

READING 1-2 PETER AND JUDE

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Tom Thatcher, New Testament Editor

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READING 1-2 PETER AND JUDE

A RESOURCE FOR STUDENTS

Edited by

Eric F. Mason and Troy W. Martin



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In memory of
Joseph W. Bennington and Samuel Adekanmi Oginni,
who contended for the faith (Jude 4)

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CONTENTS

Acknowledgments.....	ix
Abbreviations.....	xi
Introduction	
Eric F. Mason and Troy W. Martin.....	1
Gathering Apostolic Voices: Who Wrote 1 and 2 Peter and Jude?	
Lewis R. Donelson.....	11
The Literary Relationships among 1 Peter, 2 Peter, and Jude	
Jeremy F. Hultin.....	27
The Epistolary Rhetoric of 1 Peter, 2 Peter, and Jude	
Duane F. Watson.....	47
“Awaiting New Heavens and a New Earth”: The Apocalyptic Imagination of 1–2 Peter and Jude	
Kelley Coblenz Bautch	63
Reborn to a Living Hope: A Christology of 1 Peter	
Steven J. Kraftchick	83
Christians as Babies: Metaphorical Reality in 1 Peter	
Troy W. Martin	99
Be Holy, for I Am Holy: Paraenesis in 1 Peter	
Nancy Pardee	113

Ethnicity, Empire, and Early Christian Identity: Social-Scientific Perspectives on 1 Peter David G. Horrell.....	135
1 Peter and Postmodern Criticism Félix H. Cortez.....	151
1 Peter in Patristic Literature Andreas Merkt.....	167
Biblical and Nonbiblical Traditions in Jude and 2 Peter: Sources, Usage, and the Question of Canon Eric F. Mason	181
Are the Others Too Other? The Issue of “Others” in Jude and 2 Peter Peter H. Davids.....	201
Searching for Evidence: The History of Reception of the Epistles of Jude and 2 Peter Wolfgang Grünstäudl and Tobias Nicklas.....	215
Bibliography	229
Contributors.....	257
Index of Ancient Sources.....	259
Index of Modern Authors.....	272

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ABBREVIATIONS

GREEK AND LATIN SOURCES

Adamantius	
<i>Rect. fid.</i>	<i>De recta in Deum fide (On the Correct Faith in God or Dialogues of Adamantius)</i>
Aristotle [and Pseudo-Aristotle]	
<i>Gen. an.</i>	<i>De generatione animalium (Generation of Animals)</i>
<i>Poet.</i>	<i>Poetica (Poetics)</i>
<i>Pol.</i>	<i>Politica (Politics)</i>
<i>Rhet.</i>	<i>Rhetorica (Rhetoric)</i>
[<i>Virt. vit.</i>]	[<i>De virtutibus et vitiis (Virtues and Vices)</i>]
Augustine	
<i>C. Jul.</i>	<i>Contra Julianum (Against Julian)</i>
<i>Enarrat. Ps.</i>	<i>Enarrationes in Psalmos (Enarrations on the Psalms)</i>
<i>Ep.</i>	<i>Epistula (Letter)</i>
<i>Fid. op.</i>	<i>De fide et operibus (Faith and Works)</i>
<i>Serm.</i>	<i>Sermo (Sermon)</i>
Cicero	
<i>Inv.</i>	<i>De inventione rhetorica (On Invention)</i>
<i>De or.</i>	<i>De oratore (On the Orator)</i>
Clement of Alexandria	
<i>Hyp.</i>	<i>Hypotyposeis (Outlines)</i>
<i>Strom.</i>	<i>Stromata (Miscellanies)</i>
Dio Chrysostum	
<i>Or.</i>	<i>Oratio (Oration)</i>
Epictetus	
<i>Diatr.</i>	<i>Diatribai (or Dissertationes; Discourses)</i>

Eusebius	
<i>Hist. eccl.</i>	<i>Historia ecclesiastica (Ecclesiastical History)</i>
Galen	
<i>UP</i>	<i>De usu partium (On the Usefulness of the Parts of the Body)</i>
<i>Sem.</i>	<i>De semine (On the Seed)</i>
Hesiod	
<i>Theog.</i>	<i>Theogonia (Theogony)</i>
Hippocrates	
<i>Aphor.</i>	<i>Aphorismata (Aphorisms)</i>
<i>Epid.</i>	<i>Epidemiae (Epidemics)</i>
Irenaeus	
<i>Haer.</i>	<i>Adversus haereses (Against Heresies)</i>
Isocrates	
<i>Demon.</i>	<i>Ad Demonicum (To Demonicus)</i>
Jerome	
<i>Epist.</i>	<i>Epistula (Letter)</i>
<i>Vir. ill.</i>	<i>De viris illustribus (On Illustrious Men)</i>
<i>Vit. Malch.</i>	<i>Vita Malchi (Life of Malchus)</i>
Josephus	
<i>Ag. Ap.</i>	<i>Contra Apionem (Against Apion)</i>
<i>Ant.</i>	<i>Antiquitates judaicae (Jewish Antiquities)</i>
<i>J.W.</i>	<i>Bellum judaicum (Jewish War)</i>
Justin Martyr	
<i>Dial.</i>	<i>Dialogus cum Tryphone (Dialogue with Trypho)</i>
Leo the Great	
<i>Serm.</i>	<i>Sermo (Sermon)</i>
Origen (see also Rufinus)	
<i>Cels.</i>	<i>Contra Celsum (Against Celsus)</i>
<i>Comm. Jo.</i>	<i>Commentarium in evangelium Joannis (Commentary on John)</i>
<i>Comm. Matt.</i>	<i>Commentarium in evangelium Matthaei (Commentary on Matthew)</i>
<i>Hom. Jes. Nav.</i>	<i>In Jesu Nave homiliae (Homilies on Joshua)</i>
<i>Princ.</i>	<i>De principiis (First Principles)</i>
Philo	
<i>Alleg. Interp.</i>	<i>Legum allegoriae (Allegorical Interpretation)</i>
<i>Contempl. Life</i>	<i>De vita contemplativa (On the Contemplative Life)</i>

<i>Decalogue</i>	<i>De decalogo (On the Decalogue)</i>
<i>Embassy</i>	<i>Legatio ad Gaium (Embassy to Gaius)</i>
<i>Moses</i>	<i>De vita Mosis (The Life of Moses)</i>
<i>Posterity</i>	<i>De posteritate Caini (On the Posterity of Cain)</i>
<i>Rewards</i>	<i>De praemiis et poenis (On Rewards and Punishments)</i>
<i>Sacrifices</i>	<i>De sacrificiis Abelis et Caini (On the Sacrifices of Cain and Abel)</i>
<i>Spec. Laws</i>	<i>De specialibus legibus (On the Special Laws)</i>
Pliny	
<i>Ep.</i>	<i>Epistula (Letter)</i>
Quintilian	
<i>Inst.</i>	<i>Institutio oratoria</i>
Rufinus	
<i>Orig. Comm. Rom.</i>	<i>Origenis Commentarius in epistulan ad Romanos (Origen's Commentary on the Epistle to the Romans)</i>
<i>Orig. Hom. Exod.</i>	<i>Origenis in Exodum homiliae (Origen's Homilies on Exodus)</i>
<i>Orig. Hom. Jos.</i>	<i>Origenis Homiliae in librum Josua (Origen's Homilies on Joshua)</i>
<i>Orig. Hom. Lev.</i>	<i>Origenis Homiliae in Leviticum (Origen's Homilies on Leviticus)</i>
<i>Orig. Hom. Num.</i>	<i>Origenis in Numeros homiliae (Origen's Homilies on Numbers)</i>
Seneca	
<i>Ep.</i>	<i>Epistula (Letter)</i>
Soranus	
<i>Gyn.</i>	<i>Gynecology</i>
Tacitus	
<i>Ann.</i>	<i>Annales (Annals)</i>
Tertullian	
<i>Nat.</i>	<i>Ad nationes (To the Heathen)</i>
Xenophon	
<i>Mem.</i>	<i>Memorabilia</i>

DEAD SEA SCROLLS

1QS	<i>Rule of the Community</i>
1QH	<i>Hodayot (Thanksgiving Hymns)</i>
4QpIsaiah ^b	<i>Pesher Isaiah (4Q162)</i>

PSEUDEPIGRAPHA

2 Bar.	<i>2 Baruch</i>
1 En.	<i>1 Enoch (Ethiopic Apocalypse)</i>
2 En.	<i>2 Enoch</i>
Jub.	<i>Jubilees</i>
Odes Sol.	<i>Odes of Solomon</i>
Pss. Sol.	<i>Psalms of Solomon</i>
Sib. Or.	<i>Sibylline Oracles</i>
T. 12 Patr.	<i>Testaments of the Twelve Patriarchs</i>
T. Levi	<i>Testament of Levi</i>
T. Mos.	<i>Testament of Moses</i>
T. Naph.	<i>Testament of Naphtali</i>

APOSTOLIC FATHERS

Barn.	<i>Barnabas</i>
Did.	<i>Didache</i>
Diogn.	<i>Diognetus</i>
Mand.	<i>Shepherd of Hermas, Mandates</i>
Mart. Pol.	<i>Martyrdom of Polycarp</i>
Pol. Phil.	<i>Polycarp, To the Philippians</i>

OTHER EARLY CHRISTIAN WRITINGS

Act. Scil.	<i>Acts of the Scillitan Martyrs</i>
Acts Thom.	<i>Acts of Thomas</i>
Apos. Con.	<i>Apostolic Constitutions and Canons</i>

RABBINIC LITERATURE

Tg. Ps.-J.	<i>Targum Pseudo-Jonathan</i>
m. Sanh.	<i>Mishnah Sanhedrin</i>

SECONDARY SOURCES

AB	Anchor Bible
ACNT	Augsburg Commentaries on the New Testament
AnBib	Analecta biblica
ANF	<i>Ante-Nicene Fathers</i> . Edited by A. Roberts and J. Donaldson. 10 vols. Repr., Peabody, Mass.: Hendrickson, 1994. [orig. 1885–1887]
ANRW	<i>Aufstieg und Niedergang der römischen Welt: Geschichte und Kultur Roms im Spiegel der neueren Forschung</i> . Edited by H. Temporini and W. Haase. Berlin: de Gruyter, 1972–.
ANTC	Abingdon New Testament Commentaries
BBR	<i>Bulletin for Biblical Research</i>
BDAG	Bauer, W., F. W. Danker, W. F. Arndt, and F. W. Gingrich. <i>Greek-English Lexicon of the New Testament and Other Early Christian Literature</i> . 3rd ed. Chicago: University of Chicago Press, 1999.
BDF	Blass, F., A. Debrunner, and R. W. Funk. <i>A Greek Grammar of the New Testament and Other Early Christian Literature</i> . Chicago: University of Chicago Press, 1961.
BECNT	Baker Exegetical Commentary on the New Testament
BTB	<i>Biblical Theology Bulletin</i>
BETL	Bibliotheca ephemeridum theologiarum lovaniensium
<i>Bib</i>	<i>Biblica</i>
BNTC	Black's New Testament Commentaries
BZNW	Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft
ca.	circa
CBET	Contributions to Biblical Exegesis and Theology
CBQ	<i>Catholic Biblical Quarterly</i>
CBQMS	Catholic Biblical Quarterly Monograph Series
CCSL	Corpus Christianorum Series Latina
ConBNT	Coniectanea biblica: New Testament Series
CSEL	Corpus Scriptorum Ecclesiasticorum Latinorum
<i>CurTM</i>	<i>Currents in Theology and Mission</i>
<i>EvQ</i>	<i>Evangelical Quarterly</i>
FC	Fathers of the Church
ForFasc	Forum Fascicles

FRLANT	Forschungen zur Religion und Literatur des Alten und Neuen Testaments
GBS	Guides to Biblical Scholarship
GRBS	<i>Greek, Roman, and Byzantine Studies</i>
HTB	Histoire du texte biblique
HTR	<i>Harvard Theological Review</i>
HUT	Hermeneutische Untersuchungen zur Theologie
IBC	Interpretation: A Bible Commentary for Teaching and Preaching
ICC	International Critical Commentary
JBL	<i>Journal of Biblical Literature</i>
J ECS	<i>Journal of Early Christian Studies</i>
JETS	<i>Journal of the Evangelical Theological Society</i>
JNES	<i>Journal of Near Eastern Studies</i>
JTS	<i>Journal of Theological Studies</i>
JSNT	<i>Journal for the Study of the New Testament</i>
JSJSup	Journal for the Study of Judaism in the Persian, Hellenistic, and Roman Periods Supplement Series
JSPSup	Journal for the Study of the Pseudepigrapha Supplement Series
KJV	King James Version
LCL	Loeb Classical Library
LD	Lectio divina
LEC	Library of Early Christianity
LNTS	Library of New Testament Studies
LSJ	Liddell, H. G., R. Scott, and H. S. Jones. <i>A Greek-English Lexicon</i> . 9th ed. with revised supplement. Oxford: Clarendon, 1996.
LXX	Septuagint
MT	Masoretic Text
NAB	New American Bible
NASB	New American Standard Bible
NIBCNT	New International Biblical Commentary on the New Testament
NIDB	<i>The New Interpreter's Dictionary of the Bible</i> . Edited by K. Doob Sakenfeld. 5 vols. Nashville: Abingdon, 2006–2009.
NIV	New International Version
NovTSup	Supplements to Novum Testamentum

<i>NPNF</i> ¹	<i>The Nicene and Post-Nicene Fathers</i> , series 1. Edited by P. Schaff. 14 vols. Repr., Peabody, Mass.: Hendrickson, 1994. [orig. 1886–1889]
<i>NPNF</i> ²	<i>The Nicene and Post-Nicene Fathers</i> , series 2. Edited by P. Schaff and H. Wace. 14 vols. Repr., Peabody, Mass.: Hendrickson, 1994. [orig. 1890]
NRSV	New Revised Standard Version
NTabh	Neutestamentliche Abhandlungen
NTG	New Testament Guides
NTL	New Testament Library
NTTS	New Testament Tools and Studies
<i>NTS</i>	<i>New Testament Studies</i>
OTS	Old Testament Studies
PG	Patrologia graeca [= Patrologiae cursus completus: Series graeca]. Edited by J. P. Migne. 162 vols. Paris: Imprimerie Catholique, 1857–1886.
PTS	Patristische Texte und Studien
<i>RB</i>	<i>Revue biblique</i>
RSV	Revised Standard Version
SBLDS	Society of Biblical Literature Dissertation Series
SBLMS	Society of Biblical Literature Monograph Series
SBLRBS	Society of Biblical Literature Resources for Biblical Study
SBLSP	Society of Biblical Literature Seminar Papers
SBLSBS	Society of Biblical Literature Sources for Biblical Study
SBLSymS	Society of Biblical Literature Symposium Series
SBS	Stuttgarter Bibelstudien
SBT	Studies in Biblical Theology
SC	Sources Chr�tiennes
SEAug	Studia ephemeridis Augustinianum
SemeiaSt	Semeia Studies
<i>SecCent</i>	<i>Second Century</i>
SJLA	Studies in Judaism in Late Antiquity
SNTSMS	Society for New Testament Studies Monograph Series
SP	Sacra pagina
s.v.	<i>sub verbo</i> (“under the word”)
<i>TDNT</i>	<i>Theological Dictionary of the New Testament</i> . Edited by G. Kittel and G. Friedrich. Translated by G. W. Bromiley. 10 vols. Grand Rapids: Eerdmans, 1964–76.

TNTC	Tyndale New Testament Commentaries
TUGAL	Texte und Untersuchungen zur Geschichte der altchristlichen Literatur
<i>TynBul</i>	<i>Tyndale Bulletin</i>
VC	<i>Vigiliae Christianae</i>
WBC	Word Biblical Commentary
WUNT	Wissenschaftliche Untersuchungen zum Neuen Testament
ZNW	<i>Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche</i>
ZWT	<i>Zeitschrift für wissenschaftliche Theologie</i>



INTRODUCTION

Eric F. Mason and Troy W. Martin

The three New Testament epistles treated in this volume—1 Peter, 2 Peter, and Jude—have long been viewed as outliers in the New Testament canon by biblical scholars, even though the three books faced differing assessments in the early church. Second Peter, quite suspect throughout much of the patristic era, was further marginalized by some late nineteenth- to mid-twentieth-century scholars who claimed it exemplifies “early catholicism,” a supposed calcification of the early church’s vibrant faith into a cold, institutional, tradition-bound orthodoxy, and thus it is “perhaps the most dubious writing in the canon” (Käsemann 1964, 169).¹ Discussion of Jude and 1 Peter has normally been less caustic, but the modern perspective is captured well by the titles of two journal articles that appeared four decades ago. Douglas J. Rowston declared Jude to be “The Most Neglected Book in the New Testament” (1975), and just a year later John H. Elliott coined an oft-repeated moniker for 1 Peter when he wrote “The Rehabilitation of an Exegetical Step-Child: 1 Peter in Recent Research” (1976). Actually, Elliott went further and included “the remaining Catholic Epistles, Hebrews, and the Johannine Apocalypse” in his list of the “step-children of the NT canon” (1976, 243).

1. Typically three characteristics are cited for “early catholicism”: fading hope for Christ’s imminent return, increasing institutionalism with defined leadership offices, and the solidification of doctrine and tradition in order to preserve “the faith” against challenges like those posed by gnostics or Montanists. See Chester and Martin 1994, 148–51 and especially Bauckham 1983, 151–54 for rebuttals to Käsemann’s characterization of 2 Peter (and Bauckham 1983, 8–11 for similar discussion in regard to Jude). Dunn (2006, 372–400) argues that numerous New Testament books (including Jude and 2 Peter, but also others like 1 Corinthians and Romans) have *certain* elements of early Catholicism.

In some ways things have changed significantly in the last few decades. Hebrews and Revelation have certainly garnered significant scholarly attention in recent years, and it is not coincidental that they were the first two texts addressed in the Resources for Biblical Study “Reading” volumes, which the present book now joins.² Elliott could offer a much more positive assessment of scholarly interest in 1 Peter by the time his Anchor Bible commentary on that epistle appeared a quarter century later (2000, 3–6). The bibliography of this present volume attests heartily to Elliott’s personal contributions to that renaissance; the appearance of his commentary, combined with Paul J. Achtemeier’s in the Hermeneia series (1996) just a few years earlier, represents a sea change of interest in this text.

As for 2 Peter and Jude, Richard J. Bauckham lamented in the preface to his important Word Biblical Commentary on those epistles that when writing he was “for the most part ... unable to draw on the mass of recent research in articles and monographs which is available to commentators on most other NT books” (1983, xi). Although recent focus on 2 Peter and Jude has still not attained the levels now enjoyed by Hebrews, Revelation, and even 1 Peter, the situation has improved in subsequent decades (in part due to Bauckham’s own contributions), and polemical charges of early Catholicism are much less common. Today one can affirm with Gene L. Green that “interest in these books is on the rise, and their study is experiencing a revival” (2008, xi).

Our goal is that this present volume will also contribute to greater interest in and appreciation for 1–2 Peter and Jude. Though readers have often considered these epistles confusing, mysterious, obscure, and even offensive, the chapters in this collection demonstrate that each of these three texts is a rich document with much to offer for scholarly investigation and contemporary reflection.³

The title of this book is *Reading 1–2 Peter and Jude: A Resource for Students*. Both phrases in this title are very important. The first part needs little explanation—this book is a scholarly investigation of key aspects of

2. See Barr 2003 on Revelation; Mason and McCrudden 2011 on Hebrews. The third volume in the Resources for Biblical Study series concerns Romans (Sumney 2012), a text that has never lacked for interpreters’ attention!

3. Perkins notes that the Catholic Epistles in general “should not be shoehorned into a story of early Christianity that has been established by the Pauline and deutero-Pauline letters and Acts” because they “instead ... provide valuable evidence for the diversity of Christianity throughout the first century” (1999, 124).

these three epistles. Most of the contributors to the present volume are recognized specialists on the study of one or more of these epistles, as is evident in the bibliography at the end of the volume. Other contributors have not normally published on these particular texts but bring to the collection particular expertise from another field. All of our contributors engage current scholarship on these epistles and add to this discussion.

We assume that most readers of this book will study it alongside standard commentaries on one or more of the epistles. While this volume includes chapters on authorship and literary relationships among the three epistles, our focus has been to provide extended discussions of important issues that go beyond what is feasible in a typical commentary. We trust readers will find the chapters in this book informative, engaging, and enlightening.

This points to the significance of the second half of this book's title—"a resource for students." Our contributors have been charged not just to write chapters that engage the best of contemporary scholarship on these three epistles, but also to do so with the needs and concerns of student readers at the forefront. We have sought to write not only with an advanced undergraduate readership in mind but also in ways that will be beneficial for more advanced students in seminary or graduate school and indeed for any educated reader studying one of more of the epistles of Peter and Jude for the first time. This means we have been intentional about defining specialized terminology, providing relevant historical and cultural background information, and explaining tenets of the methodologies we utilize. While these epistles have been the subject of several very readable commentaries written by esteemed scholars (including some excellent volumes by contributors to this book), we are aware of no other student-oriented book on 1–2 Peter and Jude that addresses the breadth of issues with the range of perspectives that the present volume offers. We therefore trust that readers of various levels will find much of value in the chapters of this volume.

The chapters in this book fall into three sections: those addressing all three epistles, those addressing 1 Peter, and those addressing both Jude and 2 Peter. It has long been traditional to read these three epistles together in some manner, and this approach has certainly been fostered by factors such as the common attribution of authorship for 1 and 2 Peter and the significant overlap of content between Jude and 2 Peter. In recent decades, scholars have increasingly emphasized the importance of reading these books in light of their own distinctive contexts, yet it is still advantageous

and even necessary to consider certain questions with all three epistles in view. As such, the first four chapters in this collection—on authorship and pseudonymity, literary relationships among the three books, epistolary rhetoric, and apocalyptic elements—consider important, foundational issues related to all three epistles. In many ways they lay the groundwork for the subsequent chapters.

Lewis R. Donelson addresses the tricky issues of authorship and pseudonymity in his opening chapter, titled “Gathering Apostolic Voices: Who Wrote 1 and 2 Peter and Jude?” Donelson briefly surveys the kinds of pseudonymous texts known in early Christianity and common scholarly explanations about how and why such texts circulated. He also notes the difficulty of substantiating assumptions about apostolic schools and even pseudonymous letters that were not written with the intent to deceive. Since “every general theory about the origin and motives of Christian pseudepigraphy has proven to be unsustainable,” he deems it essential that each text be examined individually and that one also consider how to understand other features of these letters (such as identifications of the addressees and other personal references) if the ascribed author did not write the epistle. Ultimately, Donelson concludes that all three letters are pseudepigraphical but notes the plausibility of differing evaluations of the same data. Ultimately, “everyone reads these letters in much the same way regardless of the position taken on authorship,” and their inclusion in the Christian canon authorizes them as “apostolic voices.”

Next, Jeremy F. Hultin examines “The Literary Relationships among 1 Peter, 2 Peter, and Jude.” He begins with the issue of common materials in Jude 4–18 and 2 Peter 2:1–3:3 by observing similarities of content, vocabulary, and sequence but not verbatim agreements. Hultin carefully evaluates proposals to explain these similarities, especially suggestions that Jude used 2 Peter, 2 Peter used Jude, or both used a common source. Hultin notes the strengths and weaknesses of each theory and concludes that 2 Peter’s use of Jude is most likely, yet he also resists the idea that the problem is solved. “Theories serve best when they provoke ever more careful and creative engagement with the texts themselves,” whereas consensus around one idea “may deaden interest in those pesky details that refuse to fit into any one model.” Next, he considers the relationship between 1 and 2 Peter; he focuses not on authorship but instead on the reference to an earlier letter in 2 Pet 3:1–2 and thematic connections between the two books. Hultin concludes that 2 Peter knows 1 Peter and yet makes surprisingly little use of it.

At the end of the twentieth century, a sharp debate arose over the application of epistolary and rhetorical analyses to New Testament letters. Epistolary analysis views these letters as literary documents and compares them with other letters from the ancient world. In contrast, rhetorical analysis sees these letters as speeches in written form and compares them to ancient speeches and speech handbooks. In his chapter titled “The Epistolary Rhetoric of 1 Peter, 2 Peter, and Jude,” Duane F. Watson takes the position in this debate that epistolary and rhetorical analyses are not mutually exclusive. He recognizes that these letters exhibit many of the conventions of ancient letters but that these conventions can serve rhetorical purposes. Thus the epistolary prescript and blessing-thanksgiving serve as the rhetorical *exordium* and *narratio* to build the relationship between the sender and the recipients as well as to introduce topics discussed in the body of the letter. The body of these letters functions as the rhetorical *probatio*, or argument for the authors’ positions. The letter closing or postscript functions as the rhetorical *peroratio*, which builds goodwill and reiterates topics discussed in the letter. As such, Watson argues that these letters are essentially speeches in letter form.

In the final chapter of this first section, Kelley Coblenz Bautch brings her perspective as a specialist in Enochic and other Jewish apocalyptic literature to her chapter titled “Awaiting New Heavens and a New Earth’: The Apocalyptic Imagination of 1–2 Peter and Jude.” Convinced that 1–2 Peter and Jude demonstrate “that end-time speculation and apocalyptic sensibilities ... were important to early Christians and their communities,” she offers a primer on key terms relevant for the discussion and surveys several prominent characteristics of apocalyptic. Then she considers how particular apocalyptic elements are present in each of our three epistles, including an interest in otherworldly beings and realms; the idea that the end times will resemble the primeval era; dualism; the Day of the Lord and judgment; and deliverance and the age to come. Coblenz Bautch is careful to demonstrate both the similar and differing uses of apocalyptic thought in our three epistles. She concludes that while each of the three epistles uses apocalyptic elements in distinct ways (and that these differences may reveal something about their specific audiences), overall “the apocalypticism of these three epistles fits well the apocalyptic tendencies of the entire New Testament.”

The second section contains four chapters that focus exclusively on 1 Peter as well as two chapters that use this epistle to illustrate methodologies relevant to all three epistles. The first three chapters include discus-

sions of the Christology, use of metaphor, and use of paraenetic materials in 1 Peter. The next two consider how social-scientific and postmodern approaches may be applied to that epistle.⁴ A final chapter on 1 Peter addresses its reception in the patristic period.

Christology is an essential concern of Christianity, and Steven J. Kraftchick explores this aspect of 1 Peter. In his chapter “Reborn to a Living Hope: A Christology of 1 Peter,” he declares 1 Peter to be “one of the most thoroughly christocentric writings in the New Testament” (quoting Achtemeier 1993, 176) but at the same time “thoroughly theocentric and ecclesiastically directed.” The integration of ecclesiology, theology, and Christology moves 1 Peter away from systematic declarative affirmations and speculative statements to images that provide pastoral care for the letter’s recipients who are suffering and need to understand their circumstances and identity. Kraftchick presents the epistle’s Christology as functional, dynamic, and pastoral rather than abstract, formal, and logical. These christological images are “drawn from early Christian hymns, creeds, liturgical ceremonies, and interpretations of the Old Testament” and present Christ as the “agent of initiation” for the recipients’ salvation and the “exemplar” of their faith. The goal of these images is “to have the readers interact *with* Jesus Christ rather than simply receive information *about*” him. The Christology of 1 Peter is thus participatory and invites the readers into the narrative world created by the text that will shape their own understanding of their circumstances and identity as Christians and offer them hope.

Metaphors are a prominent feature of 1 Peter and permeate the letter from its beginning to its end. Troy W. Martin thus explores 1 Peter’s use of metaphor in his chapter “Christians as Babies: Metaphorical Reality in 1 Peter.” He first surveys various definitions of metaphor that distinguish metaphor from other types of symbolic speech such as metonymy, allegory, parable, and simile. Metaphors are appropriately used in 1 Peter since they “give names to things that have none,” and 1 Peter explains the new ontological reality of non-Jewish believers in Israel’s God. Next, Martin describes some of the theories about metaphor that interpreters have applied to 1 Peter. The older notion of metaphor as a phenomenon of language is replaced by an understanding of metaphor as a phenomenon

4. For applications of these and other emerging methodologies to each of our three epistles, see especially Webb and Bauman-Martin 2007 (1 Peter); Watson and Webb 2010 (2 Peter); and Webb and Davids 2009 (Jude).

of thought, and interpreters seek to map the “salient and fitting characteristics” of source domains to target domains. Martin then investigates the specific metaphor of newborn babies to illustrate this new approach to the mapping of metaphors in 1 Peter. He points out that ancient physiology and in particular ancient conceptions of infant nutrition are necessary to map this metaphor. Martin concludes that the metaphors in 1 Peter describe the reality of its recipients’ new status brought about by their becoming Christians. They have indeed been begotten by God in a very real sense, and the letter exhorts them to desire the very real blood of Christ in the Eucharist and to allow the word of God to shape them into the actual people of God’s own making.

Another prominent feature of 1 Peter is its discussion of ethics. Nancy Pardee (who specializes in early Christian paraenetic literature outside the New Testament) investigates this aspect of the epistle in her chapter “Be Holy, for I Am Holy: Paraenesis in 1 Peter.” She identifies encouragement as the primary goal of the letter and seeks to answer the question of how traditional moral exhortation functions in a text so focused on comfort and encouragement. She begins by explaining what paraenesis is and then distinguishes between Jewish and Greek elements in the letter’s paraenesis. First Peter’s moral expectations for its Gentile audience are based on Jewish concepts of holiness and sanctification. The letter integrates Greek ideas and terminology such as virtue/vice lists and household codes into these Jewish elements and so conflates Jewish and Greek moral traditions in its paraenesis. She concludes that the paraenesis in the letter is both traditional and adaptive. It draws from traditional Jewish and Greek paraenesis but adapts both the content and form to encourage the recipients of the letter in the context of suffering.

First Peter holds pride of place as one of the first New Testament documents to be interpreted as a whole according to a social-scientific approach, and in his chapter “Ethnicity, Empire, and Early Christian Identity: Social-Scientific Perspectives on 1 Peter,” David G. Horrell describes some of the ways this approach helps illuminate the situation and strategy of this early Christian letter. Horrell first describes the pioneering social-scientific work of John H. Elliott, who argues that the recipients of the letter represented a conversionist sect distinct and separate from the world around it. The letter’s strategy is to provide a home for these transient strangers or displaced persons. Horrell discusses the debate between Elliott and David Balch, who sees the letter as calling “for assimilation and greater conformity to the wider society” in contrast to the call for distinc-

tiveness and resistance perceived by Elliott. Horrell views this debate as illustrative of the “great diversification of methods and perspectives within what may very broadly be seen as social-scientific criticism.” Horrell then summarizes three brief case studies to show how social scientific resources help us “appreciate the significance of 1 Peter in the making of Christian identity.” He explains the contributions of 1 Peter to the creation of Christian ethnicity, the postcolonial perspective of 1 Peter in conformity and resistance, and 1 Peter’s redefining and reclaiming of the socially negative label “Christian.”

The impact of postmodern biblical criticism should not be underestimated, and Félix H. Cortez helps us understand this interpretive movement and its influence on the analysis and interpretation of 1 Peter in his chapter “1 Peter and Postmodern Criticism.” Cortez begins by describing this criticism not as “a method but rather a stance or a posture that uses different methods of analysis.” It is essentially a resistance to modernism and is “antifoundational, antitotalizing, and demystifying.” In biblical studies, postmodernism contests the historical-critical method, and Cortez surveys four postmodern studies of 1 Peter that address the postmodern concerns of “foundations, totalities, and objectivity.” The first study exposes the constructed world of the assumed narrative in 1 Peter. Instead of providing a “real” foundation, the text projects a world and invites its readers into that world. The second study deconstructs the binary oppositions incoherently and inconsistently used by the text to construct a total system. The third study emphasizes that 1 Peter is shaped by political forces that serve the interests of one group or another. And the final study shows how 1 Peter and especially its household code have been used to further the interests of males to the disadvantage of females. Instead of focusing “on the historical meaning of the text and its genesis,” Cortez concludes, postmodern approaches try “to pry open the political forces that have shaped interpretations of 1 Peter in order to focus attention on the current meaning of 1 Peter.”

Bearing the authority of the apostle Peter, 1 Peter has been a significant document for the church, and Andreas Merkt traces the reception history of this letter in his chapter “1 Peter in Patristic Literature.” In this literature, he notes, there was no doubt that the apostle authored this letter, and its canonicity was never in dispute. Initially it was placed first among the Catholic Epistles, but later it came to follow the Epistle of James (reflecting the order of Paul’s list of “pillars” in Gal 2:9). Merkt surveys the reception of 1 Peter among the church fathers including Polycarp, who first quoted

1 Peter; Clement of Alexandria, who wrote the first brief commentary; and Didymus of Alexandria, who wrote the first comprehensive commentary on the letter. Read mostly in Easter liturgies and in the teaching of catechumens and neophytes, 1 Peter was understood to be “a letter about redemption, conversion, and its consequences,” and Merkt illustrates this understanding by recounting the reception of “Christ’s preaching to the spirits in prison in 3:19 and the term ‘exemplum’ applied to him in 2:21.” Some fathers used the former to teach universal salvation, while others used it to limit salvation to the baptized only. The latter was central to the Pelagian controversy and exemplifies the patristic canonical approach to interpretation in which a verse is interpreted by links to other verses. Merkt thus sketches for us the importance of 1 Peter for the developing Christian tradition.

Finally, the third section of the book highlights issues of great significance for Jude and 2 Peter. Though both of these short epistles are treated in each chapter, the authors take care to highlight their distinctive characteristics, themes, and histories so as to avoid implications that the two letters are virtually indistinguishable or interchangeable. These chapters address the use in both books of biblical and nonbiblical sources and the questions this raises for understanding the idea of canon; the identity of the opponents in each of the two books; and the different reception histories of each epistle in the patristic period.

In his chapter “Biblical and Nonbiblical Traditions in Jude and 2 Peter: Sources, Usage, and the Question of Canon,” Eric F. Mason notes that both epistles are steeped in references to biblical figures and events, yet the lone explicit textual quotation in either epistle is Jude’s citation of Enoch. Also, the two epistles use and discuss traditional materials in differing ways. Jude ostensibly was written by a brother of Jesus but does not seek to exploit this status; prophecy is clearly authoritative, but the author does not explain why this is so. Second Peter, however, appeals to Peter’s apostolic authority and testimony as well as the authority of Scripture; this author “is working with some consciousness of what is authoritative literature.” Although 2 Peter does not retain the Enoch quotation from Jude, the author does not eschew nonbiblical texts (as is often claimed). Instead, “nothing in either Jude or 2 Peter allows one to distinguish between texts that later will be deemed biblical and nonbiblical,” and this illustrates the difficulties of forcing later canonical sensitivities onto earlier writings.

Peter H. Davids highlights the importance of understanding the nature of the opponents in Jude and 2 Peter in his chapter titled “Are the Others

Too Other? The Issue of ‘Others’ in Jude and 2 Peter.” Davids opens with a consideration of the diversity found in early churches (especially as seen in Paul’s letters and Acts) when the movement grew to include peoples of differing cultural backgrounds. Naturally, varying practices and ideas appeared, even though our sources generally preserve only the perspectives of those whose preferences triumphed. “Some of these positions were inevitably viewed as acceptable differences within the movement, even if their proponents were viewed as wrong-headed, while others were viewed as serious enough to exclude their proponents from the movement.” The communities of Jude and 2 Peter faced internal conflicts but of different sorts. The “Others” in Jude may be Hellenistic outsiders who reject the authority of the Torah that is valued by the “Beloved” in Jude’s community, but their redemption is possible. In 2 Peter, however, the problem concerns community insiders who become “Others” because of their false teaching, and they have moved beyond the point of restoration.

Interest in Jude and 2 Peter paled in comparison to interest in the Gospels and Pauline Epistles in the early church, much as it still does today, yet the paths taken by these two books toward canonicity were very different. This is explained by Wolfgang Grünstäudl and Tobias Nicklas in the concluding chapter of this volume, titled “Searching for Evidence: The History of Reception of the Epistles of Jude and 2 Peter.” Jude was accepted by many church authorities quite early but later survived significant opposition; the challenges arose in part due to its use of Enochic and other non-biblical material. Second Peter was initially rejected due to its eschatology and differences from 1 Peter but was later embraced by orthodox leaders as a useful tool for affirming Paul’s authority and countering millenarian interpretations of Revelation. Grünstäudl and Nicklas observe that “there is no clear evidence of the existence of 2 Peter in the time before Origen” (late second to mid-third century C.E.), and this lack of early attestation prompts their provocative thesis: 2 Peter might actually be *dependent* on—not a *source* for—two early second-century “postbiblical” texts, the *Dialogue* of Justin Martyr and the *Apocalypse of Peter*.