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and by the time of Jerome (c. 346/420) it had been mostly accepted as canonical.^[95]The Peshitta, the standard version of the Bible for churches in the Syriac tradition, also does not include the Second Epistle of Peter and thus rejects its canonical status.^[96]In both content and style this letter is very different from 1 Peter. Its author, like the author of the Gospels of Luke and the Acts of the Apostles, is familiar with literary conventions, writing in a more elevated Koine Greek than, for example, Paul's writings or the Gospel of Mark.^[97] Generic figures used which are characteristic of Asian rhetoric (Asianisms),^[98][99] with style similar to that of Ignatius and the Epistle to Diognetus.^[100] This leads some scholars to think that, like 1 Peter, the letter is addressed to Gentile Christians in Asia Minor.^[101][[102][103]The epistle presciently declares that it is written shortly before the apostle's death (1:14), an assertion that may not have been part of the original text. Arguments for and against the assertion being original are based largely on the acceptance or rejection of supernatural intervention in the life of the writer.[104]The epistle contains eleven references to the Old Testament. In 3:15-16 a reference is made to one of Paul's epistles, which some have identified as 3:10a with 1 Thess. 5:2; 3:14 with 1 Thess. 5:23.[e]The author of 2 Peter had a relationship with the Gospel tradition, mainly in the Transfiguration of Jesus, 1:4 with Mark 9:1; 1:11 with Mark 9:1; 1:16,18 with Mark 9:2-10; 1:17 with Matthew 17:5; 1:19 with Mark 9:4.[106] and in the promise of the Second Coming, 3:10b with Mark 13:31 or Luke 21:33.[107]The book also shares a number of passages with the Epistle of Jude, 1:5 with Jude 3; 1:12 with Jude 5; 2:1 with Jude 4; 2:4 with Jude 6; 2:5 with Jude 5; 2 with Jude 7; 2:1011 with Jude 89; 2:12 with Jude 10; 2:1317 with Jude 1113; 2:18 with Jude 16; 3:2f with Jude 17f; 3:3 with Jude 18; 3:14 with Jude 24; and 3:18 with Jude 25.[108] Because the Epistle of Jude is much shorter than 2 Peter, and due to various stylistic details, the scholarly consensus is that Jude was the source for the similar passages of 2 Peter.[108][109]Tartarus is mentioned in 2 Peter 2:4 as devoted to the holding of certain fallen angels. It is elaborated on in Jude 6. Jude 6, however, is a clear reference to the Book of Enoch. Bauckham suggests that 2 Peter 2:4 is partially dependent on Jude 6 but is independently drawing on paraenetic tradition that also lies behind Jude 5. The paraenetic traditions are found in Sirach 16:7-10, Damascus Document 2:173:12, 3 Maccabees 2:47, Testament of Naphtali 3:45, and Mishna Sanhedrin 10:3.[110]Main article: 2 Peter 1The chapters of this epistle show a triangular relationship between Christology (chapter 1), ethics (chapter 2) and eschatology (chapter 3).At the beginning of chapter 1, the author calls himself "Simon Peter" (see Acts 15:14). This detail, for the scholar Rob. van Houwelingen, is evidence of the authenticity of the letter.^[111] The letter gives a list of seven virtues in false form of a ladder: Love, Brotherly affection, Godliness, Steadfastness, Self-control, Knowledge, and Excellence.[112] Through the memory of Peter (1:1215), the author encourages the addressees to lead holy and godly lives (11b); in verse 13 the author speaks of righteousness (being just) in a moral sense, and in verse 14 his line of argument reaches a climax as the addressees are encouraged to do all they can to be found blameless (1 Thess 5:23). In short, the author's concern is to encourage his addressees to behave ethically without reproach (1:57; 3:1214), probably because of the impending parousia (Second Coming), which will come like a thief in the night (3:10; 1 Thess 5:2).[113]Main article: 2 Peter 2In this chapter, the author affirms that false teachers have arisen among the faithful to lead them astray with "destructive heresies" and "exploit people with false words" (2:12). Just as there were false prophets in ancient times, so there would be false teachers.[114] False prophets and sheep's clothing were one of the prophecies of Jesus [Matt. 7:15], to which the author of this letter together with the author of 1 John refers [1 John 4:1].[115] False teachers are accused of "denying the Lord who bought them" and promoting licentiousness (2:12). The author classifies false teachers as "irrational animals, instinctive creatures, born to be caught and destroyed" (2:12). They are "spots and stains, delighting in their dissipation" with "eyes full of adultery, insatiable for sin hearts trained in covetousness" (2:1314).[114] As a solution, 2 Peter proposes in the following chapter tools such as penance, aimed at purging sins, and the reactualization of the eschatological hope, to be expected with attention, service and perseverance.[116] This chapter in all likelihood adapts significant portions of the Epistle of Jude. [117][118][119][20]The ethical goal is not to fall into that debauchery, and errors, and to have hope. This is promoted with many stories of how God rescues the righteous while holding back the unrighteous for the day of judgment, and the stories of Noah, the story of Lot in Sodom and Gomorrah (2:68) and the story Balaam, son of Bosor (2:1516) are used as a warning.^[21][[22]In the middle of the chapter is the explanation for the delay in Jesus' return (3:9): Jesus' delay is only to facilitate the salvation of the "already faithful" who may at times waver in their faith or have been led astray by false teachers (2:23). God is delaying to make sure that "all" have had sufficient time to secure their commitment (or return) to the gospel, including the false teachers. The remaining verses provide details about the coming day of the Lord along with the exhortation that flows seamlessly into the conclusion of the letter. The instruction offered here (3:1113) echoes that of Jesus who called his disciples to await the consummation of his kingdom with attention, service and perseverance (Mt 2425; Mk 13:313, 3237; Lk 18:130; 21:138). Taken together with the final verses (3:1418), here again the author expresses the concern that believers secure their eternal place in God's new creation by embracing lives that foster blessing and even hasten God's coming day.[128]2 Peter 3:6 quotes Genesis 7:1112.2 Peter 3:8 quotes Psalm 90, specifically 90:4.[129]First Epistle of PeterTextual variants in the Second Epistle of PeterUniversal destination of goods" The work is also called the Second Letter of Peter.[2][3]ˆ Within the New Testament it is speculated that 2 Timothy, John 13-17, Luke 22:21-38, and Acts 20:18-35 are also farewell discourses or testamentary works.[39][40]ˆ In addition to the end of Deuteronomy within the Old Testament, it is speculated that Genesis 47:29-49:33 and 1 Samuel 12 are work are also farewell discourses.[41]ˆ Tertullian, Adversus Marcionem. 4.5-3:4; That which Mark edited is stated to be Peters [Petrī affirmatur], whose interpreter Mark was. Lukes digest also they usually attribute to Paul [Paulo adscribere solent]. It is permissible for the works which disciples published to be regarded as belonging to their masters [Capit magistrorum videri quae discipuli promulgarint].ˆ The alleged citation of 1 Thess 5:2 in 2 Pet 3:10 is a disputed allusion. Duane F. Watson, Terrance Callan, and Dennis Farkasfalvy identify the allusion to 1 Thessalonians. Michael J. Gilmour, on the other hand, disputes the identification of the allusion.[105]ˆ Aland, Kurt; Aland, Barbara (1995). The Text of the New Testament: An Introduction to the Critical Editions and to the Theory and Practice of Modern Textual Criticism. Translated by Rhodes, Erroll F. (2nded.). Grand Rapids, MI: Wm. B. Eerdmans Publishing Co. p.159. ISBN978-0-8028-4099-1. Archived from the original on October 5, 2023.ˆ ESV Pew Bible. Wheaton, IL: Crossway. 2018. p.1018. ISBN978-1-4335-6343-0. Archived from the original on June 3, 2021.ˆ "Bible Book Abbreviations". Logos Bible Software. Archived from the original on April 21, 2022. Retrieved April 21, 2022.ˆ a b Brown, Raymond E., Introduction to the New Testament. Anchor Bible, 1997. ISBN0-385-24767-2. p. 767 "the pseudonymity of II Pet is more certain than that of any other NT work."ˆ Ehrman, Bart (2005). Misquoting Jesus: The Story Behind Who Changed the Bible and Why. Harper Collins. p.31. ISBN978-0-06-182514-9. Evidence comes in the final book of the New Testament to be written, 2 Peter, a book that most critical scholars believe was not actually written by Peter but by one of his followers, pseudonymously.ˆ Duff 2007, p.1271.ˆ Davids, Peter H (1982). Marshall, I Howard; Gasque, W Ward (eds.). The Epistle of James. New International Greek Testament Commentary (repr.ed.). Grand Rapids, MI: Eerdmans. ISBN0-80282388-2.ˆ Evans, Craig A (2005). Evans, Craig A (ed.). John, Hebrews-Revelation. Bible Knowledge Background Commentary. Colorado Springs, CO: Victor. ISBN0-78144228-1.ˆ Bauckham, Rj (1983). World Bible Commentary, Vol. 50. Jude-2 Peter, Waco.ˆ a b Duff, J. (2001). 78. 2 Peter, in John Barton and John Muddiman (ed.), "Oxford Bible Commentary". Oxford University Press. p. 1271.ˆ Bigg, C. (1901) "The Epistle of St Peter and Jude", in International Critical Commentary, pp. 242-47.ˆ Giесе. C. P. (2012). 2 Peter and Jude. Concordia Commentary. St Louis: Concordia, pp. 11.ˆ Wohlenberg, G. (1915). Der erste und zweite Petrusbrief, pp. 37.ˆ Davids, P. H. (2006). The Letters of 2 Peter and Jude. (PNTC; Grand Rapids: Eerdmans), pp. 130-260, at. 130-131.ˆ Harvey and Towner. (2009). 2 Peter & Jude, pp. 15.ˆ Green, M. (1987). Second Epistle General of Peter and the Epistle of Jude. An Introduction and Commentary. Rev. ed. TNTC. Grand Rapids: Baker Academic, pp. 47.ˆ Moo, D. J. (1996). 2 Peter and Jude. NIVAC. Grand Rapids: Zondervan, pp. 24-25.ˆ Mounce, (1982). A Living Hope, pp. 99.ˆ Chaine, J. (1943). 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Baker Books.ˆ Epistle of Ignatius to the Ephesians 12:2 and Epistle of Ignatius to the Romans 4.3.ˆ Ehrman, Bart (2011). Forged: Writing in the Name of God: Why the Bible's authors are not who we think they are. Harper One. p.5277; 133141. ISBN97800602102616. OCLC639164332.ˆ Holzmeister, U. (1949). Vocabularium secundae epistolae S. Petri eorresque quidam de eo divulg at. Biblica 30:339-355.ˆ Bauckham 1983, 144. These percentages do not compare badly with those for 1 and 2 Corinthians; of the words used in 1 Corinthians, 40.4 percent are common to 1 and 2 Corinthians, 59.6 percent are peculiar to 1 Corinthians, 49.3 percent are common to 1 and 2 Corinthians, 50.7 percent are peculiar to 2 Corinthians.ˆ Bruce M. Metzger. (1972). Literary Forgeries and Canonical Pseudepigrapha. Journal of Biblical Literature Vol. 91, No. 1 (Mar., 1972), pp. 3-24 at. 17.ˆ Bruce M. Metzger. (1958). A Reconsideration of Certain Arguments Against the Pauline Authorship of the Pastoral Epistles. 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Callan, "Use of the Letter of Jude by the Second Letter of Peter", Biblica 85 (2004), pp. 4264.ˆ The Westminster dictionary of New Testament and early Christian literature, David Edward Aune, p. 256.ˆ Christian-Jewish Relations Through the Centuries By Stanley E. Porter, Brook W. R. Pearsonˆ Van Houwelingen 2010, 125.ˆ Kstenberger 2020, 155.ˆ Lvy L. B. (2019). "Ethics and Pseudepigraphy Do the Ends Always Justify the Means?" Athens Journal of Humanities & Arts, pp. 335.ˆ a b Kuhn, Karl (2006). 2 Peter 3:11-3. Sage Publications (UK).ˆ Koestenberger, AJ (2020). Handbook on Hebrews Through Revelation (Handbooks on the New Testament). Baker Academic, pp. 147.ˆ Talbert, C. H. (1966) II Peter and the delay of the parousia, Vigiliae Christianae 20, 13745.ˆ Kstenberger, Kellum, Quarles, 2012. 86263.ˆ Callan, T. (2014). Use of the letter of Jude by the Second Letter of Peter. Bb 85, pp. 4264.ˆ Thurn, L. (2004). The Relationship between 2 Peter and Jude: A Classical Problem Resolved?. 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The passages therein which lent themselves to false interpretations were undoubtedly those concerning the second Coming of the Lord (1 Thess. 4. 135. 11; 2 Thess. 1.710; 2.112), and Christian liberty (Rom. 7; Gal. 5). In the latter, especially, some sought justification for moral licentiousness."ˆ Kruger 2020, 1520.ˆ Kuhn 2006.ˆ Kirkpatrick, A. F. (1901). The Book of Psalms: with Introduction and Notes. The Cambridge Bible for Schools and Colleges. Vol. Book IV and V; Psalms XC-CL. Cambridge: At the University Press. p.839. Retrieved February 28, 2019.Adams, Thomas B. 1990. "A Commentary on the Second Epistle General of Second Peter" Soli Deo Gloria Ministries. ISBN978-1-877611-24-7Callan, Terrance (2004). "Use of the Letter of Jude by the Second Letter of Peter". Biblica, 85: 4264.Duff, Jeremy (2007). "78. 2 Peter". In Barton, John; Muddiman, John (eds.). The Oxford Bible Commentary (first paperbackbacked.). Oxford University Press, pp.12701274. ISBN978-0199277186. 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"Epistles of Saint Peter". Catholic Encyclopedia. New York: Robert Appleton Company.BibleProject Animated Overview (Evangelical Perspective)Second Epistle of Peter General EpistlePrecededbyFirst Peter New TestamentBooks of the Bible SucceededbyFirst JohnRetrieved from 5Chapter of the New Testament2 Peter 11 Peter Chapter 21 Peter 5:12end and 2 Peter 1:15 on facing pages of Papyrus 72 (3rd/4th century)BookSecond Epistle of PeterCategoryGeneral epistlesChristian Bible partNew TestamentOrder in the Christian part222 Peter 1 is the first chapter of the Second Epistle of Peter in the New Testament of the Christian Bible. The author identifies himself as "Simon Peter, a bondservant and apostle of Jesus Christ" and the epistle is traditionally attributed to Peter the Apostle, but some writers argue that it is the work of Peter's followers in Rome between the years 70 and 100.[1][2][3]The original text, written in Koine Greek. This chapter is divided into 21 verses.Some early manuscripts containing the text of this chapter are:GreekPapyrus 72 (3rd/4th century)[4]Codex Vaticanus (B or 03; 325/50)Codex Sinaiticus (01 or 01; 306/60)Codex Alexandrinus (A or 02; 404/0)Codex Ephraemi Rescriptus (C or 04; c. 450; extant verses 221)[5]LatinCodex Floriacensis (h 6th century Old-Latin; extant verses 121)[6]2 Peter 1.14. Job 21.17][7]There is an obvious relationship between the texts of 2 Peter and the Epistle of Jude.[8] The shared passages are:[9] 2 Peter 1:531:1252:142:462:672:1011892:12102:1317111332:317183:14243:18252 Peter 1:1-2 with a commentary in Minuscule 2818.Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ:[10]"Simon" (Biblical Greek, Symen,[11] a transliteration of the Hebrew name): Acts 15:14, similarly, reads, Symen. The name is used together with "Peter" (as in Matthew 16:16) as a reminder of "the change grace had brought about in the apostle's life"[12]"A servant and an apostle": 1 Peter 1 uses only the second title, whereas Jude uses the first:[12] The word (doulos) is translated as "bondservant" in the New King James Version.[13] The apostle adopts these titles to emphasize his authority as someone who is merely a slave but fully commissioned by his Master for his work.[12]"Obtained" (Greek, iachousin[11] or "received"[14] with a meaning of "obtained by lot", implying "grace", not "merit", as the source of this gift.[12])"like precious faith" is read as "equally precious" by Johann Bengel, aequè pretiosam in his original Latin,[15] from which he elaborates that "the faith of those who have seen Jesus Christ, as Peter and the rest of the apostles, and of those who believe without having seen Him, [are] equally precious, flowing from Jesus Christ: it lays hold of the same righteousness and salvation"[16]As Christians have obtained the "power" and "promise" for their resources, Peter urges that they "make every effort" (verse 5) to achieve the goal, that is "to grow to be like Jesus", following the steps towards it (verses 57):[17]lovebrotherly kindnessgodlinessperseverancecelibacycontrolknowledgegodlinessfaith[17]Therefore, I will continue to emphasize these things repeatedly, even though you already know them and are well grounded in the truth you possess.[18]Emphasis is shown through repetition of information already known: Bengel speaks of the writer "emphatically repeat[ing]" his message [16]And we heard this voice which came from heaven when we were with Him on the holy mountain [19]Reference to Transfiguration of Jesus (Matthew 17:1-12; Mark 9:213; Luke 9:2836)The holy mountain; the mountain was sacred because it became "the scene of a divine revelation" (cf. Exodus 3:5; 19:23).[20]For prophecy never came by the will of man, but only men of God spoke as they were moved by the Holy Spirit.[21]The King James Version adds wording, "the prophecy came not in old time." [22] E. H. Plumptre argues against the additional word "the": "the article before 'prophecy' in the Greek simply gives to the noun the generic sense which is better expressed in English by the absence of the article".[23] Duff relates such 'prophecy' to the Old Testament:[24] Plumptre suggests that the meaning of 'old time' is "wider in its range than the English words, and takes in the more recent as well as the more distant past, and is therefore [also] applicable to the prophecies of the Christian ... Church".[23]Transfiguration of JesusSaint PeterJesus ChristRelated Bible parts: Matthew 17, Mark 7, Luke 9, Hebrews 11ˆ Duff 2007, p.1271.ˆ Davids, Peter H (1982). Marshall, I Howard; Gasque, W Ward (eds.). The Epistle of James. 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(Leicester: Apollos, 1990), p. 807.ˆ Bigg 1901, 202205.ˆ J. W. C. Wand, The General Epistles of St. Peter and St. Jude in the 1611 King James Bible.ˆ Callan 2004, p.42.ˆ Robinson 2017, p.10.ˆ 2 Peter 1:1 KJVˆ a b Greek Text Analysis: 2 Peter 1:1. Bible hub.ˆ a b c d Wheaton 1994, p.1389.ˆ 2 Peter 1:1. NKJVˆ Note [a] on 2 Peter 1:1 in the New King James Versionˆ Bengel, J. A., D. Joh. Alberti Bengelli Gnomon Novi Testamenti: in quo ex nativa verborum vi simpliciter, concinnitas, salubritas sensuum coelestium indicatur. Vol. 1, p. 918, accessed 30 September 2022.ˆ a b Bengel, J. A. (1759). Gnomon of the New Testament on 2 Peter 1, 2nd ed., accessed 30 September 2022.ˆ a b Wheaton 1994, p.1390.ˆ 2 Peter 1:12. New Catholic Bible.ˆ 2 Peter 1:18. NKJVˆ Wheaton 1994, p.1391.ˆ 2 Peter 1:21. NKJVˆ 2 Peter 1:21. KJVˆ a b Plumptre, E. H., Cambridge Bible for Schools and Colleges on 2 Peter 1, accessed 25 December 2022.ˆ Duff 2007, p.1272.Callan, Terrance (2004). "Use of the Letter of Jude by the Second Letter of Peter". Biblica, 85: 4264.Duff, Jeremy (2007). "78. 2 Peter". In Barton, John; Muddiman, John (eds.). The Oxford Bible Commentary (1st pbk.ed.). Oxford University Press, pp.127074. ISBN978-0-19927718-6. Retrieved February 6, 2019.Robinson, Alexandra (2017). Jude on the Attack: A Comparative Analysis of the Epistle of Jude, Jewish Judgement Oracles, and Greco-Roman Invective. The Library of New Testament Studies. Bloomsbury Publ. ISBN978-0-56767879-9.Wheaton, David H. (1994). "2 Peter". In Carson, D. A.; France, R. T.; Motyer, J. A.; Wenham, G. J. (eds.). New Bible Commentary: 21st Century Edition (4, ill., repr., rev.ed.). Inter-Varsity Press, pp.138696. 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What is the role of a pastor in the community. What are the duties and responsibilities of a pastor. What is the role of a pastor according to the bible. What is the role of pastor.