



24 Hours Through the Bible*

*Primarily sourced from 'Learn the Bible in 24 Hours', by Dr. Chuck Missler, and *The Analyzed Bible*, by G. Campbell Morgan

Hour 22: Jewish Christian Letters Part 2: 1 & 2 Peter, Jude

1Peter

Morgan: Prologue

- This letter was directed to the same people as that of James, the scattered Jewish Christians
- Its main purpose is the establishing of such as are passing through a period of suffering and testing.
- In the solemn days in which the Lord had foretold Peter's fall and restoration
- He had said to him, "**When you have turned again, establish your brethren.**"
- In both his epistles the apostle carried out that commission.

- The letter abounds with references to his own experiences.
- Its twofold method is indicated in the closing words, "**exhorting, and testifying**" (5:12).
- The word "**exhorting**" is derived from the same root as 'Paraclete'
- And thus reveals the nature of the exhortation.
- The word "**testifying**" means 'witnessing'
- In the sense in which the Lord had said to His disciples that they should be witnesses to and of Him.
- Thus in the power of the Paraclete, Peter exhorted and emphasized
- His exhortation by testifying to Him of whom the Holy Spirit is Representative and Administrator.
- These two aspects of the epistle are intermixed
- The apostle perpetually passing from exhortation to testimony.

The epistle may thus be divided:

Introduction (1:1, 1:2)

Established for Testing in Confidence (1:3-2:3)

Established for Testing in Conduct (2:4-3:9)

Established for Testing in Character (3:10-5:7)

Established for Testing in Conflict (5:8-11)

Conclusion (5:12-14)

Introduction (1:1-2)

(1:1) The Apostle and His Elect Readers

- The apostle Introduced** himself by the name which Jesus gave him, "**Peter,**" and as an "**Apostle**"
- He described those to whom he wrote as "**the elect,**" and explained the meaning of his own term.

(1:2) Explanation of “elect”

Election is “according to the foreknowledge of God.”

-Its process of realization is “in sanctification of the Spirit.”

-Its purpose is “unto obedience and sprinkling of the blood of Jesus Christ.”

-He saluted his readers with the words of the new covenant: “grace”

-Indicating all the favor of God operative through the work of Jesus

-And “peace,” the resulting condition and consciousness of the life of and in Christ.

Established for Testing in Confidence (1:3–2:3)

-In order to establish them for testing in confidence, he first described the life of faith

-Then he showed the place of the proving of faith

-And finally gave them practical exhortations regarding the practice of faith.

(1:3) The origin of the life of faith

-He reminded them that the beginning of their life was by the actions of God

-In which He “begot us again” through the liberation of the life of Christ in resurrection.

(1:4) The final issue of this is that of an inheritance

-All the characteristics of which are in direct contrast to the inheritances of earth.

-It is “incorruptible,” while everything here is corruptible

-It is “undefiled,” while everything here is tainted with defilement

-It “fades not away,” while everything here is passing, even while it is possessed

-It is “reserved in heaven,” while everything here is overshadowed by the coming of death.

(1:5) Assurance lies in the fact that the saints are guarded by the power of God.

(1:6-12) The value of the present testing

-Is the consequent vindication at the revelation of Jesus Christ.

-Is the principle of strength while in the process of being proven

-Is love which springs out of perfect confidence in the Lord Himself.

-The salvation which is to be revealed is even now received by faith

-And so the joy in the present is of the nature of that which is yet to come

-Out of this grows the victory of courage and gladness over all the grief of the manifold trials of today.

-He finally reminded them that this wonderful salvation had been the subject of the inquiries

-And the search of the prophets of old; and angels themselves had desired to look into them.

(1:13-2:3) The apostle proceeded to practical exhortations

-First with then **individual**, and then with **corporate** responsibility.

In personal life the attitude to be maintained is that of strenuous readiness for all present emergencies

-In the absolute certainty of the ultimate issue.

-The ruling principle of obedience is to be that of relationship to God as children.

-He concluded the personal injunctions with the strongest argument it was possible for him to use.

-They had been redeemed at infinite cost.

In corporate life practices, the individual obedience is taken for granted.

-The only injunction laid upon the saints, conditioning their relation to each other, is that of love.

-The character of the love enjoined is described as being “**fervently from the heart.**”

-The energy sufficient to enable obedience in this matter is that of the new birth

-Wherein life, containing forces equal to every demand, is received.

-The method of obedience is that of putting away all things contrary to the spirit of love

-And then gaining sustenance for life by or thru the Word.

(2:4–3:9) Established for Testing in Conduct

-Passing from the testing of ‘**confidence**’ to that which is closely allied, the testing of ‘**conduct**’
-The apostle first dealt with the ‘**life of holiness**’, and the ‘**practice of holiness**’.

(2:4–10) The Life of Holiness

-In dealing with the life of holiness he described the Church as a building
-Of which the chief Corner Stone is the living Christ
-And in which all members are living stones, deriving from Him a preciousness.
-The fellowship of this ‘preciousness’ issues in fellowship
-While in the midst of suffering resulting from rejection by the men of the world
-In a passage of remarkable force and beauty
-The vocation of the Church is declared to be that of the manifestation of the excellencies of God.

(2:11–3:9) The Practice of Holiness

Introduction: The application of this master principle immediately follows

(2:11–12) Personal General Instructions

-Generally, it means that the members of the Church are to behave as those not of this world
-Conducting themselves among outsiders in a seemly manner to silence slander, and vindicate God.

(2:13–17) National Relationships

-This general principle is then illustrated in its national bearing.
-Submission to God is not expressed in disobedience to earthly government but in subjection to such.

(2:18–25) Household Relationships

-The application to household relationships
-Illustrates how things generally considered menial are transfigured in the light of Christian experience.
-Servants are to be subject, not only to masters who are reasonable, but also to the forward or harsh.
-For the encouragement of such the apostle quoted the great example of Christ
-To whom they have returned, and in relation to whom it is possible for them to obey.

(3:1–7) Home Relationships

-The application to home relationships begins with the marriage relationship.
-The attitude of the wife is to be that of submission
-The true adornment of the woman being that of womanly character.
-The injunction to husbands is that they dwell with their wives according to knowledge.
-Thus the woman is to be subject to a love which acts in knowledge, and not in selfishness and ignorance.
-The last reason for the fulfilment of the ideals of marriage is that your “**prayers be not hindered**”
-A forceful suggestion that the whole married life is consecrated by mutual intercession.

General Corporate Instructions (3:8–9)

-Peter closes with general exhortations to cultivate a disposition that fulfils the ideals in Godly conduct.

Established for Testing in Character (3:10–5:7)

Introduction: The apostle now passed to the establishing of those tested

-As a result of their realization of the true Christian character

(3:10–22) The Life of Victory

- He first described **the life of victory**, and then indicated **the process of victory**.
- He commenced with a quotation from the Psalms
- Which calls for a life of holiness and declares a truth concerning the attitude of God towards men.
- Those who suffer for Godly character are urged to be zealous for that which is good.
- The one supreme responsibility is expressed in the words, **“Sanctify in your hearts Christ as Lord.”**
- The perfect pattern for the believer in order to be victorious is Christ Himself
- The apostle stated comprehensively the facts of the suffering and victory of Christ.
- These are: His death and His resurrection
- His descent into Hades and proclamation of the good news there
- His ascension to the right hand of God and assumption of a position of authority.
- The argument regarding suffering saints is how through suffering Christ achieves a triumph.
- Through His suffering He was able to make proclamation of His Good News in Hades
- And then to ascend to the place of final authority, even above all angels and authorities and powers.
- Through their baptism of suffering they also will find their way into victory.

(Ch. 4–5:7) The Process of Victory

(4:1–11) The Equipment of Victory: “Arm yourselves with the same mind”

- The process of this victory is therefore, first that of being armed with the same mind.
- This mind belongs to the saints, and is a good conscience through the finished work of Christ.
- Let them act in the power of it by ceasing from sin
- And all those gratifications of the flesh-life which has characterized their past.
- The result of that will be their suffering, but the issue will be their triumph in the Gospel
- Through them it is proclaimed and preached to others.
- The apostle then suddenly turned the light of the future onto the present.
- “The end of all things is at hand.”**
- The proper effect of this certainty is then described in its personal and relative aspects.
- The individual is that they be of **“sound mind”** and **“sober-minded unto prayer.”**
- Love is to be the master motive, and this is to find expression in hospitality and mutual ministrations.

(4:12–19) The Principle of Victory: “Partakers of Christ’s Sufferings.”

- The apostle then showed that the fiery trial resulting from loyalty to Christ is inevitable
- As a partnership in the sufferings of Christ.
- In such fellowship with His sufferings they are to rejoice
- Inasmuch as the results must be that of fellowship in His glory.
- That result, however, does not follow suffering which is the consequence of sin
- If a child of God suffers through wrong-doing, there must be no expectation of glory.
- Remembering that the fires through which His children pass are watched by God
- Who never allows harm to His own, but let them commit their souls to Him.

(5:1–7) Responsibilities

- Finally the apostle gave instructions as to the orderliness of the Church.
- The leaders are to care for the flock, not lording over them, but serving them
- Not under the authority of the flock, but under that of the Lord and Master, who is the Chief Shepherd.
- The younger are to be in subjection, to the elder.
- All of them are to gird themselves towards service
- Which is to be characterized by humility, and by freedom from all anxiety.

Established for Testing in Conflict (5:8–11)

(5:8-9) The life of the saint is one of conflict

- The apostle named the adversary; he is the devil
- He is neither careless nor neutral; his business is the destruction of all good.
- The attitude of the devil at this time was that of a devouring, roaring lion.
- It is not always so. Sometimes his opposition is stealthy and slimy as that of the serpent.
- At others it is radiant and fascinating as that of an angel of light.
- His purpose is always the same, **“seeking those whom he may devour”**
- His method is seeking, watching for the weak moment, an unguarded entrance, an unprepared occasion.
- The attitude of the Christian toward this foe is to be that of soberness, watchfulness, and actual conflict.

(5:9b) The Fellowship of Conflict

- An incentive to all this is that we are not alone.
- Our brethren in the world are all fighting. Our battle is not our own; it is theirs also.
- They fight for us; and we for them.

(5:10–11) The Strength of Conflict

- The certainty that the God of all grace will through the process of conflict accomplish His purpose.

Conclusion (5:12–14)

- In the last words the apostle indicated the method of the letter, with which we dealt in the introduction
- And closed with personal salutations and the benediction of peace.

Focusing ...

Missler:

First Epistle of Peter: To the Elect Sojourners of the Dispersion

- The Status of the Believer Ch. 1-2:10
 - Foreknowledge of God
 - Unto Obedience of Faith
 - The Living Stone (to the Remnant)
- Stone of Stumbling, Rock of Offense (to the non-Remnant): Cf. Ps 118:22; 1 Cor 10:4; Rom 9:33
- The Pilgrim Life Ch. 2:11-4:11
 - Citizens, Servants, Marriage
- The Fiery Trial Ch. 4:12-5:11
 - Rejoice; Commit; Be Vigilant
 - Farewell Ch. 5:12-14

Living Stone to those who are part of the spiritual House of Israel; but a Stone of Stumbling and Rock of Offense to the nonbelievers; destined to be rejected by leadership [Cf. Paul's "Rock" that followed them during the wilderness wanderings: 1 Cor 10:4; cf. Rom 9:33.]

Written from Babylon

- Babylon had the highest concentration of Jews outside the land and was the center of Judaism outside the land.
 - Babylonian Talmud was developed there.
 - Peter, the Apostle of the Circumcision, would naturally base there. Code name for Rome? Carried by Silvanus ("Silas"), a professional secretary: Greek here is much more polished than 2nd Peter.
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2Peter

Morgan: Prologue

- This letter is addressed to the same persons as the first: **"To the pilgrims of the Dispersion"**, 1Pet. 1:1
- The purpose of the first was the strengthening of those passing through a period of testing from without
- This is for their strengthening in view of the dangers threatening them from within the Church.
- The aim of the epistle may be gathered from the concluding exhortation: **"Beware"** **"Grow."**
- It is a solemn warning against the perils that threaten the inner life of the Church
- And an exhortation to grow in that **"grace and knowledge"** thru which the perils will be overcome.

It may thus be analyzed:

Introduction (1:1-2)

Principles of Preservation (1:3-21)

Perils threatening (ch. 2-3:9)

Conclusion (3:10-18)

Introduction (1:1-2)

- A letter intended to strengthen his brethren for the testing arising from perils from within the Church
- He introduced himself by his two first names, **"Simon Peter"**
- The first of which (Simon) speaks of his own old life of instability
- The second (Peter) speaks of the character of stability into which he had been brought.
- Describing himself as a servant and apostle of Jesus Christ
- He addressed his brethren as having a **"like precious faith"**
- This faith of his was preserved through the supplication of his Lord, and it was their faith also.
- His ultimate desire for them was that they might have complete and correct knowledge.
- As the perils against which he was about to warn them resulted from false teaching
- Therefore the principle of preservation was that of complete knowledge.

Principles of Preservation (1:3-21)

(1:3-11) The Principles Stated

- In dealing with the principles of preservation, the apostle first stated and then defended them.
- The statement of 'principles' consists of a setting forth of the actual facts of the perfect provision
- And a declaration of the consequent responsibility of the saints.
- The provision is described first as to present possessions, **"all things that pertain unto life and godliness"**
- Are granted through the knowledge of Him who called us **"by His glory and virtue."**
- This possession is made more sure by the **"precious and exceeding great promises."**
- This perfect provision calls the saints into diligence and the development of their resources
- And to more diligence, in the light of the things of the eternal Kingdom
- Wherein all the meaning of participation in the Divine nature will be realized.

(1:12-21) Principles Defended

- Having thus stated the principles of preservation, the apostle defended the truth of his statement.
- He was conscious of his approaching departure
- And expressed his determination to stir them up by putting them in remembrance of what they know
- There flamed upon him the memory of the Mount of Transfiguration
- The effect which his experiences there had upon him are very evident here.
- On that mount he had seen the **"Power"** and **"Coming"** of the Lord Jesus Christ.

- These words correspond to the present and future provision with which he had already dealt.
- On that holy mount moreover he heard the voice of God
- That voice confirmed for him the prophecies of the past, which were as **“a lamp shining in a dark place.”**

Perils threatening (ch. 2–3:9)

- Having thus described the principles of preservation
- The apostle now dealt with the perils threatening the Church from within.
- These are two, the one growing out of the other.

First is that of false teachers, which threatens the power of the church

Second is that of the materialization of the mind resulting from their teaching

(2:1-3a) The Peril Declared

- As in the days of ancient prophecy there were false prophets
- So now there will be false teachers; and many will follow, and the way of truth will be evil spoken of.

(2:3b-9) Judgment Announced

- The judgment of God against such is sure, and this assertion is defended
- By the citation of the cases of the casting out of the fallen angels
- The destruction of the ancient world, and of the cities of Sodom and Gomorrah.
- Nevertheless such judgment will be discriminating, **“The Lord knows how to deliver His own”**
- He then proceeded to describe more particularly the characteristics of those whom he had in mind.
- A more scathing description would be hard to find.
- The words seem to sting like whips of fire. He described their method.
- As to themselves, he referred to them as **“having eyes full of adultery, and that cannot cease from sin.”**
- Their method was that of the enticement of weak souls.

(2:10-22) The Peril Unmasked

- With relentless persistence he tore away the attractive outer garments of the false teachers
- Revealing the loathsomeness of the self-centered covetousness that lurked behind their front.
- This is no dainty handling of false teachers.
- The terrible manner of it is due to the apostle’s consciousness
- That the effect of false teaching is that of denying the power of Christ
- Which is the present blessing of the saints.
- To deny the Lord in any particular truth is to loosen the attachment of the soul to Him
- And to open the door to the coming in of all evil.

(3:1-9) Threatening of the Coming and False Living

- False teaching which denies the power of Christ issues in false thinking
- Which questions the coming of Christ.
- There will be mockers who will walk in lust, and make sport of the great hope of the Church
- Mockingly declaring that, **“all things will continue as they always have”**

(3:5-9) The Answer

- To strengthen his readers against the new peril the apostle
- Reminded them of the prophecies and the commandment of the Lord.
- Contesting the argument that ‘as things have been they will remain the same’
- Is first contested by reference to the announced but seemingly unexpected worldwide flood
- Then by the declaration that a fire judgment is reserved for this earth.
- What appears to be a ‘delay’ in judgment is due to the ‘long-suffering’ of God

-With whom time does not exist.

Conclusion (3:10–18)

(3:10-13) The Coming

- The conclusion consists of a summary of teaching grouped around these two subjects
- The coming** and **The power** of the Lord, with a final warning and injunction.
- The 'Day of the Lord' will come; it will be destructive.
- The heavens and the elements will be burned up.
- We may hasten that day by holy living and godliness.
- It will be constructive, for there will be, **"new heavens and a new earth wherein dwells righteousness."**

(3:14-16) The Power

- The result of this conviction in the experience of the saints should be new appropriation of the power.
- Personally this means diligence for the creation of the character which He looks for.
- Relatively it means 'patience' during the delay, knowing that it is caused by His long-suffering.

(3:17-18) Final Exhortation

- All this leads to the final exhortation, which is twofold. **"Beware"**—that marks the attitude of caution.
- "Grow"**—that indicates the necessity for progress.
- To conclude, there is a brief and comprehensive doxology
- Glory to the Lord and Savior, Jesus Christ, **"both now,"** that is, in response to His power, and **"forever,"**
- That is, as the result of His coming.
- Thus the soul is established in Him against all possibilities and perils, both now and forever.

Focusing

2nd Epistle of Peter

- The Need to Grow Ch. 1
 - In Virtue, Knowledge, Self-Control, Patience, Godliness, Kindness, and Love
 - By "more sure Word of Prophecy"
- False Teachers Ch. 2
 - Will infect with slander and immorality
 - God delivers to/from judgment
- Fallen Angels vs Noah and family (Gen 6)
- Sodom & Gomorrah vs Lot and family (Gen 19)
- Promise for End-Times Ch. 3
 - Scoffers of 2nd Coming

Today's Heresies

2 Peter 3:3, 4

Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, where is the promise of His coming? For since the fathers fell asleep, all things continue as they were from the beginning of the creation.

Can We Hasten His Coming?

2 Peter 3:2

Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

NIV: 2 Peter 3:12 as you look forward to the day of God and speed its coming...

NAS: 2 Peter 3:12 looking for and hastening the coming of the day of God...

How?

- By longing for His appearing 2 Tim 4:8
 - By praying for His appearing Rev 22:8
 - By seeking to win souls Rom 11:25
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Jude

Morgan: Prologue

- The subject dealt with in this epistle is that of apostasy—its possibility, peril, and punishment.
- It solemnly reveals the relation existing between the will of man and the sovereignty of God.
- Apostasy is shown to be willful return to ungodliness.
- Two classes are dealt with. Those who “kept not” and are therefore “kept” or reserved for judgment
- Those who “keep themselves” and are therefore “kept from stumbling.”
- While man is free to ‘will’, he is never freed from the restraining government of God.
- It is one of the most solemn and searching of the New Testament writings
- And cannot be carefully studied without the solemn searching of heart.

The following analysis may be followed for this one chapter letter:

Introduction (1–3)

The Danger described (4–16)

The Duty (17–23)

Conclusion (24–25)

Introduction (1–3)

- Judas (Judah, Jude) introduced himself as ‘brother of James’, and ‘bondservant of Jesus Christ’
- His letter was addressed to those who were “called,” “beloved,” “kept.” or preserved
- He wrote in order to urge upon them the necessity to ‘contend earnestly for the faith’
- What he meant must be interpreted by all that follows.

The Danger (4–16)

(4–11) Apostacy Described

- The peril threatening those to whom he wrote was created by ungodly men
- Who turning grace into an occasion of lasciviousness, denying all authority.
- The perils of such an attitude were illustrated by reference to Israel, angels, and the cities of the plain
- All of which were cast out from privilege on account of disobedience.
- The diversity of these illustrations emphasizes the underlying principle
- That continuity of privilege is dependent upon continuity of fidelity.
- The arrogant attitude of apostasy is described, and its doom is declared in the pronouncement of woe.
- Its meaning is revealed as being ‘the way of Cain’, which was that of hatred and murder
- ‘The error of Balaam’, which was that of seduction and lying
- And ‘the rebellion of Korah’, which contention was that of envy and rebellion.

(12–16) Apostacy Denounced

- Apostasy is then denounced in a passage full of fiery force.
- Jude figuratively showed that it means failure to fulfil purpose

- Then the prophecy of Enoch declared that failure to fulfil purpose must issue in destruction.
- The final description of these men reveals their inward actions and motive in two phrases —“walking after lusts,” and “for the sake of *personal advantage*.”

The Duty (17-23)

(17-19) Recognition of the Danger of Apostasy

- Turning to the subject of the true attitude of believers in the presence of apostasy
- He indicated that there must be first a recognition of the danger.
- It had been foretold by the apostles, and may be known by two distinguishing marks.
- Men guilty of apostasy are to be known by their divisive influence—“they make separations”
- And by their temperament—they are “*sensual*” rather than spiritual.

(20-23) The Personal Duty

- He described the sphere and habit of safety, the command being, “keep yourselves in the love of God.”
- This is to be done by ‘building on your faith’, ‘praying in the Spirit’, and ‘looking for mercy’.
- Beyond personal responsibility there is a relative duty.
- “On some have mercy”—that is, those in doubt; “some save”—that is
- Such as have been ensnared by the libertines; “on some have mercy with fear”
- And here perhaps the reference is to the libertines themselves.
- This mercy is not to be the condoning of evil, or complicity with evil
- But the patient hopefulness that seeks to win all.

Conclusion (24-25)

- The apostle closed with a glorious doxology which shows that the writer had no panic in his heart
- Even though he was profoundly conscious of the surrounding perils.
- He ascribed to God the Savior all honor in the immeasurable ages, past and present
- For that He is able to accomplish the salvation of His trusting ones in two ways which are all-inclusive
- As to continuity, “able to guard you from stumbling”
- As to consummation, “to set you before the presence of His glory.”

Focusing

Missler:

The Epistle of Jude: Contend for the Faith

- Why Contend: Apostates Ch. 3-16
 - Their subtle perversions: 1) denying grace: turning it into lasciviousness; 2) denying our Lord and Master, Jesus Christ.
 - Their certain doom: three historic examples: Egypt, Angels (of Genesis 6!), and Sodom.
 - Their impious ways: three historic examples: Cain, Balaam, Korah.
 - Their utter falsity: six awful metaphors: hidden rocks, exploiting shepherds, clouds without water, trees without fruit, wild waves of sea, wandering stars
- How to Contend: Resources Ch. 17-23
 - Apostasy has been foretold
 - Build, Pray, Keep, Watch...
 - Support those who contend
- Heb. Judah (one of the 12 sons of Jacob of Genesis). Gr. Judas (“Jude” to differentiate from Judas Iscariot). He was a half-brother of Jesus (Mt 13:55; Mk 6:3), unbeliever until after resurrection (Jn. 7:3-5; Acts 1:14).
- Predictions fulfilled: 13 quotes from 2nd Peter: Peter in future tense; Jude in past tense.

Certainty of Judgment

Jude 1:6, 7

And the angels which kept not their first estate, but left their own habitation, he has reserved in everlasting chains under darkness unto the judgment of the great day. Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

Enoch's Prophecy

Jude 1:14, 15

And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord comes with ten thousands of his saints, To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.

A prophecy of the Second Coming, uttered before the flood of Noah!

Speaking Evil of Dignities?

Jude 1:8,9

Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities. Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, dared not bring against him a railing accusation, but said, The Lord rebuke you.

-Similar to an allusion in the apocryphal Assumption of Moses.
