood" and that therefore ....., Kelly. These two events are linked by a single proposition; "They ignore the fact that the continuance of the world, as a stable habitation for mankind, has always depended and continues to depend on the will of God. .... The word of God which once created the world has also once destroyed it", so therefore ....., Bauckham.

With v5 we are best to follow a translation like Cassirer's, rather than the NIV. Note that the epexegetic clause introduced by **ὅτι** presents in two parts: "However, there is one thing which has escaped the notice of those who are self-assertive in this manner, (**ὅτι**) namely, that there were heavens a long time ago, (**καί**) and that there was also an earth, brought into being by (instrumental dative) God's word of command, (**εξ**, source) with water for its origin, and (**δι**, spatial) water as its frame."

**ἄρα** "-" - FOR. More reason than cause; here introducing a counter argument to the objection put by the false teachers.

**τοῦτο** pro. "-" - THIS [ESCAPES THE NOTICE OF THEM]. Forward referencing; "namely, that long ago ...."

**θελοντας [θελω]** pres. part. "**deliberately [forget]**" - BEING WILLING = WILLINGLY. The participle is adverbial, modal, expressing the manner of their **λανθάνει**, "failing to take notice of"; "they deliberately overlook this fact", ESV. Note how translations emerging out of England take a slightly different line; "Such men have chosen to shut their eyes to the fact ...", Barclay.

**ὅτι** "**that**" - NAMELY THAT. Epexegetic of **τοῦτο**, "this"; "that ....."

**εκπαλαι** adv. "**long ago**" - [HEAVENS WERE = EXISTED] FOR A LONG TIME. Temporal adverb; "a point of time long before the currant moment", BDAG.

**καί** "**and**" - Connective, as noted above; "and that"

**συνεστωσα [συνιστημι]** perf. part. "**[the earth] was formed**" - [EARTH] HAVING BEEN FORMED, BROUGHT TOGETHER, ESTABLISHED. It is possible that the participle forms a periphrastic pluperfect construction with an assumed imperfect verb to-be, **ἦσαν**, being carried over from the previous clause, but, although anarthrous, it seems best to take it as adjectival, attributive, limiting "earth"; "an earth which was formed by God's word." See Davids. for his take.

**τω .... λογω [ος]** "**by [God's] word**" - BY WORD [OF GOD]. The dative is instrumental, expressing means. The genitive "God" is adjectival, possessive, as NIV, or idiomatic / source, "*from* God."

εξ [εκ] + gen. "out of" - OUT OF [WATER]. Expressing source. In writings of the time, water was viewed as the primal element out of which the whole world was created, cf., 2 Enoch 47:4.

δι [δια] + gen. "by" - THROUGH [WATER]. Often taken as instrumental, expressing means, so Davids, although a spatial sense seems more likely, "through water", or as Cassirer above, "with water as its frame", so Mayor. See illustration above.

#### v6

δι [δια] + gen. "by" - THROUGH. Instrumental, expressing means, "by means of", or spatial, "through."

ὧν gen. pro. "these waters also" - WHICH waters. The plural "which" obviously refers to "the waters", as NIV, the water above and below the earth, as in the illustration above, but possibly "the water" and "the Word."

τοτε adv. "[the world] at that time" - [THE] THEN [WORLD]. The temporal adverb serves here as an attributive adjective, limiting "world", as NIV; "the world which then existed."

κατακλυσθεις [κατακλυζω] aor. pas. part. "was deluged" - [PERISHED,] HAVING BEEN DESTROYED [BY/WITH WATER]. Given that an instrumental participle will usually follow the main verb, it seems likely that here it is temporal, modifying the verb "perished"; "water likewise being the means by which the world, as it was then, met with destruction, when it was enveloped by floods, at the time of the deluge", Cassirer. The main verb *απωλετο*, "destroyed", is in the middle voice so "perished" - the living creation perished under deluge. The dative *ὕδατι*, "by/with water", is instrumental, expressing means; "deluged, as it was, by water", Berkeley.

#### v7

As a conclusion to his argument, Peter restates apostolic eschatological teaching. The world of human habitation is on borrowed time. There will be a day when God settles accounts, a day of judgment and destruction for the ungodly, a day of blessing for the children of faith. "God is poised, ready to speak his word again, ready to give the signal for the judgment and destruction of the desecrating skeptics", Peterson.

δε "-" - BUT/AND. Transitional, indicating a step in the argument, here to a summary statement.

τεθησαυρισμενοι [θησαυριζω] perf. mid./pas. part. "are reserved" - [THE NOW HEAVEN AND THE EARTH BY THE SAME WORD, IS] HAVING BEEN STORED UP. The participle with the present tense of the verb to-be *εισιν*, forms a periphrastic perfect construction; "the heavens and earth that now exist are stored

up", ESV. The sense is "preserved until the day of judgment", Bauckham - the storing up of blessings for the righteous, and cursings for the unrighteous.

πυρι [ρ ρος] dat. "**for fire**" - [BEING KEPT] IN FIRE [TO A DAY OF JUDGMENT AND DESTRUCTION]. Variant εν πυρι, "in fire", local, but it seems likely that we have here a dative noun of interest, disadvantage, "for fire", with εις expressing purpose / end-view "to, into = for the purpose of a day of judgment and destruction."

των .. ανθρωπων [ος] gen. "**of [ungodly] men / of the ungodly**" - OF [UNGODLY] MEN. The genitive is adjectival, usually treated as verbal, objective, but possibly idiomatic / temporal, limiting "judgment", "the day of judgment *when* godless men *will be destroyed*", Barclay, or "the day when the impious are doomed and destroyed", Moffatt. Note how Peter now clarifies the "destruction" in mind; it is the destruction of the unrighteous, as was the destruction of the unrighteous in Noah's day, although in that age it was with water rather than fire.

## 3:8-13

### 2. Remedies for doubt, 1:16-3:13

#### v] The coming Day is sure

##### Argument

Peter continues to deal with the issue of the coming day of the Lord, arguing that although there is a seeming delay in the day of judgment, all will inevitably stand before the judge of the universe and therefore it is necessary to lives of "holiness and godliness."

##### Issues

i] Context: See 3:1-7.

ii] Background: See 1:1-2

iii] Structure: *Peter's refutation against those who deny divine judgment:*

Argument #5, v8-13:

The issue of an apparent delay, v8-10:

the incalculable nature of divine time, v8;

the providential nature of the delay of judgment,

a gift of time for repentance, v9;

the power of God to end the world and bring it to judgment, v10.

The appropriate response, v11-13:

"lives of holiness and godliness", v11;

waiting expectantly for the inevitable end, v12-13.

iv] Interpretation:

The passage primarily concerns the coming of the Lord. There are many "coming days" in the scriptures. These are days when God acts in a mighty way to deal with those who are opposed to him. Such comings are comings in judgment. The coming that Peter speaks about, is clearly the coming in judgment of Jesus in the last day. He is speaking about the great day of judgment that will occur after the return of Jesus and the resurrection of the dead. It is a time of great upheaval, both on this earth and throughout the cosmos. It is a time of conflagration that will bring about the destruction of all that is evil and will conclude with the establishment of the heavenly kingdom in all its perfection - new heavens and new earth.

There is no time given as to when the day of judgment will occur, nor what period of time it will take to be completed. The point that Peter makes, is that it will occur and therefore, we should live our lives today in a way that recognises that we must stand before the judge of the universe on that

great day. Scoffers, and the seeming delay of Jesus' return, should not dissuade us from relying on Christ.

v] Homiletics: *Striving toward the coming day*

Peter identifies holy living as a significant work that should be undertaken by believers as they strive toward the coming day. He calls on us to stand as a righteous and faithful people worthy of our admittance into the kingdom.

The best way to understand Peter's exhortation is to remind ourselves of the purpose of our Christian walk. Through the work of the indwelling Spirit, we are prepared for our reign with Christ in eternity - daily moulded into the image of Christ. So, we strive toward the day by living as disciples of Christ, and in that striving we are prepared for the day of his coming.

Discipleship for a believer expresses itself in three particular ways:

- We strive toward the day as we seek to walk uprightly in the presence of the Lord - to touch him in prayer, devotion and worship, to live by faith rather than sight.
- We strive toward the day as we seek to build up the Christian fellowship - equipping and encouraging.
- We strive toward the day as we reach out into the world, seeking the lost in the power of the gospel, both in word and sign.

Of course, we need to remind ourselves that the worth of our discipleship comes not in our own effort. It is only as we trust in the indwelling Spirit of Christ to work his sanctifying renewing-work within our beings that we are changed into his image. So, let us strive, in the Spirit's power, to be "found spotless, blameless and at peace with" God.

### **Text - 3:8**

The coming day is sure, v8-13: i] Having argued for a day of coming judgment against the proposition that the stability of the created order precludes the notion of a catastrophic end, our writer now turns to the issue of an apparent delay in the day of judgment, v8-10. The delay in the Lord's coming is a matter of perspective, given that time is part of the created order; it does not hold the Creator as it holds the creature, v8. This seeming delay has but one purpose, the opportunity for repentance, ie., it is an act of divine grace, v9. God's patience does not mean that the coming is cancelled. The Lord will come, and the heavens will be no more; the elements will be dissolved, and the earth will be destroyed / exposed, v10.

δε **"but"** - BUT/AND [THIS ONE THING]. Transitional, indicating a step in the argument, and therefore not translated; "My dear friends, there is one fact you must never forget", Barclay.

μη λανθανετω [λανθανω] imp. "**do not forget**" - LET IT NOT ESCAPE NOTICE, HIDE FROM, CONCEAL. Addressing those believers who have drifted in their understanding of Biblical truth, our writer asks them to remember that their understanding of time is not God's - note similar exhortations to remember, 3:2, 5. Time is not something God is bound by since time is part of the created order. Peter uses this notion of the relativity of time to address those who assume that a *delay* in divine judgment implies that there will be no final judgment. It is hard to conceive of time as an element of creation such that God exists outside of time, but such is the case in the heavenlies. We often explain this enigma, as it relates to us, by referring to the kingdom of God as a *now / not yet* reality. The judgment still lies in the future, but then in another sense it already "is", cf., Jn.4:23; 5:25. In an attempt to stretch my Bible students I always ran the line that God was greater than Dr. Who because God could be at different points of time at the same time. Actually, in the last series of Dr. Who they had the good doctor in different times zones at the same time, so destroying my illustration!!!

ὑμας "-" -YOU. Accusative of respect; "let it not escape notice with respect to you".

αγαπητοι voc. adj. "**dear friends**" - BELOVED. Vocative, although technically standing in apposition to "you"; the adjective used as a substantive. A kindly address to the recipients of the letter. Our author sometimes begins a new argument with such an address, so 3:1, 3:14.

ὅτι "-" - THAT. Epexegetic, specifying *τουτο*, "this", namely that with the Lord a day .....

παρα + dat. "**with**" - [ONE DAY] BESIDE = WITH. "With"; here in the sense of "in the sight or judgement of someone", BAGD.

κυριω [ος] dat. "**the Lord**" - LORD. Here obviously "God".

ὡς "**is like**" - AS, LIKE [A THOUSAND YEARS]. Comparative; here expressing a relationship between events, as NIV.

χιλια ετη ὡς ἡμερα μια "**a thousand years are like a day**" - [AND] A THOUSAND YEARS AS ONE DAY. Quoting Psalm 90:4. This quote has prompted numerous suggestions as to the accepted eschatology of the time, eg., The thousand-year reign of Christ. Yet, the point our author is making is that "divine time is not human time. Human time is relatively immediate, a single lifetime, while divine *days* can stretch over eons", Davids\*. Whatever "divine time" may be, it is unrelated to linear time, the time associated with the created order. In time, as we experience it, God exists at the beginning of time and at the end of time, at same time (which is why I would explain to my young Bible students that God is greater than Dr. Who). "With the Lord, a day can mean a thousand years and a thousand years are like one day", Cassirer.

v9

To speak of delay, as though God is indifferent, is to fail to see the great benefit of such a delay. God's kindly patience gives additional opportunities for the salvation of lost humanity.

κυριος [ος] "**the Lord**" - LORD. Nominative subject of the verb "to delay." As above, probably God, but of course Jesus is commonly given the title "Lord" in the NT so possibly Jesus is intended here.

ου βραδυνει [βραδυνω] "**is not slow**" - DOES NOT NEGLECT, GO SLOW, DELAY. Peter gives a second reason for Christ's seeming delay, which is no delay. God is patient with his rebellious children. Although it seems likely that God is not locked into our experience of created time, it is possible that our writer is only making the point that "God's perspective of time is not limited by a human lifespan", Bauckham.

της επαγγελιας gen. "**in keeping his promise**" - OF = WITH RESPECT TO THE PROMISE. The genitive is probably adverbial, reference / respect, modifying the verb "slow"; "slow with respect to the promise" / "the Lord is not delaying with respect to his promise", Davids; "the Lord is not slow with what he promises", Moffatt.

ώς "as" - AS, LIKE [SOME CONSIDER, REGARD SLOWNESS]. Comparative; "like some people's idea of slowness."

αλλα "-" - BUT [HE IS LONG-SUFFERING, PATIENT]. Strong adversative standing in a counterpoint construction, "not ....., but ...."; "no, what is really happening is that he exhibits the patience he has for us", Cassirer.

εις υμας "**with you**" - TOWARD YOU. Here the preposition εις expresses reference / respect; "with respect to you." Variant δια, causal, "because of you", so "for your sake", Moffatt. Also just ημας, "us", although unlikely.

μη βουλομενος [βουλομαι] pres. part. "**not wanting**" - NOT WANTING. The participle is adverbial, possibly modal, expressing the manner in which he realises his patience, "he is patient ... not wanting", but also possibly causal, "because he wants everyone to turn from sin and no one to be lost", CEV.

απολεσθαι [απολλυμι] aor. mid. inf. "**to perish**" - [ANY] TO PERISH. The infinitive can be classified as complementary, completing the sense of the verbal aspect of "wanting", but better as introducing a dependent statement of perception expressing what is desired, namely, "that there should be enough time that none should perish", Cassirer.

χωρησαι [χωρεω] aor. inf. "**to come**" - [BUT ALL] TO HAVE ROOM FOR, RECEIVE, HOLD. The infinitive, as with "to perish." God is long-suffering so there is room for everyone to repent." "He wants them to find their way to repentance", Barclay.

εις + acc. "to [repentance]" - TO, INTO [REPENTANCE]. The preposition expresses the direction of the action and arrival at, so "toward repentance." "Change his ways", JB, misses the point. Biblical repentance involves a turning toward and taking hold of God for mercy, and is not a new-year's resolution for improved behaviour.

#### v10

With regard the final great day of God's coming in judgment, Peter makes two points: First, the coming day is unexpected. All such comings are unexpected, including the final coming of the Lord. It will come like a thief in the night - a picture used by Jesus, cf., Matt.24:43, Lk.12:39, and Paul, 1Thes.5:2. Some manuscripts actually make it "during the night", but this is probably not original. The point is simple enough, the day will come upon us unexpectedly, so be alert. Second, this day will be a day of cosmic dissolution: a) the "heavens", the sky, the space about the earth, the cosmos, will disappear with the whizzing sound of a storm; b) the "elements", the heavenly bodies, will be burned up and melt in the heat; c) and the earth will be laid bare, probably with the sense burned up, destroyed. Nothing evil in that day will remain hidden. The last day will be a day of cosmic battle which will end in a mighty victory over evil.

δε "but" - BUT/AND. Transitional, indicating a step in the argument, and so left untranslated.

ἡμερα κυριου "the day of the Lord" - DAY OF LORD [WILL COME]. Nominative subject of the verb "to come." The article ἡ would be expected, but the phrase is an Old Testament technical term used of the day of divine judgment and adopted by NT authors, cf., Am.5:18f. The term parallels the day of Christ's coming, similarly a day of judgment.

ως "like" - AS. Comparative particle, expressing manner, "in the manner of, as if he were"

κλεπτης [ης ου] "a thief" - A THIEF. The Lord's coming will be in the manner of the coming of a thief, ie., unexpected, catching out the unwary (rather than suddenly), cf., Matt.24:43, Lk.12:39, 1Thess.5:2-6. Peter emphasises the unexpected nature of the coming. Given the similar wording in 1 Thessalonians, some commentators suggest that our author is drawing on Paul rather than the gospel tradition. Our author tells us that he is aware of some of Paul's letters.

εν ἣ "-" - IN WHICH. The preposition εν is probably temporal, while the relative pronoun "which" refers to the coming, so "when it comes", Barclay. "When the heavens will vanish with a crackling roar", Moffatt.

οι ουρανοι [ος] "the heavens" - THE HEAVENS. Here the canopy over the earth, the sky housing the sun, moon and stars, cf., "Background", 3:1-7.

**ροιζήδον** adv. "**with a roar**" - WITH A GREAT NOISE, RUSHING SOUND, CRACKLING, HISSING, WHIZZING, ROAR. Modal adverb, expressing the manner of the coming. Hapax legomenon - once only use in the NT. Usually a wind related sound.

**παρελευσονται [παρερχομαι]** fut. mid. "**disappear**" - WILL GO PAST, PASS BY, PASS AWAY. Isa.34:4; "Vanish", Barclay.

**στοιχεία [ον]** "**elements**" - [AND] *the* ELEMENTS. Nominative subject of the verb "to dissolve." In pl. heavenly bodies, possibly the basic elements of the universe (earth, air, fire and water), otherwise the rudimentary principles of the earth. Possibly here all the elements that make up the physical cosmos, but probably better the heavenly bodies, the sun, moon and stars. So, if "laid bare" (see below) means "destroyed" then what is destroyed is: a) "the heavens", the canopy which houses the heavenly bodies; b) "the elements", the heavenly bodies themselves; and c) the earth.

**λυθησεται [λυω]** fut. pas. "**destroyed**" - WILL BE LOOSED / DISSOLVED. Here in the sense of "will be destroyed"; "will be dissolved by heat and utterly melt away."

**καυσομενα [καυσω]** pres. pas. part. "**by fire**" - BURNING UP, MELTING IN MASSIVE HEAT. The participle is adverbial, probably instrumental, expressing means; "when that day comes the ..... the cosmos will be will be consumed by fire and destroyed." "The elements will be dissolved in flames", REB.

**εὔρεθησεται [εὔρισκω]** fut. pas. "**will be laid bare**" - [AND *the* EARTH AND THE WORKS IN IT] WILL BE FOUND OUT, DISCOVERED, EXPOSED. Variant readings, none of which are well attested: **κατακαησεται** "will be burned up", **αφανισθησονται** "will vanish", **ευρεθησεται λυομενα** "will be found dissolved = destroyed." Here, "exposed to the judgment of God" - nothing will remain hidden; "then the earth, and everything on it, will be seen for what they are", CEV. The consequence of such exposure inevitably entails its destruction, so "no trace will be left of the earth, or of anything contained in it", Cassirer.

## v11

ii] Although the coming day is a day of judgment, it also ushers in "new heavens and a new earth", and for this reason, we should order our lives in "holiness and godliness", v11-13. Given this bad and good news, "one ought to be living now the lifestyle of the promised coming age, a lifestyle that will mark one out as a person who belongs to that age and will make the coming judgment a welcome event rather than a dreaded one", Davids\*.

**λυομενων [λυω]** gen. pres. pas. part. "**since [everything] will be destroyed**" - [ALL THESE THINGS] BEING LOOSED = DESTROYED. A genitive absolute construction, usually treated as temporal, although here causal, "because

all these things will be destroyed." The intended sense of "loosed" is obviously the same as in v10, "dissolved = destroyed." "Since all these things are to suffer annihilation", Cassirer.

**οὕτως "in this way"** - THUS, SO / AS FOLLOWS. Adverb of manner. Here referring back, as NIV.; "seeing everything is coming to an end like this", NJB.

**ποταπους** acc. int. pro. "**what kind of people**" - OF WHAT SORT OF, KIND OF *persons*. Accusative interrogative pronoun functioning as the accusative subject of the infinitive "to be" - an accusative infinitive construction. "Given the terrible day, how should we respond?"

**ὑπαρχειν [ὑπαρχω]** pres. inf. "**[ought you] to be**" - TO BE [IS NECESSARY] *for you?* The infinitive serves as the subject of the verb "is necessary."

**εν** "-" - IN. Here introducing a prepositional phrase which is probably adverbial, modal, expressing the manner of our **ὑπαρχω**, "being, existing"; we are to exist with holy living and godly lives.

**αναστροφαις [η]** dat. "**live [holy]**" - [HOLY] WAYS OF LIVING, BEHAVIOUR, CONDUCT, LIFE-STYLE, ACTS. Holy living is not religious living, but a lifestyle that reflect the actions of Christ. Such is obviously a loving lifestyle, although love is a rather nebulous word. Compassion has more substance to it, but even better, mercy / forgiveness. God's people are to be merciful as he is merciful.

**ευσεβειαις [α]** dat. "**godly lives**" - [AND] PIETY, GODLINESS, REVERENCE. Possibly **και**, "and", is epexegetic, so "living holy lives in Godly fear." "And that devotion to God should determine us in whatever we do", Cassirer.

## v12

Our reflective lives, says Peter, should exhibit pious expectation; a constant looking forward to the one who comes.

**προσδοκωντας [προσδοκαω]** part. "**as you look forward to**" - EXPECTING, WAITING FOR, LOOKING FORWARD TO [AND HASTENING, HURRYING]. Possibly here "longing for". This participle, as with "hastening", is adverbial, probably temporal; "while you wait for the coming day of the Lord and try to hasten its arrival", TH. This "looking forward to" expresses a similar idea to "watching" in the synoptics, of being alert as a watchman is alert.

**της .... ημερας [α]** gen. "**the day**" - [THE COMING, ADVENT] OF THE DAY. The genitive is usually taken as adjectival, verbal, subjective, but better attributed, "the coming day."

**του θεου [ος]** gen. "**of God**" - OF GOD. The genitive is adjectival, possessive, identifying the possession of a derivative characteristic. Note the change from "day of the Lord" to "day of God" = the day of judgment.

**σπευδοντας [σπευδω]** part. "**speed [its coming]**" - The participle "hastening" is adverbial, temporal, see **προσδοκωντας** above. The idea that our actions may hasten the coming day of judgment is an interesting one. Some argue that effective evangelism achieves this end and certainly the Jews at this time believed that the coming of the messiah was linked to an obedience of the Torah, cf., Isaiah 60:22. The only other place in the NT where human activity may serve as the trigger for Christ's return is Acts 3:9. Bauckham, Davids\*, Leaney support "hastening", yet it is more likely that the meaning of the word here is "eager", "desire" and therefore, possibly "strive for", Reicke, or "hasten toward." So, v12a could be something like "eagerly longing and striving toward the coming day...."; "expecting and earnestly longing for the coming of the day of God", Phillips.

**δια ἧν** "-" - BECAUSE OF, ON ACCOUNT OF WHICH. Causal; "for on it", Barclay. The destruction of the cosmos, described in v10, is restated.

**πυρουμενοι [πυρω]** pas. part. "**by fire**" - [*the* HEAVENS] BEING BURNED WITH FIRE, REFINED BY FIRE, SET ON FIRE [WILL BE DESTROYED]. Possibly an attendant circumstance participle expressing action accompanying the verb "will be loosed, destroyed", "because of which *the* heavens will be set on fire and destroyed", or possibly instrumental, "will be destroyed by fire", as NIV. Although anarthrous, the participle could be adjectival, attributive, limiting "heavens", "the blazing heavens will be dissolved", Berkeley.

**τηκεται [τηκω]** pres. pas. "**melt**" - [AND THE ELEMENTS] ARE TURNED TO LIQUID, MELTED. Hapax legomenon. "The heavens will be dissolved in fire, and the heavenly bodies will melt in flames", Barclay.

**καυσουμενα [καυσω]** pres. pas. part. "**in the heat**" - BURNING UP, BEING CONSUMED WITH HEAT. The participle may be adverbial, possibly instrumental, expressing means, "will melt with heat", or temporal, or just attendant circumstance, "making the stars blaze AND MELT", Moffatt. Again, although anarthrous, the participle could be adjectival, attributive, limiting "elements", "the burning elements [will be] melted", Berkeley.

### v13

The coming day will see the destruction of evil, but it will also usher in a new age of righteousness. Believers will participate in new heavens and a new earth, even participate in the divine nature, 2Pet.1:4.

**δε "but"** - BUT/AND. Transitional, indicating a step in the argument, here to a contrast; "however, what we might expect ....", Cassirer.

**κατα** + acc. "**in keeping with**" - IN ACCORDANCE WITH, CORRESPONDING TO. Expressing a standard. The parenthetical statement, "in accordance with the promise which God has made", comes as something of an afterthought; "after all, it could hardly be otherwise if God has fulfilled his promises", Davids\*.

αυτου gen. pro. "his" - [THE PROMISE] OF HIM. The genitive is adjectival, possessive, or verbal, subjective, or idiomatic / source, the promise *that comes from* God. "But, because God has promised that it will be so", Barclay.

καινους ... ουρανους και γην καινην "a new heaven and a new earth" - [WE *eagerly* WAIT FOR] NEW HEAVENS AND A NEW EARTH. Accusative direct object of the verb "to wait for, expect." The phrase is emphatic by position in the Gk. "Behold, I create new heavens and a new earth", Isa.65:17, cf. Isa.66:22, Rom.8:21, Matt.19:28. The phrase refers to the transformation of creation, metaphorically described in the book of Revelation. This transformation is best observed in the person of Jesus, our risen Lord, the first-fruit of resurrected humanity. The appearances of the risen Lord to the disciples are but hints of the transformation of Jesus' person that will blind Paul on the road to Damascus, cf., Jn.20:17. The word "heaven" may just be a reference to the sky, the universe even, possibly the spiritual domain where, like the earth, evil powers reside, but obviously not God's dwelling. At any rate, this age is passing away and not worth committing our lives to, and so we look forward to something that does last, something of substance.

εν οἷς "-" - IN WHICH. Locative, expressing space / sphere; "wherein", AV.

δικαιοσυνη [η] "**righteousness**" - RIGHTEOUSNESS, JUSTICE [DWELLS, IS AT HOME]. Nominative subject of the verb "to dwell." Speaking of the eon ("dwells" is a durative present tense) of righteousness which will follow the day of judgment. This was a widely held idea in Jewish thought, cf., 1 Enoch 45:4f, 65:7, 72:1. Possibly more with the sense of justice, of the new age where justice dwells; "in which uprightness is at home", Sidebottom.

## 3:14-18

### 3. Closing exhortation, 3:14-18

#### An exhortation to righteous living

##### Argument

In conclusion, Peter calls on his readers "to live holy and godly lives", to "make every effort to be found spotless, blameless and at peace with him." Peter has provided the motivation for this way of life, namely, the coming day of the Lord; a "looking forward to a new heaven and a new earth, where righteousness dwells", v13. Yet, our striving to live godly lives can be undermined in two ways. First, there is the seeming delay in Christ's return. To overcome our doubts we need to remember that this is but a sign of God's grace, a "patience" which provides an opportunity for the salvation of many. Second, there is the temptation to wrongly apply the freedom we possess in Christ, "the glorious liberty of the children of God", Rom.8:21. The freedom we possess in Christ is not freedom to sin, but the freedom "to live holy and godly lives."

##### Issues

i] Context: See 1:1-2.

ii] Background: See 1:1-2.

iii] Structure: *Peter concludes his letter:*

The *Peroratio* / Conclusion, v14-18:

*repetitio*, v14-16;

summary recapitulation of the argument of the letter.

*adfecus*, v17-18;

a final emotional appeal.

iv] Interpretation:

We are given a further insight into the false teachers when, in v15-16, Peter notes that the subject of the Lord's "patience", his grace, takes pride of place in Paul's letters. We know that "the Pauline teaching on grace (here expressed as the 'forbearance' of God, ..) ... was misunderstood by some as an invitation to license: see Rom.3:8, 6:1, 15", Sidebottom. In fact, Paul was accused by the members of the circumcision party of promoting license, promoting free grace without responsibility - "why not sin that grace may abound?" Their reaction to the Pauline gospel was not totally out of the ball-park, given that a failure to understand the nature of God's "forbearance" (God's eternal grace), and the freedom we possess in Christ, is easily polluted. Peter states that Paul's letters contain matters that are

hard to understand, and it is likely that the application of divine grace is the issue he has in mind. Certainly, the false teachers have failed to understand that liberty does not mean liberty to sin.

Although the concept of divine grace is simple, it is easily misunderstood. As the Moravians said of Wesley, the doctrine of God's free grace "is not artful enough for the English mind." Wesley's problem lay in his pietism, his legalism; he, like so many in the English church at the time, was enslaved by the doctrine of sanctification by obedience. Thankfully, his chains were loosed on hearing a reading of Luther's preface to the book of Romans. The false teachers Peter addresses are affected by the opposite problem, their own version of perfectionism - under the grace of God they were already perfect, free from moral constraint and no longer having to give account before God - they were libertines to the end.

The doctrine of justification by grace through faith is difficult to navigate. On the one hand, we find it hard to accept that the full appropriation of God's promised blessings is given as a gift of grace through faith in the faithfulness of Christ apart from personal righteousness. On the other hand, we are all too aware of the power of our sinful nature, constantly using the freedom / liberty we may possess in Christ as an opportunity for license. This dichotomy is not easily handled. A libertine's answer to the problem is to ignore sin, but this no answer at all. The traditional answer to the problem is that a Christian is both free in Christ, but at the same time, a slave of Christ, yet this doesn't quite cut it either. A person can't be free and a slave at the same time. Paul's answer to the problem is that grace, of itself, makes us gracious, and this through the operation of the indwelling compelling of the Spirit of Christ. Ethics but serves as a guide to gracious living.

v] Homiletics: *Found at peace*

The Christian life is lived with an eye to the coming day of judgment, and so Peter calls on his readers to strive to be found by God "at peace." Possibly "at peace with God", Barclay, so NIV etc., although Peter actually says "found at peace", so "living at peace", CEV, may better reflect what he means. The crucial element in living at peace in community with other flawed human beings is acceptance, or more pointedly forgiveness.

One of the downsides of village life is history; everyone knows everything about everyone way back to the year dot. A believer recently told me of an incident in Primary school where another boy had stolen his award and ripped it up. That boy was now a leading member of the community. My friend told me that he had forgiven him, but will never

forget what he did. My father would often say to me, "forgive and forget", as if the two went together; and they do, don't they?

Imagine you had to preach a sermon on forgiveness; what line would you take? Would you run the perfectionist line that we are eternally forgiven and so it doesn't matter whether we forgive others or not? I mean, we are eternally forgiven, but our forgiveness of others does seem to matter to God. We could go down the law road, lay it on the congregation to be forgiving, bang the pulpit a few times, threaten hellfire and damnation, scare the boots off everyone. Maybe we could go down the grace road and focus on the forgiveness we have received in Christ, and point out that the more we are aware of how much we have been forgiven, the more we are likely to forgive others for the hurt we have suffered.

### Text - 3:14

A concluding exhortation to righteous living: i] A summary of the argument of the letter, v14-16. Given the coming day of the Lord, live holy and righteous lives, and don't be swayed by those who promote freedom without responsibility, cf., 1:5-7.

**δια** "so then" - THEREFORE. Inferential; drawing a logical conclusion.

**προσδοκωντες** [**προσδοκαω**] pres. part. "**since you are looking forward**" - [BELOVED] AWAITING [THESE THINGS]. The participle is adverbial, best treated as causal, "because", as NIV, or possibly temporal, "while you are waiting", CEV, ie., "while you are waiting for the realisation of the new heavens and the new earth."

**εὔρεθηναι** [**εὔρισκω**] aor. pas. inf. "**to be found**" - [BE EAGER, ZEALOUS] TO BE FOUND [IN = BY HIM]. The infinitive introduces an object clause / dependent statement of perception expression what to be zealous for (often classified complementary). The sense is , "to be found by him *at the time of the coming judgment* at peace."

**ασπιλοι και αμωμητοι** adj. "**spotless, blameless**" - SPOTLESS AND UNBLEMISHED. The adjectives serve as substantives, best classified as predicate nominatives; "do your utmost to be found ... unblemished and without reproach", REB. Both terms are sacrificial metaphors. "The two words describe Christians as morally pure, metaphorically an unblemished sacrifice to God", Bauckham.

**εν** + dat. "**at**" - IN, AT [PEACE]. Here adverbial, modal, of a state of being, so "at peace", modifying the verbal aspect of the infinitive "to be found." At peace, rather than at enmity.

**αυτω** dat. pro. "**with him**" - IN HIM. The function of this dative remains unclear. Dative of association / relation // ethical, "at peace with him", or reference / respect, "with respect to him, in peace", or instrumental, means, "to

be found by him at peace." "My friends, while you are waiting, you should make certain that the Lord finds you pure, spotless and living at peace", CEV.

## v15

The delay in Christ's coming evidences divine grace as against the false teachers who read delay as non-action. Peter notes that this divine long-suffering is evident in the inspired letters of Paul.

του κυριου [ος] gen. "[our] Lord's [patience]" - [AND CONSIDER THE LONG SUFFERING, PATIENCE, ENDURANCE] OF THE LORD [OF US]. The genitive is adjectival, possessive, identifying the possession of a derivative characteristic, "the Lord's long-suffering nature", or verbal, subjective. The genitive ἡμῶν, "of us", is also adjectival, of subordination, "the Lord over us." Although "Lord" is often used in the NT for Jesus, it seems likely that here the title is being used for God the Father. In the writings of the Apostolic Fathers, Lord is always used this way.

σωτηριαν [α] "**means salvation**" - SALVATION. Accusative complement of the object "long suffering", standing in a double accusative construction; "interpret our Master's patient restraint for what it is: salvation", Peterson. Paul states that "God's kindness is meant to lead you to repentance", and Peter sees a similar purpose. "Salvation" asserts a fact about the Lord's patience, so "look upon our Lord's patience as a means of obtaining your salvation", Cassirer, "as your opportunity of salvation", Barclay.

καθως "**just as**" - Comparative; "in like manner."

και "**also**" - AND. Adjunctive; "just as, in like manner also ..."

ἡμῶν gen. pro. "**our [dear brother Paul]**" - [THE BELOVED BROTHER PAUL] OF US. The genitive is adjectival, relational. This is not a royal plural = "my dear brother Paul." Possibly "we Christians", Mayor, but better "we apostles", or better still, "we the immediate colleagues of Paul", the Petrine circle of Christian leaders in Rome, so Bauckham. Note that "Paul" stands in apposition to "beloved brother."

ὑμῖν dat. pro. "**[wrote] you**" - [WROTE] TO YOU. Dative of indirect object. Peter is not suggesting that Paul wrote directly to his readers, but rather that Paul's writings are now the common property of the Christian church.

κατα + acc. "**with [the wisdom]**" - ACCORDING TO [THE WISDOM]. Expressing a standard; "according to the wisdom given him", ESV. The sense being "under the inspiration of the Spirit", Bauckham.

δοθεισαν [διδωμι] aor. pas. part. "**that God gave [him]**" - HAVING BEEN GIVEN [TO HIM]. The participle is adjectival, attributive, limiting "wisdom"; "the wisdom which was given to him." The dative αυτω, "to him", is a dative of indirect object.

## v16

Peter notes that the subject of divine grace, of the "Lord's patience", is central to Paul's letters, but is not easily understood and so can be twisted by "ill-informed and unbalanced people", Phillips. Obviously, this applies to the false teachers Peter addresses in this letter.

**ὡς** "**he writes the same way**" - AS, LIKE. Comparative, manner; "in like manner"

**καὶ** "- " - AND. Adjunctive; "also".

**ἐν** + dat. "**in**" - IN [ALL *his* LETTERS]. Locative, expressing space. If **παντα**, "all", is to be taken seriously, then Paul's ethical notes may be the subject which he "also" addresses in the "same way", but the "all" is probably just a sweeping statement; "as he does in his letters." The "all" does indicate that Paul's letters, written originally to individual churches, were by now being assembled into a collection of letters.

**λαλων** [**λαλεω**] pres. part. "**speaking**" - SPEAKING. The participle is adverbial, best taken as temporal; "as he does in all his letters when he speaks in them of these matters", ESV.

**περι** + gen. "**of [these matters]**" - CONCERNING [THESE *things*]. Expressing reference / respect; "about, concerning."

**ἐν** + dat. "- " - IN [WHICH CERTAIN *things* ARE HARD TO UNDERSTAND]. Local, expressing space. "There are of course some things in his letters which are difficult to understand, and which, unhappily, ill-informed and unbalanced people distort", Phillips.

**στρεβλουσιν** [**στρεβλω**] pres. "**distort**" - [WHICH THE UNLEARNED, IGNORANT AND UNSTABLE] DISTORT, TWIST, MAKE CROOKED, PERVERT. Hapax legomenon. The word well expresses Peter's charge against the false teachers, of their perverting the word of God, or here particularly, the teachings of Paul. Peter is particularly focused on the ethical libertinism of the false teachers.

**ὡς** "**as**" - LIKE [AND = ALSO THE OTHER WRITINGS, SCRIPTURES]. Comparative, manner; "as they do in like manner (as do the other scriptures)", Phillips. Presumably the Old Testament, but possibly other NT writings.

**προς** + acc. "**to**" - TO [THEIR OWN RUIN, DESTRUCTION]. The preposition here most likely expresses result, arrival at = "with the result that"; "and bring disaster on their heads", Phillips.

## v17

ii] A final appeal, v17-18. An improper handling of Paul's freedom from the law can easily lead to a self-indulgent lifestyle. This perversion by the false teachers is superficially attractive, but eternally destructive. So, Peter warns his

readers to be on their guard lest they be moved from the apostolic doctrine which they have been grounded in.

**οὖν** "**therefore**" - THEREFORE. Usually taken as inferential, drawing a logical conclusion, as NIV, but possibly transitional, as Cassirer below.

**ὤμεις** pro. "-" - YOU [BELOVED]. Emphatic nominative absolute; "but as for yourselves, dearly-beloved ones, you are forewarned", Cassirer.

**προγινωσκοντες** [**προσγινωσκω**] pres. part. "**since you already know this / since you have been forewarned**" - KNOWING BEFORE. The participle is adverbial, best taken as causal, "because you have been forewarned", as NIV.

**ἴν μη** + subj. "**so that [you may] not**" - [GUARD YOURSELVES] THAT NOT = LEST. Introducing a negated purpose clause; "take every precaution lest ..... you be swept from the secure ground you stand on."

**συναπαχθεντες** [**συναπαγω**] aor. pas. part. "**be carried away**" - HAVING BEEN LED AWAY WITH / TOGETHER WITH. Attendant circumstance participle expressing action accompanying the verb "fall away from"; "lest you are carried away ..... and swept from ...."

**τη ... πλανη** [η] dat. "**by the error**" - IN THE ERROR. The dative is instrumental, expressing means, as NIV; "lest you are led astray by the illusory beliefs of these unprincipled men", Cassirer.

**των αθεσμων** [ος] gen. "**of the lawless**" - OF THE WICKED, LAWLESS, UNPRINCIPLED, UNSEEMLY. The genitive is adjectival, usually treated as verbal, subjective, but it may also be idiomatic / characteristic; the errors *are the characteristic beliefs held by the false teachers.*

**του ... στηριγμου** [ος] gen. "**secure position**" - [YOU FALL AWAY FROM THE = YOUR OWN] FIRMNESS, STABILITY. With the concrete sense of "safe and secure position." Genitive of direct object after the **εκ** prefix verb "to fall away from."

## v18

Rather than be swept from the solid ground of truth by the false teachers, Peter encourages his readers to grow in the grace and knowledge of Jesus Christ. Peter follows his appeal with a doxology.

**δε** "but" - BUT/AND. Transitional, indicating a step in the argument, here to a contrasting point; "No, your aim should be .....", Cassirer.

**εν** + dat. "**in**" - [GROW] IN. Adverbial, expressing reference / respect, "grow with respect to grace and knowledge", but possibly instrumental, expressing means, "by means of", "grow up by the grace of our Lord and Saviour Jesus Christ and by knowing him", NEB note i.

**χαριτι και γνωσει** dat. "**the grace and knowledge**" - GRACE AND KNOWLEDGE. The NIV, as with most translations, assumes that **εν** has grouped both "grace" and "knowledge" together such that both are "of our Lord ...." Kelly

sides with the AV and the NAB and opts for "grow in grace and the knowledge of our Lord ...." He argues that if we follow the NIV, the genitive "of [our] Lord" must be subjective in relation to grace, but objective in relation to knowledge, i.e., a knowledge of / about Jesus. Davies\* follows Vogtle who argues that both genitives are subjective, i.e., both "grace" and "knowledge" are gifts of God / Jesus (so also Bigg and Green) and that therefore the translation "the grace and knowledge of our Lord ...." is best. "It seems to us, therefore, that what we have here are two gifts of Jesus: we continue growing (the present tense of the imperative indicates something that is ongoing, not something new) in grace / favour that Jesus gives, and in the knowledge that he gives, a knowledge surely of him", Davies\*.

**του κυριου [ος]** gen. "**of [our] Lord**" - OF THE LORD [AND SAVIOUR]. The genitive is adjectival, idiomatic / source, or verbal, subjective. As noted above. Bauckham, although holding that both "grace" and "knowledge" are "of our Lord ....", regards that "knowledge" here is objective. He notes that in this letter **επιγνωσις** is "fundamental Christian knowledge received in conversion", whereas **γνωσις** "is knowledge which can be acquired and developed in the course of Christian life." So, for Bauckham, "grace / favour" is bestowed by Jesus Christ (subjective genitive), but "knowledge" is a "deepening experience of Christ, and understanding of the truth of Christ, which should continue to increase until the Parousia", i.e., a growing in a knowledge about Christ (objective genitive).

**ημων** gen. pro. "**our**" - OF US. The genitive could be classified as adjectival, possessive, "our Lord", or idiomatic / subordination, "Lord *over* us."

**Ιησου Χριστου** gen. "**Jesus Christ**" - Genitive standing in apposition to "Lord and Saviour."

**αυτω** dat. pro. "**to him be**" - TO HIM [*be* THE GLORY]. Dative of indirect object of an implied verb (imperative, or optative - "*let be / may ....* to him) / interest, advantage, or dative of possession, "glory ..... belongs to him" = "to him belongs glory." Given the context, the doxology is addressed to Christ, although normally a doxology is addressed to God the Father. "Glory" is a divine attribute denoting radiance and majesty.

**και ... και both [now] and** - AND NOW AND. A correlative construction, as NIV; "both now and."

**αιωνος [ων ωνος]** gen. "**forever**" - [TO *the* DAY] OF *the* AGE [AMEN]. Zerwick suggests that the genitive may be epexegetic, "that day which is eternity", or subjective, "the day (of the Lord) where eternity begins." The phrase "to the day of the age" is idiomatic for "forever / eternity."

# Jude

## Commentary

### 1:1-2

#### Introduction

##### Salutation

##### Argument

The epistle of Jude opens in typical letter format for the first century: identification of the author, identification of the recipients, and a greeting in the form of a wish prayer.

##### Issues

i] Context: As is generally the case for the epistles in the New Testament, Jude was written to be read out aloud to a congregation of believers. So, although Jude has a typical epistolary opening and conclusion, the body of the letter is in the form of a speech / sermon. The opening consists of an address and greeting, v1-2. Our author, Jude, then moves to explain his reason for writing, v2-4. He originally intended addressing "the salvation we share", but given the heresy infesting his Christian communities, he feels compelled "to contend for the faith", v3. Pseudo-believers have "slipped in among you", they are an immoral "ungodly" crew who "pervert the grace of God into licentiousness", v4. This verse sets the tone of the letter, virtually serving as its thesis.

In v4-16 we come to the central section of the letter, or more rightly homily / sermon / address. Jude confronts the evil interlopers, the scoffers and opponents; he charges them for their evil, and predicts the punishment that they must now face. This condemnation is balanced by affirming words toward the faithful. This construction of blame and praise is common in Greek rhetoric. Even so, the stress is on the blame - identifying the crime and predicting the punishment. Neyrey suggests that the argument progresses in four paragraphs:

Crimes judged: Three Old Testament examples, v5-7;

Triple crimes and their judgment, v8-9;

Triple example of the deviants judged, v10-13;

Prediction of future judgment, v14-16.

With the argument now complete, our author sums up with a recapitulation of the salient points, v17-23; He has harsh words toward the opponents, but a

kindly affirmation and encouragement for the faithful. An epistle would normally conclude with greetings, but our author presses the homily to the end, concluding with a doxology, v24-25.

ii] Background: As noted in the introductory notes, the epistle of Jude serves as a word of exhortation to Christian congregations facing heretical influences from within and without. The concerns expressed by the author are somewhat general, so as to make it difficult to specify the nature of the heresy.

Our author, let us call him Jude, was intending to write "about the salvation we share", v2, but given the changed circumstances, he now writes to "urge you to contend for the faith that was once for all entrusted to God's holy people", v3. The epistle seems intent on confronting libertines who happily import a free-and-easy secularism into the Christian community - "worldly people, devoid of the Spirit." In response to the heretics, believers need to build themselves up in faith and pray in the Spirit, keeping themselves in the love of God, while waiting patiently for the grace found in Christ, a grace that leads to life.

Given the common material between Jude and 2 Peter, especially the second chapter of 2 Peter, it is usually accepted that either one used the other, or that both used a common source. Of course, with these types of questions we can never know for sure, but most commentators suggest that 2 Peter is an expansion of Jude, possibly by the same author. Most commentators hold that 2 Peter, although ascribed to the apostle Peter, is not the work of the same author as 1 Peter (often thought to be the apostle Peter). As for Jude, he remains unknown. The best we can say of him is that he is likely a Hellenistic Jewish Christian with a sound knowledge of the Old Testament, along with Jewish *haggadah* and apocalyptic. As to why anyone would want to rework the epistle, so producing 2 Peter, remains unclear, although questions concerning the delay in the coming Great Day of the Lord is what sets 2 Peter apart from Jude.

Most commentators give the epistle a late date, ranging from AD80-130. Bigg, in his now dated ICC commentary, opts for an early date, but most modern commentators push toward AD120. Eusebius, in his history of the Christian church, noted that the epistle was not widely recognised and so was classed with the disputed books of James and 2 Peter.

The language of the epistle reflects a Greek world-view, but the key theological words such as "grace", "saints" (believers), faith, ..... are Pauline, although "faith" is sometimes used as in the Pastoral epistles, i.e., "the *Christian* faith." Scholars view the Greek used by Jude as rich and smooth flowing.

The heresy Jude addresses is most likely the common Greek Platonic World-view where the spiritual self is all that matters, the material self a mere distraction to be used as one sees fit. With this type of thinking, morality gets downgraded. So, Jude is probably addressing antinomian libertine Christians. Many

commentators argue that the heresy is Gnosticism, a kind of pseudo-Christian Platonic heresy, but this didn't fully develop until well into the second century. So, they are likely secularised believers, Greek-thinking Christians, most likely members of the Christian fellowship, rather than outsiders; Jude simply calls them the "ungodly".

iii] Structure: *The salutation*:

Identification of the author, v1;

Identification of the recipients;

Greeting, v2.

iv] Interpretation:

Our author introduces himself as Jude, a servant of Jesus, and brother of James, ie., Jude, or more properly Judas, one of Jesus' brothers, Mark 6:3. The name is probably ascribed, but then who knows! The name is possibly used as a poke in the eye to Gnostic heretics, but more likely serves to link the work with the letter of James. Note the opening of James, "James, a servant of God and the Lord Jesus Christ." The problems James addresses are the same ones Jude addresses. In the opening salutation of his letter, Jude packs in some powerful truths. We get the impression that he is a Hellenistic Jewish believer who is well versed in the gospel and the letters of Paul, as well as the Old testament. If we were to identify one particular source in describing believers as called, loved and guarded by God, then we need look no further than the Servant Songs in Isaiah. Such was Israel, and thus Christ, the faithful Servant of God, and of course, believers / the church in Christ = the new Israel of God.

In v2 Jude greets his readers. The apostle Paul would usually bring the typical Greek greeting together with the Jewish greeting of "peace" = *shalom*, although Paul changed *χαρειν* to *χαρις*, "greeting" to "grace." Note that in the pastoral epistles we have "grace, mercy and peace." Jude replaces "grace" with "mercy" and adds "love". So, we have something more than just a formal greeting; it expresses the divine blessing Jude desires for the believers he is addressing

### Text - v1

The Salutation, v1-2: i] Identification of the author and recipients.

**Ιουδας [ας]** "Jude" - Nominative absolute.

**Χριστου [ος]** gen. "[of Jesus] Christ" - [A SERVANT / SLAVE OF JESUS]

CHRIST. The genitive "Jesus Christ" is adjectival, possessive; "Christ" standing in apposition to "Jesus"; "I Jude am a slave of Jesus Christ and brother of James", Peterson.

Ἰακωβου [ος] gen. "of James" - [AND BROTHER] OF JAMES. The genitive is adjectival, relational.

τοις .... κλητοις dat. adj. "to those who have been called" - TO THE ONES CALLED. The adjective serves as a substantive, dative of recipient; "to all who are chosen and loved by God", CEV.

ηγαπημενοις [αγαπαω] dat. perf. pas. part. "who are loved" - HAVING BEEN LOVED. The participle is adjectival, attributive, limiting "the ones called", dative in agreement. The NKJV reads ἡγιασμενος, "having been sanctified", for ηγαπημενοις, "having been loved. It is usually viewed as an assimilation with 1Cor.1:2, prompted by the difficult εν θεω, "in God." Manuscripts with this variant date from the ninth century.

εν + dat. "in" - IN [GOD *the* FATHER]. Possibly instrumental, "loved by God the Father", Berkley, but we would expect ὑπο. Possibly adverbial, reference / respect, "with respect to the love of God" = "who are beloved as far as God is concerned"; "they are loved by God and his love enfolds them", Kelly. Hort actually gave up trying to pin down the intended meaning. Davids opts for a local sense, as in John's gospel, an abiding in God / in union with God.

τετηρημενοις [τηρω] dat. perf. pas. part. "kept" - HAVING BEEN KEPT. The participle is adjectival, attributive, limiting "the ones called", dative in agreement; "those who are ..... kept for Jesus Christ." The perfect tense indicates a past act establishing a present state. "Kept" in the sense of "kept safe, guarded"; "under the protection of Jesus Christ", Barclay.

Ἰησου [ος] dat. proper "by / for Jesus [Christ]" - IN, BY, FOR JESUS [CHRIST]. Probably a dative of advantage, as NIV11, with the dative "Christ" standing in apposition. "The Father is guarding us so that we will belong to Jesus", Davids\*.

v2

ii] Greeting.

ὑμιν dat. pro. "yours" - TO YOU. Technically a dative of indirect object, but possibly a dative of interest, advantage, "for you."

πληθυνθειη [πληρωω] opt. aor. pas. "be [yours] in abundance" - MAY [MERCY AND PEACE AND LOVE] BE MULTIPLIED [TO YOU]. Optative expressing a wish prayer, although possibly formal, given that "multiplied" is sometimes added to the Semitic expression, "blessings be upon you", cf., Dan.4:1.

# 1:3-4

## Proposition

### Situation and occasion

### Argument

*Ungodly people,  
who pervert the grace of our God into a license for immorality,  
have secretly slipped in among you.*

Jude immediately moves to the purpose of his letter, a purpose which virtually serves as a thesis upon which his homily rests. He intended to address his brothers and sisters on the subject of the "salvation we share", but given the presence of false teachers in their midst, he now sets out to urge them "to contend for the faith." The reason for this change in subject is that some "ungodly" believers have infiltrated their ranks, believers "who pervert the grace of our God into sensuality."

### Issues

i] Context: See v1-2.

ii] Background - A general introduction: See v1-2.

iii] Structure: *The situation and occasion:*

Proposition, v3-4;

Original intent:

"to write to you about our common salvation."

Present intent:

"to write to you, encouraging [you] to contend for the faith."

Reason, v4:

**γάρ**, "for certain people have crept in among you"

"ungodly people who pervert the grace of our God ....",  
as such they deny Christ.

iv] Interpretation:

It is not at all easy identifying the heresy infecting the congregations under Jude's care. The **ασεθεις**, "ungodly" (pseudo-believers??), have somehow **παρεισεδυσαν**, "come in stealthily", and are now undermining **τη πιστει**, "the faith" (the Christian faith, apostolic truth). In a condensed, but revealing statement, Jude tells us that they are **μετατιθεντες**, "perverting" (turning over, causing to be different from), the grace of God into **ασελγειαν**, "licentiousness, sensuality", ie., behaviour, usually sexual,

which lacks moral restraint. Kelly argues that the pseudo-believers are libertines - all is of grace without any reference to works / morality. The heresy rests on "the assumption that the truly spiritual person, in virtue of their privileged relationship with God, is emancipated from the ethical restrictions, obligations and standards (particularly in matters of sex) which bind ordinary mortals", Kelly. If this is the point Jude is making, then the intent of his homily aligns with the epistle of James.

*By grace alone through faith alone.* Central to Jesus' teachings is the truth that through faith a person can appropriate the grace / mercy of God. Left to the gospels alone, it is not easy to discern this truth, but thankfully, Paul the apostle cracks it open for us. As a gift of God's grace, through faith in the faithfulness of Christ, we are justified – it's JUST IF I'D never sinned, and this yesterday, today and tomorrow. In our relationship with Christ, we stand perfect in God's sight, and so are awarded the full blessings of an obedient son of God. There is nothing we can do to improve our standing in God's sight, and, apart from abandoning our trust in Jesus, there is nothing we can do to damage that standing. When God the Father, the Ancient of Days, looks at us on the day of judgment, he will not see us the way we are, he will see us the way Jesus is, he will see the faithful Son of God. And because he sees Jesus, and not our compromised, disobedient self, he is able to say to us, "Well done thou good and faithful servant." We are saved by grace through faith apart from anything that we may try to do ourselves, or as the apostle put it, "apart from works of the law."

Two errors develop around the doctrine of justification by faith. Paul the apostle focuses on the first error in his letters, particularly Romans and Galatians. It is easy to think that we are saved by believing in Jesus, but that it is then necessary to go on in the Christian life by striving to be holy. We think that in striving to be an obedient disciple we are able to keep sin at bay, securing our salvation into the future and maximising God's blessings. Saved by faith, go on by obedience - "trust and obey, for there is no other way, to be happy in Jesus, but to trust and obey." No way, says Paul. In Christ, a believer is already perfect - you can't make yourself more perfect. In fact, if you try to sanctify yourself by obedience, you actually make sin more sinful. In the end, you can end up undermining your faith. Sadly, many a believer has given up their faith because it was just too hard. They tried to be good and ended up being bad and so gave up.

Of course, Paul's argument sounds a bit like he is promoting libertinism, in fact his opponents suggested that the logic of his argument was "why not sin that grace may abound", ie., more sin prompts more grace, more forgiveness. Of course, Paul is no libertine. The truth is that a

person infused with the grace of God naturally seeks to live in a gracious way. Sure, not perfect, but gracious, none-the-less. The forgiving person is the person who knows and constantly reminds themselves that they are forgiven by God. Grace makes us gracious; law makes us lawless. When it comes to ethics, Paul's rule-of-thumb is simple, BE WHAT YOU ARE.

The letters of James, John, Peter and Jude address the second error. This is the problem of antinomianism, libertinism, where, either out of opportunity or ignorance, a believer claims that their standing by grace through faith, their justification, means that they have no need to worry about their moral behaviour. As Jude says of such believers, they "pervert the grace of God into licentiousness" and as a consequence deny their standing in Christ. As James constantly reminds his readers, a genuine faith is evidenced in faithful behaviour, rather than immoral behaviour. In the end, the fruit of faith is godly behaviour - no fruit, no faith, cf., 1Jn.3:1ff..

### Text - v3

i] Jude's intent, v1. Presumably Jude was preparing to write a positive homily to his brother and sisters (believers under his charge??), but a critical situation has arisen which has interrupted his original plan. The positive topic he intended to speak on is their common / shared salvation. Kelly thinks that this salvation takes the same sense as "the faith which has been delivered / entrusted to the saints", but this "faith" is more rightly the Christian doctrine "they have received from their teachers", Davids\*. The "salvation" in mind is properly contrasted "with the judgment and destruction of the opponents", Neyrey; it entails release from slavery, and freedom, v5, being saved from corruption, v25, and this under the favour of God, v4. So, instead of a positive encouraging word, Jude has now set out to "urge / appeal to" his fellow believers, "the saints / God's holy people." He insists, he begs, that they "strive / contend" with every ounce of their being for the truths of the apostolic gospel.

**αγαπητοι** voc. adj. "**dear friends**" - BELOVED. The vocative adjective is used as a nominative absolute / of address.

**ποιουμενος [ποιεω]** pres. part. "**although I was [very] eager**" - BEING [ALL = EXTREMELY] EAGER. The participle is adverbial, treated by the NIV as concessive, but possibly temporal, "while I am making every effort to write you", Barclay. The NEB emphasises the durative nature of the present tense, "I am fully engaged in writing to you", as though Jude is involved in another work on the subject of "the salvation we share" and has drawn aside to address the problem of perverting the grace of God. Leaney suggests this other work could be 2 Peter - but who knows!

γραφειν [γραφο] pres. inf. "**to write**" - TO WRITE. The infinitive may be classified as complementary, completing the verbal sense of the participial construction "being very eager", or even as introducing a dependent statement of perception expressing what Jude was "being very eager" about, namely, "to write." Davids suggests exegetical, explaining / specifying the noun "eager", "eager to write", given the variant του γραφειν.

ὕμιν dat. pro. "**to you**" - TO YOU. Dative of indirect object.

περι + gen. "**about**" - ABOUT. Adverbial, expressing reference / respect.

ἡμῶν gen. pro. "**we [share]**" - [THE COMMON SALVATION] OF US. The genitive is adjectival, possessive, "our common salvation", but it may be treated as verbal, objective, "our shared deliverance", Davids.

γραψαι [γραφο] aor. inf. "**to write**" - [I FOUND] TO WRITE [TO YOU NECESSARY]. The infinitive is technically complementary, completing the verb "I found", although as Davids notes, it functions adjectivally, exegetical, specifying what is necessary, followed by the dative indirect object "you"; "I am forced to write to you", Moffatt. A present tense variant exists to align it with the variant του γραφειν.

παρακαλων [παρακαλεω] pres. part. "**and urge you**" - ENCOURAGING you. The participle is probably adverbial, final, expressing purpose, although some translators take it as a substantive, object of the infinitive, "I found it necessary to write an encouragement to you"; "I am forced to write you an appeal", Moffatt.

επαγωνιζεσθαι [επαγωνιζομαι] pres. mid. inf. "**to contend for**" - TO STRUGGLE FOR, STRIVE URGENTLY. The infinitive introduces an object clause / dependent statement of indirect speech expressing what Jude is encouraging his reader to do, namely, to contend for the faith.

τη ... πιστει [ις εως] dat. "**the faith**" - THE FAITH. Dative of direct object after the επι prefix verb "to contend for." "The faith" as in "the Christian faith", apostolic doctrine, what is believed rather than belief itself - "the body of doctrine to be believed and preserved", Leaney; "that faith which God entrusted to his people once and for all", REB.

παραδοθειση [παραδιδωμι] dat. perf. pas. part. "**that was [once for all] entrusted**" - [ONCE FOR ALL] DELIVERED. The participle is adjectival, attributive, limiting "the faith"; "which was once for all delivered", Berkeley.

τοις ἁγιοις [ος] dat. "**to God's holy people**" - TO THE HOLY ones. Dative of indirect object, although the παρα prefix verb "to deliver" takes a dative for a thing handed over, such that "the holy" may also be classified as a dative of direct object of the verb "to deliver over to." "Christians, as those holy to God by contact with him in Christ", Sidebottom.

v4

ii] The reason for the changed intention, v4. We get the impression in 2 Peter that the pseudo-Christians causing all the trouble are Christian teachers infected by heresy, but in Jude they seem to have "crept in" from outside. Still, **παρεισεδυσαν**, "came in stealthily", may not imply that they are outsiders, but rather that they are sneaks. That they were "designated for this condemnation", ESV, may be alluding to some text implying judgment for this sort of person, so Reicke, but it seems more likely to allude to the divine intention to deal with those who damage the apple of God's eye. The "ungodly" pervert with sheer license the divine favour which is bestowed on those who believe in Christ.

Kelly is surely right when he argues that those who have "crept in" "are guilty of antinomianism of the kind against which Paul repeatedly warns his correspondents (and more particularly James!), and which itself resulted from a misunderstanding, or twisting, of his own teaching about God's grace and man's justification by faith, not (apart from) works of the Law." Given the Greek world-view where the dualism of body and soul uplifted the status of the spiritual and disparaged the physical, it would be very easy for believers to adopt a theological dualism which downplayed morality ("works of the law") while emphasising the spiritual elements of faith.

Jude goes on to lay what looks like a second charge on the "ungodly", although he is probably stating the consequences of their flawed theology; "which means doing away with Jesus Christ, our one and only Master", Peterson. This clause can be translated "deny the only Master (ie., God) and our Lord Jesus Christ", but "deny our only Master and Lord, Jesus Christ", is favoured by most translators. Jude's point is that their behaviour amounts to a denial of Christ, it shows that they have no part with Christ, they are not his, not believers, cf., 1Jn.3:1ff.

**γαρ** "for" - BECAUSE. Introducing a causal clause explaining why Jude is compelled to write.

**τινες** pro. "**certain [individuals]**" - CERTAIN [MEN, PEOPLE CAME IN STEALTHILY]. "Certain men" serves as the nominative subject of the verb "to sneak in." "What has happened is that some people have infiltrated our ranks", Peterson.

**οι ... προγεγραμμενοι [γραφω]** perf. mid./pas. part. "**whose [condemnation] was written about**" - THE ONES HAVING BEEN WRITTEN ABOUT. The participle is best taken as adjectival, attributive, limiting "certain men", as NIV, but it could be taken as a substantive standing in apposition to "certain men", "the very people whom scripture long ago marked down for the sentence they are now incurring", REB.

εις + acc. "-" - TOWARD [THIS JUDGMENT]. Here expressing goal, end-view; "for this condemnation", NAB.

ασεβεις adj. "**they are ungodly people**" - UNGODLY *ones*. The adjective serves as a substantive standing in apposition to "certain people." It is likely that these "ungodly *ones*" present as believers / Christians, but behave irresponsibly. Of course, it must be remembered that there is no perfect Christian. The only sinless son of God is Christ. All believers slip and fall, we all sin, so the issue here is not sin, but overt intentional sinful behaviour particularly related to sex.

μετατιθεντες [μετατιθημι] pres. part. "**who pervert**" - PERVERTING. The participle is adjectival, attributive, limiting "ungodly *ones*", as NIV.

την ... χαριτα [ις εως] "**the grace**" - GRACE. The alternative accusative χαριν is usually found in the NT. By "grace" NT authors usually mean the bestowal of God's undeserved favour through faith in Christ, facilitating "the glorious liberty of the children of God", freedom, forgiveness, .....

του θεου [ος] gen. "**of God**" - OF GOD [OF US]. The genitive is usually classified as adjectival, verbal, subjective / idiomatic, "the grace *which* God bestows."

εις + acc. "**into**" - INTO [LICENTIOUSNESS, SENSUALITY, DEBAUCHERY]. Here expressing transformation.

αρνουμενοι [αρνεομαι] pres. mid. part. "**deny**" - DENYING [THE ONLY MASTER]. The participle is adjectival, attributive, limiting "ungodly *ones*", "ungodly people ..... who *in so doing* disown Jesus Christ our only master and Lord."

ημων gen. pro. "**our**" - [AND LORD] OF US [CHRIST]. Here the genitive expresses subordination; "Lord over us."

# 1:5-16

## The Argument Proper

### The sin and doom of the godless

#### Argument

Paul's attack on antinomianism / libertarianism is based on the substantial truth that a person united to Christ by grace through faith is naturally inclined to godly behaviour - the fruit of faith is love. James and John press the issue further by arguing that were there is no love there is no faith. Jude tackles antinomianism from another angle - crime begets punishment.

#### Issues

i] Context: See v1-2.

ii] Background - A general introduction: See v1-2

iii] Structure: *The sin and doom of the godless*:

Lessons of crime and punishment from the Old Testament, v5-7;

The exodus rebels, rebel angels, Sodom and Gomorrah.

The crime of the "ungodly", v8-10;

they defame authority.

Further examples of crime and punishment from the OT, v11-13;

Cain, Balaam and Korah.

Their future punishment is assured, v14-16;

Enoch's prophecy.

iv] Interpretation:

Under God's rule, crime begets punishment. So, to remind his readers of this fact, Jude provides three examples from the past: the fate of the rebels during the time of the Exodus; the popular story about the fall of the angels; and the destruction of Sodom and Gomorrah, v5-7. In v8-10, Jude condemns the heretics for their irrational dream-like ideas, and for claiming authority that even Michael the archangel would dare not claim. Woe to them, v11.

In v12-13, Jude presents the first of three critiques of the heretics (v12-13, 16, 19). The heretics share in fellowship with their brothers and sisters, but they don't share, they lack generosity, they are like shepherds who only feed themselves - clouds without water, froth and bubble, shooting stars that are bright but for a moment. As a consequence, the heretics face judgment, v14-15. Jude describes their end in the terms of a popular book of the time, the Book of Enoch. In the prophecy of Enoch, the Lord will

return with 10,000 angels to execute judgment on the wicked. Finally, in his second critique, v16, Jude exposes their persistent complaining, their unfettered carnal desires, and their boot-licking for personal gain (they are moochers, bludgers).

*The reference to the argument between Michael and the Devil over the burial of Moses, v9.* Jude is likely referring to a work known as the Assumption of Moses. Only a fragment of this Jewish apocalyptic work has survived, with the reference to the argument in question lost. The issue was over the authority of the Devil in matters pertaining to the material order. As the story goes, Michael was divinely appointed to bury Moses, but the Devil questioned his right to do so, and threatened to accuse Moses before God over his murder of the Egyptian, Ex.2:12. The argument playing out as Jude records.

The Assumption of Moses was given an authoritative status in the first century, but it is generally not accepted scripture. What we have from Deuteronomy 34:6 is the account that "he", presumably the Lord, buried Moses opposite Beth-peor in Moab "and no man knows the place of his burial to this day." On the basis of this reference, some hold to the view that Moses was later translated, which accounts for his presence with Elijah at the transfiguration of Jesus. All this is very interesting, but speculative (and what about Methuselah who lived 969 years and then "was not" - was not what?).

*Jude's used of apocryphal texts.* Jude, like many Jewish believers of the time, regarded 1 Enoch as authoritative. As the New Testament canon took shape, many of the later Jewish writings were deemed useful for reading in church, but not for the formation of doctrine. This selection process also played out with New Testament writings. Works such as the Shepherd of Hermas and the Apocalypse of Peter were ultimately excluded from the authoritative canon of scripture. For the Christian church, the later Jewish writing were formed into the Apocrypha, although the list of accepted works varied throughout Christendom. The Greek text of the Bible which ultimately ended up in Ethiopia lacked 1 to 4 Maccabees, Ezra and Nehemiah, but contained 1 Enoch and Jubilees.

It is clear that for Jude, as for the author of 2 Peter, 1 Enoch is viewed as scripture. The fact that the book is later downgraded for inclusion in the Apocrypha impacts on the authoritative status of Jude. Yet, the quoted text and allusions to 1 Enoch do not impact on the overall message of Jude and so do not directly affect the authoritative status of the book. Of course, the use of 1 Enoch in Jude has prompted questions regarding the scriptural

status of the epistle. So, when it come to the Cannon of scripture, Jude resides on the edge of acceptance.

### Text - 1:5

The sin and doom of the godless, v5-16. i] Lessons of crime and punishment from the Old Testament, v5-7. It is very unwise for a believer to think that their salvation is safe, while at the same time living a life of defiant immorality. Consequences apply when a person ignores God's Word, when, failing to give weight to the Lord's instructions, they demonstrate their lack of commitment to him. "The Lord" is indeed a merciful God, but he can also be a wrathful God. Jude gives three examples to prove his point. First, the Exodus generation. In the end, other than Joshua and Caleb, that generation perished in the wilderness because of their unfaithfulness. Second, the fall of the angels, now bound in darkness awaiting the day of judgment. Third, the divine punishment of Sodom and Gomorrah due to their gross "sexual immorality and perversion."

**δε** "-" - BUT/AND. Transitional, serving to indicate a step in the argument / a paragraph indicator.

**ειδοτας [οιδα]** acc. perf. part. "**though [you] already know**" - [I DESIRE TO REMIND YOU] HAVING KNOWN. The NIV takes the participle as adverbial, concessive. Commonly translated as such, although as Davids notes, Culy argues that it is adjectival, attributive, limiting the accusative "you"; "I want to remind you who know all *this*" = "who are fully aware of ....." The variant extra **υμεις** need not be read.

**παντα** adj. "**all this**" - ALL THINGS. Accusative object of the participle "having known." Possibly "all that I am about to tell you", but given the presence of **απαξ**, "once and for all", Bauckham suggests "all the essentials of the faith in which the apostles instructed you at the time of your conversion", cf., v17.

**υπομνησαι [υπομνησκω]** aor. in. "**to remind**" - The infinitive is usually classified as complementary, although since "I wish" is a cognitive verb, it may be classified as introducing a dependent statement of perception expressing what Jude desires.

**οτι** "**that**" - THAT. Introducing a dependent statement of indirect speech expressing what Jude wants to remind his readers of.

**ο κυριος [ος]** "**the Lord**" - THE LORD Nominative subject of the verb "to destroy." Some manuscripts have "Jesus", but usually not read. "The Lord" is probably "the Lord God" rather than "the Lord Jesus", Neyrey argues for the harder reading, "Jesus", and sees no problem with the notion that Jesus was active in the Exodus events. The NEB note that "Jesus" may mean "Joshua" in this context, is a stretch.

σωσας [σωζω] aor. part. "**delivered**" - HAVING DELIVERED [ONCE *and for all the* PEOPLE]. The participle is adverbial, probably best treated as temporal; "the Lord, after rescuing the people from the land of Egypt", Berkeley.

εκ + gen. "**out of [Egypt]**" - FROM [*the* LAND OF EGYPT]. Expressing separation, "away from."

το δευτερον adj. "**but later**" - THE SECOND. Here used as a temporal adverb, "the second time" = "but then", "but then later on"; "he afterward destroyed those who were unfaithful", Neyrey.

τους μη πιστευσαντας [πιστευω] aor. part. "**those who did not believe**" - [HE DESTROYED] THE ONES NOT HAVING BELIEVED. The participle serves as a substantive, as NIV. Not a failure to rely on the faith / Christian doctrine, but a failure to maintain trust in their Lord. For the destruction of that generation see Numbers 14. "Yet afterwards he brought to their downfall those who would not trust him", Phillips.

## v6

1 Enoch records the story of Azazel, a fallen angel, who taught humanity war and oppression, who was bound and cast into darkness to await the fires of judgment. Jude's point is that "even angels (the most spiritual of beings) were punished when they disobeyed", Jude uses the story to illustrate his point.

τε "**and**" - AND ALSO. Used to join elements in a series, here for the purpose of introducing a second illustration; "and consider also the example of those angels who failed in their high calling, interfering in matters outside their pay-grade."

μη τηρησαντας [τηρω] aor. part. "**who did not keep**" - [ANGELS] NOT HAVING KEPT [ONE'S OWN RULE, DOMAIN (*over which lordship was accorded them*, Zerwick)]. The participle is adjectival, attributive, limiting "angels", as NIV. "The angels who failed in their high duties and abandoned their proper sphere have been deprived by God of both light and liberty until the judgment in the great day", Phillips.

αλλα "**but**" - BUT. Strong adversative, here contrastive.

απολιποντας [απολειπω] aor. part. "**abandoned**" - HAVING LEFT [THE = THEIR OWN HABITATION]. The participle is adjectival, attributive, limiting "angels". The idea of angels becoming too involved in human affairs develops from Genesis 6:1-4 where angels marry the daughters of men and have children by them. So, Jude is referring here to those angels who have left their heavenly station and role and allowed themselves to be carried away into human affairs by lust, "just as Sodom and Gomorrah and the surrounding cities, which likewise indulged in sexual immorality", ESV, v7.

ὑπο + acc. "**in [darkness]**" - [HE HAS KEPT] UNDER [DARKNESS]. Used here to express subordination, "under the authority of."

δεσμοις [ος] dat. "**bound with [everlasting] chains**" - IN [ETERNAL] BONDS. The dative is instrumental, "by eternal chains." Numerous references are found in 1 Enoch of fallen angels being "bound .... till the day of judgment."

εις + acc. "**for**" - TOWARD [*the* JUDGMENT]. Expressing end view / purpose.

ἡμερας [α] gen. "**on the [great] day**" - OF *the* [GREAT] DAY. The genitive "great day" is adjectival, idiomatic / temporal, as NIV, ie., the day of judgment.

v7

A third example of crime and punishment is provided. This time Jude refers to the destruction of the twin cities of Sodom and Gomorrah and the surrounding towns, Zoar, Admah and Zeboim, although Zoar. They indulged in sexual immorality and paid the price. "Sodom and Gomorrah, which went to sexual rack and ruin with the surrounding cities that acted just like them, are another example. Burning and burning and never burning up, they serve still as a stock warning", Peterson.

ὡς acc. "**in a similar way**" - AS [SODOM AND GOMORRAH AND THE CITIES AROUND THEM]. This comparative conjunction probably serves a recitative function here, similar to ὅτι, but here aligned with τε in v6. So, "Consider also the example of Sodom and Gomorrah and the surrounding cities."

τον ... τοπον [ος] acc. "-" - IN THE [LIKE, SAME] WAY, MANNER. The accusative is adverbial here, modal, expressing manner, and with the adjective ὁμοιον, "like, similar", produces the adverb "likewise / similarly"; "just as Sodom and Gomorrah and the surrounding cities, which likewise indulged in sexual immorality and pursued unnatural desire", ESV.

τουτοις dat. masc. pro. "-" - TO THESE *ones* (angels). The pronoun serves as a substantive, dative of reference / respect, "which, in the same manner as they, indulged in sexual promiscuity", NAB. Not "these cities", but "these angels", given that it is masculine, as is "angels".

εκπορνευσασι [εκπορνευω] aor. part. "**gave themselves up to sexual immorality**" - HAVING INDULGED IN FORNICATION, SEXUAL IMMORALITY. The participle is adjectival, attributive, limiting "Sodom and Gomorrah and ....", "which indulged in sexual immorality."

απελθουσαι [απερχομαι] aor. part. "**perversion**" - [AND] HAVING GONE [AFTER DIFFERENT FLESH]. The participle is adjectival, attributive, limiting "Sodom ....." To "go" οπισω, "after", different σαρκος, "flesh", entails engaging in unnatural sexual intercourse as practised in Sodom and Gomorrah. Sodomy may be in mind, or worse, bestiality, but Jude may be referring to the desire of

the men of the city to have sex with the angels visiting Lot. The "flesh" of angels and men is certainly "different".

**δειγμα** [α ατος] acc. "**as an example of**" - [ARE SET FORTH] *as AN EXAMPLE*. The accusative is adverbial, of content, so David's. Sodom and Gomorrah is set forth "as an example."

**ὑπερχουσαι** [ύεχω] pres. part. "**those who suffer**" - SUFFERING, UNDERGOING [*the PENALTY, PUNISHMENT*]. The NIV treats this participle as a substantive, but often taken to be adverbial, instrumental, "serve as an example by undergoing a punishment of eternal fire", ESV. Note the present tense, being durative, indicates ongoing punishment, a fire that continues to burn. Such ideas end up in Dante's Divine Comedy, although such is more likely illustrating the terrible loss when a person gives up on an eternal relationship with God, rather than the idea that an unbeliever faces eternal punishment by fire. The issue of eternal punishment remains one of ongoing debate.

**πυρος** [ρ ρος] gen. "**of [eternal] fire**" - OF [ETERNAL] FIRE. The genitive is adjectival, exegetical, specifying the "penalty", a punishment consisting of / amounting to everlasting fire. The destruction of Sodom and Gomorrah by fire is constantly used in the scriptures as an object lesson.

## v8

ii] The crime of "the ungodly", v8-10. Sadly, the "ungodly", the libertine Christians / heretics Jude has in mind, are rebels in like manner to the Exodus generation, and so, along with the fallen angels and the corrupt populous of Sodom and Gomorrah, they face the same terrible end. They are like the false prophets of old, they defile their bodies with their sexual license, they reject the authority of those who lead the church, and even sneer at those elements of God's revelation that they don't understand ("*the glories*"). Even the archangel Michael was restrained in his dealings with none less than the devil. When arguing over the burial of Moses, Michael put the devil in his place, not with a damning blast, but with a gentle, although firm rebuke. The "ungodly", on the other hand, sneer at what they don't understand, and, like unreasoning animals, follow their brute instincts into damnation.

**ὁμως μεντοι και** "**in the very same way**" - LIKEWISE NEVERTHELESS ALSO. The adverb **ὁμως**, "likewise, in the same way" is reinforced by **μεντοι** and the adjunctive use of **και**, "also". The phrase indicates a step in the argument / a paragraph marker, and serves to apply the illustrations provided in v5-7 to the "ungodly". Of course, **μεντοι** can give a negative slant rather than reinforcement, so possibly "nevertheless" = "notwithstanding" = "In spite of the dreadful fate of the three groups just mentioned *the ungodly pursue the same sinful lifestyle, they* ....", Kelly.

ενυπνιαζόμενοι [ενυπνιαζομαι] pres. mid./pas. part. "**on the strength of their dreams**" - [THESE] DREAMERS. The participle serves as a substantive, "these dreaming *ones*." Assumed reference to the "ungodly". This descriptor of the "ungodly" probably draws on the negative view held in the scriptures of dreamers, visionaries - usually aligned with false prophets. So, they are dreamers of dreams, devisers of schemes, tainters of truth, ....., evidence by .....

μεν .... δε .... δε "..... **and ..**" - ON THE ONE HAND [DEFILE THE FLESH] AND ON THE OTHER HAND [REJECT LORDSHIP] AND [BLASPHEME GLORIOUS BEINGS]. Usually an adversative construction, but here a correlative comparative construction; "they defile their bodies *with their sexual license*, contemptuously flout *human* authority, and denigrate divine authority ("glories")."

κυριοτητα [ης ητος] "**authority**" - AUTHORITY, POWER, DOMINION. Accusative direct object of the verb "to reject." Obviously not secular authority, but possibly ecclesiastical authority, the authority exercised by the elders and teachers in the church. Heavenly authority may be intended, possibly again good angels are in mind, but human authority seems more likely.

βλασφημουσιν [βλασφημω] pres. "**heap abuse on**" - BLASPHEME, REVILE, DEFAME. To speak against someone in such a way as to harm or injure his or her reputation (occurring in relation to persons as well as to divine beings)\*. Probably the sense "sneer at", Berkley, is close to what is intended.

δοξας [α] "**celestial beings**" - GLORIES. Accusative direct object of the verb "to blaspheme." This may well be just a general reference to God, the glorious one. The "ungodly" flout not just earthly authorities, but God himself. Usually "the glorious *ones*" are taken to refer to "things and persons in whom shines the divine majesty", Zerwick, particularly here, good angels, the order of angels known as "glories". Neyrey opts for "angels of the court of the God of glory." Davids\* agrees, specifying that they are good angels. Bauckham notes that Paul links the giving of the law with angels, a fact that lowers the status of the law and so has possibly encouraged antinomian believers to "heap abuse on" both the law and its source, the angels. Of course, in the end, the "glories" could be anything, but given v10, the inclination of the "ungodly" to "sneer at what they don't understand", but affirm what they do, namely their instinctual desires, then possibly the "glories" are divine revelation, the apostolic gospel. "This is exactly the same program of these latest infiltrators: dirty sex, rule and rulers thrown out, glory dragged in the mud", Peterson.

v9

δε "**but even**" - BUT [MICHAEL THE ARCHANGEL]. Transitional, indicating a step in the argument, here to the illustration. The audacity of the "ungodly" stands

in stark contrast to the considerate behaviour of the archangel Michael, so "Not even the archangel Michael, when he was disputing .....", REB.

**ότε "when"** - WHEN, Temporal conjunction serving to introduce a temporal clause.

**διακρινόμενος [διακρινω]** pres. mid. part. "**disputing**" - [HE WAS DISPUTING, ARGUING] DOUBTING, EVALUATING. Attendant circumstance participle expressing action accompanying the main verb **διελεγετο**, "he was arguing"; "when the archangel Michael was arguing and debating with the devil about the body of Moses." There are only two references in the NT to an "archangel", indicating differing grades of angels. In later Judaism a number of grades were assigned to the angels, even up to seven.

**τω διαβολω [ος]** dat. "**with the devil**" - IN = WITH THE DEVIL. The dative is instrumental, expressing accompaniment, "debating with", although possibly a dative of interest, disadvantage, "contending against the devil."

**περι** + gen. "**about**" - ABOUT [*the* BODY OF MOSES]. Reference / respect; "about, concerning, with reference to."

**επενεγκειν [επιφερω]** aor. inf. "**to condemn**" - [HE DID NOT DARE] TO BRING. The infinitive is complementary, completing the sense of the verb "to dare, to be bold." Why not? Sidebottom suggests that although the Devil is a fallen angel, he is still one of the "authorities". Interesting!!

**βλασφημιας [α ας]** gen. "**for slander**" - [AN ACCUSATION] OF SLANDER. The genitive is adjectival, probably best treated as attributive, limiting "accusation, judgment", "a slanderous accusation", but possibly exegetical, "did not venture to pronounce sentence of his blasphemies", Berkeley.

**αλλα "but"** - BUT [SAID]. Strong adversative standing in a counterpoint construction; "not ....., but ....."

**επιτιμησαι [επιτιμω]** opt. aor. "[**The Lord**] **rebuke**" - [THE LORD] REBUKE. The optative is used to express a wish. The verb **επιτιμω**, "to rebuke", is often used of subduing dark powers, eg., in exorcisms. For "the Lord rebuke you", see Zech.3:2.

**σοι** dat. pro. "**you**" - YOU. Dative of direct object after the **επι** prefix verb "to denounce, rebuke."

## v10

The aggressive and confrontational approach of the "ungodly" is not the product of a superior knowledge. When it comes to the "glories" of revealed truth, the mystery, the gospel, the "ungodly" are without understanding. Their knowledge is instinctual, a product of feelings rather than faith; they are followers of their own passions. They will face God's condemnation on day of judgment.

**δέ** "Yet" - BUT/AND. Transitional, indicating a step in the argument, here to a contrast.

**οὗτοι** pro. "these people" - THESE. The pronoun is used as a substantive, "these ones" = the "ungodly", the heretics.

**μὲν ... δέ .. "..... and ...."** - ON THE ONE HAND [THEY BLASPHEME WHAT THINGS THEY DO NOT KNOW] BUT ON THE OTHER HAND [THEY UNDERSTAND NATURALLY AS UNREASONING ANIMALS]. Possibly a correlative comparative construction, but more likely adversative; "they sneer at what they do not understand, but they affirm, like unreasoning animals, what is instinctual."

**ὅσα** pro. "the very things" - WHAT THINGS, AS MUCH AS, WHATEVER. The pronoun is used as a substantive, accusative direct object of the verb "to blaspheme", and again of the verb "to know", cf., Phil.3:18f. Probably "blaspheme" is being used again with the sense "to sneer at", cf., v8. "What they do not understand" is probably God's revelation, cf., "glories", v8. "These men attack with insults everything they do not understand", Barclay; "They are like senseless animals that end up getting destroyed, because they live only by their feelings", CEV.

**ὡς** "as [irrational animals]" - LIKE [UNREASONING ANIMALS]. Here used as a comparative.

**ἐν** + dat. "-" - IN. Probably instrumental; "by these things they are destroyed; "These things are their ruin", Mayor.

**τούτοις** dat. pro. "-" - THESE things [THEY ARE CORRUPTED, DESTROYED, RUINED]. This demonstrative pronoun is used as a substantive, backward referencing to **ὅσα**, "whatever".

## v11

iii] Jude gives further examples of crime and punishment from the Old Testament, with a further critique on the behaviour of the "ungodly", v11-13. Jude tells us that the manner of life lived by the "ungodly" resembles that of Cain, Balaam and Korah. The "ungodly" resemble Cain, not in the murder of his brother, but in his evil. Jude is drawing on Jewish teaching of the time which identified Cain as a godless sensual man full of violence, lust, greed and blasphemy, cf., Ant.1:52-66 (the history penned by Josephus). The "ungodly" also resemble Balaam. Although there was a good side to Balaam (cf., Num.22-24), in later Judaism the focus fell on his failings as a prophet - it was because of his advice that the Israelites lapsed into idolatry, Num.31:16. Finally, the "ungodly" resemble Korah whose blasphemous rebellion against the authority of Moses and Aaron led to his death and that of his family, with fire from heaven consuming two hundred and fifty of his followers, cf., Num.16:1-35. In the first century, all three figures were "stereotypes of honour challenged, avarice and

godlessness. Most important, however, all three were judged and met with a just punishment", Neyrey. The participation of the "ungodly", in the gathering of the Christian fellowship, stains God's people.

"These people *are like*:

Puffs of smoke pushed by gusts of wind;  
late autumn trees stripped clean of leaf and fruit,  
Doubly dead, pulled up by the roots;  
wild ocean waves leaving nothing on the beach,  
but the foam of their shame;  
Lost stars in outer space  
on their way to a black hole." Peterson.

**αυτοις** dat. pro. "**to them**" - [WOE] TO THEM. If an optative is assumed, "*may woe be to them*", then we have a dative of indirect object, but possibly just a dative of interest, disadvantage.

**οτι** "-" - BECAUSE. Introducing a causal clause explaining why "Woe" is upon the heretics; "*for they walked in the way of Cain*", ESV.

**τη οδω [ος]** dat. "**the way**" - [THEY HAVE GONE] IN THE WAY. As Davids points out, we are dealing with a Semitism such that to "go / walk in the way of someone" is to behave as they have behaved. Davids hesitantly classifies it as a local dative, but possibly better viewed as adverbial, modal, such that the "ungodly" walk in the manner of Cain.

**του καιν** gen. "**of Cain**" - OF CAIN. The genitive is adjectival, idiomatic, limiting "the way"; "the pathway *that Cain travelled*."

**μισθου [ος]** gen. "**[rushed] for profit**" - [AND THEY HAVE BEEN GREEDILY DRIVEN FOR] A PROFIT, REWARD. The genitive could be classified as a genitive of direct object after the **εκ** prefix verb "to be driven to", but probably better viewed as adjectival, expegetic, specifying "the error"; they have "abandoned themselves *for the sake of gain*", ESV.

**τη πλανη [η]** dat. "**into [Balaam's] error**" - IN THE ERROR, PERVERSION, MISTAKEN BELIEF, DECEPTION. As for "in the rebellion", the dative is adverbial, modal, expressing manner, "they are greedily driven for profit *in the manner of Balaam's perversion*" - see **τη οδω**.

**του Βαλααμ** gen. "**Balaam's**" - OF BALAAM [AND THEY HAVE PERISHED IN THE REBELLION OF KORAH]. As for "of Korah", and in like manner to "of Cain", we are probably dealing with an adjectival genitive, idiomatic (Semitic), "the self-deception *that Balaam found himself in*", but possibly possessive, "Balaam's self-deception", as NIV. Possibly even verbal, subjective.

v12

οὗτοι pro. "**these people**" - THESE *ones*. The pronoun serves as a substantive, nominative subject of the verb to-be. Kelly suggests that the repeated "these *ones*" is disparaging.

σπιλαδες [ας αδος] "**blemishes**" - [ARE THE ONES FEASTING TOGETHER WITH *you*], REEFS (a hidden danger) / SPOTS, STAINS, BLEMISHES. This nominative noun stands in apposition to the participle "the ones feasting together with." Note the two possible meanings, "they are the danger", or "they are the stain." "These men are blots on your love feasts", Barclay.

εν + dat. "**at**" - IN = AT. Local, expressing space.

ταις αγαπαις [η] dat. "**love feasts**" - THE LOVE *feasts* [OF YOU]. It is unclear in the NT whether the term "love feast" is referring to a fellowship meal (a Jewish *chaburah* meal), or whether it is, or is included with, the celebration of the Lord's Supper / Eucharist, cf., Acts 2:46, 2 Pet.2:13.

οἱ .... συνευωχουμενοι [συνευωχεομαι] pre. mid./pas. part. "**eating with you**" - The participle serves as a predicate nominative, with the noun σπιλαδες, "reefs / stains", standing in apposition; "the ungodly are those who feast with you; *they are* hidden dangers at / stains on your Love Feasts." Translators often link οἱ (masculine) with σπιλαδες, (feminine) and treat the participle as adverbial, eg., "These men are a menace to the good-fellowship of your feasts, for they eat in your company without a qualm", Phillips - the syntax may be flawed, but the point is nicely made. NIV which takes a modal tack.

ποιμαινοντες [ποιμαινω] pres. part. "**shepherds who feed [only themselves]**" - *these are the ones* [WITHOUT FEAR = SHAMELESSLY, IRREVERENTLY] LEADING TO PASTURE = TENDING, LOOKING AFTER [THEMSELVES]. The participle serves as a substantive standing in apposition to "the ones feasting together with *you*."

νεφελαι [η] "**they are clouds**" - *they are* [WATERLESS] CLOUDS. This nominative noun stands in apposition to "the ones feasting together with."

παραφερομεναι [παραφερω] pres. mid./pas. part. "**blown along**" - BEING CARRIED ABOUT. The participle is adjectival, attributive, limiting by description "clouds".

υπο + gen. "**by**" - BY [WINDS]. Expressing agency; "they are clouds driven by the wind", Barclay.

δνδρα [α δρος] "**trees**" - *they are* [LATE AUTUMN] TREES. This nominative noun and its attributive modifier, "late autumn", stands in apposition to "the ones feasting together with."

εκριζωθεντα [εκριζωω] aor. pas. part. "**uprooted**" - [WITHOUT FRUIT, HAVING DIED TWICE,] HAVING BEEN UPROOTED. The participle "having died",

and its modifier "twice", is adjectival, coordinate with the adjective "fruitless", together limiting "late autumn trees", "trees which are fruitless and twice dead". The participle "having been uprooted" is probably adverbial, consecutive, "and as a result are uprooted"; "trees in autumn without fruit, doubly dead, and so uprooted", Moffatt.

### v13

The descriptives of the "ungodly" commenced in v12 continue. Although there are striking similarities between 2 Peter and Jude, the clause, "*they are wandering stars for whom the dark gloom has been reserved forever*", is the only descriptor wholly shared by both. A Greek poetic source may explain this.

**κριμα** "waves" - [*they are WILD*] WAVES. Again, this nominative noun stands in apposition to the predicate nominative participle **οἱ ... συνευωχουμενοι**, "the ones feasting together with."

**θαλασσης [α]** gen. "of the sea" - OF SEA, LAKE. The genitive is adjectival, attributive, "wild ocean waves", or epexegetic / idiomatic, "wild waves that frequent the ocean."

**επαφριζοντα [επαφιζω]** pres. part. "foaming up" - FOAMING OUT [THEIR OWN SHAME (shameful acts??)]. The participle is adjectival, attributive, limiting "waves", "waves which foam ..."; "wild waves foaming out of their own shame", Moffatt.

**αστερες πλανηται** "wandering stars" - *they are* STARS PLANETARY. Together these nominative nouns also stand in apposition to the predicate nominative participle "the ones feasting together with."

**οἷς** dat. pro. "for whom" - FOR WHOM. Dative of interest, disadvantage.

**του σκουτους [ος ους]** gen. "[blackest] darkness" - [THE GLOOM] OF DARKNESS. The genitive is adjectival, probably best classified as attributed, "dark gloom", but possibly epexegetic / idiomatic, "the gloom that frequents the deepest depths of hell."

**εις** + acc. "forever" - [HAS BEEN KEPT] INTO [*the AGE*]. Spatial. The prepositional phrase, **εις αιωνα**, "into, toward the age" is an idiomatic expression for "eternity."

### v14

iv] The future punishment of the ungodly is assured, v14-16. Jude's assessment of the evil ways of the "ungodly", and the consequent judgment that they face, is now supported by a quote from a popular book of the time. Jude's prophetic word of judgment comes from 1 Enoch 1:9, reduced from "to destroy the ungodly and convict all flesh" to "convict all the ungodly." For the book of Enoch, it is God who comes as the judge, but for Jude, it is possible that he has

in mind the Lord Jesus Christ. Jude obviously thinks it helps drive home the point he wants to make. As for Enoch himself, by our reckoning he was the sixth generation after Adam, a person who "walked with God" and whom God "took", Gen.5:24. Later Judaism saw Enoch as a person in a special relationship with God, a mysterious servant of God who protected the heavenly treasures and its secrets. The early Christian church viewed him as a type of Christ, cf., 1Pet.3:19. So, says Jude, Enoch "prophesied about these", namely, the "ungodly", and the judgment that they now face. They fully deserve judgment, according to Jude, because they are "*grumpers*, the bellyachers, grabbing for the biggest piece of the pie, talking big, saying anything they think will get them ahead", Peterson, v16.

**δε** "-" - BUT/AND. Transitional, indicating a step in the argument / paragraph marker.

**απο** + gen. "**from [Adam]**" - [ENOCH, SEVENTH] FROM [ADAM]. Expressing separation, "away from." "The seventh in descent from Adam", Cassirer.

**και** "-" - AND = ALSO. Here adjunctive; "also prophesied about them."

**τοιτους** dat. pro. "**[prophesied] about them**" - [PROPHESIED] TO THESE *ones*. The dative is adverbial, reference / respect; "with respect / concerning these (the ungodly)."

**λεγων** [**λεγω**] "-" - SAYING. The participle is adverbial, modal, expressing the manner of the prophesying, or simply attendant circumstance, "prophesied and said." Either way, it is redundant.

**ηλθεν** [**ερχομαι**] aor. "**[the Lord] is coming**" - [BEHOLD *the* LORD] CAME. The aorist is used for the Hebrew prophetic perfect which expresses the idea that a prophesied future action exhibits a completed aspect, so "the Lord will come." "The Lord" is most likely God the Father, but possibly The Lord Jesus Christ.

**εν** + dat. "**with**" - IN [*the* MYRIADS HOLY ONES OF HIS]. Here expressing association / accompaniment, as NIV, . The myriad holy ones are angels, constantly referred to by Enoch, cf., also Dan.4:13, 8:13. "With tens of thousands of his holy angels", Barclay.

## v15

**ποιησαι** [**ποιεω**] aor. inf. "**to judge**" - TO DO [JUDGMENT]. As with **ελεξει**, "to convict", the infinitive is adverbial, final, expressing purpose, "in order to"; to execute judgment", ESV, cf., Jn.5:26.

**κατα** + gen. "-" - AGAINST [ALL]. Here expressing opposition, "against"; "to execute judgment against all", Berkeley.

**περι** + gen. "-" - [AND TO CONVICT EVERY SOUL / PERSON] ABOUT, CONCERNING. Here expressing reference / respect, "with respect to" " all the impious deeds they have committed", Moffatt.

**ασεβειας** [α] gen. adj. "**ungodly [acts]**" - [ALL THE WORKS] OF UNGODLINESS. The genitive is adjectival, attributive, limiting "works", as NIV; "all their godless deeds", NAB.

**αυτων** gen. pro. "-" - OF THEM. The genitive is adjectival, possessive, "all their deeds of ungodliness", but possibly verbal, subjective, "all the deeds *performed by* them."

**ων** gen. pro. "-" - WHICH [THEY IMPIOUSLY DID]. This pronoun, genitive by attraction, introduces an attributive modifier limiting "the works", "impious activities which in their godless deeds they have practised", Berkeley.

**περι** + gen. "-" - [AND] ABOUT, CONCERNING [ALL THE CRUEL, HARSH *things* = *words*]. Expressing reference / respect; "with respect to ....."

**ων** "-" - WHICH [UNGODLY SINNERS SPOKE]. As **ων** above, here limiting "the harsh *words*". "Every defiling act of shameful sacrilege, of every dirty word they have spewed of their pious filth", Peterson.

**κατα** + gen. "**against**" - AGAINST [HIM]. Expressing opposition.

## v16

**ουτοι** pro. "**these people**" - THESE *ones* [ARE GRUMBLERS]. The pronoun is used as a substantive, nominative subject of the verb to-be. Again, possibly disparaging. This crew are like the grumblers in the wilderness, cf., Ex15:24.

**μεμψιμοιροι** adj. "**and faultfinders**" - COMPLAINING, GRUMBLING, DISGRUNTLED. The adjective, a hapax legomenon (once only use in the NT), serves as a substantive standing in apposition to the predicate nominative "grumblers". The word is used of those who complain about the situation they find themselves in, but here it seems more like "malcontents", REB, or even "censorious", Sidebottom.

**πορευομενοι** [πορευομαι] pres. mid. part. "**they follow**" - WALKING. The participle is adjectival, attributive, limiting "faultfinders"; "disgruntled ones who live by their desires", NAB.

**κατα** + acc. "-" - ACCORDING TO [THE LUSTS OF THEM]. Here expressing a standard, "[they behave] according to, corresponding to, in accordance with [their own desires]"; "their conduct is determined by nothing but their own desires", Barclay.

**αυτων** gen. pro. "-" - [AND THE MOUTH] OF THEM [SPEAKS BOASTFUL *words*]. The genitive is adjectival, possessive, "their mouth utters boastful *speech*"; "they *talk big*", Phillips.

**θαυμαζοντες** [θαυμαζω] pres. part. "**and flatter**" - MARVELLING AT = ADMIRING [*the* FACE = PERSONS]. Attendant circumstance participle expressing action accompanying the verb "to boast", as NIV, but possibly adverbial, temporal, "while they flatter to one's face in hope of gain", Berkeley, "as they

fawn over people to gain advantage", NAB. The Semitic expression "to take the face" means "to show favouritism", or better, "to curry favour with", Kelly.

**χαρις** + gen. "**for**" - FOR THE SAKE OF [ADVANTAGE, BENEFIT]. Usually expressing representation, "on behalf of, for the sake of", but here leaning toward advantage, "for the benefit of"; "goal", Davids. "They court favour to gain their ends", REB.

# 1:17-23

## Exhortation

### Hold firm to the faith

#### Argument

Jude now rounds off his argument *as one sows; so one reaps*, cf., Neyrey. Jude has fully described the lifestyle of the "ungodly" libertines who have infiltrated the church and who now await their due judgment. The apostles had long reminded the church that "scoffers" would infest and divide the fellowship of believers. Yet, against the "ungodly" stands Jude's readers, "the beloved" - the faithful ones, those who love one another and wait with hope for the mercy of God. Jude's readers stand in direct contrast to the "ungodly", and to this end, he encourages them to build themselves up in the faith, keep themselves in love, and wait expectantly in hope. Yet, "the beloved" must also look beyond themselves: to show pity on these doubters, these waverers, and work to snatch them from the fire of judgment. Of course, in seeking to bring them back into Christ's flock, Jude reminds his readers that it is easy to be infected by their libertarian ways, and to this end, the "beloved" must maintain a holy dread of their corruption

#### Issues

i] Context: See v1-2.

ii] Background - A general introduction: See v1-2.

iii] Structure: *Hold firm to the faith*:

The prophetic teaching of the apostles, v17-19:

"in the last times where will be scoffers."

A word of exhortation, v20-23:

"build yourselves up", v20-21;

"be merciful to those who doubt", v22-23

iv] Interpretation:

To reinforce his warning against the heretics troubling the congregations under his care, Jude reminds his readers of the prophetic warning by the apostles that in the last days there will be those in the church who mock the apostolic traditions, v17-18. This leads Jude to offer his third critique of the heretics, namely that they lack the Spirit of Christ, v19. The heretics may present as spiritual, but they are driven by worldly considerations; they are not driven by Biblical principles, but by worldly / secular principles - they create Christian doctrine out of their own whims /

natural instincts. "These are the ones who split the church, thinking only of themselves. There is nothing to them, no sign of the Spirit!", Peterson.

In v20-23 Jude presents a word of exhortation. It presents in two parts: First, a word for personal action, v20-21 - refocus on God's love through faith and prayer, daily looking to God's eternal mercy in Jesus Christ. Second, a word for community action, v22-23 - strive to correct the heretics and their dupes: those thinking of adopting the flawed doctrine of the heretics, those who have adopted it, and those who proclaim it.

v] Homiletics: *The danger of syncretism*

By the late second century, the Platonic secularisation of the many in the Christian church had developed into the heresy known as Gnosticism. Those Jude confronts in his epistle represent the early exponents of what was later to be a full-blown perverted heresy. Bishop Irenaeus, 130-202AD, writing in the latter half of the second century, notes how the Gnostics viewed Biblical ethics as a necessary activity for the unspiritual, but they, on the other hand, were saved because of their spiritual nature and so didn't need to worry about the finer points of morality. This way of viewing the Christian walk enabled them to attend the gladiatorial games, seduce women and eat meat offered to idols.

The inclination of believers to adopt a secular world-view is known as syncretism, a danger which infects the church in every age. Today, in Western societies where Biblical ethical principles are being replaced by the socialist ethic of equality, many Christian leaders are increasingly promoting the socialist *isms* / shibboleths of our age, and this against the clear teachings of scripture. Equality is a foundational Biblical truth - we are all one in Christ, male / female - yet, when equality is detached from freedom and applied as a social principle, it ends up as fascism. Socialism has proved, over the last one hundred years, not to work, yet Western civilisation, having thrown away its Biblical rudder, seems destined to founder with its flawed replacement.

For Jude, the "ungodly" have abandoned a Biblical rudder and chosen to steer the church by a secular philosophy that gives them a supposed spiritual superiority without the need to apply themselves to the constricting demands of godly living. As far as Jude is concerned, they are without "the Spirit." We do well to remember how Jesus warned that in the last days the church would be infested with false prophets.

**Text - 1:17**

Hold firm to the faith, v17-23: i] The prophetic teaching of the apostles, v17-19. Turning now to the recipients of the epistle, "the beloved", Jude reminds them

that the apostles long ago spoke of those who would infiltrate the church and cause trouble. Jude presents what looks like a quote, although no exact quote can be found in the New Testament. None-the-less, the quote certainly aligns with apostolic warnings, cf., Acts 20:29f, 1Tim.4:1f. The "ungodly" are believers who have allowed themselves to be carried away by their "natural instincts", their "worldliness", and as such are now devoid of "the Spirit", ie., no longer believers. As already indicated, many commentators argue that the "ungodly" are Gnostics, but the heresy of Gnosticism didn't fully develop until the late second century. The "ungodly" have more likely adopted a pre-gnostic Platonism, the Greek philosophical world-view of the day.

**δε** "but" - BUT/AND. Neyrey gives weight to the adversative nature of this postpositive conjunction, as NIV, although it is also clearly transitional, indicating a step in the argument / paragraph marker.

**αγαπητοι** voc. adj. "**dear friends**" - BELOVED. The adjective serves as a vocative noun, as NIV, "beloved *ones*." Jude seems to pick up again from v3-4.

**των ῥημάτων [α ατος]** gen. "[**remember**] **what**" - [REMEMBER] THE WORDS. Genitive of direct object after the verb "to remember."

**των προειρημενων [προλεγω]** gen. perf. mid./pas. part. "**foretold**" - HAVING BEEN PREVIOUSLY SPOKEN. The participle is adjectival, attributive, limiting "the words"; "the words which were spoken beforehand." "You must remember the statement of the apostles", Barclay. As noted above, Jude is referring to the general teaching of the apostles regarding the last day, the days between the ascension and return of Christ. These days will be marked by scepticism and license, along with the rise of false teachers, cf., Mk13:5.

**ὑπο** + gen. "-" - BY [THE APOSTLES] - Expressing agency.

**του κυριου [ος]** gen. "**of [our] Lord**" - OF THE LORD. The genitive is adjectival, possessive, "the Lord's apostles", or verbal, subjective, "the apostles *appointed by* the Lord" / *who were sent by* the Lord."

**ἡμων** gen. pro. "**our**" - OF US [JESUS CHRIST]. The genitive is adjectival, relational, or idiomatic / subordination, "Lord *over* us."

## v18

**ὅτι** "-" - *the words* THAT [THEY WERE SAYING]. Here epexegetic, specifying what "words were said by the apostles", namely, "the words they were saying to you."

**ὑμιν** dat. pro. "**to you**" - TO YOU. Dative of indirect object.

**ὅτι** "-" - THAT. Variant reading, serving to introduce an object clause / dependent statement of indirect speech expressing what the apostles were saying, namely that "in the last days ....."

ἐπ [ἐπι] + gen. "in [the last times]" - AT [LAST OF THE TIME]. Here a temporal use of the preposition, usually expressing duration of time, "time within which / during"; "in the final period", Berkeley. A phrase used in the LXX for the last days, the time before the end. For a Christian, it is the period of time between the ascension and return of Christ, i.e., we are in the last days.

πορευομενοι [πορευομαι] pres. mid. part. "who will follow" - [MOCKERS WILL BE] GOING, WALKING. The participle is adjectival, attributive, limiting "mockers, scoffers, jeerers"; "there will be mockers who go by their own impious passions", Moffatt. Here the "mockers" refer primarily to those who mock the established moral order of the church.

κατα + acc. "-" - ACCORDING TO. Possibly expressing a standard, "in accordance with", but more likely adverbial, possibly means, "whose lives are guided by their own impious passions", Berkeley.

των ασεβειων [α] gen. "ungodly desires" - [THEIR OWN LUSTS] OF UNGODLINESS, IMPIETY, IRREVERENCE. The genitive is adjectival, limiting "lusts, desires", usually taken as verbal, objective, "lusts for ungodliness", but attributive seems more likely; "Godless desires", Phillips.

## v19

οὔτοι pro. "these" - THESE. Nominative subject of the verb to-be. Again, probably a disparaging use of the pronoun.

οἱ αποδιοριζοντες [αποδιοριζω] pres. part. "the people who divide you" - [ARE] THE ONES CAUSING DIVISIONS. Hapax legomenon (once only use in the NT). The participle serves as a substantive, predicate nominative; "these people are already making you turn against each other", CEV. Heresy, by its very nature, causes cliques and thus divides the church.

ψυχικοι adj. "who follow mere natural instincts" - NATURAL, UNSPIRITUAL, WORLDLY *people*. The adjective serves as a substantive, nominative, standing in apposition to "the ones causing divisions."

μη εχοντες [εχω] pres. part. "do not have [the Spirit]" - NOT HAVING [*the SPIRIT*]. The participle serves as a substantive, nominative, standing in apposition to "natural, worldly *people*." Obviously the "ungodly" claim to have "the Spirit", presumably providing a legitimate basis for their radical freedom, cf., 2Cor.3:17. True freedom recognises the lordship of Christ and thus prompts a faithful attention to his Word, rather than a libertarian disregard for it.

## v20

ii] A word of exhortation, v20-23: a) Built up in Christ, v20-21. In direct contrast to the condemnation of the "ungodly", Jude sets out to encourage the "beloved" in their Christian walk. They are to "keep" themselves "in the love of

God .... for eternal life." As an example of short-talk, Jude is probably expressing Jesus' instruction that we abide in God's love by keeping his commands, the key command being faith, a faith in Christ for salvation which exhibits the fruit of love. We probably should follow the NIV when it suggests that the two participles "building up" and "praying", v20, are instrumental and so serve to tell us how to "keep" / "abide" in God's love, namely, by being strengthened in our study of the word of God, apostolic truth, the gospel, and by our prayerful walk with Christ in the power of the Holy Spirit. We daily undertake this walk as we wait for God's grace in Christ to bestow upon us the blessing of eternal life.

δε **"but"** - BUT/AND. Transitional, indicating a step in the argument, here to a contrasting point.

εποικοδομουντες [εποικοδομew] pres. part. **"by building [yourselves] up"** - [YOU, BELOVED] BUILDING UP [YOURSELVES]. The main verb of the sentence covering v20-21 is τηρησατε, "let keep / you must keep", v21, an imperative. So, this participle, as with προσευχομενοι, "praying", can be treated as attendant circumstance and therefore imperatival, "build yourselves on your holy faith and pray in the Holy Spirit", Moffatt, so Barclay, NAB, REB, CEV, NJB, Phillips, Cassirer. The NIV treats the participles as adverbial, instrumental, expressing means, "by ....", but the participles may also express manner, or even be temporal, "as (while) you build yourselves upon your most holy faith and are worshipping by the Holy Spirit", Berkeley. However we approach these participles, the focus of Jude's exhortation is "keep yourselves in the love of God."

τη ... πιστει [ις ewς] dat. **"in [your most holy] faith"** - IN THE [MOST HOLY] FAITH [OF YOU]. The NIV treats the dative as local, sphere, with the NRSV opting for space, "on your most holy faith", although Davids opts for reference / respect, "with respect to", "Christians are to build the church .... 'with respect to your most holy faith.'" Presumably "the holy faith" is the apostolic teaching of the church, and so "built up on" seems best; "make your most sacred faith the foundation of your lives", REB. This "faith" is holy in that it "comes from God", Bauckham.

εν + dat. **"in"** - [PRAYING] IN [the HOLY SPIRIT]. Local, expressing sphere, "in the sphere of the Holy Spirit", so Davids, but it is likely that Jude is reflecting the early Christian use of the term in the Gospels, Acts and Paul's epistles, where praying in the Spirit means "in the control of / under the power of the Spirit"; "under the inspiration of the Spirit", Bauckham. The sense moves close to instrumental, means, "by the power of the Holy Spirit", cf., Rom.8:26f; 1Cor.12:3; Gal.4:6.

v21

εν + dat. **"in [God's love]"** - [KEEP YOURSELVES] IN [the LOVE OF GOD]. Local, sphere, seems best; "in the sphere of God's love." The genitive "of God"

is usually treated as adjectival, verbal, subjective, of God's love for us. Possibly Jude has in mind the words of Jesus in Jn.15:9-10 where Jesus encouraged his disciples to abide (**μενω**, "to remain, abide) in his love; "let my love be the place where you dwell", Cassirer. This is realised by keeping (**τηρωω**, "to keep, guard") his word / commands; "it is through keeping true to my commandments that my love shall be the place where you dwell", Cassirer. And this is the divine command, that we rest in faith for our salvation on Jesus, Lord and Christ, and that we express this in our love for one another (ie., the fruit of faith is love), 1Jn.3:23.

**προσδεχομενοι** [**προσδεχομαι**] pres. mid. part. "**as you wait**" - WAITING, ANTICIPATING [THE MERCY]. The NIV treats the participle as adverbial, temporal; "while awaiting the mercy of the Lord", Berkeley, but possibly again attendant circumstance and therefore imperatival, "you must await the mercy of our Lord Jesus Christ", Barclay.

**του κυριου** [**ος**] gen. "**of [our] Lord**" - OF THE LORD [OF US]. The genitive is usually viewed as adjectival, verbal, subjective, "the mercy *which* our Lord *bestows*." The genitive "of us" is adjectival, possessive / relational, "our Lord", or idiomatic / subordination; "Lord over us."

**Ιησου Χριστου** gen. "**Jesus Christ**" - Standing in apposition to "the Lord."  
**εις** + acc. "**to bring you to**" - TO [ETERNAL LIFE]. Here expressing purpose, end-view / goal, "for eternal life", but possibly result, "..... the mercy of our Lord Jesus Christ through which (as a result of which) you will receive eternal life", Barclay. It does though seem better to link this prepositional phrase with the imperative "to keep"; "keep yourselves in God's love **εις** (the end / goal of which is) eternal life, as / while we wait for the mercy of God which is realised in Jesus Christ."

## v22

b) Be merciful, v22-23. Jude's instructions continue with three imperatives, **ελεατε**, "have mercy", **σωθετε**, "save", and **ελεατε**, "have mercy." The three imperatives are usually taken as three separate injunctions on handling believers who are struggling with the faith: "Go easy on those who hesitate in the faith. Go after those who take the wrong way. Be tender with sinners, but not soft on sin. The sin itself stinks to high heaven", Peterson. It is also possible that we have a two-part injunction on the proper handling of the "ungodly", here identified as the "doubters / waverers." Jude encourages "the beloved" to "take pity on" them by seeking to bring about their salvation, rather than leaving them to their damnation in the fires of hell. Yet, in taking pity on them, the beloved must do so under the fear of the Lord - with a "religious dread", Kelly. The "ungodly" are

polluted by their sin, and the beloved must take care that they are not infected by it - they must not become a libertine to save a libertine.

**οὗς μὲν ... οὗς δὲ .... οὗς δὲ** "-" - [AND] ON THE ONE HAND CERTAIN ONES [WAVERING HAVE MERCY *on*] AND ON THE OTHER HAND OTHERS [SAVE *by* SNATCHING *them* OUT OF *the* FIRE], AND ON THE OTHER HAND OTHERS [HAVE MERCY *on* IN FEAR, HATING EVEN THE GARMENT HAVING BEEN STAINED FROM THE FLESH], v22-23. A coordinate comparative construction compiled as a three-part list. Although a three-part construction is likely, it is possible to read it as a simple adversative comparative construction, **μὲν .... δὲ ....** which presents two different ways of handling the "ungodly", here the "doubters, waverers"; "on the one hand [have mercy / pity on those who are doubters and (**δὲ**, as a connective) save those snatching out of fire], but on the other hand [have mercy / pity *on* those, with fear, hating even the garment having been stained from the flesh]. "Some who cannot make up their minds, you must treat with pity. Some you must rescue by snatching them from the fire. With some you must deal with mingled pity and fear", Barclay.

**οὗς** pro. "**those**" - WHO. Here the pronoun is used as a substantive, "*the ones* who" = "those", but when used in a **μὲν .... δὲ** construction, as here, it takes an indefinite sense, "certain ones ..... others ..... others"

**διακρινόμενους [διακρινῶ]** pres. mid. part. "**who doubt**" - DOUBTING, WAVERING. The participle is probably adjectival, attributive, limiting the substantive use of the pronoun **οὗς**, "[have mercy *on* those] who are wavering in their faith." Phillips opts for an adverbial use of the participle modifying the imperative verb "to have mercy"; "*there are* some whom you must pity because of their doubts." The sense of the word here is unclear. It may refer to those who doubt, waver in their faith, those influenced by the "ungodly", so "be merciful" in the sense of reach out to them and draw them back to the apostolic faith; "there are some doubting souls who need your pity", REB. Yet, the word may also be alluding to those who argue against apostolic truth and separate themselves from the fellowship of believers, i.e., the "ungodly" themselves, cf., v9, in which case, Jude is calling on his readers to have "pity" on them rather than have "mercy" on them; "there are some contentious troublemakers for whom you should feel nothing but pity." A variant reading has **ελεγγχετε**, "convince / refute", which certainly makes more sense, "convince some who doubt", but of course, this is often the very reason why a variant appears in a textual tradition. The early church fathers regarded the whole sentence as suspect and so tended toward the sense "work to snatch some from the fire, and have mercy on them when they repent" - makes sense, but!!!

v23

ἄρπαζοντες [ἄρπαζω] pres. part. "**by snatching them**" - [AND OTHERS SAVE] SNATCHING AWAY. The participle is adverbial, probably instrumental, expressing means, "some you must save by snatching them from the fire", Phillips, as NIV. Presumably the fires *of hell*.

εκ + gen. "**from**" - FROM [*the* FIRE]. Expressing separation; "away from."

εν + dat. "**with [fear]**" - [AND OTHERS HAVE MERCY *on*] IN [FEAR]. Adverbial use of the preposition, modal, expressing manner, "fearfully", "religious dread, or in awe of God, which features so largely in the OT", Kelly.

μισουντες [μισεω] pres. part. "**hating**" - HATING. The participle is adverbial, expressing means, "by means of." Holy dread is nurtured by shunning sin.

και "**even**" - AND = EVEN. Ascensive, as NIV.

εσπιλωμενον [σπιλωω] perf. mid./pas. part. "**[the clothing] stained**" - [THE GARMENT] HAVING BEEN STAINED. The participle is adjectival, attributive, limiting "garment"; "the very cloths which their deeds have soiled", Phillips.

απο + gen. "**by**" - FROM [THE FLESH]. Here expressing cause, "because of", or a rare use of agency instead of ὑπο, "by". Obviously "*sinful* flesh." "Just as leprosy can be spread by an infected garment, so, ... too-close a contact with the heretics can spread their contagion", Hamann.

## 1:24-25

### Conclusion

#### The Doxology

##### Argument

Jude concludes his epistle, not with a benediction, "grace be upon you ....", but with a doxology, an acclamation to "the only God our Saviour." Jude begins by proclaiming that God is an "able" God, a God able to keep us on our feet in our Christian walk such that in the last day we can be jubilantly presented before the throne of his grace faultless, above reproach. Jude goes on, in Christ's name, to ascribe to God the eternal characteristics of his worth - glory, majesty, power and authority. "Jude praises God's honour as eternal, both in the past and future", Neyrey.

##### Issues

i] Context: See v1-2.

ii] Background - A general introduction: See v1-2.

iii] Structure: *A Doxology addressed to God:*

God's applied power;

God's character.

iv] Interpretation:

Jude concludes his epistle with a liturgical doxology. Such reminds us that the letter was designed to be read aloud in church as a homily. This is particularly indicated by the lack of personal greetings which set the letter apart for general use, rather than for one specific congregation.

Although not common practice today, it was once very common to end a sermon with a doxology, often this particular doxology. The preacher would turn and face the sanctuary as he recited the words, and the congregation would stand, positioned for the closing hymn of praise. In my youthful puritanical years, I viewed it as an improper veneration of a brass cross, but in my blindness I failed to see beyond mere symbols, the cloud of angelic host surrounding the throne of God's grace. It is to Him, and Him alone, that we ascribe glory and honour.

##### Text - v24

The Doxology, v24-25: In typical fashion, the doxology begins by identifying God's sovereign might, his power, a power which enables the

perseverance of the saints and their presentation before the throne of God's grace, righteous and holy in Christ.

**δε** "-" - BUT/AND. Transitional, indicating a step in the argument / paragraph marker.

**τω ... δυναμενω** [δυναμαι] dat. pres. mid./pas. part. "**to him who is able**" - TO THE ONE BEING ABLE. The participle serves as a substantive. The dative is usually classified as a dative of possession, although doxologies such as this are often elliptical by nature, eg., "*let be ascribed glory and honour* to him who is able .....", in which case we would classify it as a dative of indirect object. See Romans 16:25 and Ephesians 3:20 for a similar beginning to a doxology.

**φυλαξαι** [φυλασσω] aor. inf. "**to keep [you]**" - TO GUARD, KEEP [YOU]. The infinitive, as with "to set / place", is complementary, completing the sense of the participle "being able." It is possible, although unlikely, that the second infinitive **στησαι**, "set / make stand", is adverbial, final, expressing purpose; "to him who is able to keep you from stumbling in order to present you ....." None-the-less, this is a logical consequence of God's providential care of his children, namely, to be presented faultless before him.

**απταιστους** adj. "from stumbling" - WITHOUT STUMBLING. Hapax legomenon, once only use in the NT. The word describes the act of maintaining equilibrium, although it is used in 3Macc.6:39 of Israel's deliverance "without hurt", so the sense could be something like "kept safe"; "keep you from falling", NRSV.

**κατενωπιον** gen. "**before**" - [AND TO SET, MAKE STAND *you*] BEFORE. Spatial; "in the presence of / before the face of."

**αυτου** gen. pro. "**his [glorious presence]**" - [THE GLORY] OF HIM. The genitive is best taken as adjectival, possessive, expressing a characteristic possessed by God, "his glory", but possibly verbal, subjective, expressing the action of setting forth his glory, "in his bright presence", Peterson.

**αμωμους** adj. "without fault" - BLAMELESS. The second adjective used to describe what God is able to do, namely, to present us before his throne of glory "faultless", ie., morally pure. This he achieves in Christ who is, on our behalf, the righteous Son of God.

**εν** + dat. "**with [great joy]**" - IN [EXALTATION, GLADNESS, JUBILATION, REJOICING]. The prepositional phrase here is probably adverbial, modal, expressing the manner of our being presented to God; "to joyfully present ....." One can't help but be brought to tears by such a truth, that a sinner, saved in Christ, is presented before the throne of the Ancient of days with jubilation - it's mind blowing!

Jude goes on to describe this God who is our saviour. With the authority of the Lord Jesus Christ, Jude ascribes the following characteristics to God: he is a glorious God, a majestic God, an all-powerful God who rules with authority, and these characteristics rightly apply to him throughout eternity.

**θεω [ος]** dat. "**to the [only] God**" - [*let* GLORY, DOMINION, MAJESTY AND AUTHORITY BEFORE ALL THE AGE, AND NOW, AND INTO ALL THE AGES,] *be ascribed to the* [ONLY] GOD, [SAVIOUR OF US, THROUGH JESUS CHRIST, LORD OF US]. Given the elliptic nature of the doxology, the dative may be classified as a dative of indirect object, but at the same time it stands in apposition to the participle "to the one being able." As for the dative **σωτηρι**, "saviour", it stands in apposition to "only God." Jude is clarifying the sense of the one he addresses as "being able"; he is "the only God, our saviour." Note that the adjective **μονος**, "only", may mean "alone", "to God alone", ie., the ascription is made to God and to him only, but it is more likely that a Jewish believer has in mind "the one God."

**ἡμων** gen. pro. "**our [Saviour]**" - [SAVIOUR] OF US. The genitive is adjectival, probably verbal, objective, but possessive is also possible. Both ideas may be present, God saves us and he is our personal saviour, but it is often unclear whether the author wants to express both ideas, or only one in particular. This is particularly so for Jesus, our saviour.

**δοξα [α]** "**be glory**" - The nominative nouns "glory, majesty, power and authority" stand as the subject of the assumed imperative "let be / let be ascribed."

**δια** + gen. "**through**" - THROUGH, BY MEANS OF [JESUS CHRIST]. Expressing agency; "through the agency of Jesus Christ." Note that Jude is making the point that the ascription to God is made through Jesus Christ, and not that God is our saviour through Jesus Christ. The punctuation "the only God, our Saviour through Jesus Christ", is incorrect. The NIV nicely clarifies the point. Later manuscripts solve the problem by leaving out "through Jesus Christ our Lord."

**του κυριου [ος]** gen. "**[our] Lord**" - LORD [OF US]. Genitive standing in apposition to "Jesus Christ." The genitive pronoun **ἡμων**, "our / of us", may be classified as adjectival, possessive, or idiomatic / subordination, "Lord over us."

**προ** + gen. "**before**" - BEFORE [ALL THE AGES. AMEN]. Temporal use of the preposition. The phrase, "before all the age, and now, and into (εις + acc., temporal) all the ages", makes the point that the ascription of "glory, majesty, power and authority" to God covers all time; yesterday, today and tomorrow.



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