

Parameters for Relationship

II Peter 1:1-2 Prayer Meeting, Wednesday, November 23, 2022 With Simple Faith

II Peter – if Peter, and IF martyred in Rome under Nero, then must be before AD 68 when Nero died and after AD 64 Great Fire in Rome which marked start of Nero’s persecution; If I Peter book referred to in II Pet. 3:1, then written to mostly Gentiles at churches in Asia Minor I Pet. 1:1; **J Sidlow Baxter, Explore the Book, p. 309 To Whom Written, Why, and When** book I’ve been looking forward to; much rich theology leading to worship and much on how to live/what is important as Christian as well as what to guard against, but has been called the ugly stepchild of the NT Davids, p. 121 often forgotten book—awkward to listen to scathing rebuke of wrong, hard to hear destruction of universe in chapter 3, **but others argue about whether written by Peter or whether should be in canon at all**—all kinds of talk, decided rather than to synthesize it, in light of today’s skepticism of biblical authority, the structure and authority of the church, and the ability for doubts and fears to rule making us believe until we don’t; want to SHOW skeleton instead of normal hiding it in sermon; we BELIEVE in authority of Scripture as Pastor preached (Cindy came up w list of links when I asked—some of them on website under resources); **just give you some of it**—Ernst Kasemann, German Lutheran theologian, died in 1998, student of Rudolf Bultmann; Kasemann sees letter as early Catholic, seeing it as departing from center of gospel—justification by faith; dates it in second century—argues that writer works from canon of Scripture—church has become institution that dispenses salvation and doctrine is a fixed entity that is passed on by apostles; church now interprets tradition, Spirit is confined to churchly authority . . . Spirit subordinated to the letter, so doctrinal rigidity limits the freedom of the Spirit . . . view of salvation is Hellenistic, so it is conceived in 1:4 as escape from material world and sensual desires . . . focus is on man instead of God . . . focus on piety of individual person; new law and life is grasped as matter of religion “What have we to say about a Church, which is so concerned to defend herself against heretics, that she no longer distinguishes b/n Spirit and letter; that she identifies the Gospel with her own tradition, and further, w a particular religious world-view; that she regulates exegesis according to her system of teaching authority and makes faith into a mere assent to the dogmas of orthodoxy?” Schreiner pp. 253-254 **G. Klein** “The author does a miserable job of presenting his case In spite of how vigorously he asserts himself he is basically helpless.” P. 254 James Dunn (mentored by missionary H. W. Moule’s son, but works with N T Wright and E P Sanders on new perspective on Paul) remarks that “some of the writings of Luther and Wesley are equal to, or even better than, what we find in 2 Peter.” **Problems creating discussion:** some think Peter did NOT write it—pseudonymous writing to convey Peter’s authority on it; **WHY? 1. Dependent on Jude as a source**—Jude often reckoned as postapostolic—if so, then Peter dead when 2 Peter written—OR, if Peter alive, wouldn’t have used nonapostolic writer like Jude as source **2. Hellenistic concepts and language used**—that Galilean fisherman would so many words and concepts from Greek culture seems quite improbable; especially when compared to I Peter that doesn’t have this Hellenistic flair; 2 Peter has 57 words that occur nowhere else in NT, 32 of these words not even in the Septuagint pp. 256-257 **3. Late date postulated on basis of opponents**—they are identified as 2nd century Gnostics who questioned the second coming of Christ, spiritualized that second coming, and led libertine lives. **4. Appeal to Pauline letters as Scripture** shows they have been collected together and now considered to be canonical 3:15-16 – never happen in Peter’s lifetime—church authorities now interpreters of Scripture 1:20-21, 2:2 **6. 2 Peter lacks external attestation in the second century** Schreiner p. 258 Davids adds, Peter clearly focused on Jews (did Pauline rebuke from Galatians come before sheet vision in Acts/Cornelius) both I & II Peter seem written to a Gentile audience; foreign themes like participation in the divine nature; NOT is it possible Peter could change focus, but is it probable; secondly—different themes—I Peter homelessness resulting from commitment to follow Christ; persecution—northwest Asia Minor—judgment already beginning w church, end of all things is near—feel immanence of return; based on Jewish use of Scripture; II Peter written to unidentified group/groups to warn about teachers who appear to be teaching ethical deviation from standard; sureness and suddenness of return of Lord stressed but not imminence; based on Jude along w Jude’s extra biblical references; thirdly, style—II Peter good Greek, but not excellence of I Peter (perhaps secretary) pp. 126-127 **Reasons FOR authenticity:** Schreiner **1. Internal evidence**—most important—1:1 claims Peter; Hebraic form of his name Simeon Peter—touch of authenticity—this form only occurs in Acts 15:14, original form of name mark of genuineness; if pseudepigraphic, would expect him either to copy form of address in 1 Peter or employ one of common expressions used to denote Peter in NT; **also 1:14**, natural for Peter who was older and realized his death imminent to say that would die soon; this statement awkward on lips of pseudonymous writer—eyewitness of transfiguration 1:16-18—truth of second coming is anticipated in the event of the transfiguration p. 261 –account not embellished like fake

writer might have, just mentioned . . . 3:15 reference to Paul as beloved brother—writers later probably wouldn't put themselves on same plane as apostle Paul – 3:1 letter also claims to be second one of Peter—forgery would have to borrow more to make it look like Peter; Peter can press on to new material **2. External Evidence**—2 Peter alluded to in 1-2 Clement, Barnabas, and Shepherd of Hermas. Seems to be allusions in Ignatian letters and martyrdom of Polycarp—meaning letter used in second century and perhaps even the first p. 262 – Origen noted that some doubted the authenticity of 2 Peter, but used it in his own writings 6 times—doubts of others not compelling enough for him; -seems likely that Clement of Alexandria wrote a commentary on 2 Peter—Calvin thought that perhaps Petrine disciple wrote it for him since he was old and near death p. 264 (this explained differences b/n 1-2 Peter) – Canons of Laodicea and then fourth century church councils of Hippo and Carthage all accepted it as canonical—other pseudo-Petrine literature circulated in early church creating confusion about what was from Peter. Church went through process by which it sifted authentic from spurious—2 Peter accepted but other rejected—**so early church didn't accept letter just because Peter's name on it**; Schreiner then takes apart other arguments one at a time pp. 264ff. “It should also be noted that evidence for accepting pseudepigraphic letters as authoritative is not strong. Paul specifically criticized false writings in his name in II Thess. 2:2 and ensured the authenticity of the letter in II Thess. 3:17. The author of Acts of Paul and Thecla was defrocked as bishop even though he wrote out of love for Paul.” “In additions, Gospel of Peter was rejected in AD 180 in Antioch b/c the author claimed to be Peter and was not. Serapion the bishop said, ‘For our part, brethren, we both receive Peter and the other apostles as Christ, but the writings which falsely bear their names we reject, as men of experience, knowing that such were not handed down to us’ (Eusebius, Hist. Eccl. 6.12.1-6) Schreiner p. 270 “one is not sacrificing one's intellect in believing that 2 Peter is authentically Petrine. Indeed, Petrine authorship is still the most credible position for the following reasons” Schreiner, p. 260 **summarize w Baxter “Scholarship speaks . . . apostolic date and Petrine origin.” Pp. 307-308 both negative and positive continue on, but I just wanted you to get a taste; What are your thoughts as you listen? Why is this relevant to hear even if we don't have a category for processing? 1. Because it effects your foundation for learning and growth**—I don't like to look at this stuff, messy, deep, pages and pages w/o clear resolution on all points—easier to go on and ignore as long as I don't need it/believe God, His Word—but danger with that? Than when you DO have crisis of faith, have nothing but google to prop up your faith—often pull away from those who believe because they “don't get it”/are blinded themselves—perhaps, but danger is that only trust yourself/your judgment; **Give up thinking you have all the pieces** – THIS is what has gotten us into this problem where we are not only biblically illiterate, but not grounded theologically—easily swayed and tossed by every wind of doctrine **Eph. 4:14**; result of trusting your own judgment on even who to trust; didn't say never trust it, said be as suspicious of yourself as you are of others; need theologians, but also **Eph. 4:11-14** – they guide you NOT by being source, but also helping pick through the other gifts to the universal church (ie. Listening to Pastor's Talk or Preacher's Talk with Michael Reeves—president and professor of theology at Union School of Theology in UK—author of book Delighting in Trinity—setting up theological training that can help churches grow w/o pastor's having to be expert in all, but shepherding people through as learn together); THIS is what II Peter written to help with just as II Timothy addressed this last year; **must settle that there is more than we can take in, beyond you—your understanding, your discernment—never have all the pieces even if use all resources God has given—never meant to all rest on you—you are to be part of something larger**, but also must settle that there is more we are responsible for then we think, So must **II Tim. 2:15, Be diligent to study God's Word together with the rest of the body of Christ.** **Eph. 4:14-16** implies studying CAREFULLY word of truth; rest is gangrene w wrong focus, wrong teaching, wrong living **II Tim. 2:14-19**; THIS is false teaching THIS book as well as many books of Bible warn against—some eternal consequences (NOT saved even though think are) **2. Because it affects your worship & obedience leading to God's work of transformation in your life** if you can't trust anybody but yourself and you have to experience it all yourself—nothing transcendent, then you take the place of God and can't trust God and worship Him by submitting to Him/secure in His love/His work which will bring about the fruit of the Spirit Gal. 5 and the godly character laid out in II Pet. 1, acting but VERY conscious that the willing and working comes from God **Phil. 2:12-13**; Word of God is final—life, love, relationship, creative,

building, judging—hence Deut. 6, **Is. 55:11**, Ps. 19, Ps. 119, but then Jn. 1:1 Living Word—lived, spoke—His words were true—backed up OT Scriptures, **Jn. 8:31-32, Lk. 24:25-27, Jn. 10:32-38**—yes, but we are wrestling with whether II Peter is trustworthy—**Think eternally as look for answers**; something larger than you, your mind, your understanding—someONE over all revealing pieces at a time, not bothered by giving us pieces that even those He has given to lead us don't fully understand—consider **Daniel 8:27, 12:8-9, I Peter 1:12**; then can take your place among the redeemed and deal with what blows your head UNDER God, under His Word, WITH His people—ALL showing HE is wise One, holy One, love and care don't involve solving everything for us, but gives us plenty to together “contend for the faith” – do not forget that contending is not merely for religion, it is for relationship with God! **Jn. 5:39-47** want to stay in mainstream even though conscious that mainstream can get wrong—trust Spirit's work in those who have sat under, experts in fields you don't even consider—THEN, look to scrape away wrong trajectories—we don't understand human and divine w canon; **David's continues—we only have 2 short letters from Peter whereas from Paul much more, don't have biography of Peter—could he read/write, was he familiar w Greek thought, philosophy? Might have been educated in these; did he have experience that would reorient him to Gentiles? p. 129** don't look to solve, look at what have and add, but ALL while looking for relationship with God; center of salvation is relationship b/n you and Creator, Sovereign Sustainer, and Final Judge—work on THIS, studying what IS clear by work of Spirit inside Word/Works of God while; then can worship while wonder **3. Because it effects your worship & obedience concerning your mission before the world;**

Isaiah 55:11 So will My word be which goes forth from My mouth; It will not return to Me empty, Without accomplishing what I desire, And without succeeding *in the matter* for which I sent it.

Daniel 8:27 Then I, Daniel, was exhausted and sick for days. Then I got up *again* and carried on the king's business; but I was astounded at the vision, and there was none to explain *it*.

Daniel 12:8-9 As for me, I heard but could not understand; so I said, “My lord, what *will be* the outcome of these *events*?”⁹ He said, “Go *your way*, Daniel, for *these* words are concealed and sealed up until the end time.

Luke 24:25-27 And He said to them, “O foolish men and slow of heart to believe in all that the prophets have spoken!²⁶ “Was it not necessary for the Christ to suffer these things and to enter into His glory?”²⁷ Then beginning with Moses and with all the prophets, He explained to them the things concerning Himself in all the Scriptures.

John 5:39-47 “You search the Scriptures because you think that in them you have eternal life; it is these that testify about Me;⁴⁰ and you are unwilling to come to Me so that you may have life.⁴¹ “I do not receive glory from men;⁴² but I know you, that you do not have the love of God in yourselves.⁴³ “I have come in My Father's name, and you do not receive Me; if another comes in his own name, you will receive him.⁴⁴ “How can you believe, when you receive glory from one another and you do not seek the glory that is from the *one and only* God?⁴⁵ “Do not think that I will accuse you before the Father; the one who accuses you is Moses, in whom you have set your hope.⁴⁶ “For if you believed Moses, you would believe Me, for he wrote about Me.⁴⁷ “But if you do not believe his writings, how will you believe My words?”

John 8:31-32 So Jesus was saying to those Jews who had believed Him, “If you continue in My word, *then* you are truly disciples of Mine;³² and you will know the truth, and the truth will make you free.”

John 10:32-38 Jesus answered them, “I showed you many good works from the Father; for which of them are you stoning Me?”³³ The Jews answered Him, “For a good work we do not stone You, but for blasphemy; and because You, being a man, make Yourself out *to be* God.”³⁴ Jesus answered them, “Has it not been written in your Law, ‘I SAID, YOU ARE GODS’?³⁵ “If he called them gods, to whom the word of God came (and the Scripture cannot be broken),³⁶ do you say of Him, whom the Father sanctified and sent into the world, ‘You are blaspheming,’ because I said, ‘I am the Son of God’?³⁷ “If I do not do the works of My Father, do not believe Me;³⁸ but if I do them, though you do not believe Me, believe the works, so that you may know and understand that the Father is in Me, and I in the Father.”

Ephesians 4:11-16 And He gave some *as* apostles, and some *as* prophets, and some *as* evangelists, and some *as* pastors and teachers,¹² for the equipping of the saints for the work of service, to the building up of the body of Christ;¹³ until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fullness of Christ.¹⁴ As a result, we are no longer to be children, tossed here and there by waves and carried about by every wind of doctrine, by the trickery of men, by craftiness in deceitful scheming;¹⁵ but speaking the truth in love, we are to grow up in all *aspects* into Him who is the head, *even* Christ,¹⁶ from whom the whole body, being fitted and held together by what every joint supplies, according to the proper working of each individual part, causes the growth of the body for the building up of itself in love.

Philippians 2:12-13 So then, my beloved, just as you have always obeyed, not as in my presence only, but now much more in my absence, work out your salvation with fear and trembling;¹³ for it is God who is at work in you, both to will and to work for *His* good pleasure.

2 Timothy 2:14-19 Remind *them* of these things, and solemnly charge *them* in the presence of God not to wrangle about words, which is useless and leads to the ruin of the hearers.¹⁵ Be diligent to present yourself approved to God as a workman who does not need to be ashamed, accurately handling the word of truth.¹⁶ But avoid worldly *and* empty chatter, for it will lead to further ungodliness,¹⁷ and their talk will spread like gangrene. Among them are Hymenaeus and Philetus,¹⁸ *men* who have gone astray from the truth saying that the resurrection has already taken place, and they upset the faith of some.¹⁹ Nevertheless, the firm foundation of God stands, having this seal, “The Lord knows those who are His,” and, “Everyone who names the name of the Lord is to abstain from wickedness.”

1 Peter 1:12 It was revealed to them that they were not serving themselves, but you, in these things which now have been announced to you through those who preached the gospel to you by the Holy Spirit sent from heaven—things into which angels long to look.