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The Use of the Old Testament  
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## RIGHTEOUSNESS AND THE USE OF THE OLD TESTAMENT IN JAMES, 1 PETER, 2 PETER, AND JUDE

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The use of the OT in James, 1 Peter, 2 Peter, and Jude largely revolves around the concern of each letter for godly behavior. James develops the theme of righteousness around key OT texts (Deut 6:4–5; Lev 19:18; Prov 3:34) and four named exemplars: Abraham, Rahab, Job, and Elijah. First Peter emphasizes Christian identity as the basis of righteous conduct, stated succinctly in the first OT citation of the letter: “Be holy because I am holy” (1 Pet 1:16; Lev 19:2).<sup>1</sup> Righteous suffering, exemplified in the suffering of Christ, is also a significant theme drawing support from the OT (1 Pet 2:21–25; 3:18–4:5; 4:12–19). Second Peter and Jude warn of false teachers, who distort the grace of God (Jude 4) and malign the way of truth (2 Pet 2:2). Both letters utilize OT events and persons as examples of the certain condemnation of the ungodly and deliverance of the righteous (Jude 5–6, 11; 2 Pet 2:4–10).

### I. RIGHTEOUSNESS AND THE OLD TESTAMENT IN JAMES

From beginning to end, James calls for wholehearted commitment to God. The double-minded person (Jas 1:5–8), who only hears the word of God without obeying it, is self-deceived (Jas 1:16, 22, 26), but the one who endures trials when tested and perseveres in God’s perfect law is the object of his favor (Jas 1:12, 25; 5:11).<sup>2</sup> Exhortations to obey the word/law, along with warnings of judgment, occur at key points in the letter’s

<sup>1</sup>All quotations are from the Christian Standard Bible unless otherwise noted.

<sup>2</sup>The idea of God’s favor is conveyed by the Greek adjective *makarios* (1:12, 25), translated “blessed,” and the verb *makarizō*, “to count as blessed” (5:11). The concept is steeped in OT usage, appearing twenty-five times in the Psalms LXX alone: Pss 1:1; 2:12; 31:1–2; 32:12; 33:9; 39:5; 40:2; 64:5; 83:5–6, 13; 88:16; 93:12; 105:3; 111:1; 118:1–2; 126:5–127:2; 136:8–9; 143:15; 145:5. Cf. also Matt 5:1–13.

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structure (Jas 1:22–25; 2:8–13; 4:11–12), establishing righteous words and righteous deeds as an overarching theme.<sup>3</sup>

James forges a tight connection between wisdom and righteousness. James 3:13–18, the letter's structural center,<sup>4</sup> reveals a grounding in Jewish concepts of wisdom, emphasizing the practical obedience of a life marked by the possession of wisdom as a gift of God (Jas 1:5, 17). Chief among the virtues of wisdom is humility (Jas 3:13, 17), which occupies a significant place in the letter's instruction (Jas 1:9–11, 21; 4:6–10). Envy and selfish ambition, on the other hand, lie at the heart of worldly wisdom, which yields "disorder and every evil practice" (Jas 3:16; 4:1–5). Human anger cannot bring about the righteousness of God (Jas 1:20), but the peace-loving character of the wisdom from above (Jas 3:17) has the opposite effect as "the fruit of righteousness is sown in peace by those who cultivate peace" (Jas 3:18).

1. *The Old Testament and the structure of James.* Three OT texts play a prominent role in the structure of James, Deut 6:4–5 by way of allusion and Lev 19:18 and Prov 3:34 by citation.

a. *Leviticus 19:18.* James cites Lev 19:18, "Love your neighbor as yourself" (Jas 2:8), in support of his argument that anyone showing favoritism is a transgressor of the law (Jas 2:9). Stumbling at one point of the law, he reasons, renders the offender "guilty of breaking it all" (Jas 2:10–11). The entire argument against partiality (Jas 2:1–13), which also references the law against adultery and murder (Exod 20:13–14), must be read in light of the teaching of Jesus, who focused his teaching upon the law's moral requirements and the love command (Matt 5:21, 27, 43; 19:18–19). James's attitude toward the law reflects Jesus's interpretation of the law. The law of loving one's neighbor is royal (Jas 2:8) because it is the law of the kingdom (Jas 2:5).<sup>5</sup>

As Luke Johnson has shown, the use of Leviticus 19 in James extends beyond the citation of Lev 19:18.<sup>6</sup> One finds, for example, a prohibition

<sup>3</sup>Mark E. Taylor and George H. Guthrie, "The Structure of James," *CBQ* 68 (2006): 694–97. See also Luke L. Cheung, *The Genre, Composition, and Hermeneutics of James* (London: Paternoster, 2003), 83–85, 272–73.

<sup>4</sup>Taylor and Guthrie, "Structure of James," 692–94, 697–98.

<sup>5</sup>So Richard Bauckham, "James, 1 and 2 Peter, Jude," in *It is Written: Scripture Citing Scripture: Essays in Honor of Barnabas Lindars*, eds. D. A. Carson and H. G. M. Williamson (Cambridge: Cambridge University Press, 1988), 309. So also Douglas J. Moo, *The Letter of James*, PNTC (Grand Rapids: Eerdmans, 2000), 111–12.

<sup>6</sup>Luke Timothy Johnson, "The Use of Leviticus 19 in the Letter of James," in *Brother of Jesus, Friend of God: Studies in the Letter of James* (Grand Rapids: Eerdmans, 2004), 123–35.

against partiality in Lev 19:15: “Do not be partial to the poor or give preference to the rich; judge your neighbor fairly” (cf. Jas 2:1, 9). An allusion to Lev 19:13 in consolidation with Isa 5:9 appears in Jas 5:4 concerning the unjust practice of withholding wages rightfully earned. Further, the formal prohibition of Lev 19:16, “Do not go about spreading slander among your people; do not jeopardize your neighbor’s life,” is strikingly similar to the prohibition of slander in Jas 4:11, an allusion strengthened by James’s shift to “neighbor” in Jas 4:12. James 5:9 holds a possible allusion to Lev 19:18a, “Do not take revenge or bear a grudge against members of your community,” and in the case of Jas 5:12 there is both thematic and verbal allusion to Lev 19:12, “Do not swear falsely by my name.” Johnson proposed a final allusion to Lev 19:17b in Jas 5:20 in the positive command to reclaim one who has wandered from the truth. He concluded, “The evidence therefore, strongly suggests that James made conscious and sustained use of Lev 19:12–18 in his letter.”<sup>7</sup>

b. *Deuteronomy* 6:4–5. James does not quote Deut 6:4–5, but there are clear allusions throughout the letter to the central Jewish confession, “The LORD our God, the LORD is one” (Deut 6:4), followed by the command, “Love the LORD your God with all your heart, with all your soul, and with all your strength” (Deut 6:5). The structural location of these allusions, in association with Lev 19:18, suggests that the double love command in the teaching of Jesus (Matt 22:36–40) functions as an interpretive framework of the letter.<sup>8</sup>

Clear allusions to Deut 6:4 occur in two places, Jas 2:19 and Jas 4:12. In the first occurrence James commends those who “believe that God is one,” but then adds, “Even the demons believe - and they shudder!” James sarcastically rebukes mere confession void of works (Jas 2:20). In light of the author’s expanded use of Leviticus 19 one can assume that the allusion to Deut 6:4 would bring to mind the broader context, which supplies the other half of the love command as appropriated by Jesus (Deut 6:5; Matt 22:37). Significantly, Jas 2:19 is parallel to the citation of Lev 19:18 in Jas

<sup>7</sup>Johnson, “The Use of Leviticus 19,” 132. Collectively, Johnson observes the following connections between James and Leviticus 19 arranged according to the order of Leviticus: Lev 19:12 (Jas 5:12), Lev 19:13 (Jas 5:4), Lev 19:15 (Jas 2:1, 9), Lev 19:16 (Jas 4:11), and Lev 19:17b (Jas 5:20). The use of Leviticus in James is to be read in light of the teaching of Jesus. Cf. Jas 4:11 (Matt 7:1), Jas 5:12 (Matt 5:33–37), Jas 5:20 (Matt 18:15). Bauckham, “James, 1 and 2 Peter, Jude,” 309; Johnson, “The Use of Leviticus 19,” 134.

<sup>8</sup>See Mark E. Taylor, *A Text-Linguistic Investigation in the Discourse Structure of James*, LNTS (London: T&T Clark, 2006), 111–13, 121. On the double-love command as a hermeneutical key in James see also Richard Bauckham, *James: Wisdom of James, Disciple of Jesus the Sage* (London: Routledge, 1999), 145; Cheung, *The Genre, Composition, and Hermeneutics of James*, 104–21.

2:8, both followed by the phrase “you are doing well.”<sup>9</sup>

The second allusion to Deuteronomy 6 occurs at Jas 4:12: “There is one lawgiver and judge who is able to save and destroy.” The introduction of the word “neighbor” in Jas 4:12b recalls the previous use of the same term in Jas 2:8. James 4:11–12 and 2:8–13 both are concerned with obedience to the law. Thus, both allusions to Deut 6:4 in the letter (Jas 2:19, 4:11–12) are associated with the author’s use of Lev 19:18. Love for God is mentioned also in Jas 1:12 and 2:5 in the phrase, “Which he promised to those who love him.” The second occurrence of the phrase stands in close proximity to the citation of Lev 19:18 (Jas 2:5, 8).

c. *Proverbs 3:34*. Proverbs 3:34 plays an important role in the letter structurally and thematically in conjunction with Deuteronomy 6 and Leviticus 19. Following the pericope on wisdom from above (Jas 3:13–18), James launches a stern rebuke of factionalism born of corrupt desires (Jas 4:1–5). Those with divided loyalties, the double-minded (Jas 1:8; 4:8), are friends of the world and enemies of God (Jas 4:4). In order to warn and instruct his readers James cites Proverbs 3:34 followed by an exposition of the text in reverse order: God gives grace to the humble (Jas 4:7–10) and he resists the proud (Jas 4:11–5:6).<sup>10</sup>

The call to repentance in Jas 4:7–10 reflects OT language and imagery.<sup>11</sup> Specific manifestations of pride include judgmental speech against one’s neighbor (Jas 4:11–12), arrogant boasting about the unknown future (Jas 4:13–17), and luxurious living at the expense of the poor (Jas 5:1–6). All three passages echo OT themes. The influence of Lev 19:18 and Deut 6:4 upon Jas 4:11–12 has already been noted. The warning and instruction of Jas 4:13–17 takes up a recurrent OT observation regarding the transient nature of human existence,<sup>12</sup> and the condemnation of the rich for their unrighteous actions in Jas 5:1–6 opens with a call for judgment upon the ungodly in language reminiscent of the OT prophets.<sup>13</sup>

<sup>9</sup>The CSB translates the second occurrence of the phrase in 2:19 as “Good!” The parallel in Greek is the same, the only difference being plural “you” in 2:8 versus singular “you” in 2:19.

<sup>10</sup>James 4:6–5:6 is framed by an *inclusio* built around the rare term *antitassō*, translated “resist,” occurring in Jas 4:6 and 5:6. See Alonso Schökel, “James 5.2 [sic] and 4.6,” *Biblica* 54 (1973): 73–76. The use of “therefore” in 4:7 also shows that James is expanding upon Prov 3:34. God’s opposition to the proud is a common OT theme (Pss 18:27; 34:18; Isa 61:1; Zeph 3:11–12).

<sup>11</sup>Psalm 24:3–4a, for example, calls for “clean hands and a pure heart” for those who appear before the Lord. Mourning and weeping in light of God’s judgment reflects the voice of the prophets (Isa 15:2; Jer 4:13; Hos 10:5).

<sup>12</sup>See Prov 27:1, Job 7:7, 9, 16, Ps 39:5–6, Hos 13:3 (cf. Luke 12:16–20).

<sup>13</sup>All twenty-one occurrences of the Greek *ololyzō* translated “wail” in James 5:1 appear in the prophets: Hos 7:14; Amos 8:3; Zech 11:2; Isa 10:10; 13:6; 14:31; 15:2–3; 16:7; 23:1, 6, 14; 24:11;

2. *Old Testament examples of righteousness.* The four named exemplars of righteousness in James epitomize whole-hearted devotion to God.<sup>14</sup> Abraham's faith was made complete when he offered Isaac his son upon the altar (Jas 2:21), and he was called a "friend of God" (Jas 2:24; cf. Jas 4:4). Rahab, likewise, demonstrated her faith and devotion to God by receiving the spies and sending them out by another way (Jas 2:26). Job, presented in the biblical record as a man of "perfect integrity" who feared God and shunned evil (Job 1:8), endured when tested (Jas 5:11). The mention of Elijah's powerful prayer for drought and rain (Jas 5:16b–18) frames the OT narrative (1 Kings 17–18) that records the confrontation with the prophets of Baal and his famous words to Israel: "How long will you waver between two opinions? If the LORD is God, follow him. But if Baal, follow him" (1 Kgs 18:21).<sup>15</sup>

a. *Abraham and Rahab.* James contends that genuine faith always produces works of righteousness, and he offers two examples, Abraham and Rahab. His claim "that a person is justified by works and not by faith alone" (Jas 2:24) is not at odds with the Pauline doctrine of justification by faith alone (Rom 3:28) when interpreted properly in context. James clearly has in mind works of mercy and compassion as the outcome of genuine faith (Jas 2:14–17), which are taken into account at the final judgment (Jas 2:13).<sup>16</sup> The Greek verb "to justify," which belongs to the same word group as the noun "righteousness,"<sup>17</sup> likely carries either a declarative or demonstrative sense, that is, declared to be "just" or shown to be "just" based upon one's actions.<sup>18</sup> For the purposes of this study, there is not a great deal of difference between the two views since both meanings

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52:5; 65:14; Jer 2:23; 31:20, 31; Ezek 21:17.

<sup>14</sup>For a recent full-length study on the named exemplars in James see Robert J. Foster, *The Significance of Exemplars for the Interpretation of the Letter of James*, WUNT 376 (Tübingen: Mohr Siebeck, 2014). Foster argues that each exemplar, though tested to the limit, remained fully devoted to God.

<sup>15</sup>On the intertextual use of 1 Kings 17–18 in James see Mariam Kovalishyn, "The Prayer of Elijah in James 5: An Example of Intertextuality," *JBL* 137 (2018): 1027–45. Kovalishyn, 1027, argues that "the example of Elijah in Jas 5:17–18 ties the conclusion to the single-minded worship of God in faithfulness (cf. 1:27) as the central theme of the epistle."

<sup>16</sup>There is an especially strong connection between James and the teaching of Jesus on this point (cf. Matt 25:31–46).

<sup>17</sup>*Dikaioō*, "to justify," and *dikaïosynē*, "righteousness."

<sup>18</sup>See Dan G. McCartney, *James*, BECNT (Grand Rapids: Baker, 2009), 162–63. McCartney helpfully lays out five possible meanings of the verb "to justify" in biblical literature, noting the declarative and demonstrative senses as the most probable choices. For a full discussion of these issues see Ronald Y. K. Fung, "'Justification' in the Epistle of James," in *Right with God: Justification in the Bible and in the World*, ed. D. A. Carson (Eugene, OR: Wipf & Stock, 1992), 146–62.

convey the idea that Abraham's offer of Isaac upon the altar (Jas 2:21; Gen 22:1–18) and Rahab's reception of the messengers (Jas 2:25; Josh 2:1–11; cf. Josh 6:22–25) were righteous deeds that proceeded from genuine faith.

The example of Abraham also picks up on the "perfection" theme in James in the claim that by works Abraham's faith was "made complete" and the Scripture was fulfilled which says, "Abraham believed God and it was credited to him as righteousness" (Gen 15:6). James intends to show how Abraham's faith (Genesis 15) reached its intended outcome in the offering of Isaac upon the altar (Genesis 22), which was the "full effect" of endurance (Jas 1:2–4).<sup>19</sup>

b. *Job*. James 5:11 records the only appearance of Job in the NT. He is mentioned in association with the prophets (Jas 5:10) as an example of endurance,<sup>20</sup> which follows a powerful denunciation of the rich (Jas 5:1–6), who oppress the righteous.<sup>21</sup> Even though the cries of the oppressed have "reached the ears of the Lord of Armies" (Jas 5:4), justice lies in the future when the Lord returns (Jas 5:7–8). For this reason, Job is a choice example of faithful endurance in light of "the outcome that the Lord brought about" (Jas 5:11b). In the biblical account, Job maintained his integrity throughout his ordeal of intense suffering (Job 2:3; 27:5; 31:6) and "did not sin or blame God for anything" (Job 1:22; 2:10b). In the end, God vindicated his servant Job over his three friends (Job 42:7–9).

The mention of Job's endurance and the final outcome implies that James's readers knew the whole story.<sup>22</sup> That the example of Job plays an important role in the larger literary context of James is evident in the careful wording of Jas 5:11, which reiterates key themes of the letter, such as the "blessed" person (Jas 1:12, 25), "endurance" (Jas 1:2–4, 1:12), and

<sup>19</sup>The words translated "made complete" (Jas 2:22b; *teleioō*) and "full effect" (Jas 1:4a; *teleios*) belong to the same word group in Greek. Words with the Greek root *tel-* occur in Jas 1:4, 15, 17, 25; 2:8, 22; 3:2; 5:11. The offering of Isaac upon the altar was known in Jewish tradition as the *Akedah*, which means "binding," and was regarded as the ultimate test of Abraham's faithfulness. See 1 Macc 2:52: "Was not Abraham found faithful when tested, and it was reckoned to him as righteousness?"

<sup>20</sup>Job is mentioned among the prophets in Ezek 14:14–20 alongside Noah and Daniel. See also Sir 49:9.

<sup>21</sup>James 5:2, "Your clothes are moth-eaten," may allude to Job 13:28.

<sup>22</sup>Some think James relied upon later Jewish traditions about Job's patience, such as that found in the *Testament of Job*, rather than from the canonical account. See Peter H. Davids, *The Epistle of James: A Commentary on the Greek Text*, NIGTC (Grand Rapids: Eerdmans, 1982), 187. Others counter that Job's fortitude in suffering is warranted from the biblical record. See Douglas J. Moo, *The Letter of James*, PNTC (Grand Rapids: Eerdmans, 2000), 228–29; Kurt A. Richardson, "Job as Exemplar in the Epistle of James," in *Hearing the Old Testament the New*, ed. Stanley E. Porter (Grand Rapids: Eerdmans, 2006), 219–26; Scot McKnight, *The Letter of James*, NICNT (Grand Rapids: Eerdmans, 2011), 420.

the final “outcome” of suffering (Jas 1:2–4). The story of Job is as much about God’s mercy and compassion to Job in the end (Job 42:7–17) as it is about Job’s endurance.<sup>23</sup>

c. *Elijah*. Prayer is a dominant theme in the letter’s concluding exhortations, and Elijah typifies the powerful effect of the prayer of a righteous person (Jas 5:16b). The OT context of the prayer for drought and rain mentioned by James (Jas 5:17–18) is Elijah’s prophetic role in the judgment and restoration of Israel to covenant faithfulness recorded in 1 Kings 17–18. There are other examples of power that could have served James’s purpose, such as raising from the dead the son of the widow from Zarephath (1 Kgs 17:17–24) or Elijah’s spectacular encounter with the prophets of Baal at Mt. Carmel (1 Kgs 18:15–40). The mention of drought and rain, however, brings to mind the overarching theme of God’s judgment against idolatry and the restoration of his people to righteousness. Elijah, the capstone exemplar of the letter, suits perfectly James’s stern warnings against double-mindedness, appeals to single-minded devotion to God, and his concluding call to restore those who have wandered from the truth (Jas 5:19–20; 1 Kgs 18:39).<sup>24</sup>

## II. RIGHTEOUSNESS AND THE OLD TESTAMENT IN 1 PETER

First Peter has much in common with James. Both letters begin in similar ways, writing to a dispersed audience in the context of persecution with an emphasis upon joy in trials in light of the final outcome of Christian suffering (Jas 1:1–4, 12; 1 Pet 1:1, 6–9). Both letters emphasize the role of the word of God in spiritual birth (Jas 1:18; 1 Pet. 1:23), and both draw from some of the same sections or texts of the OT in support of their argument.<sup>25</sup> There are, of course, significant differences between the two letters. Peter, for example, gives considerable attention to “the

<sup>23</sup>Other features of the story of Job resonate with themes in James. Commenting on Job 29:1–17, Richardson observes, “Themes such as ‘friendship of God,’ care for the poor and the widow, and zeal for righteousness make Job an example of James’s perfect man, who appears in the context of controlled speech in 3:2.” Richardson, “Job as Exemplar,” 228.

<sup>24</sup>So Kovalishyn, “The Prayer of Elijah in James 5,” 1045: “Elijah enacts a prophetic denunciation of a wandering people, cares for a starving widow, raises a child from the dead, challenges the double-minded people of Israel and their king to purify their hearts and hands, and exemplifies the prayer of active faith in accordance with the will of God. Rather than a single reason for this exemplar, invoking Elijah also calls to mind a rich array of intertextual parallels.”

<sup>25</sup>On the common use of Leviticus 19 in both letters see the recent study by Darian Lockett, “The Use of Leviticus 19 in James and 1 Peter: A Neglected Parallel,” *CBQ* 82 (2020): 456–72. Both letters quote Prov 3:34 (Jas 4:6; 1 Pet 5:5). Isaiah 40:6–8, quoted in 1 Pet 1:24–25, partially informs Jas 1:9–11, which likely alludes also to Jer 9:23–24.



sufferings of Christ and the glories that would follow” foretold by the prophets (1 Pet 1:10–12).<sup>26</sup> James is silent on the death of Jesus and refers to his resurrection and ascension only by implication.<sup>27</sup>

The opening salutation forecasts the strong connection between Christian identity, righteous conduct, and the use of the OT in the letter. Peter identifies his readers as “chosen by God to be obedient and to be sprinkled with the blood of Jesus Christ” (1 Pet 1:1–2). The OT frequently refers to Israel as God’s chosen people,<sup>28</sup> which Peter now applies to the church.<sup>29</sup> The sprinkling of the blood of Jesus likely alludes to Exod 24:3–8 where Moses sprinkled those who pledged their obedience to the covenant with the blood of sacrifice.<sup>30</sup> Believers, likewise, commit themselves to obedience to God under the new covenant sealed by the death of Jesus.<sup>31</sup> Christian identity and Christian conduct are regularly paired together in the letter,<sup>32</sup> but in terms of the letter’s structure and argument, broadly speaking, Christian identity is the controlling theme of 1 Pet 1:3–2:10, while Christian conduct is taken up more specifically in 1 Pet 2:11–5:11.

1. *Christian identity (1 Pet 1:3–2:10)*. The first major unit of the letter opens and closes with references to God’s mercy (1 Pet 1:3, 2:10), by which the readers have become the “people of God” (1 Pet 2:9–10). The salvation (1 Pet 1:3–9) foretold by the prophets (1 Pet 1:10–11), now announced through the preaching of the gospel (1 Pet 1:3–12), is the basis of this new identity spelled out more precisely in 1 Pet 2:9a.<sup>33</sup> Believers are “a chosen

<sup>26</sup>First Peter 1:10–12 provides justification for a Christological reading of the OT (cf. Luke 24:27, 44–48) and also announces “suffering and glory” as a major emphasis of the letter. With one exception (1 Pet 5:9), the noun “suffering” (Gk., *pathēma*) in 1 Peter refers to the suffering of Christ (see 1 Pet 1:11; 4:13; 5:1). The verb “to suffer” (Gk., *paschō*) occurs in 1 Pet 2:19–21, 23; 3:14, 17–18; 4:1, 15, 19; 5:10. Concerning “glory” see 1 Pet 1:7, 11, 21, 24; 4:11, 13–14; 5:1, 4, 10.

<sup>27</sup>The language of “glory” in Jas 2:1, possibly an allusion Jesus’s glorious appearing in final judgment (Matt 25:31–46), implies resurrection and exaltation (cf. Jas 5:7–9). James presents a high Christology but in keeping with the nature and purpose of his letter. See William R. Baker, “Christology in the Epistle of James,” *EQ* 74 (2002): 47–57. Peter focuses more explicitly on the person and work of Christ. On the death of Jesus, see 1 Pet 1:2, 11, 18–19; 2:21–25; 3:18; 4:2. On the resurrection, see 1 Pet 1:3, 11; 3:18, 21. Death, resurrection, and exaltation are all mentioned in 1 Pet 3:18–22.

<sup>28</sup>Deut 4:37; 7:6–8; 14:2; Ps 106:5; Isa 14:1; 41:8; 43:20; 45:4; 51:2; 65:9, 15, 23.

<sup>29</sup>Peter applies the word “chosen” (Gk., *eklektos*) to both believers (1:1, 2:9) and Christ (2:4, 6).

<sup>30</sup>So Karen H. Jobes, *1 Peter*, BECNT (Grand Rapids: Baker, 2005), 72.

<sup>31</sup>D. A. Carson, “1 Peter,” in *Commentary on the New Testament Use of the Old Testament*, eds. G. K. Beale and D. A. Carson (Grand Rapids: Baker, 2007), 1017. Obedience is mentioned in conjunction with the death of Jesus also in 1 Pet 1:13–19, 2:21–25, and 4:1–2.

<sup>32</sup>1 Pet 1:15–16; 2:1–10; 3:16. The “in Christ” formula occurs outside of Paul only in 1 Pet 5:10, 14.

<sup>33</sup>The word “salvation” (Gk., *sōtēria*) appears four times in the letter’s first major section, indicating the prominence of this theme (1 Pet 1:5, 9–10; 2:2).

race, a royal priesthood, a holy nation, a people for his own possession.”

a. *Call to holiness (1 Pet 1:3–21)*. Peter’s exhortations to righteous conduct are predicated upon the present reality of the new birth (1 Pet 1:3, 22–23) and the hope of the grace yet to come at the revelation of Jesus Christ (1 Pet 1:13). Peter especially emphasizes the future aspect of salvation in his opening praise to God (1 Pet 1:4, 5, 7, 9). The first citation of the OT appears in 1:16, “Be holy because I am holy,” a quotation of Lev 19:2. Godly conduct is rooted in the character of God and the redemptive work of Christ (1 Pet 1:18–21; 2:24; cf. 1:2).<sup>34</sup>

b. *New birth through the living and enduring word of God (1 Pet 1:22–25)*. The exhortation to love one another constantly from a pure heart is grounded in the believer’s experience of the new birth (1 Pet 1:22–23; cf. 1:3). Whereas 1 Pet 1:3 focuses more upon the result of new birth, 1 Pet 1:23 specifies its means.<sup>35</sup> The believer’s hope is living and his inheritance imperishable (1 Pet 1:3–4) because the new birth has been brought about “through the living and enduring word of God” (1 Pet 1:23b). Peter finds support for the enduring nature of the word in Isa 40:6–8, equating God’s promises to the Israelites in Babylonian captivity with “the gospel that was proclaimed to you” (1 Pet 1:24–25).<sup>36</sup>

c. *Growing up into salvation (1 Pet 2:1–10)*. The theme of putting away sinful behavior in response to salvation carries forward in 1 Pet 2:1–10 as the theme of Christian identity comes into sharper focus.<sup>37</sup> The metaphor of newborn infants longing for “the pure milk of the word” (1 Pet 2:2) refers to the believer’s experience of the Lord himself as the motivation to press on in holiness since the image is linked to Ps 34:8: “If you have tasted that the Lord is good.”<sup>38</sup> Peter likely has the entire Psalm in mind since he quotes from it again in 1 Pet 3:10–12. Psalm 34 may, in fact, still be in play in the shift of metaphor from “milk” to “stone” since the Greek version of Ps 34:5 reflects the language of 1 Pet 2:4–6. In coming to Christ, a living stone, believers are themselves living stones in the construction of a spiritual house, a holy priesthood offering spiritual sacrifices

<sup>34</sup>Peter frequently refers to a person’s conduct with the Greek noun *anastrophē* (1 Pet 1:15, 18; 2:12; 3:1–2, 16; 2 Pet 2:7; 3:11) or verb *anastrephō* (1 Pet 1:17; 2 Pet 2:18).

<sup>35</sup>The verb *anagennaō*, “to cause to be born again,” appears only in 1 Peter in the NT.

<sup>36</sup>Peter likely has the whole of Isaiah 40 in mind. See E. G. Selwyn, *The First Epistle of St Peter*, 2nd ed. (Grand Rapids: Baker, 1981), 152; Paul J. Achtemeier, *1 Peter: A Commentary on First Peter*, Hermeneia (Minneapolis: Augsburg Fortress, 1996), 142; Jobes, *1 Peter*, 129.

<sup>37</sup>Peter repeatedly calls his readers to make a clean break from the past (1 Pet 1:14; 2:1, 11; 4:2, 15).

<sup>38</sup>Carson, “1 Peter,” 1022–23. In Greek the word for “good” (*chrēstos*) is very close to the word for “Christ” (*Christos*) and may be an intentional play on words.

to God through Christ.<sup>39</sup>

First Peter 2:6–8 cites all three OT “stone” passages in the following order: Isa 28:16, Ps 118:22, and Isa 8:14–15.<sup>40</sup> The combination of the latter two establish Jesus as the rejected cornerstone, a point of stumbling (judgment) for the unbeliever. This identification was a common Christian tradition (Rom 9:32–33; Eph 2:20–22) derived from the teaching of Jesus (Matt 21:42–44; Mark 12:10–11; Luke 20:17–18).<sup>41</sup>

The language of 1 Pet 2:9–10 draws from passages such as Exod 19:6, Isa 43:20–21, and Hos 2:25. Scholars disagree on how much is quotation and how much is allusion. What is clear is that Peter gives his readers a distinct identity in line with the identity of the people of God under the old covenant, an identity which is now “bound up tightly with God’s mercy to them in Christ Jesus and with their response in obedient faith and holiness.”<sup>42</sup>

2. *Christian conduct (1 Pet 2:11–5:11).* The concern for Christian conduct previously raised (1 Pet 1:13–18, 22, and 2:1) becomes the dominant theme of the remainder of the letter (1 Pet 2:11–5:11). The opening exhortation in 1 Pet 2:11–12 sets the agenda for what follows as Peter urges his readers to refrain from sinful desires and to conduct themselves “honorably among the Gentiles.”<sup>43</sup> The goal of righteous conduct in the immediate context is that God might be glorified by unbelievers (1 Pet 2:12).<sup>44</sup> First Peter 2:13–3:12 spells out in detail the agenda for honorable conduct within the structures of ancient society. Righteous behavior is all encompassing and observable, from the believer’s submission to the governing authorities (1 Pet 2:13–17) to relationships within the ancient household, including responsibilities of slaves to masters (1 Pet 2:18–25), wives to husbands (1 Pet 3:1–6), husbands to wives (1 Pet 3:7), and mutual responsibilities of

<sup>39</sup>So Jobes, *1 Peter*, 145. In Greek, *proserchomai*, “to come,” and *kataischynō*, “to shame,” appear in Ps 33:6 LXX.

<sup>40</sup>See also the reference to Ps 118:22 in Peter’s speech in Acts 4:11–12.

<sup>41</sup>Jobes, *1 Peter*, 147.

<sup>42</sup>Carson, “1 Peter,” 1032.

<sup>43</sup>In addition to the use of the term “conduct” (*anastrophē*) to describe the believer’s way of life, Peter also frequently describes the believer’s behavior as “doing what is good” (1 Pet 2:15, 20; 3:6, 17), expressed by the Greek verb *agathopoieō*. Peter also routinely uses the adjective “good” (Gk., *agathos*, 1 Pet 2:18; 3:10–11, 13, 16, 21). Perhaps it is the appearance of the adjective twice in the quotation of Psalm 34 (1 Pet 3:10–12) that attracts Peter to the word.

<sup>44</sup>The “day God visits” will be a day of grace for believers and judgment for unbelievers. Jobes, *1 Peter*, 152, notes both nuances of the term “visitation” in the LXX (see Gen 50:24–25; Exod 3:16; Isa 23:17; Jer 6:15). For the view that Peter is suggesting the conversion of the unbeliever rather than judgment, see Thomas R. Schreiner, *1, 2 Peter, Jude*, NAC, eds. E. Ray Clendenen and David S. Dockery (Nashville: Broadman & Holman, 2003), 124.

all to one another (1 Pet 3:8–9).

Peter's teaching regarding the submission of household slaves to their masters, even to the cruel (1 Pet 2:18b), raises the difficult issue of suffering unjustly and the remarkable claim that doing what is good while enduring injustice "brings favor with God" (1 Pet 2:20b). The reason for Peter's instruction is the example of Christ (1 Pet 2:21–25) based upon a Christological reading of Isaiah 53. This brief digression anticipates further reflections on the theme of unjust suffering accompanied with summary exhortations from 3:13 to the end of letter.<sup>45</sup> Throughout Peter makes sustained use of the OT.

a. *Unjust suffering and the example of Christ (1 Pet 2:21–25)*. Peter's use of Isaiah 53 emphasizes both the exemplary and redemptive nature of Christ's undeserved suffering in relation to the theme of righteousness. Although without sin (1 Pet 2:12), Christ "bore our sins" so that "we might live to righteousness" (1 Pet 2:24). Karen Jobes helpfully depicts Peter's interaction with Isaiah 53 by putting quotations in **bold** and allusions in *italics* as follows: "**who did not commit sin, neither was deceit found in his mouth** (Isa 53:9); **himself bore our sins** (Isa 53:4a); **by whose wounds you are healed** (Isa 53:5d); **for you were like wandering sheep** (Isa 53:6a); *did not retaliate, did not make threats* (Isa 53:7c–d), *trusted* (Isa 53:6c, 12), *the one who judges justly* (Isa 53:8a)."<sup>46</sup> Scholars recognize, however, that 1 Peter 2:21–25 involves more than the use of Isaiah 53. Davids observes that "the writer flows unconsciously from citation of Isaiah into description of the crucifixion, for he is using formulas long established in the church; in fact, the use of this passage to interpret the passion probably goes back to Jesus himself (Mark 10:45; 14:24; Luke 22:37)."<sup>47</sup> The concluding phrase, "but you have now returned to the Shepherd and Overseer of your souls," does not come from Isaiah 53. Peter could have in mind passages such as Isa 40:10–11, Psalm 23, or Ezek 34:11–13.

b. *Summary exhortation and Psalm 34 (1 Pet 3:8–12)*. In a summary

<sup>45</sup>Structurally, the argument unfolds in a pattern of reflection upon suffering unjustly followed by summary exhortations: 1 Pet 2:21–25 (unjust suffering); 1 Pet 3:8–12 (summary exhortation); 1 Pet 3:13–4:6 (unjust suffering); 1 Pet 4:7–11 (summary exhortation); 1 Pet 4:12–19 (unjust suffering); 1 Pet 5:1–10 (final exhortations).

<sup>46</sup>Jobes, *1 Peter*, 194.

<sup>47</sup>Peter H. Davids, *The Epistle of 1 Peter*, NICNT (Grand Rapids: Eerdmans, 1990), 110. Paul Achtemeier similarly argues that Peter uses the language of Isaiah 53 but the order follows the events of the passion, with 1 Pet 2:22 and 2:23 alluding to the trial and 1 Pet 2:24 to the crucifixion. See Paul J. Achtemeier, "Suffering Servant and Suffering Christ in 1 Peter," in *The Future of Christology: Essays in Honor of Leander E. Keck*, eds. A. J. Malherbe and W. A. Meeks (Minneapolis: Fortress, 1993), 180.

exhortation to all believers which highlights love, compassion, and humility over against a retaliatory spirit (cf. 1 Pet 2:23), Peter draws again from Psalm 34 (cf. 1 Pet 2:3–6) in what is the longest quotation from the OT in the letter (1 Pet 3:10–12). The portion of the Psalm quoted supports Peter’s ethical teaching to pursue righteousness and to turn away from evil. The author’s prior reflection on Isaiah 53 may have brought this Psalm to mind in the admonition to keep one’s tongue from speaking deceit (1 Pet 3:10) as did Christ (1 Pet 2:22).<sup>48</sup>

c. *Further reflections on unjust suffering (1 Pet 3:13–4:6)*. The assurance that the Lord’s eyes are upon righteous and his face against those who do evil (1 Pet 3:12) serves as a springboard to further teaching on the question of unjust suffering raised in 1 Pet 2:21–25. No ultimate harm can come to the one devoted to good (1 Pet 3:13), but even if unjust suffering does occur, the believer is “blessed” (1 Pet 3:14).<sup>49</sup> It is better to suffer for doing good than for doing evil (1 Pet 3:17).

For a second time Peter reflects upon Christ as the example of unjust suffering and the benefits of his redemptive death for others (1 Pet 3:18–4:6). Christ “suffered for sins once for all, the righteous for the unrighteous that he might bring you to God” (1 Pet 3:18).<sup>50</sup> The formerly unrighteous but now redeemed should take up the same attitude toward sin, devoting the rest of their time in the flesh for the will of God (1 Pet 4:1–2). The dubious reference to Christ’s proclamation to the spirits in prison during the days of Noah (1 Pet 3:18–22), a passage well-known for its interpretive difficulties,<sup>51</sup> does not obscure the overall thrust of the passage, which is the believer’s pursuit of righteousness in light of the gospel (1 Pet 4:6; cf. 1 Pet 1:12, 25). First Peter 3:18–22 highlights not only Jesus’s death, but also his vindication through resurrection and exaltation (cf. 1 Pet 1:11).

d. *Summary exhortation (1 Pet 4:7–11)*. In light of Christ’s sweeping victory in his resurrection and ascension to the right hand of God (1 Pet 3:22) and the certainty of final judgment (1 Pet 4:5), Peter reminds his readers that the “end of all things is near” (1 Pet 4:7). Future realities motivate present behavior. The importance of maintaining constant love for one another (1 Pet 4:8a), which is essential to the integrity and strength of the community, especially during times of suffering, is underscored by

<sup>48</sup>The Greek *dolos* appears in both Isa 53:9 and Ps 33:14 LXX. See also 1 Pet 2:1.

<sup>49</sup>Also 1 Pet 4:14. Cf. Jas 1:12, 25.

<sup>50</sup>Perhaps reflecting again on Isaiah 53 (see comments on 2:24).

<sup>51</sup>See the major commentaries for the interpretive options.

way of Prov 10:12: “Love covers a multitude of sins” (1 Pet 4:8b).<sup>52</sup> Love manifests itself through service to others to the glory of God (1 Pet 4:9–11).

e. *Still further reflections on unjust suffering* (1 Pet 4:12–19). What has been implied throughout the letter is addressed more directly in 1 Pet 4:12–19, namely, suffering unjustly is to be expected in a society hostile to the gospel.<sup>53</sup> Sharing in the “sufferings of Christ” (1 Pet 4:13) entails ridicule for bearing the name of Christ (1 Pet 4:14, 16). Rejoicing in present sufferings because of Christ anticipates even greater joy when his glory is revealed (1 Pet 4:13).<sup>54</sup> By society’s standards the righteous are outcasts, but from the divine perspective they are blessed because the “Spirit of glory and of God rests upon you” (1 Pet 4:14), a possible allusion to Isa 11:2.<sup>55</sup>

Peter’s claim that judgment begins with God’s household (1 Pet 4:17) reflects the OT tradition that God’s judgment begins with his own people,<sup>56</sup> leading to the probing question of what will become of those who do not obey the gospel (1 Pet 4:17). Peter’s comparison of the present judgment of the righteous through suffering to the far greater eschatological suffering of the unrighteous (1 Pet 4:18) is drawn from Prov 11:31.<sup>57</sup> Peter’s approach serves to encourage his readers by placing their present suffering into proper perspective and to motivate them to evangelism in order that they might thwart the fate of the ungodly (cf. 1 Pet 3:1–2). In keeping with the example of Christ, those who suffer unjustly should also “entrust themselves to a faithful Creator while doing good (1 Pet 4:19;

<sup>52</sup>See also Jas 5:20. For the third time in the letter Peter exhorts his readers to love one another (cf. 1 Pet 1:22; 3:8). In context, Davids, *1 Peter*, 158, suggests that “Peter cites a proverb in general use to point out that love will forgive or overlook the faults of others in the church and thus is a most valuable virtue in a community that needs to preserve its solidarity in the face of persecution.”

<sup>53</sup>cf. Matt 5:11–12, 10:34, Mark 13:9–13, and John 15:18–20.

<sup>54</sup>Jas 1:2–4 follows a similar line of reasoning. See also Rom 8:17; Heb 10:32–39, 11:26, 13:12–14.

<sup>55</sup>Isaiah 11:2 is the only place in the LXX where the terms “spirit,” “God,” and “rest” are used together. See Steve Moyise, *The Later New Testament Writings and Scripture: The Old Testament in Acts, Hebrews, the Catholic Epistles and Revelation* (Grand Rapids: Baker, 2012), 52. The Greek of 1 Pet 4:14b could be translated, “The glory and the Spirit of God rests upon you,” referring not only to the gift of God’s presence but also to the future glory promised in 1 Pet 3:13. Schreiner, *1 Peter, 2 Peter, Jude*, 222, offers a possible explanation: “Peter’s point was that they were blessed because they possessed even now the glory that would be theirs at the end time and also that the eschatological gift of the Spirit even now rested upon them.” Regarding the presence of the Spirit see Matt 10:19–20 and Stephen’s experience at his martyrdom in Acts 7:55.

<sup>56</sup>So Jobes, *1 Peter*, 290. See Ezek 9:5–6; Zech 13:9; Mal 3:1–6; and Jer 25:29. Jobes suggests that the image of “God’s household” picks up on the image of believers as living stones in a spiritual house in 1 Pet 2:4–5.

<sup>57</sup>For a similar method of argumentation, from the lesser to the greater, see Luke 23:31 and Heb 10:28–31.

cf. 1 Pet 2:23).<sup>58</sup>

f. *Final exhortations* (1 Pet 5:1–11). Just as the letter began with reference to the sufferings of Christ and the glories to follow as foretold by the prophets (1 Pet 1:10–12), so also the letter concludes on the same theme in a series of final exhortations. As one who shares in the sufferings and glory of Christ, Peter exhorts fellow elders to shepherd God’s flock in a righteous manner (1 Pet 5:1–3) and those who are younger to submit to the elders (1 Pet 5:4). All should clothe themselves with humility (1 Pet 5:5) because “God resists the proud, but gives grace to the humble.” This final OT citation, Prov 3:34,<sup>59</sup> reflects the polarities between doing what is evil versus doing what is good, a prominent theme in the letter. The proverb also highlights the theme of grace that appeared alongside suffering and glory in the letter’s opening (1 Pet 1:11–13). All three appear together in the final benediction. “The God of all **grace**, who called you to his eternal **glory** in Christ will himself restore, establish, strengthen, and support you after you have **suffered** a little while. To him be dominion forever. Amen” (1 Pet 5:10).

### III. RIGHTEOUSNESS AND THE OLD TESTAMENT IN JUDE AND 2 PETER

The overlap in content between Jude and 2 Peter suggests that one borrowed from the other or both relied upon a common source.<sup>60</sup> Both letters warn of the invasion of false teachers into the church, who have abandoned the path of righteousness (2 Pet 2:21; Jude 4), and both remind their readers that the prophets and apostles predicted the arrival of scoffers in the last days, who live according to their own ungodly desires (2 Pet 3:3; Jude 18). It is no surprise that Peter and Jude counter the threat of ungodly false teachers with an emphasis upon righteous conduct. Both letters, in fact, are framed by this theme.

Second Peter opens and closes with the recurring exhortation to “make every effort” in the pursuit of godliness (2 Pet 1:5–9, 3:14).<sup>61</sup> The first exhortation follows the author’s affirmation of the reader’s faith as “through the righteousness of our God and Savior Jesus Christ” (2 Pet 1:1). The second

<sup>58</sup>This is the only place in the NT where God is referred to by the title “Creator.”

<sup>59</sup>Cf. Jas 4:6.

<sup>60</sup>D. A. Carson, “Jude,” in *Commentary on the New Testament Use of the Old Testament*, eds. G. K. Beale and D. A. Carson (Grand Rapids: Baker, 2007), 1047, comments that most scholars think 2 Peter depends upon Jude.

<sup>61</sup>Gk. *spoudē* (2 Pet 1:5), *spoudazō* (2 Pet 3:14).

exhortation follows God's promise of a new heaven and a new earth where righteousness dwells" (2 Pet 3:13). Jude, likewise, writes to those called, loved by God, and kept for Jesus Christ (Jude 1). They possess salvation in common (Jude 2) and should build themselves up in the faith in response to the threat of false teachers (Jude 20). The concluding doxology praises God who is able to protect his own from stumbling and to make them stand in his presence without blemish and with great joy (Jude 24).

1. *The use of the Old Testament in Jude.* Richard Bauckham describes the structure of Jude 4–19 as a "detailed exegetical argument, designed to show that the false teachers who are active in Jude's churches have been foretold in prophecy, which condemns their libertine behavior and predicts their judgment at the parousia."<sup>62</sup> The author's strategy corresponds to methods of Jewish exegesis current in his day where ancient texts followed by commentary show the relevance of the texts to the reader's situation.<sup>63</sup>

In keeping with his purpose to declare judgment upon the false teachers, Jude refers to previous judgments in groups of three.<sup>64</sup> The first triplet refers to God's judgment upon the exodus generation, rebellious angels, and Sodom and Gomorrah (Jude 5–7). The application to the false teachers that follows introduces a secondary illustration, taken from the apocryphal account of a dispute between Michael the archangel and the devil over the body of Moses (Jude 8–10). The second series of three recounts judgments upon Cain, Balaam, and Korah (Jude 11). Jude concludes his argument with two prophecies, one from the book of 1 Enoch (Jude 14) and one from the apostles (Jude 18), followed by an application to the false teachers (Jude 18).

a. *Three previous judgments (Jude 5–7).*<sup>65</sup> The first example of judgment recalls the story of the deliverance of the Israelites from Egypt recorded in Exodus 6–14. Jude reminds his readers that judgment subsequently fell upon those who were delivered who did not believe.<sup>66</sup> Numerous OT texts

<sup>62</sup>Bauckham, "James, 1 and 2 Peter, Jude," 303.

<sup>63</sup>See also E. Earle Ellis, "Prophecy and Hermeneutic in Jude," in *Prophecy and Hermeneutic in Early Christianity*, (Grand Rapids: Baker, 1993), 221–36; Gene L. Green, *Jude and 2 Peter*, BECNT (Grand Rapids: Baker, 2008), 61.

<sup>64</sup>Green, *Jude, 2 Peter*, 64, rightly points out, "Jude's purpose is not simply to denounce but to exhort." Each example is an eschatological type which prefigures the heretics who had infiltrated the church. On typology in Jude see J. D. Charles, "'Those' and 'These': The Use of the Old Testament in the Epistle of Jude," *JSNT* 38 (1990): 109–24.

<sup>65</sup>These three examples were often grouped together in Jewish literature. See Sir 16:7–10; 3 Macc 2:4–7; T. Naph. 3:4–5. A similar grouping appears in 2 Pet 2:4–9.

<sup>66</sup>See also similar warnings drawn from the exodus in 1 Cor 10:1–13 and Heb 3:7–13. The manuscript evidence supports the CSB reading of Jude 5 that "Jesus" delivered a people out of Egypt.



refer to God's judgment upon the exodus generation.<sup>67</sup> The same verbs "to destroy" and "to believe" used in Jude 5 appear in Num 14:11–12 LXX.

Second, both Jude and Peter mention God's judgment on rebellious angels kept in eternal chains for the day of judgment (Jude 6; 2 Pet 2:4). Most scholars assume the reference is to a popular Jewish interpretation of Gen 6:1–4, which associated the angels who sinned with the enigmatic reference to the "sons of God" (Gen 6:4).<sup>68</sup> The nature of the angel's sin is not spelled out in detail, only that they abandoned their proper dwelling. Jude links the debauchery of the angels with the people of Sodom and Gomorrah in the next verse.

Third, the story of Sodom and Gomorrah and the surrounding cities,<sup>69</sup> recorded in Gen 19:19–24, became paradigmatic for wickedness and judgment in the rest of the OT, which carried over in Jewish tradition and the NT.<sup>70</sup> Jude and Peter both see the account as an example of eternal judgment coming to the ungodly. The fire that rained down from heaven (Gen 19:24) and reduced the cities to ashes (2 Pet 2:6) is indicative of the "punishment of eternal fire" (Jude 7).

b. *Application and supporting illustration: Michael's dispute with the devil (Jude 8–10).* The phrase, "In the same way," introduces Jude's direct application of the prior judgments to the false teachers, who are committing similar sins (Jude 8–10). Jude briefly interrupts his description of the heretics with a secondary and supporting illustration,<sup>71</sup> Michael the archangel's dispute with the devil over the body of Moses. This is an expansion of the story of the death and burial of Moses recorded in Deut 34:1–12 found in later Jewish traditions.<sup>72</sup> Instead of presuming to have

Other readings include "God," or "Lord." Some think "Lord" is the correct reading but refers to Jesus: so Peter H. Davids, *The Letters of 2 Peter and Jude*, PNTC (Grand Rapids: Eerdmans, 2006), 48 and Richard J. Bauckham, *Jude, 2 Peter*, WBC (Grand Rapids: Zondervan, 1983), 49. For a different conclusion, see Douglas J. Moo, *2 Peter and Jude*, NIVAC (Grand Rapids: Zondervan, 1996), 239–40.

<sup>67</sup>Exod 32; Num 14; 16:31–35, 47–49; 21:56; 25:1–5; 26:64–65; Ps 78:21–31; 106:25–26.

<sup>68</sup>The most detailed account of this tradition is found in 1 Enoch 6–19 (see esp. 1 En. 6:1–2; 12:4–6; 15:3), which held that angels left their heavenly domain, entered the domain of human beings and had sexual relations with women.

<sup>69</sup>The surrounding cities are mentioned earlier in the Genesis account: Admah, Zeboim, and Zoar (Gen 14:2, 8). Zoar was spared because of the angel's promise to Lot (Gen 19:19–21).

<sup>70</sup>In the OT see Isa 1:9–10; Jer 23:14, 49:18 50:40; Ezek 16:46–56, 38:22; Lam 4:6; Amos 4:11; Zeph 2:9. In Jewish literature see Sir 16:8–10; 3 Macc 2:5; 4 Ezra 2:8, 7:106; 2 En. 10:4; T. Levi 14:6; T. Naph. 3:4; Jub. 16:5–6, 9; 20:5; 22:22; 36:10. In the NT see Matt 10:14–15; Luke 17:29; Rev 11:8.

<sup>71</sup>Bauckham, *2 Peter, Jude*, 44–45, notes, "This introduction of a secondary quotation in the course of exegesis can be found occasionally in the Qumran pesharim."

<sup>72</sup>See Bauckham, *2 Peter, Jude*, 47–60, for a sifting of the traditions which reflect the story.

authority over the devil, Michael appealed to the higher authority of the Lord and said, “The Lord rebuke you,” likely an allusion to Zech 3:2. The false teachers, on the other hand, blaspheme what they do not understand and behave like irrational animals (Jude 10).

c. *Three historical persons.* In only one verse, following a pronouncement of woe,<sup>73</sup> Jude briefly mentions three notorious individual sinners from the OT who exemplify the destructive behavior of the heretics (Jude 11). First, the story of Cain is found in Gen 4:1–25. Cain murdered his brother Abel because God accepted Abel’s sacrifice but rejected the sacrifice of Cain. He is mentioned in the NT in Heb 11:4 in contrast to his brother Abel, and he is characterized as being from the evil one in 1 John 3:11–12. Jewish tradition expanded considerably upon the life of Cain. Gene Green notes two themes in the tradition that seem particularly germane to Jude’s purpose. Cain was viewed not only as the representative sinner who laid down the pattern for human sin, but also as one who led others to sin.<sup>74</sup>

Second, both Jude and Peter offer Balaam as a type of the false teachers. Peter refers to the “way of Balaam” (2 Pet 2:15), while Jude charges that the false teachers have “plunged into Balaam’s error for profit” (Jude 11), suggesting monetary gain as a motive for their activities. Numbers 22–24 records Balaam’s story. The OT portrayal of Balaam is mixed. On the one hand, Balak, the king of Moab hired Balaam to curse Israel, which Balaam eventually refused to do (Num 22:8–21). But the fact that Balaam was hired in the first place (Num 22:7) gave him a negative reputation.<sup>75</sup> The OT narrative also portrays Balaam as the one who enticed Israel into sexual sin in the incident at Baal Peor (Num 25:1–3; 31:16).<sup>76</sup>

Jude’s third example is found in Num 16:1–35. Korah, along with two hundred and fifty prominent Israelite men, rebelled against the leadership of Moses.<sup>77</sup> God’s judgment came when the ground opened up and swallowed all of those implicated in the rebellion (Num 16:28–35).

<sup>73</sup>Jude follows the pattern of woe oracles in the OT that included a reference to judgment and the reason: Isa 3:9, 11; 5:1–30; 45:9–10; Jer 4:13, 31; 10:19; 22:13–17; 23:1–4; Amos 6:1–3; Hab 2:6–20.

<sup>74</sup>Green, *Jude, 2 Peter*, 90. As an example Green cites Josephus (*Ant.* 1.2.1 §61): “he incited to luxury and pillage all whom he met, and became their instructor in wicked practices.”

<sup>75</sup>Balaam is mentioned in later OT texts, most of which stress divine intervention so that he was unable to curse Israel. See Num 31:8, 16; Deut 23:4–5; Josh 13:22; 24:9–10; Neh 13:2; Mic 6:5.

<sup>76</sup>Bauckham, *2 Peter, Jude*, 81, notes that “by highlighting certain aspects of the biblical account (especially Num. 31:16) Jewish tradition remembers Balaam primarily as a man of greed, who for the sake of reward led Israel into debauchery and idolatry.”

<sup>77</sup>The story is recalled again in Num 26:9–11; 27:3; Ps 106:16–18. Jude repeatedly mentions the false teachers’ rebellion against authority: Jude 4, 8, and 12.

Commentators often note that Jude may cite Korah's rebellion out of canonical order "because of the sudden and spectacular judgment that he and his followers experienced."<sup>78</sup>

d. *Two prophecies: Enoch and the apostles.* Finally, Jude refers to two prophecies, an ancient prophecy of Enoch (Jude 14) and a contemporary prophecy of the apostles of Jesus (Jude 17). As with the previous examples of judgment, both prophecies apply to the false teachers (Jude 14a, 19). The biblical record mentions Enoch only in genealogical lists (Gen 5:18, 21–24; 1 Chr 1:3; Luke 3:37) and as an example of faith in Heb 11:5, which refers to the additional comment found in Gen 5:24: "Enoch walked with God; then he was not there because God took him." The prophecy of Enoch mentioned by Jude is a near quote of 1 En. 1:9.<sup>79</sup> The reasons for judgment are spelled out in Jude 15. The prophecy emphatically spotlights the depravity of the false teachers in the three-fold repetition of the word "ungodly."

In addition to the prophecy of Enoch, Jude reminds his readers of the prediction of the apostles regarding false teachers (Jude 17–19). By the time Jude was written the teaching of the apostles was well established (Jude 5). The prophecy refers to the heretics as scoffers (cf. 2 Pet 3:2–3) motivated by ungodly desires.<sup>80</sup> The application of the prophecy to the opponents in Jude's churches suggests the fulfillment of the end-time prophecy among Jude's readers.<sup>81</sup>

## 2. *The use of the Old Testament in 2 Peter.*

a. *Noah and Lot.* Second Peter 2:4–10, like Jude 6–8, refers to the angels who sinned and God's judgment upon Sodom and Gomorrah, but adds the examples of Noah and Lot. Bauckham suggests, "If the apostate angels, Sodom and Gomorrah, and the Flood are types of eschatological judgment, then Noah and Lot must be models of righteousness of the last times."<sup>82</sup>

The OT never refers to Noah as a preacher of righteousness. Genesis 6:9, however, describes him as a just man, and his deliverance from the

<sup>78</sup>Moo, *2 Peter and Jude*, 258. Bauckham, *2 Peter, Jude*, 83, observes that in Jewish reflection Korah "became the classic example of the antinomian heretic."

<sup>79</sup>Regarding Jude's reference to a prophecy found in a noncanonical text, Carson, "1 Peter," 1078, comments, "Jude saw this text as preserving genuine prophecy; it does not necessarily imply that he thought all of 1 Enoch was prophetic." Schreiner, *1 Peter, 2 Peter, Jude*, 470, points out that a prophecy may derive from God and not be part of canonical Scripture, citing examples from John 11:51, Luke 1:67, and 1 Cor 11:4–5.

<sup>80</sup>Cf. Matt 7:15; 24:11; Mark 13:22; Acts 20:29–30; 1 Tim 4:1–3; 2 Tim 3:1–5.

<sup>81</sup>In the NT the last days includes the entire time from Jesus's resurrection onward. See Acts 2:17–19; Heb 1:2; 2 Tim 3:1; Jas 5:3; 1 John 2:18.

<sup>82</sup>Bauckham, "James, 1 and 2 Peter, Jude," 314.

flood implies it.<sup>83</sup> Lot's righteousness, likewise, is not directly mentioned in Genesis, but it is implied in Abraham's intercession to God that he would not destroy the righteous along with the wicked (Gen 18:23). Peter drives home the point by mentioning Lot's righteousness three times (2 Pet 2:7–8). After an extended series of "if" clauses beginning in 2 Pet 2:4, Peter makes his main point in 2 Pet 2:9: "the Lord knows how to rescue the godly from trials and to keep the unrighteous under punishment for the day of judgment."<sup>84</sup>

b. *Proverbial application to the false teachers.* Following a thoroughgoing description of the false teachers' depravity (2 Pet 2:10–20), Peter concludes that it would be better for them not to have known the way of righteousness than to know it and then turn away (2 Pet 2:21). Two proverbs, combined into one, aptly describe those who once knew the way of righteousness but returned to an immoral pattern of life: "A dog returns to its own vomit, and a washed sow returns to wallowing in the mud."<sup>85</sup> Only the first proverb is a scriptural citation, taken from Prov 26:11.<sup>86</sup>

#### IV. CONCLUSION: GOD'S FAITHFULNESS TO HIS PROMISES

The theme of God's faithfulness to his promises in 2 Peter 3 provides a fitting conclusion to this study of righteousness and the use of the OT in James, 1 Peter, 2 Peter, and Jude. Peter reminds his readers that scoffers will come in the last days (cf. Jude 17–18) mocking the Lord's promised return because of supposed delay, claiming that "all things continue as they have been since the beginning of creation" (2 Pet 3:1–4). The scoffers, however, deliberately overlook the fact that everything happens by the power of God's word as evidenced by creation (Genesis 1–2)<sup>87</sup> and the flood (Genesis 6–9), which brought about judgment and destruction. By this same word, the present heavens and earth are destined "for the day of judgment and the destruction of the ungodly" (2 Pet 3:7).

Peter further reminds his readers not to "overlook"<sup>88</sup> God's perspective

<sup>83</sup>Bauckham, "James, 1 and 2 Peter, Jude," 314–15, notes that Noah was known in Jewish tradition as a preacher of repentance.

<sup>84</sup>Cf. 1 Cor 10:13; Rev 3:10.

<sup>85</sup>Compare with the opening description of the conversion of the readers, who have escaped the corruption in the world (2 Pet 1:3–4).

<sup>86</sup>The source of the "sow" proverb is unknown. Both proverbs underscore the return to what is unclean.

<sup>87</sup>Cf. Ps 33:6, 148:5.

<sup>88</sup>The same word used in 2 Pet 3:5 (Gk., *lanthanō*) of the false teachers who "overlook" the power of God's word.

on time: “With the Lord one day is like a thousand years and a thousand years is like one day” (2 Pet 3:8). Peter’s advice on how one should think about time draws upon Ps 90:4. The OT context reflects upon creation in the light of God’s eternity and human transience: “Before the mountains were born, before you gave birth to the earth and the world, from eternity to eternity, you are God. You return mankind to the dust, saying, ‘Return, descendants of Adam’” (Ps 90:2–3). Peter attributes delay to God’s mercy (2 Pet 3:9).

Finally, since this present world will be dissolved, Peter exhorts his readers to “holy conduct and godliness” in light of the Isaianic promise of “new heavens and a new earth, where righteousness dwells” (2 Pet 3:13; Isa 65:17; 66:22).<sup>89</sup> In the meantime believers must wait and “make every effort to be found without spot or blemish in his sight” (2 Pet 3:14).<sup>90</sup> God’s promise of a new home for righteousness stands in stark contrast to the vain promises of the false teachers, who are slaves of corruption (2 Pet 2:19). As Davids comments, “Investing in this age is investing in something without a future. The future is the Day of God, and what stretches beyond that Day.”<sup>91</sup>



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<sup>89</sup>Cf. Isa 9:7; Rom 8:18–25; Rev 21:1

<sup>90</sup>“Waiting” is mentioned three times (2 Pet 3:12, 13, 14). Peter’s advice is the same as Jas 5:7: “Be patient until the coming of the Lord.”

<sup>91</sup>Davids, *2 Peter and Jude*, 291.