

## Lesson 56 James, I and II Peter

### STUDY QUESTIONS:

1. *Who is James? Matt 13:55, Mk 6:3, Acts 12:17,15:13,21:18, I Cor 15:7, Gal 1:19, 2:9, 2:12. How would you characterize this letter? Compare to St. Paul. What is the theme? How can temptations and trials be positive? What are the positive and negative tests of pure religion?*
2. *The First Letter of Peter has a distinctive tone. Remember that this is the writing of the First Shepherd of Christ's flock (John 21:15 ff). What is the theme of this letter? Note the Trinitarian salutation. Where have we met the secretary before? Written in Rome, why does Peter refer to it as Babylon?*
3. *The Second Letter of Peter had more difficulty establishing itself in the canon than any other book in the N.T. Many early fathers doubted its authenticity. How does it witness to you? How can differences of style be explained? What is Peter's concern? What errors does he combat? Compare chapter 3 with Matt 24. What does he think of Paul's writing?*

**Wisdom of Solomon 3 and prayer.** This selection is from the Old Testament Wisdom literature. James is a New Testament book of wisdom with the same intent which is to instruct in right living. The subject matter of this chapter of the Wisdom of Solomon concerns the rewards of suffering. We will see that First and Second Peter are devoted to strengthening and encouraging suffering Christians to persevere as a means of redemption.

**In Galatians 2:12, James is called "the brother of the Lord."** He is, after Peter leaves for Antioch, the acknowledged head of

the Church in Jerusalem. Before that there are three "pillars," though by context it is seen that Peter heads the three. Though three James are in the New Testament, the early Church tradition says that the one who wrote this book was the "brother of the Lord," and that he became head of the Jerusalem church. In Mark 6, a James is mentioned as one of Jesus' brothers which brings up the question of Mary's perpetual virginity as authoritatively taught by the Church.

**The Holy Spirit is the eternal Spouse of Mary.** Though she was engaged to Joseph, Mary asked the angel, "How can this be, since I do not know man (or am not knowing). If she had intended to be in a normal marriage she would not have asked this question. She would have known in the normal course how conception would be, or would have assumed she knew. Then if she had not asked this question the angel would have had to explain that she would conceive, but not as she thought. Therefore, because she did question, it is believed, and held authoritatively by the Church that she had dedicated herself to virginity. This same situation between a man and his betrothed is referred to by St. Paul in his instructions about marriage in First Corinthians 7. From a theological point of view, according to the whole word of God as we know it, a woman married to a husband is bound to that husband until he dies. The Holy Spirit is the eternal Spouse of Mary. His place cannot be taken by another, for He is an eternal spouse. Mary is, therefore, the spouse of God, the daughter of God, and the mother of God.

**Dedication to the fruitfulness of God.** The Essenes, the Jewish separatist sect active during the time of Jesus, felt called to separate themselves from society in order to form a

dedicated community on the barren shores of the Dead Sea. There they would live celibately for God and immerse themselves in the Holy Scriptures. John the Baptist probably belonged to this community and his mother may have been Mary's cousin. Perhaps influenced by the Essenes, these two, Mary and Joseph, determined to live celibately for God as brother and sister, though married. In the eyes of the village, where culture dictated that all marry, they appear to be a normal man and wife, but secretly they have dedicated themselves to the exclusive fruitfulness of Yahweh. Such a pledge is approved highly by St. Paul in I Corinthians.

**The family of Joseph and Mary are children raised for others and for God.** In New Testament times close kin were called "brother." What is translated "brother" is a first cousin or another close relative. Neither Jude nor James, both from the extended family of Mary and Joseph and each called "brother of the Lord," presumes upon any biological relationship with Jesus in their writing. There is no familiarity one would expect with natural brothers; quite the contrary, they both believe that Jesus is God and claim no other relationship to Him. At the cross Jesus gave His mother to His close friend and cousin, John, to take into his home, an odd act if Mary had had other natural sons and daughters.

**James is a dear kin of Jesus.** James, tradition says, was a man of prayer - his knees tough and padded like a camel's knees from his habits of devotion. He was a strict Pharisee who possibly did not accept Jesus, his "brother," as Messiah or Son of

God until Jesus revealed Himself to him after His resurrection. The gospels lead us to believe that the family did not take kindly to Jesus' ministry. They came to take Him away at one point, thinking He was out of His mind. Then in I Corinthians 15, we read about the appearance of Jesus to His followers after the resurrection. Among the rundown is "Then He appeared to James." There is a story behind these words that St. Paul assumes is widely known, but is not mentioned anywhere else in scripture. Do we assume that this significant appearance occasioned his conversion? Josephus tells us in his secular history that during the Jew's persecution of Christians in Jerusalem, James was thrown from the Temple height to his death in 52 A.D. He lived out his commitment to Jesus to martyrdom.

**This book follows the Sermon on the Mount remarkably, almost to its details.** Dealing with the trials of persecution, it was sent to the Jews in dispersion and contains hints of being the earliest of all New Testament documents. In our study it might well be placed at the introduction to the New Testament because it is catechumenate material used by the infant Church. Ecclesiasticus written by a Jew in the time just prior to the birth of Jesus, is also a wisdom writing, and it likewise was used by the Church in the first decades to instruct new Christians. We can date the letter of James somewhere between AD 44 and 52, before or during the persecution in Jerusalem mentioned in Acts 8. Written, therefore, before the gospels, it is dependent on Matthew's collection of the sayings of Jesus. If James had not been a believer before Jesus appeared to him after the resurrection, he probably would not have taken much count of His teachings, becoming a student only after his

conversion. James writes a commentary on the Sermon on the Mount - the New Law of Love. It is, therefore, a very practical and valuable book, holding the Jewish perspective of Law. But James now calls for the “royal law,” the law of love preached by Jesus in the Sermon on the Mount.

**Just like the Sermon on the Mount, James emphasizes the works of faith.** After the Council in Jerusalem, AD 49, James may have felt it necessary to write in response to the anti-Law stance of St. Paul. We saw how Paul on his missionary journeys preached against Jewish observance during these years. This book needs to be laid next to Romans to strike the right balance. Yes, we are saved by faith as Paul insists, but, says James, the faith that saves us is discernable by works or it is not faith. These are the works: pass the test of trials; don't be a respecter of persons; do not judge; mind your tongue; eschew force, greed, ambition, selfishness, pleasure, and indulgence. PRAY. Be concerned about the souls of others. Because James insists faith is discerned by works, Luther despised this book; he would have liked to delete it from scripture, calling it “a book of straw.” This because it countered his own salvific theology of faith without works. James is the practical apostle and a Do-er. (See Matthew 25:40 for Jesus' words on “doing.”) James calls for efficiency and consistency in life and conduct.

**With I Peter we find a beautiful revelation of the soul of the First Shepherd of the Church.** It mentions “my son, Mark,” who at about the time of the writing of this letter will be authoring the first of the gospels. Our most recent information

from Qumran strongly suggests the Gospel of Mark was written earlier than scholars had thought - before the death of Peter, which makes some changes in previous chronology. That possibility means that the gospel and this letter are nearly contemporaneous. There are many echoes of First Peter in the book of Hebrews. So Hebrews, written from Ephesus, is somehow dependent on this earlier writing. Therefore, we know that this Petrine letter was circulating in Asia Minor among those who were about to suffer persecution. The Neronian persecution, or a local one about the same time, was in the wind. Hebrews is written during this persecution, and will inform us that Bishop Timothy had been imprisoned, but is now released.

**This is a letter teaching about suffering.** And it is written by one who “witnessed the suffering of Christ.” The verb *pascho* (suffering) which we will see used in the Letter to the Hebrews is used twelve times in St. Peter's epistle. Suffering is linked with other words that Peter often uses - endurance, obedience, and submission. Peter, the first authority in the Church, and given that authority by Jesus Himself, demonstrates throughout this letter how Christian authority is administered with love, with tenderness, with great humility. It is a wonderful letter because of these endearing qualities. He, the priest left by Christ, humbly shares the priesthood with all believers. 2:5, 2:9. He warns the shepherds of whom he is the head (yet he calls Christ “the Chief Shepherd) to tend the flock, not by constraint, but willingly; not for gain, but eagerly; not domineeringly, but as examples to the flock.' That is the example that he himself gives. This letter is about the relationship of those who hold authority and those who are to give obedience to that authority;

slave and masters, wives and husbands, lay people and priests. That is fitting because its author is the most authorized to write about that relationship. His instructions reflect the shepherd's heart which is like Jesus' himself. Full of love, this letter has a profound, intelligent understanding of submission, of why we submit to authority, and what the true spirit of submission is like. It is not human submission which subjects one person to another because of superiority and power on the one hand and inferiority and weakness on the other, nor is it done to ingratiate those in power. Submission is done only to imitate Christ.

**Peter knows the depths of Jesus' suffering.** And Peter declares that He calls us all to follow in His footsteps. He understands that the submission of a person's will is suffering. To this submission of will we have all been called. Like the book of Hebrews, this writing proclaims that such suffering perfects us. We are able to do it because we are reborn people, born not of perishable flesh and blood, but of the Word of God which does not perish, but is eternal. Obedience to the truth will call us to suffering. Suffering will purify our souls. 4:1 "Since therefore, Christ suffered in the flesh, arm yourself with the same thought, for whoever has suffered in the flesh has ceased from sin. So live, therefore, in the flesh no longer by human passions, but by the will of God." Peter interjects a teaching which undergirds the Church's teaching of purgatory. Jesus, says Peter, descended into hell (the old Hebrew Sheol), the place where souls await salvation. He preached the gospel to the dead that they might be alive in spirit.

**Second Peter poses some problems concerning its authorship.** It is very different from First Peter. This could be explained by the use of a different secretary. Its origins are obscure; the letter seems to have been unknown among the early church fathers. When it did appear later, churchmen quarreled with its authorship. However, it may have been lost, somehow missed in the transmission of important apostolic documents from place to place. There were, however, many documents during this time which claimed apostolic authorship, but were known to be false; there was a chance, thought the early fathers, that this was one of them. There are indications in it of a perspective later than the life span of Peter - for instance, the letters of Paul have been collected and circulated by the time this letter is written. This would seem to make the letter a later occurrence. Whoever wrote it, the Church has considered authentic and has canonized it, "Word of God."

**The letter is concerned that truth is being obscured.** The problem plaguing the Church at its writing is false teaching. This false teaching seems to be an early gnosticism (knowledge) that was mentioned in the study of Colossians. This "knowledge" is hidden, esoteric, given only to a select few, a knowledge by which the elite are saved. A certain inner clique-knowledge of some spiritual mysteries is what is necessary for salvation. What one does after that is a matter of indifference. Against this false teaching the letter directs its energies. The corruption of the world lies in its lusts and passions of the flesh, says Peter. These passions must be escaped for salvation. And as for knowledge, there is only one, that is the "knowledge of God and of Our Lord Jesus Christ." In the hierarchy of Christian

values laid out in the first chapter, knowledge appears, but at an elementary place; superseding it are self- control, steadfastness, godliness, philo and agape (brotherly and godly) love.

**Next to lust as a problem, is the anti-authority spirit.** The apostles are being ignored. Perhaps this might explain the motive of a later person writing in Peter's name, to bring attention to obedience to authority under the name of the First of the Apostles. Yet the author claims to have been present during Jesus' Transfiguration when God's voice proclaimed Him "Son." That carries a subterfuge of writing under Peters name a little too far.

**Those who persevere will come to final peace.** The eschatology that is so much a part of the Old Testament reappears here. The description of the final holocaust sounds nuclear. The Day of the Lord is tied to this, after which there will be new heavens and a new earth. Therefore, those who persevere, who are zealous and pure, will come to a final peace in a new world.

# Lesson 56 James, I and II Peter

## I PETER

WRITTEN TO PREPARE FOR PERSECUTION  
 Writer of the letter to the Hebrews knew this letter.

BY THE FIRST OF THE APOSTLES  
 BETWEEN AD62 AND HIS DEATH AD65-67

### THE SHEPHERD OF THE CHURCH

He has witnessed the suffering of Christ  
 Exhorts the elders to tend the sheep well of Christ

WE HAVE BEEN BORN ANEW OF IMPERISHABLE SEED WHICH IS THE WORD OF GOD 1:3, 1:23

THROUGH THE DEATH AND RESURRECTION, BAPTISM SAVES YOU

|             |                           |          |
|-------------|---------------------------|----------|
| HUPOMENO -  | Patience-Subject yourself |          |
| HUOPHERO -  | Endure                    | 15 times |
| HUPOTASSO - | Submit                    |          |
| HUPAKOE -   | Obey                      |          |
| PASCHO -    | Suffer                    | 15 times |

PREPARE FOR SUFFERING

ANOTHER FORM OF SUFFERING THAT IS REDEMPTIVE IS SUBMISSION LIKE CHRIST JESUS



ALL CHRISTIANS TO HUMAN INSTITUTIONS  
 Those under authority be obedient children

## JAMES

JAMES, brother of John, beheaded by Herod Agrippa 44  
 JAMES, son of Alphaeus, one of the twelve

JAMES, BROTHER OF THE LORD - Matt 13:55, Mark 3:21, John 7:5, I Cor 15:7  
 from non-belief to belief by confrontation with the risen Jesus

FIRST COUNCIL AD48.



A LEADER OF JERUSALEM CHURCH  
 Gal 1:19, 2:9, Acts 12:17

REJOICE!

SUFFERING PERFECTS THE CHRISTIAN



JESUS IS OUR EXAMPLE

SUFFER FOR RIGHTEOUSNESS SAKE AND YOU WILL BE BLESSED

| FROM PETER'S LIFE                       | I Peter         |
|---|-----------------|
| Clean/ Unclean no partiality Acts 10:15 | 1:17            |
| Peter, Rock Matt 16:18                  | 2:4-8           |
| Jesus, shepherd John 10:1               |                 |
| John Shepherd John 21:15-18             | 2:25            |
| Death of Jesus Luke 23:48               | 2:23, 4:19, 5:1 |
| Not seen: believed John 20:29           | 1:8             |

Earlier than any of the gospels  
 Influenced by Q document

MAIN THEMES: echoes from Matthew

|                                   |                      |
|-----------------------------------|----------------------|
| FAITH IN ACTION                   | 5:16, 25:40, 7:21-28 |
| PRAYER                            | 6:5 - 14             |
| THE ROYAL LAW                     |                      |
| LOVE YOUR NEIGHBOR                | 5:43                 |
| MEETING TRIALS                    | 5:11                 |
| GOD DOES NOT TEMPT; DESIRE TEMPTS | 7:13                 |
| ASK FOR WISDOM                    | 7:7-12               |
| JUDGMENT                          | 6:4, 5:22, 7:1       |
| THE TONGUE                        | 12:36, 15:10         |
| THE LAW                           | 5:17                 |
| MONEY, THE WORLD                  | 6:24, 6:19           |

## II PETER

Questions of authorship?

Entirely different from I Peter  
 A new secretary?  
 The letter not known by early writers until 200A.D.

Paul's writings have been compiled

But the writer claims to be present at the Transfiguration

the struggle for orthodoxy in the Church

the threat of heresies

### GNOSTICISM

THE TRUE KNOWLEDGE OF CHRIST VERSUS GNOSTIC KNOWLEDGE

KNOWLEDGE IS NOT THE END - BUT THE BEGINNING 1:6

THOSE WHO PROMOTE HERESY DO IT FOR PERSONAL GAIN THEY WON'T BE SPARED  
 LUST OF PASSION DESPISE AUTHORITY

**THE DAY OF THE LORD COMES!**

3.  
**Lesson 56 James,  
I and II Peter Synopsis**

**JAMES**

1. to "twelve tribes in dispersion"  
trials of faith produce steadfastness  
which makes us perfect  
if we lack wisdom, ask for it  
ask without doubting, doubters  
receive nothing from the Lord  
God exalts the low, humbles the rich  
endurance brings the crown of life  
no one is tempted by God  
but tempted by our own desire  
desire brings sin, sin brings death  
every perfect gift is from the Father  
He brought us forth by word of truth  
quick to hear, slow to speak  
anger does not work righteousness  
receive the word meekly  
be doers of the word  
not hearers only  
acting out faith will bring blessing  
religion with unbridled tongue is vain  
pure religion is to visit the needy  
keep self unstained from the world
2. show no partiality  
treat rich no differently than poor  
fulfill the royal law  
love your neighbor as yourself  
keep the whole law, the law of liberty  
show mercy so mercy is yours  
faith without works is dead  
faith and works cannot be separated  
Abraham was justified also by works  
faith was completed by works  
also Rahab acted on her faith and  
saved the messengers sent to her

don't become a teacher  
teachers are judged with strictness  
control the tongue  
a bit controls a horse, rudder a ship  
the tongue is a fire hard to train  
the same mouth blesses, curses  
who is wise? those with good works  
in meekness of wisdom from above  
wisdom from below makes jealousy  
and selfish ambition  
righteousness is sown in peace  
by those who make peace  
4. what causes wars? your passions  
friendship with the world  
is enmity with God  
you lack, because you don't ask  
and you ask wrongly  
God opposes the proud  
gives grace to the humble  
submit yourselves to God  
resist the devil and he will flee  
draw near to God  
and He will draw near to you  
be clean in heart and hand  
do not speak evil, do not judge  
say, if the Lord wills, we will do it  
if you know what is right  
and don't do it, it is sin  
5. you rich, weep, misery is coming  
you have oppressed the poor  
be patient brethren, the Lord comes  
do not grumble, look at the prophets  
they suffered, were steadfast  
is anyone suffering? pray for them  
the prayer of the elders will heal  
prayer has great effects  
to cancel sin, pray for sinners

**I PETER**

1. Peter, to exiles of the dispersion  
chosen and destined by the Father  
sanctified by the Spirit  
for obedience to the Son  
by His mercy we are born anew  
the inheritance is imperishable  
kept in heaven for you  
a salvation to be revealed  
rejoice, though you suffer  
genuineness is tested like gold  
without having seen Jesus  
you love Him  
rejoice with exalted joy  
for the outcome of your faith  
is salvation the prophets looked for  
it was revealed to them  
that they were serving you  
you have insight angels longed for  
gird up your minds, set your hope  
obedient children, you're to be holy  
"be holy, as I am holy"  
conduct yourselves with fear  
during your exile  
you are ransomed by Christ's blood  
your faith and hope are in God  
purified by obedience  
for a sincere love of the brethren  
born anew of imperishable seed  
which is the word of God
2. like new people, put away old ways  
grow up to salvation  
tasting the kindness of the Lord  
be built on the living cornerstone  
Jesus is the cornerstone  
rejected by the builders  
a stone some stumble over  
you are a chosen race

3. a royal priesthood  
declare the wonderful deeds of Him .  
who called you out of darkness  
into light to be God's people  
abstain from passions of flesh  
be a good example among Gentiles  
be subject to every institution  
live as free men, as servants of God  
honor all, love the brotherhood  
honor the emperor, slaves submit  
to your masters, good and bad  
Christ who suffered, did not threaten  
wives be submissive to husbands  
unbelieving husbands may be won  
adorn your heart not your bodies  
be like Sarah, obedient to Abraham  
husbands give honor to the woman  
that your prayers be unhindered  
all in unity of spirit, love of brethren  
tender heart and humble mind  
the face of the Lord is against  
those who do evil  
if you suffer for righteousness  
you will be blessed  
keep your conscience clear  
be prepared to defend your hope  
it is better to suffer for doing right  
than to suffer for doing wrong  
Christ, alive in spirit, went to preach  
to disobedient spirits in prison  
baptism is like the salvation  
of Noah's ark  
it gives clear conscience  
through resurrection of Jesus  
angels, powers and authorities  
are subject to Him
4. Christ suffered in the flesh  
like Him suffer in the flesh  
live no longer by passions

but by the will of God  
the gospel was preached to the dead  
that they might live in the spirit the  
end is at hand, keep sane, sober  
hold unfailing love of one another  
practice hospitality  
employ your gifts for one another  
glorify God in everything thru Jesus  
don't be surprised at the fiery ordeal  
rejoice in sharing Christ's sufferings  
be ashamed of suffering for evil not  
for suffering for doing good  
judgment begins with God's house  
suffer and trust, be Obedient

5. I exhort you as one who saw  
the sufferings of Christ  
elders, tend your flock  
with willingness and generosity  
when the Chief Shepherd comes  
you will be rewarded  
and obtain the unfading crown  
God opposes the proud  
but gives grace to the humble  
cast your anxieties on God  
He cares about you  
the devil prowls seeking to devour  
resist him; be firm in faith  
suffering is required of the brethren  
alter you have suffered  
God will call, restore, establish  
and strengthen you  
Silvanus is the secretary  
she who is at Babylon and Mark  
send greetings

## II PETER

1. grace and peace multiplied  
in the knowledge of God  
and Jesus our Lord

this knowledge has power  
to give life and godliness  
through precious and great promises  
passion corrupts the world  
become partakers of divine nature  
supplement faith with virtue  
virtue with knowledge  
knowledge with self-control  
self-control with steadfastness  
steadfastness with godliness  
godliness with brotherly affection  
brotherly affection with love  
you will be fruitful for Jesus Christ  
lacking these you forget  
you are cleansed from sin  
with these, you will enter  
the eternal kingdom  
as long as I live I will remind you  
I will put off the body soon  
but will still help you  
we were eye witnesses of His glory  
we heard "this is my Beloved Son"  
on the holy mountain  
pay attention to this lamp  
no prophecy or scripture came  
by impulse of man but  
by the Holy Spirit from God

2. false prophets rose  
among the people  
false teachers are among you  
they bring in destructive heresies  
denying the Master, they bring  
on themselves swift destruction  
in greed they exploit with false words  
God didn't spare disobedient angels  
He did not spare the ancient world  
but preserved Noah  
did not spare Sodom and Gomprah  
but rescued Lot

the Lord knows to rescue the  
godly and punish the unrighteous  
especially those who indulge in  
the lust of defiling passion and  
despise authority  
bold and willful, they revile angels  
when angels will not revile them  
revel in things they are ignorant of  
eyes full of adultery, reveling in sin  
they entice unsteady souls  
trained in greed, accursed children  
they are waterless springs  
slaves of corruption  
escaped defilements through Jesus  
but are again entangled in them  
better never to have known the way  
than to have turned from it  
3. this is a second letter I have written  
remember predictions of prophets  
and commandments of our Lord  
scoffers will come in the last days  
where is the promise of His  
coming? since the fathers have  
fallen asleep things continue as at  
the beginning by God's word that  
created it the world will be  
destroyed by fire on the day of  
judgment one day with the Lord  
is like a thousand years  
the Lord is forbearing  
so that no one will perish but  
that all will reach repentance the  
heavens will pass away with a  
loud noise  
the elements will be dissolved in fire  
the earth and all will be burned up  
wait patiently and hasten the day  
heavens will be kindled  
elements dissolve with fire

we wait for a new heavens  
and a new earth  
in which righteousness dwells be  
zealous to be found without spot  
God waits because of salvation  
some of Paul's writings are difficult  
hard to understand, so are twisted  
don't lose your stability grow in  
grace and knowledge of our Lord  
and Savior, Jesus Christ

## Lesson 56 James, I and It Peter Outline

### I. James

#### A. Background for this letter

- perhaps the earliest document in the New Testament AD48-49
  - dependent on same material used in gospel of Matthew
  - written before the gospels (unless possibly Mark) dated ca A044
- written in Jerusalem near the first persecution (Acts 8) to people severely tested, giving encouragement to pass the test
- its wisdom sayings, like Ecclesiasticus, are for teaching catechumens

#### B. Which one of the four Jameses in the New Testament is this author James ?

- James - one of the twelve, the son of Zebedee, brother of John, called sons of Thunder, was beheaded by Herod Agrippa in A044.
- James - another of the twelve, son of Alphaeus
- James the Little Matt 27:56, Mark 15:40, Lk 24:10
- this author is James, the brother of the Lord
  - named among Jesus' brothers in Matt 13:55
  - apparently pre-resurrection didn't accept Jesus Mark 3:21, John 7:5
  - the risen Jesus appeared to him I Cor 15:7 and he was converted?
  - leads Jewish-Christian Jerusalem church Gal 1:19, 2:9, Acts 12:17
  - presided with Peter at the First Council in Jerusalem Acts 15:19-23
  - was in Jerusalem when Paul visited the last time Acts 21:18ff
  - stoned to death under high priest Ananus AD61, or thrown from Temple AD52 - two traditions
- arguments for his authorship
  - well-written in Greek by a secretary?
    - has Hebraic features - rhetorical questions, similes, dialogues, aphorisms, picturesque illustrations
    - James completely bilingual, Hebrew, Greek, a Jewish-Christian
  - primitive features like reliance on O.T.wisdom - suitable for a Pharisaic-type late convert that James was
  - resemblances between Greek words and phrases in this letter and James speech at council of Jerusalem cf.1:1 with Acts 15:23; 2:7 with Acts 15:14; 2:5 with Acts 15:13, 2:7 with Acts 15:17
  - a possible conflict with Paul 2:14-26 - before the Council?
  - was this written to counter Paul's insistence on "freedom from Law" ?
- addressed with authority to Jewish Christians scattered by persecution
- mentions Jesus only twice 1:1, 2:1

#### C. Main themes (with parallels noted to Matthew, Sermon on the Mt)

- faith in action, not passive faith

- be doers of the word, not hearers only 1:22-24
- pure religion is visiting orphans and widows 1:27
- faith without works cannot save 2:14-17 is dead 2:26
- faith known by works 2:18ff Abraham, Rahab justified by works
- goodness is shown in works 3:13

#### 2. prayer

- if you are suffering, pray 5:13., if cheerful, sing praise
- if sick 5:14f1 call elders (presbyters, priests) of the church
  - they will pray over him
  - anoint him with oil in the name of the Lord
  - prayer of faith will save the sick man
  - the Lord will raise him up
  - his sins will be forgiven

#### c. confessions 5:16

- confess to one another
- pray for one another so you will be healed

d. prayer has great effects 5:16 Elijah prayed for drought and rain 5:17-1f a prayer for others will save a soul from death 5:19

#### 3. the "royal law" of Christ, love your neighbor as yourself 2:8 (Matt 5:43)

#### 4. meeting trials

- count it joy testing makes perfect 1:2-4
- blessed to endure trials - the crown of life 1:12 ( Matt.5:11)
- God does not tempt, desire tempts 1:13
- be patient 5:8 the prophets' suffering and patience are examples 5:10
- remember the steadfastness of Job 5:11

#### 5. wisdom will be given if one asks 1:5 (Matt 7:7)

- wisdom that is selfish ambition is devilish 3:15
- wisdom from above is pure, peaceable, gentle, reasonable, full of mercy

#### 6. rich and poor

- rich man fades away 1:9-11
- show no partiality 2:1-7 (Matt 7:1 ff)
- God gives grace to the humble, opposes the proud 4:5
- rich weep and howl, misery is coming on you 5:1
  - garments are moth eaten (Matt 6:19ff)
  - gold and silver have rusted
  - your treasure is laid up
- you have defrauded the poor 5:4ff

#### 7. sin brings forth death

- desire conceives and gives birth to sin 1:15

## 547 Lesson 56 James, I and H Peter Outline

- b. put aside wickedness and receive the implanted word 1:21
- c. keep unstained from the world 1:27
- d. wars are caused by passions - desires 4:1ff
  - 1) you don't receive because you spend on passions 4:3
  - 2) friendship with the world is enmity with God 4:4 (Matt 6:4)
- e. cleanse your hands you sinners 4:8 draw near to God
- f. humble yourselves and He will exalt you
- g. do not speak evil against your brother (Matt 5:22)
- h. do not judge 4:12 (Matt 7:1)
- i. boasting is evil 4:16
  - 1) your life is dependent on God 4:13ff (Matt 6:25 ff)
  - 2) without acknowledging this you are arrogantly boasting
- j. whoever knows the right and doesn't do it is sinning 4:17
- 8. the tongue
  - a. be quick to hear, slow to speak 1:19
  - b. bridle the tongue or you are not religious 1:26
  - c. the control of the tongue 3:2-12
    - 1) we all make mistakes, whoever doesn't is perfect 3:2
    - 2) bits control horses, rudders control ships
    - 3) tongue the same, controls our whole being
      - a) stains the whole body 3:6
      - b) sets on fire the cycle of nature
      - c) animals can be trained, not the tongue 3:7
      - d) a restless evil 3:8
      - e) same mouth blesses God and curses fellows 3:9
  - d. do not swear, let yes be yes etc. 5:12 (Matt 5:33)
- 9. the law 2:9f (Matt 5:17), adultery, murder
  - a. the law of liberty 2:12,1:25
  - b. mercy triumphs over judgment 1:13 (Matt 5:7)
  - c. be a doer of the law not a hearer 4:11

## II. I. Peter

### A. Background of the letter

1. written to people already dispersed by persecutions 1:1
2. Nero's persecution in the west

- ### B. The Author, is the first of the apostles Peter, an apostle of Jesus Christ 1:1 1.
- letter probably originated in Rome between AD 62 and his death ca.65 he calls Rome, Babylon 5:13
- a. similarities to Paul's letter to the Romans which he would have read

- b. similarities to Hebrews, Apollos would have read Peter's letter when it came to Ephesus (Asia Minor)
    - 1) Hebrews may have been written from Ephesus - he mentions Timothy's imprisonment and release
    - 2) Apollos writes after the death of Peter
  2. secretary is Silvanus who also wrote for Paul 5:12
  3. Mark is with him 5:13
- ### C. Main themes
1. the new life in Christ - (a baptismal sermon is included in it)
    - a. we have been born anew 1:3, 1:23
      - 1) of imperishable seed - the word of God 1:23
        - a) this word abides forever 1:25
        - b) fleshly seed perishes 1:24
      - 2) as newborns put away evil ways 2:1
        - a) long for pure spiritual milk 2:2
        - b) you have tasted the kindness of the Lord 2:3
    - b. through the resurrection of Jesus (baptismal theology)
      - 1) He died for sins once for all 3:18
      - 2) baptism now saves you 3:21 through the resurrection not from dirt of the body but for a clear conscience
      - 3) He is now at the right hand of God; all is subject to Him 3:22
    - c. to an inheritance kept in heaven for you 1:4
    - d. be built into a spiritual house, a holy priesthood 2:5
      - 1) Jesus is the cornerstone rejected by the builders 2:7
      - 2) some stumble over Him - disobedience 2:8
      - 3) you are a chosen race, a royal priesthood, a holy nation, 2:9
  2. suffering and endurance (suffering - *pascho, pathema*) a. obedience to authority and submission (*hupotasso, hupomeno*)
    - 1) be obedient children 1:14
      - a) obedience purifies souls 1:22
      - b) love each other from the heart 1:22
    - 2) be obedient to human institutions 2:13 emperors and governors
    - 3) servants, or slaves obey your masters 2:18
      - a) endure pain and suffer justly, mindful of God 2:19
      - b) do right and suffer patiently, God approves 2:20
    - 4) wives obey husbands 3:1 even the disobedient
      - a) so they may be won without a word 3:1
      - b) reverent and chaste behavior 3:2
      - c) modesty in adornment 3:3

## 548 Lesson 56 James, I and II Peter Outline

- d) adornment a beautiful spirit 3:4
- e) like Sarah who called Abraham, "Lord," let nothing terrify you 3:6
- 5) likewise(reference is to Christ, above) men are obedient
  - a) living considerately with their wives 3:7
  - b) honoring them as the weaker sex
  - c) together you are joint heirs 3:7
  - d) that prayers not be hindered 3:7
- 6) submission in the Christian community 3:8
  - a) brings unity of spirit
  - b) a tender heart and humble mind 3:9
  - c) do not return evil for evil
  - d) the younger (spiritually) to the elders 5:5
    - (1) clothe yourself in humility 5:6
    - (2) God will exalt you
  - e) cast your anxieties upon Him, He cares for you 5:7 1) be sober and watchful 5:8
- b. suffering (pascho) perfects the Christian
  - 1) rejoice, trials refine 1:6-7 (James 1:2-4, 1:12, 5:10)
  - 2) rejoice, the outcome of faith is salvation of your soul
  - 3) Jesus calls us to it 2:21 He is our example 2:22
    - a) He committed no sin
    - b) when reviled, He did not revile in return 2:23
    - c) He bore our sins so that we might die to sin
    - d) by His wounds we have been healed
  - 4) suffer for righteousness sake, you will be blessed 3:14
  - 5) it is better to suffer for doing right than doing wrong 3:17
  - 6) Christ suffered in the flesh 4:1 be ready to do the same
    - a) suffering makes sin cease 4:2
    - b) no longer by human passions, but the will of God
  - 7) don't be surprised when the fiery ordeal comes 4:12
    - a) rejoice to share in the sufferings of Christ 4:13
    - b) if reproached for Christ, you are blessed 4:14
    - c) God's household will see the beginning of judgment 4:17
    - d) the end will be with those who do not obey the gospel
  - 8) don't suffer for wrong doing 4:15, suffer as a Christian
    - a) don't be ashamed
    - b) glorify God by your suffering 4:16

- 9) suffer according to God's will 4:19
- 10) if suffering is linked to the devil 5:9 resist him
- 11) the same suffering is required of the brotherhood 5:9
- 12) after suffering you will be called to eternal glory, restored 5:10
- c, be strong 1:13, stand fast 5:12
- 3. salvation
  - a. the prophets wanted to see what you have seen 1:10
  - b. they were serving you 1:12
  - c. you were ransomed by Christ's blood 1:19
  - d. Jesus preached in "prison" (purgatory? or the place of waiting) 3:18ff
    - 1) in spirit preached to spirits who had been disobedient
    - 2) so that they might live in the spirit 4:6
- 4. the shepherd, Peter (John 21:15-19), exhorts the elders
  - a. returned to the Shepherd (Christ)and Guardian of our souls 2:25
    - the Chief Shepherd will give a crown of glory 5:4
  - b. as an elder himself 5:1
    - 1) he witnessed the sufferings of Christ
    - 2) is a partaker in the glory to be revealed
  - c. tend the flock of God 5:2 how authority is exercised
    - 1) not by constraint but willingly
    - 2) not for gain but eagerly
    - 3) not by domineering but by example
- 5. general instructions
  - a. abstain from passions of flesh 2:11
  - b. maintain good conduct among the Gentiles 2:12, 3:16
    - 1) keep your conscience clear 3:16
    - 2) be ready to defend the hope you have, gently, reverently 3:15
    - 3) they will be surprised if you don't revel with them 4:4
  - c. the end is at hand 4:7
    - 1) live soberly
    - 2) love each other
    - 3) practice hospitality
    - 4) employ your gifts at each other's service

### III. II Peter

#### A. Problems of authorship

- 1. not referred to by other Christian writers till 200 R.Q.
- 2. entirely different from I Peter - could it be only a new secretary?

3. it may be of a later time, Paul's writings have been compiled 3:15
4. an unknown author claiming in good faith the authority of Peter?
  - a. to reestablish apostolic teaching against heresy
  - b. confident Peter would have said it if he had lived
5. would he boldly claim to be present at the transfiguration of Christ? 1:16 ff
6. claims to be near "putting off the body." 1:14 after which he will still help remembrance 1:15 (from heaven where he is now helping this author state his mind about disobedience in the Church?)
7. mentions "first letter" that doesn't seem to fit I Peter 3:1-2 B.

Main themes

1. against heresy (gnostic)
  - a. knowledge of Christ versus gnostic *knowledge*
    - 1) the knowledge of God 1:2
    - 2) through the knowledge of Him who called us 1:3
      - a) granted precious and great promises 1:4
      - b) through these we escape from corruption 1:4
      - c) become partakers in the divine nature
    - 3) supplement faith with virtue 1:5 virtue with knowledge, knowledge with self-control etc. 1:6 (knowledge is not an end but near the beginning of the faith walk)
    - 4) brotherly affection and love are the ends 1:7
      - a) lacks in these things are blindness 1:9
      - b) confirm your call and election 1:10
  - b. those who promote heresy do for personal gain
    - 1) false prophets arise among the people
    - 2) false teachers must be guarded against 2:1
      - a) bring destructive heresy
      - b) even against the Master 2:1
      - c) bring swift destruction upon themselves 2:1, 2:3
        - (1) God did not spare the angels when they sinned 2:4
        - (2) did not spare the ancient world 2:5 Noah, Sodom 2:6
      - d) many follow their licentiousness 2:2
      - e) because of them the way of truth is reviled 2:2
    - 3) it is greed that motivates them 2:3, 2:14
    - 4) they bring two errors, lust of passion, despise authority 2:10
      - a) revel in daytime, carouse, commit adultery, insatiable- 2:13
      - b) revel in matters of which they are ignorant 2:12
      - c) accursed children 2:14 gone astray, the way of Balaam

- d) entice with licentious passions of the flesh 2:18
  - (1) entice with freedom 2:19
  - (2) ensnare with corruption
    - (a) escaped the defilements of the world 2:20
    - (b) entangled in them again and overpowered
    - (c) last state worse than the first 2:21-22
- 5) they are bold and willful 2:10
  - a) revile the glorious ones
  - b) the angels though powerful will not revile them
  - c) loud boasts of folly 2:18
- 6) they are waterless springs, mists driven by storms 2:17
2. respect prophecy, not by personal interpretation 1:20 not impulse of man but Spirit 1:21
3. the end of the world - an apocalyptic eschatology
  - a. scoffers will come in the last days 3:3 saying where is the promise of His coming ? 3:4
    - 1) remember God created the whole world
    - 2) by His word the heavens and earth are stored up for fire 3:7
      - (a) the day of judgment
      - (b) the destruction of ungodly men 3:7
  - b. a day with the Lord is as a thousand years 3:8
    - 1) it is not slowness in His second coming it is forbearance 3:15
    - 3) the Lord wants people to be saved not perish 3:9
  - c. the day of the Lord will come like a thief in the night 3:10
    - 1) the heavens will pass away with a loud noise 3:10, 3:12
    - 2) the elements will be dissolved with fire 3:10, 3:12
    - 3) the earth and its works burned up
  - d. be persons of holiness and godliness 3:11
    - 1) wait for and hasten the day of God
    - 2) we wait for new heavens and new earth 3:12
    - 3) to be found without spot or blemish, at peace 3:14
  - e. beware of error of lawless men 3:17
  - f. do not lose stability
    - g. grow in grace and knowledge of our Lord and Savior Jesus Christ. 3:18