
The New Testament

AN INTRODUCTION

Proclamation and Parenesis, Myth and History

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The Church on the Way To Becoming an Institution: The Literature of Emergent Catholicism

Traditionally, the letters in the New Testament are divided into two groups: "the Pauline epistles" (including Colossians, Ephesians, the Pastorals, and Hebrews) and "the Catholic epistles" (James, 1, 2 Peter, Jude, and 1, 2, 3 John). The latter group is called "Catholic" because the letters are addressed to the church in general rather than to a particular congregation or individual. We have preferred to group the letters according to literary and historical considerations. In chapter 5 we grouped together the letters actually written by Paul and then in chapter 6 those written in his name by pupils and immediate followers, including Hebrews in this group for convenience. In chapter 10 we grouped 1, 2, and 3 John with the gospel of John because the four texts have literary and theological connections as products of the Johannine school. We now consider the Pastorals, James, 1 and 2 Peter, and Jude together because they are the common products of the final period of New Testament history. We follow the order of the New Testament except that we put Jude before 2 Peter because 2 Peter reproduces Jude almost in its entirety. Furthermore, the connection between Jude and 2 Peter has led us to discuss 2 Peter before the Pastorals, although we recognize that, of the texts accepted into the New Testament canon, 2 Peter was probably the last to be written. The Pastorals and 2 Peter stand together as the most complete representatives of what we are calling "emergent Catholicism," and so the order of their treatment is comparatively unimportant.

The final period of New Testament history is marked by the growing institutionalization of the church. In the period roughly A.D. 100–140 the Christian movement is approaching the end of the first century of its existence. Though old problems—for example the delay of the parousia—continue to exist, new difficulties and needs are developing.

The major characteristic of this period is that the Christian movement has settled down to the task of being the church in the world. The parousia is no longer immediately expected, the Christians have learned to adjust to the destruction of Jerusalem and the Temple, and relations with Judaism and the



Wall painting of a Eucharistic banquet from the catacomb of Priscilla, in Rome (early third century).

Roman Empire are assuming an established norm. The church, therefore, now has to develop its own institutions in order to be the church in the world. After almost a hundred years the Christian movement exists in its own right without having to define itself over against other movements. But the sheer fact of existing in its own right creates a new set of demands. A religious movement needs a creedal or confessional basis that makes clear what it stands for. Further, a movement stemming ultimately from Judaism, with its consciousness of revelation enshrined in written texts, needs its own texts defined carefully from other texts. To survive and function in the world the movement also requires an organizational structure, a decision-making apparatus, and a definition of the function of its officers and servants. To meet these needs the Christian church at the end of the New Testament period was rapidly establishing a creed, a canon, and an organized ordained ministry.

Some Christian literature of this period did not find a place in the final canon of the New Testament: a letter written by Clement, bishop of Rome, to the church at Corinth; letters written by Ignatius, bishop of Antioch, to various churches as he was on his way to martyrdom in Rome; and the *Didache* ("Teaching of the Lord to the Gentiles by the Twelve Apostles"), a church order from Syria. We do not discuss these in any detail, but we refer to them, especially in our concluding summary of the characteristics of emergent Catholicism.¹

Our procedure in this chapter is to discuss the texts in the order James, 1 Peter, Jude, 2 Peter, the Pastorals. Then we offer a summary of the characteristics of emergent Catholicism and some remarks on the interpretation of its literature.

THE LETTER OF JAMES

Despite the fact that it begins with greetings, James is not a letter but a homily. Nor may we call it a sermon, because there is absolutely no proclamation within it. Unlike 1 John and Hebrews, it does not alternate and weave together proclamation and parenesis, but consists of nothing but parenesis. In its 108 verses it has 54 verbs in the imperative!²

Parenesis, or moral exhortation, is a feature of the literature of the ancient world—Hellenistic, Jewish, and Christian. "Household codes" existed in Hellenistic moral philosophy and were borrowed by Christians. In the Jewish world the teaching of the rabbis and such books as Proverbs and Sirach, both virtually without proclamation, were popular. Before the writing of James, there were in the New Testament collections of ethical teachings ascribed to Jesus in the gospels (especially Matthew's Sermon on the Mount) and the parenetical sections of the Pauline and deutero-Pauline letters. We have every reason to believe that there was a strong tradition of parenesis in the Christian

¹Information about these texts is readily available in *IDB* under "Clement, Epistles of," vol. 1, pp. 648–49; "Didache," vol. 1, pp. 841–43; "Ignatius, Epistles of," vol. 2, pp. 678–80.

²Marxsen, *Intro.*, p. 226.

movement and that it borrowed freely from Hellenistic and Jewish parenetical material, as well as vigorously developing its own. The existence of a vigorous Christian parenetical tradition is important because a consequence is that verbal similarities between James and other New Testament texts do not mean that James necessarily knows those texts; all may have depended on a common parenetical tradition.

James shows knowledge of a parenetical tradition that uses sayings ascribed to Jesus in the gospels: 5:12 (compare Matt 5:36–37); 1:5, 17 (compare Matt 7:7–12); 1:22 (compare Matt 7:24–27); 4:12 (compare Matt 7:1); 1:6 (compare Mark 11:23–24). There is, further, parenetical material also used in 1 Peter: Jas 1:2–3 (compare 1 Peter 1:6–7); Jas 4:1–2 (compare 1 Pet 2:11). It is not that James necessarily knows the gospels or 1 Peter, but rather that there is a Christian parenetical tradition into which sayings ascribed to Jesus in the gospels have been taken up, although not in the form of sayings of Jesus, and of which both James and 1 Peter make use.

A further feature of James, as incidentally also of 1 Peter, is that the author uses Hellenistic Greek literary rhetorical devices. There are plays on words: 4:14, "That appears for a little time and then vanishes" (Greek: *phainomēne/aphanizomenē*); 1:1–2, "greeting/joy" (*chairein/charan*); 2:4, "made distinctions/become judges" (*diekrithēte/kritai*); and others. There is alliteration: 1:2, "you meet various trials" (*peirasmois/peripesete/poikilois*); 3:5, "little member/great things" (*mikron/melos/megala*). James also uses the Hellenistic literary device of the diatribe, presenting an argument in the form of a dialogue between the writer and an imaginary interlocutor: 2:18–26; 5:13–15.³

Moral exhortation is very much the same throughout the various elements in a given culture. By the same token parenesis itself has little doctrinal concern, and James, a wholly parenetical work, has almost nothing distinctively Christian about it. Jesus Christ is mentioned only twice (1:1; 2:1), and both verses could be omitted without any harm to the flow of thought in the text. When the "coming of the Lord" is mentioned (5:7) there is nothing to denote the specifically Christian hope of the parousia; it could equally be a reference to the coming of the Lord God. "Faith" in this text is not specifically Christian faith but rather the acceptance of monotheism (2:19). These facts have led some scholars to suggest that the text is a Jewish homily lightly Christianized. But a number of features seem to speak of a Christian origin, especially the evidence of contacts with Christian parenetical tradition already noted and the discussion of "faith and works" in 2:14–26. The latter seems to presuppose an awareness of Paul's teaching in Galatians 3 and Romans 4. The discussion of faith and works in Jas 2:14–26 caused Martin Luther to contrast James unfavorably with the main texts in the New Testament as "a right strawy epistle in comparison with them, for it has no evangelical matter about it";⁴ and this passage remains a problem.

Who is the James who identifies himself as the author of this homily? The tradition has been to identify him with James, the brother of Jesus. But the

³Kümmel, *Intro.*, p. 289, with other examples of the literary style of the homily.

⁴Kümmel, *Intro.*, p. 285.

comparatively late date of the homily, its use of Hellenistic Greek rhetorical devices, its lack of specific references to Jesus, and its failure to exhibit any of the conservatism with regard to the Jewish Law we know to have been characteristic of Jesus' brother all make this quite impossible. Probably the author himself intended the identification, and the homily is therefore deliberately pseudonymous.

Structure

This homily defies the categories of our approach to the New Testament in more ways than one. Not only is it purely parenetical, it also has no discernible structure. It simply moves from theme to theme as the mind of the homilist takes him, on the principle of association of ideas or sometimes merely on catchwords. In our exegesis we follow the analysis given in Kümmel, *Introduction to the New Testament*, page 284, which recognizes the nature of the text. The insights we used in our structural analysis of other texts in the New Testament simply do not apply to the homily of James.

Exegetical Survey

1:1 *Address.*

1:2-18 *Trials.* Rejoice over trials because trials are a way of being tested before God, and endurance in them leads to the rewards that only God can give.

1:19-27 Both hear and do the word of God.

2:1-12 Show no partiality, but fulfill the royal law of love.

2:13 *The necessity of mercy*, a verse attached by a catchword to the preceding.

2:14-26 *Faith and works.* This passage is obviously concerned either to controvert the Pauline doctrine of "justification by faith" or, more probably, to argue against an irresponsible development of that view that denied the necessity for "works" at all. Paul and the homilist see "faith" in very different terms. For Paul faith is a dynamic relationship to the risen Lord allowing man to appropriate for himself that which God has wrought for man through Jesus. For the homilist it is subscription to a sound monotheism. The two views could scarcely be further apart within the same tradition, and the difference characterizes those between emergent Catholicism and the earlier periods of the New Testament history. Paul himself would never have denied what the homilist is saying, because it would have been self-evident to him that faith must have consequences in one's behavior in the world. The homilist is arguing against the libertarians of his own day, whose view of faith was no doubt closer to the homilist's than to Paul's. There can be no direct comparison between James and Paul because they come from very different periods in New Testament history.

3:1-12 Watch your tongue.

3:13-18 Abandon earthly wisdom and seek heavenly wisdom.

4:1-10 Seek the peace that comes only from God.

4:11-12 Do not speak evil against one another.

4:13-16 The plans of merchants are subject to God.

4:17 Appended by catchword: the necessity of doing right.

5:1-6 Woes upon the rich.

5:7-11 The judgment of God is imminent.

5:12 Swear not.

5:13-18 The power of prayer.

5:19-20 Be concerned for the erring brother.

The homily has no formal conclusion.

THE FIRST LETTER OF PETER

In the First Letter of Peter the proclamation is not so much a challenge to accept some aspect of the Christian faith as it is a recognition that those being addressed have already accepted that faith. Thus, for example: "without having seen him you love him" and "as the outcome of your faith you obtain the salvation of your souls" (1:4-9); or "having purified your souls by your obedience to the truth" (1:22) and "To you therefore who believe" (2:7); or "You are a chosen race . . . now you are God's people . . . now you have received mercy" (2:9-10). Another feature of this proclamation is the constant baptismal theme: being born again or being like sheep who had been straying "but have now returned to the Shepherd and Guardian" of their souls (2:25); or the salvation of Noah by water as a type of the salvation of the readers by baptism (3:20-21). Hence the very plausible suggestion that the fundamental thrust of 1 Peter is that of a baptismal homily.

Another feature of this letter is that there seems to be a real difference in the references to suffering and persecution after 4:11. In 1:6, 3:14, and 4:1, "trials," suffering "for righteousness' sake," and "abuse" are real possibilities the readers must contend with. But in 4:12 the readers are actually enduring a "fiery ordeal," and in 5:8 they are warned that their "adversary the devil prowls around like a roaring lion, seeking some one to devour." This has led to the equally plausible suggestion that up until 4:11 we are dealing with the general possibility of suffering, but that after 4:11 we are in a concrete situation of persecution. Moreover, the reference to the one adversary seems to require that the persecution be general and not simply local, and 4:14-16 seems to indicate that Christians were being persecuted simply because they were known to be Christians. The first certain reference we have to systematic and widespread persecution of Christians as *Christians* is from the reign of Trajan (A.D. 98-117). 1 Pet 4:12-5:11 seems to require conditions that as far as we know first obtained under Trajan, whereas 1:3-4:11 seems to anticipate only the general possibility of suffering for one's faith.

These considerations lead to the conclusion that 1:3–4:11 is based on a baptismal homily the author was in the habit of using, and which at a time of real persecution, probably under Trajan, serves as a reminder to his readers of the spirit in which they first became Christians. He then adds 4:12–5:11 as a reflection on their current situation and circulates the whole to comfort his readers in the face of persecution.

A feature of 1 Peter, as of the homily of James, is the use of Hellenistic Greek rhetorical devices: the play on words, e.g., "perishable/imperishable" (*phthartēs/apthartou*) (1:23); carefully paralleled clauses, e.g., "whoever . . . as/whoever . . . as" (4:11); the series of similar compound words, e.g., "imperishable, undefiled and unfading" (all words constructed in Greek in the same way, with the alpha-privative) (1:4), and others. Furthermore, 1 Peter is written in excellent Greek, and all quotations from and allusions to the Jewish scriptures come without exception from the Greek translation of those scriptures, the Septuagint. This evidence, together with the fact that the most probable date for the circumstances envisaged in 4:12–5:11 is the reign of the emperor Trajan, 98–117, makes it impossible that the letter should have been written by the apostle Peter. It is best understood as a letter written at the end of the first century by someone who used the pseudonym of the apostle.

Structure

It is difficult to recognize a structure in 1 Peter because so much of it is parenthesis, and even where there is some small proclamation celebrating what God has done or some aspect of the significance of Jesus, there is always parenthesis interwoven with it. We can recognize the opening greeting (1:1–2), the baptismal homily (1:3–4:11), the exhortation to stand fast in the face of persecution (4:12–5:11), and the closing greetings (5:12–14). Beyond that, however, the most we can do is try to follow the writer's train of thought.

Exegetical Survey

1:1–2 *Opening greetings.*

1:3–4:11 *The baptismal homily.*

1:3–9 *An opening blessing.* It was customary in Jewish worship to bless God for what he had done on man's behalf. Here we have a Christian development of that liturgical practice. Note how the author moves from "him" to "us" to "you" as his thought moves from God to Christians in general and then to the group he is addressing.

1:10–12 *Christian salvation as the fulfillment of prophecy.*

1:13–2:10 *An exhortation to holiness.* Parenthesis based upon "[You shall] be holy, for I am holy" (Lev 11:44–45). Interwoven with the parenthesis is reflection upon the significance of Christ: he is the lamb of God; he is the precious stone. Both these concepts are developed from Old Testament passages much used in the New Testament, the lamb from

Isaiah 53 and the stone from Psa 118:22. Here the latter has led to other scriptural passages mentioning stones.

2:11–3:12 *An exhortation on the obligation of Christians.* A long parenetical section dealing with the relation of Christians to the world. It begins with an emphasis on maintaining good conduct among the outsiders (2:11–12) and moves to the necessity for accepting the authority of earthly rulers (2:13–17). In this latter passage we see the practical necessity for Christians to adjust to the realities of life in the world. Just as the author of Luke-Acts speaks to the subject of the Christian's relationship to the Empire, so the author of 1 Peter finds it necessary to speak to the Christian's relationship to those institutions of authority to which he is personally subject. Next the writer turns to a household code, a summary of duties and responsibilities. Here the code itself becomes the basis for homiletical development.

A remarkable feature of this development is the use of Isaiah 53. Let us compare 1 Pet 2:21–25 with Isaiah 53.⁵

1 Pet 2:21–25

21. (Christ) also suffered for you leaving you an example that ye should follow his steps.
 22. Who did no sin neither was guile found in his mouth.
 23. Who when he was reviled, reviled not again, when he suffered, threatened not; but committed himself to him that judgeth righteously;
 24. Who his own self bare our sins in his body upon the tree, that we, having died unto sin, might live unto righteousness; by whose bruise ye were healed.
 25. For ye were going astray like sheep

Isaiah 53

4. he . . . is pained for us
 9. he did no sin nor guile was in his mouth
 (7. As a lamb before his shearers is dumb, so opens he not his mouth)
 (11. the Lord also is pleased to justify the just one)
 11. and he shall bear their sins (compare 4–6)
 5. by his bruise we were healed
 6. all we like sheep have gone astray

The parallels are too close to be accidental. 1 Pet 2:21–25 is to all intents and purposes a meditation upon Isaiah 53 as fulfilled in the crucifixion of Jesus.

⁵We are now following Hoskyns and Davey, *The Riddle of the New Testament*, pp. 57–59, and quoting the ERV as the most literal modern translation.

3:13–4:6 *Further exhortation.* This passage deals in general with Christians preparing to suffer for their faith, and in their prospective suffering to follow the example of Christ. The passion of Jesus as an example for individual Christians to follow in their suffering is a major theme of the literature of the early church concerning martyrdom, and it is prominent in this passage.⁶

4:7–11 *The End is at hand.* The baptismal homily climaxes on the note of anticipation of the parousia, but even this is interwoven with parenthesis.

4:12–5:11 *The persecution parenthesis.* The suffering that was thought of as prospective in the baptismal homily has now become actual persecution. The writer exhorts his readers to stand fast and reiterates many of the themes of his homily.

5:12–14 *Closing greetings.*

THE LETTER OF JUDE

If the letter of James is a homily, then the letter of Jude is a polemic, a polemic against a group of heretics within the church who are creating dissidence. These heretics appear to have been Gnostics, because the word used of them and translated as "worldly" in verse 19 is *psychikoi*, a technical term used by Gnostics. They were certainly libertarians; despising the world of the flesh they saw no fault in abandoning themselves to fleshly practices (verses 8 and 12). The writer simply denounces these heretics; he does not discuss their views or argue against them, but calls them all kinds of names and threatens them with dire examples of punishment taken from Jewish scriptures. "Jude's method of dealing with the false teaching is the least creative in the New Testament."⁷

The author calls himself Jude, the brother of James, which would make him also the brother of Jesus, and tradition has affirmed this (Mark 6:3). But the letter looks back on the time of the apostles as in the past (verse 17), and this, together with features of emergent Catholicism in the letter, make such an authorship impossible. The letter is pseudonymous, as is all the literature of emergent Catholicism in the New Testament.

The most interesting features of this letter are the characteristics of emergent Catholicism it exhibits. The letter speaks of "the faith once for all delivered to the saints"; faith is the acceptance of authoritative tradition, and the writer denounces the heretics and admonishes the faithful on the authority of that tradition. There is also evidence of a developing Christian liturgy. In verses 20–21, "pray in the Holy Spirit; keep yourselves in the love of God; wait for the mercy of our Lord Jesus Christ" testifies to the liturgical development of a trinitarian formula. The closing benediction is a magnificent piece of liturgical language, so different in style and tone from the remainder of the letter that the writer has probably taken it from the liturgy of his church.

⁶On the problem of the "descent into hell" in 3:19, see especially Fitzmyer, *JBC*, p. 366.

⁷Fuller, *Intro.*, p. 161.

Structure

This polemical letter defies structural analysis beyond the obvious fact that it opens with a greeting and closes with a doxology. The writer simply denounces the heretics and warns his readers against them.

Exegetical Survey

1–2 *Address and salutation.*

3–4 The emergence of false teachers makes it an urgent necessity to contend for the faith once and for all delivered to the saints.

5–7 *Scriptural instances of sin and punishment.* The writer warns his readers that God punishes sin, using as examples the tradition of God punishing the unfaithful Israelites in the wilderness (compare 1 Cor 10:1–11; Heb 3:7–4:11) and the fate of the rebellious angels (Genesis 6) and of Sodom and Gomorrah (Genesis 19). The reference to the fallen angels seems to exhibit an awareness of how this myth was developed in the apocalyptic works Enoch, Jubilees, and 2 Baruch.

8–16 *Denunciation of the false teachers.* The reference to the archangel Michael in verse 9 is a reference to a legend in an apocalyptic work, the Assumption of Moses, where Michael digs a grave to bury Moses, and Satan appears and unsuccessfully claims the body. Cain (Genesis 4) and Baalam (Numbers 22–24) figure prominently in both Jewish and Christian tradition. Korah led a rebellion against Moses (Num 16:1–11). "Love feasts" are a form of the Christian sacred meal in which the cultic aspect was blended into a regular communal meal. In Corinth, and no doubt elsewhere, this blending led to excesses and loss of the cultic aspect (1 Cor 11:20–22), and the communal meals were eventually separated from the cultic Eucharist. The reference to the wandering stars is from the apocalyptic book of Enoch. The quote in verses 14–15 is from Enoch 1:9.

17–23 *Attitude required of the faithful.* If verse 19 is a quotation, we do not know its source. It may represent the author's understanding of apostolic teaching and is notably apocalyptic in tone.

24–25 *Closing doxology.*

Jude's use of apocalyptic texts

A remarkable aspect of Jude is its use of apocalyptic texts. Apocalyptic flourished in both Judaism and Christianity throughout the New Testament period, and its Jewish and Christian forms were closely related. Jude is eloquent testimony to this relation because he is aware of the myth of the fallen angels in Jewish apocalyptic in general, and he knows the myth of the burial of Moses from a Jewish-Christian apocalypse, the Assumption of Moses. He also alludes to a major apocalyptic work, the book of Enoch, in the matter

of the wandering stars, and he explicitly quotes Enoch 1:9. His own understanding of apostolic faith is notably apocalyptic. The letter shows that apocalyptic is still a living force in the period of emergent Catholicism. Nevertheless, when Jude is reused in 2 Peter 2, the author of 2 Peter is careful to remove all references and allusions to apocalyptic works which were excluded from the Jewish canon of scripture.

THE SECOND LETTER OF PETER

The Second Letter of Peter is, together with the Pastorals, the most thoroughgoing representation in the New Testament of the views of emergent Catholicism. Furthermore, 2 Peter 2 is based on Jude 4–16. This evidence makes it impossible for the apostle Peter to have written it, and it is universally recognized as pseudonymous. The writer knows the synoptic gospel account of the transfiguration (1:17–18); he knows 1 Peter (3:1) and the letters of Paul as a collection and as scripture (3:15–16). He is probably the latest of all the New Testament writers, and a date about A.D. 140 would be appropriate.

This "letter" has a double purpose: to reiterate the hope for the parousia against a growing skepticism and to combat false teachers in the church. The two have a single root in that the false teachers were most probably Christian Gnostics who emphasized knowledge of salvation now and eventual translation to the heavenly sphere, despised the world and the body, and therefore had no concern for a future parousia. The sheer passage of time and the continuing delay of the parousia had undoubtedly sharpened their polemic against the traditional Christian hope.

Although 2 Peter has an opening greeting, it has no further literary characteristics of a letter. Its main text is a manifesto, a strong statement of what the author regards as correct and authoritative teaching against false and disruptive teaching in the church. It opens with a greeting we would find in a Christian letter, but the greeting, like the pseudonymity, is characteristic of emergent Catholicism itself.

Structure⁸

The structure of 2 Peter is simple.

Salutation, 1:1–2

Exhortation to holiness, 1:3–21

1:3–11 Exhortation

1:12–18 The certainty of the promise is grounded in the revelation the apostle encountered.

1:19–21 An appeal to scriptural prophecy

⁸In the remainder of our discussion of 2 Peter we are deeply indebted to Käsemann, "An Apologia for Primitive Christian Eschatology," now in his collected essays, *Essays on New Testament Themes*, pp. 169–95.

Attack upon the false teachers, 2:1–22

True teaching concerning the day of the Lord, 3:1–10

Parenthesis and concluding doxology, 3:11–18

Exegetical Survey

1:1–2 *Salutation.* The salutation is important for an understanding of the author's viewpoint and the emergent Catholicism he represents. It sees faith as something originally obtained by the apostles and now available to those who stand in succession to them.

1:3–21 *Exhortation to holiness.*

1:3–11 *Exhortation.* Note the characteristic Hellenistic emphasis on the corruption of the world and on escaping it to partake of the divine nature (verse 4). It is only a short step from this to the Gnosticism of the false teachers. The list of virtues in verses 5 and 6 is a Christianization of the kind of lists of virtues popular in the Hellenistic world. Verse 11 represents a Hellenizing of much earlier Christian language about "entering the Kingdom of God."

1:12–18 *The certainty of the promise is grounded in the revelation encountered by the apostle.* This is a difficult passage, but its general meaning seems clear. The apostles were eyewitnesses to the transfiguration of Jesus and so eyewitnesses of his majesty—i.e., they saw him partake of the divine nature on one occasion in anticipation of the moment after his resurrection when he would partake of it fully. Having been granted this vision, the apostles can testify to the reality of the promise that Christians also will one day partake of that divine nature.

1:19–21 *An appeal to scriptural prophecy.* The promise is also guaranteed by the scriptures. All scripture is understood as prophecy, not only particular books or passages, and a very high, albeit somewhat mechanical, view of the inspiration of scripture is presented. In such a view the question of canonicity is crucial, and we shall see that 2 Peter is in fact our earliest witness to the development of a definite, distinct, and limited view of the canon of Christian scripture.

2:1–22 *Attack on the false teachers.* This is based on Jude 4–16. It portrays the false teachers in Jude's language and uses many of his examples. It is interesting that 2 Peter carefully purges Jude of all references to works outside the canonical scriptures, as the Jewish canon was by this time coming to be defined. Jude has a reference to the myth of the burial of Moses from the Assumption of Moses, an allusion to the book of Enoch in the reference to the wandering stars, and a quotation from Enoch 1:9. The myth of the burial of Moses, the wandering stars, and the quotation are all missing in 2 Peter. It is not that the author of 2 Peter has an objection to apocalyptic, far from it. His objection is to the use of books now regarded as suspect insofar as a canon was developing among the Jews and as it should be accepted by Christians.

3:1-10 *True teaching concerning the day of the Lord.* This section begins with a renewal of the pseudonymous claim to Petrine authorship, which is at the same time a recognition that, for the writer, 1 Peter was already achieving the status of scripture (verse 1). It continues with a clear recognition of the sacredness of the apostolic age, which is now past (verse 2). The present of the writer is separated from that age as "the last days" (verse 3; compare Jude 17-18 where we have exactly the same distinction between the apostolic age and "the last time"). The scoffing of the false teachers is met by claiming that God's time is different from man's and that the parousia is imminent in God's time and certain in man's. It is an ingenious argument, but it loses the dynamic of the imminence of the parousia in Mark or of the attempt to make theological sense of the delay of the parousia in Matthew or Luke. Verse 10 represents a theme known to us from the synoptic gospels [Matt 24:43 = Luke 12:39] and from 1 Thess 5:2, except that it is considerably embellished.

3:11-18 *Parenesis and concluding doxology.* The most interesting element in this concluding passage is the references to Paul's letters. In verses 15-17 they are clearly known as a collection and regarded as "scripture." We are approaching a Christian canon that excludes Jewish apocalyptic works that the Jews themselves were excluding from their canon and that includes Christian writings. The Christian writings embrace at least the synoptic gospels (see 2 Pet 1:17 and its reference to the Transfiguration—this is scriptural because 2 Peter does not use nonscriptural material in this way), 1 Peter (see 2 Pet 3:1), and a collection of the letters of Paul. Another important aspect of these references is the characterization of the letters of Paul as "hard to understand, which the ignorant and unstable twist to their own destruction . . ." (verse 16). This seems to imply that the false teachers the author is directing his polemic against are using the letters of Paul, or some aspects of them, as a basis for their position. The remainder of this passage is parenesis based on reiterating the expectation of the "day of the Lord" in 3:1-10.

THE PASTORAL LETTERS: 1 TIMOTHY, 2 TIMOTHY, TITUS

These letters are known as the "Pastoral Letters" because of their obvious pastoral concern for churches and their ministry. They purport to be written by the apostle Paul, but this is impossible on the following grounds:

Vocabulary. While statistics are not always as meaningful as they may seem, of 848 words (excluding proper names) found in the Pastorals, 306 are not in the remainder of the Pauline corpus, even including the deutero-Pauline 2 Thessalonians, Colossians, and Ephesians. Of these 306 words, 175 do not occur elsewhere in the New Testament, while 211 are part of the general vocabulary of Christian writers of the second century. Indeed, the vocabulary of the Pastorals is closer to that of popular Hellenistic philosophy than it is to the vocabulary of Paul or the deutero-Pauline letters. Furthermore, the

Pastorals use Pauline words in a non-Pauline sense: *dikaios* in Paul means "righteous" and here means "upright"; *pistis*, "faith," has become "the body of Christian faith"; and so on.

Literary style. Paul writes a characteristically dynamic Greek, with dramatic arguments, emotional outbursts, and the introduction of real or imaginary opponents and partners in dialogue. The Pastorals are in a quiet meditative style, far more characteristic of Hebrews or 1 Peter, or even of literary Hellenistic Greek in general, than of the Corinthian correspondence or of Romans, to say nothing of Galatians.

The situation of the apostle implied in the letters. Paul's situation as envisaged in the Pastorals can in no way be fitted into any reconstruction of Paul's life and work as we know it from the other letters or can deduce it from the Acts of the Apostles. If Paul wrote these letters, then he must have been released from his first Roman imprisonment and have traveled in the West. But such meager tradition as we have seems to be more a deduction of what must have happened from his plans as detailed in Romans than a reflection of known historical reality.

The letters as reflecting the characteristics of emergent Catholicism. The arguments presented above are forceful, but a last consideration is overwhelming, namely that, together with 2 Peter, the Pastorals are of all the texts in the New Testament the most distinctive representatives of the emphases of emergent Catholicism. The apostle Paul could no more have written the Pastorals than the apostle Peter could have written 2 Peter.

The Pastorals are, therefore, pseudonymous and the question is why the author, whom we will call the Pastor, following R. H. Fuller, chose to write in the name of the apostle Paul. Vocabulary, style, viewpoint, and concerns in the three letters are sufficiently homogeneous to make it virtually certain that they were written by the same person. The answer probably is that the author believed himself to be in the tradition of Paul; he may have been a second- or third-generation member of the Pauline school. Perhaps also the false teachers against whom he writes were using Pauline material in their teaching, and he wished to present a true understanding of Paul against this.

The affinity of perspective between the Pastorals and 2 Peter, and of language between the Pastorals and second-century Christian literature in general, indicates a date for these letters somewhere in the first half of the second century, perhaps around A.D. 125.

The form of the Pastorals as letters must have been a stratagem by the Pastor. They were directed to the church at large or to churches in a particular area, and the address to individuals known to be companions of Paul is a literary device to lend plausibility. Despite their literary form, like 2 Peter, they are essentially manifestos, written in response to the threat of a spreading Gnosticism within the church. Furthermore, they are also an answer to the growing need for organizational structure in the church.

The structure of the Pastorals is simple; the Pastor argues against the false teachers and urges organizational structure on the church. He urges on

"Timothy" or "Titus" correct behavior and practice as ordained ministers of the church. He characteristically holds up the false teachers as bad examples to avoid and the apostle Paul (according to his literary device, himself) as a good one to follow. The structures are too simple to warrant separate discussion; so we proceed immediately to the exegetical survey, in the course of which the structure will become evident.

Exegetical Survey of 1 Timothy

1:1-2 *Salutation.*

1:3-20 *Attack on the doctrine of the false teachers.* The false teaching is apparently a form of Gnosticism with a strong Jewish element. The reference to "myths and endless genealogies" (verse 4) would fit the gnostic tendency to speculate about the hierarchy of heavenly beings, and the reference to the Law in verses 8-9 indicates the Jewish element. Faith in this passage has become a synonym for "the Christian religion." In verse 5, "sincere faith" can be read as "sincere profession of the Christian religion" (see also 5:8; 6:10, 21). Moreover, that faith has become a matter of accepting doctrinal propositions (verse 15).

2:1-3:16 *A church order: part one.* Reflecting emergent Catholicism's concern with the organizational structure of the church, 1 Timothy includes what is to all intents and purposes a church order, divided into two parts, 2:1-3:16 and 4:11-6:19. The first part covers worship in the church (2:1-15) and the ordained ministry (3:1-16).

2:1-15 *Worship in the church.* The regulation to pray "for Kings and all who are in high positions" and the grounds given for it (2:1-2) reflect the concern of emergent Catholicism for the world outside the church and for the good reputation of Christians in that world.

3:1-16 *The ordained ministry.* In emergent Catholicism the bishop is becoming the chief officer of the church, which we also find in the letters of Ignatius. The office of deacon is mentioned in the New Testament only here, and perhaps in Rom 16:1 where Phoebe is a "deaconess." This section climaxes in one of the great New Testament christological hymns (3:16); no doubt taken by the Pastor from the liturgy of his church.

4:1-10 *An attack on the ethics of the false teachers.* The writer contrasts the ethics of the false teachers with the behavior expected of the true teacher.

4:11-6:19 *A church order: part two.* In the form of instructions to "Timothy" the Pastor develops the ideal of a Christian minister (4:11-5:2). He details regulations concerning widows, who are also a recognized group in the church in the letters of Ignatius (5:3-16), and elders. Earlier in the New Testament *elder* is synonymous with *bishop* (Acts 20:17, 28), but now the bishop is separated as the chief officer (5:17-22). There follow some further instructions to the ideal minister (5:23-25; 6:3-19), and to slaves (6:1-2).

6:20-21 *Conclusion.* Even in his concluding greeting the Pastor continues his polemic against the false teachers. The reference to "what is falsely called knowledge" strengthens the case that the false teaching was a form of Gnosticism.

Exegetical Survey of 2 Timothy

This was perhaps the first Pastoral written; certainly it is most concerned with creating an impression of personal relationship between Paul and "Timothy," showing a desire to authenticate the manifesto comparable to the "This is now the second letter I have written to you" of 2 Peter 3:1. The Pastor seems to have drawn his material for this from Acts.⁹

1:1-2 *Salutation.*

1:3-2:13 *Exhortation to witness on the basis of the example of Paul.* Verses 13 and 14 of chapter 1 exhibit the view of Christian faith characteristic of emergent Catholicism. In essence it is the "pattern of sound words" which was heard from the apostles, and which is to be guarded and followed. Note also 2:2, which has a similar understanding, and 2:8, alluding to Rom 1:3; the Pastor knows a collection of the Pauline letters.

2:14-4:8 *Exhortation to good behavior in all respects.* The Pastor now turns to the behavior expected of the true minister of God. Characteristically, the false teachers are examples to avoid and the apostle Paul an example to follow. In this section we learn more about the false teaching: it is "godless chatter" (2:16); it holds that "the resurrection is past already" (2:18); it features "myths" (4:4). We also learn more about the characteristics of emergent Catholicism: it regards its time as the last time, separate from the time of the apostles (3:1; compare Jude 18; 2 Pet 3:3); it is coming to regard scripture in a very formal way as "inspired by God" and "profitable" (3:16).

4:9-18 *Paul's personal situation.* This has been constructed to add verisimilitude to the pseudonymity.

4:19-22 *Closing greetings.*

Exegetical Survey of Titus

1:1-4 *Salutation.*

1:5-9 *The ordained ministry.* This section is not a church order such as we find in 1 Timothy but rather some directions with regard to bishops and

⁹On the general relationship of the Pastorals to Acts, apart from the question of the personal references being taken from Acts, see Moule, *The Birth of the New Testament*, pp. 220-21. On the question of the Pastor's use of Acts in his personal references to Paul, see Fuller, *Intro.*, pp. 139-40.

elders. It seems to equate the two offices, whereas 1 Timothy separated them. Either Titus is considerably earlier than 1 Timothy or, more likely, the situation with regard to the relationship between the two offices was still fluid, and separation of the two was only beginning to take place at the time of the writing of the Pastorals.

1:10-16 *An attack on the false teaching.* The false teaching apparently had some connection with Crete (1:12) and certainly with Judaism (1:14).

2:1-3:7 *Exhortation to a proper Christian behavior.* Here is the kind of moral teaching standard in the literature of emergent Catholicism (compare 1 Pet 2:11-3:7). Note also the renewed parousia hope and the description of Jesus as "our great God and Savior" (2:13; compare 2 Pet 1:1).

3:8-11 *Renewed attack on the false teaching.*

3:12-14 *Personal notes.*

3:15 *Closing greetings.*

THE CHARACTERISTICS OF EMERGENT CATHOLICISM

In the era of emergent Catholicism the church needed organization and structure. At the same time, it was faced with a threat from within, the growing influence of Gnosticism, and with the need to relate to those outside, especially those in positions of influence or power. In meeting these various needs the church developed the characteristics of emergent Catholicism.

The Apostolic Tradition

Perhaps the most obvious characteristic of emergent Catholicism is its concern for the apostolic age and its reliance on the idea of apostolic tradition. The church is now separated from the age of the apostles by a considerable period, and the tendency is to look back on that time as one of perfection, as the golden age of the church, as the time of revelation by God through Jesus to the church in the persons of the apostles. This process begins in the legends of the early church in the Acts of the Apostles, but the author of Luke-Acts himself deliberately stresses the parallels between that heroic age and his readers'. The writers in the period of emergent Catholicism, however, characteristically see themselves and their readers as separated from the age of the apostles. That time was the time of revelation and perfection; theirs is the time of apostasy; of falling away. These are the "last days," and they are days of trial and corruption (Jude 17-18; 2 Pet 3:3; 2 Tim 3:1-5).

In many respects this understanding is strikingly parallel to the apocalyptic writers' understanding their days as the last days of a history hastening to its close. The representatives of emergent Catholicism shared the Christian apocalyptic hope of the parousia. Yet there is nonetheless an important difference. The apocalyptic writers looked to the future *and lived out of that future*; the representatives of emergent Catholicism looked to the future *but*

lived out of the past, the past of the apostolic age. An apocalyptic writer's expectation of the future dominates his whole understanding of things; a representative of emergent Catholicism, such as the author of 2 Peter, has an expectation of the future but is dominated by the past of the apostolic age, and the tradition he believes comes to him out of that past.

The concept of an apostolic tradition is, therefore, essential to emergent Catholicism, and this tradition must be guaranteed both in its origin and transmission. If it is to carry the authority of the apostles, then the apostles must themselves be the guarantors of the origin of the tradition. But if it is to carry the authority of the apostles into the "last days," there must be a separate agent guaranteeing its purity in transmission. That agent is the Holy Spirit, as the apostles are guarantors of the origin of the tradition, so the Spirit is the guarantor of its transmission (Jude 3; 2 Peter 1:12-18; 2 Tim 1:14).

In these circumstances these writers have a particular way of meeting the false teaching. They do not argue the issues or debate with the false teachers. Instead they confront the teaching and the teachers and, standing squarely on the authority of the apostolic tradition, denounce both as not being in accord with the apostolic truth.

The Concept of Faith

Emergent Catholicism conceived of revelation as given in the past of the apostolic age and handed on in the church as an object, sacred to be sure but nonetheless an object. It follows from this that its concept of faith is very different from that of earlier periods of the church's history. It is no longer a dynamic belief in the imminent coming of Jesus as Son of Man, nor is it a similarly dynamic relationship to the risen Lord; it has become the acceptance of a revealed truth that can be expressed in propositional sentences. It is even a synonym for the Christian religion. The gospel of Matthew prepares for this with its concept of obedience to a verbal revelation authoritatively interpreted; and Hebrews, where faith is "the assurance of things hoped for, the conviction of things not seen" (Heb 11:1), represents a transitional stage. But in the literature of emergent Catholicism, faith becomes the acceptance of monotheism (Jas 2:19), the acceptance of authoritative tradition (Jude 20), something originally obtained by the apostles and available to those who stand in true succession to them (2 Pet 1:1-2), and a synonym for the Christian religion (1 Tim 1:5). The key passages are, however, 2 Tim 1:13-14 with its "pattern of sound words" to be guarded and passed on; 2 Tim 2:2 with a similar emphasis; and the propositional statements scattered through the Pastorals that are "sure"—i.e., part of the structure of faith, the adjective coming from the same root as the noun "faith" (1 Tim 1:15; 3:1; 4:9; 2 Tim 2:11; Tit 3:8).

The View of Scripture

The emphasis on authoritative apostolic tradition and on the Spirit as its guardian leads naturally to a high view of the written deposit of that tradition

and of its Jewish counterpart, scripture. In 2 Pet 1:20–21, scripture does not come "by the impulse of man, but men moved by the Holy Spirit spoke from God," and in 2 Tim 3:16, "All scripture is inspired by God. . . ." This view of scripture naturally brought with it a concern for defining what constituted scripture and what did not. The concern for a canon was intensified by the successful Jewish definition of their scriptures in this period (about A.D. 90, at Jamnia) and also by the fact that the gnostic false teachers depended on their own "scriptures," which were often "secret" books or writings (for example, the gnostic gospel of Thomas, whose opening reads: "These are the secret words which the living Jesus spake"). Motivated by their own high view of scripture, challenged by the successful Jewish promulgation of a canon, and confronted by the necessity for authoritative writings with which to confront the gnostic false teachers and their secret books, the representatives of emergent Catholicism took the first step toward defining a Christian canon of scripture.

The most dramatic example is the contrast between Jude and 2 Peter 2. Jude makes indiscriminate use of the texts the Jews were accepting into their canon—what Christians were to call the Old Testament—and the texts the Jews were rejecting; in this instance apocalyptic texts. Jude is here typical of earlier phases of the Christian movement. But when Jude is used as the basis for 2 Peter 2 all reference to anything outside the Jewish canon of scripture is carefully removed. The author of 2 Peter is paying eloquent testimony to the force of the Jewish example. In his own work he takes significant steps toward a Christian equivalent. By his treatment of Jude he has already revealed himself to be the first Christian writer to accept the Jewish canon of the Old Testament. Similarly, he is the first Christian writer to refer to Paul's letters as "scripture" (2 Pet 3:15–16), and in his treatment of the transfiguration of Jesus (2 Pet 1:16–19) and in his reference to "the second letter that I have written to you" (2 Pet 3:1), he is also prepared to accept the gospels and 1 Peter as "scripture," and incidentally is not too reluctant to put his own letter in that category.

An Ordained Ministry

A natural outgrowth of emergent Catholicism's concern for the organizational structure of the church was its emphasis on a regular ordained ministry. There is in its literature, especially in the Pastorals, the beginning of the separation of the offices of bishop and elder (1 Tim 3:1–7), explicit instructions for the offices of deacon (1 Tim 3:8–13) and elder and bishop, apparently here synonymous (Tit 1:5–9), and a reference to the actual act of ordination to the ministry of the church, the laying on of hands (2 Tim 1:6).

The Concern for "Those Outside" the Church

The church settling down to the task of witnessing in the world must necessarily deal with its relations with the world at large, as the author of

Luke-Acts dealt with the Roman Empire and its authorities. In the literature of emergent Catholicism, there is a parallel concern for authorities—governors, kings, etc.—and also for the good reputation of Christians and the church among "those outside" (1 Pet 2:11–17; Tit 2:7–8; 3:1–2).

The Epistolary Form

Outstanding in the literature of emergent Catholicism in the New Testament is the deliberate use of the form of the letter. Only one of the texts is actually a letter (1 Peter), and the bulk of that is a baptismal homily. Of the others, James is a homily and the remainder—Jude, 2 Peter, and the Pastorals—are manifestos. Why then are they all given, artificially, the form of letters? The answer is probably twofold. In the first place, at this time the letters of Paul were known and were being circulated as scripture. To imitate the literary form was to present the churches with something familiar and hence more likely to be accepted. In the second place, and actually much more important, imitating the form of a letter provided an opportunity for pseudonymity—an opportunity to write in the name of a man from the apostolic age—and pseudonymity is crucial to this literature.

Pseudonymity

We have already discussed pseudonymity in the New Testament at several points,¹⁰ but since pseudonymity is a major characteristic of the literature of emergent Catholicism, we must now give the subject closer attention. We discuss, first, pseudonymity in the New Testament apart from the literature of emergent Catholicism, and then we turn to the phenomenon in that literature itself.

Pseudonymity in the New Testament apart from the literature of emergent Catholicism

The synoptic gospels and the Acts of the Apostles are not pseudonymous; they are anonymous. They were originally circulated without any author's name, and the names they now bear were ascribed to them in the early church. Similarly, the literature of the Johannine school first circulated anonymously, except that the writer of the second and third letters identifies himself as "the elder," and the author of the appendix to the gospel, chapter 21, identifies the evangelist as "the disciple whom Jesus loved." The apocalyptic author of the book of Revelation identifies himself as "John" with no further qualification, and we have no reason to doubt that a John "of Patmos" was in fact the author of the book, though we have every reason to doubt that we may identify him with any other "John" known to us from the early days of the church.

¹⁰A brief general discussion of the authorship of the books of the N.T. is given in chapter 1, pp. 6–8. The pseudonymity of the deutero-Pauline literature is discussed in chapter 6, p. 119 [general], pp. 119–20 [2 Thess], pp. 121–23 [Col], pp. 129–32 [Eph].

Outside the literature of emergent Catholicism, pseudonymity confronts us in the New Testament only in the case of the deutero-Pauline letters: 2 Thessalonians, Colossians and Ephesians. These are in a sense a special case, for they are an instance of pupils deliberately writing in the name of the master. This was a wholly acceptable practice in the ancient world—Plato wrote in the name of Socrates—and need occasion no further comment. Analogous to the pseudonymity of the deutero-Pauline letters is the quite remarkable gospel practice of putting everything in the form of sayings of Jesus and stories about him, even when the contents come from the church.

Pseudonymity in the literature of emergent Catholicism

It is in the literature of emergent Catholicism that pseudonymity becomes a major factor in the New Testament. Every single text in the literature of emergent Catholicism is pseudonymous! Neither James nor Jude, the brothers of Jesus, nor Peter nor Paul, are the authors of the texts claiming their names in this literature. There is no single text in this literature that bears the name of its author; all without exception are written in the name of a figure from the apostolic age.

In claiming authorship, the other Christian literature of this period is also interesting. Clement of Rome does not write to the church at Corinth in his own name, but in the name of the church at Rome. The letter begins, "The church of God which sojourns in Rome to the church of God which sojourns in Corinth," and the actual author is nowhere mentioned in the letter. Ignatius of Antioch writes in his own name, but he is writing personal letters to churches and to an individual (Polycarp). The Didache is technically "The Teaching of the Lord to the Gentiles by the Twelve Apostles." In other words, in this period there was a reluctance to write in one's own name; the important thing is not oneself, but the church one represents, or still more, the apostolic tradition in which one stands. Ignatius is the exception, but then his letters are distinctly personal letters; they are not homilies, manifestos, or incipient church orders.

We say "Ignatius is the exception," but what we should perhaps say is that Paul, Ignatius and John of Patmos are all the exceptions. Of all the literature we are discussing—the New Testament literature plus 1 Clement, the letters of Ignatius and the Didache—only these few intensely personal texts are written in the names of their authors. Paul writes personal letters to churches he has founded, to an individual he knows, and to a church from which he hopes to get support. John of Patmos writes an account of a personal revelation granted to him. Ignatius writes personal letters to churches and to an individual, Polycarp, known to him. The gospels and Acts are anonymous, as are 1 John, Hebrews and the Didache. The second and third letters of John are written by someone who identifies himself with his office in the church, and 1 Clement is written in the name of the church in Rome. The deutero-Pauline letters are written in the name of Paul, and the literature of emergent

Catholicism is written in the names of men from the apostolic age, including Paul.

We can see that the pseudonymity of the literature of emergent Catholicism is not something exceptional that must be accounted for; rather, it is part of a pattern. What we need to do in the early Christian literature is distinguish the highly personal from the remainder. Paul and Ignatius are writing very personal letters, and John of Patmos is giving an account of a personal revelation granted to him. But the others do not think of their work in this way. They are writing by the authority of the risen Lord, or of the church, or of an office within the church, or of their teacher, or of the apostolic age. So anonymity or pseudonymity is the rule; it is personal authorship that is the exception.

Once we recognize this, the pseudonymity of the literature of emergent Catholicism becomes readily understandable. The writers viewed themselves as defenders of a faith once and for all delivered to the apostles and transmitted in the church by means of an apostolic tradition. So they wrote in the name of apostles and even went to considerable lengths to establish "authenticity," as when the Pastor carefully constructs situations in the life of Paul out of which to write. The apostolic age and the apostolic tradition is the source of their inspiration and their authority. To write in the name of a man from the apostolic age is for them a natural next step.

THE INTERPRETATION OF THE LITERATURE OF EMERGENT CATHOLICISM

The interpretation of this literature depends very much on the personal standpoint of the interpreter (as does the interpretation of any literature). One who shares the concern of the writers for the apostolic age and apostolic tradition will find that these texts speak directly to him, as will one who shares the concern of the authors for proper order and sound doctrine. Others will perhaps see these texts as representing the church hammering out a new vision of its faith and purpose in drastically changing historical circumstances, which is what in fact they do represent, and will find that they speak to a similar situation of drastically changing historical circumstances.

FURTHER READING

We are immensely indebted to the work and insights of Ernst Käsemann, especially his epoch-making essay on 2 Peter, "An Apologia for Primitive Christian Eschatology," now found in his collected *Essays on New Testament*

Themes, pp. 169–95. Further, J. C. Beker's contributions to *IDB* on Jude, 2 Peter, and especially the Pastorals were of considerable help.

For the Letter of James, see:

PCB, pp. 1022–25 (L. E. Elliott-Binns).
JBC, pp. 369–77 (T. W. Leahy).
IDB, vol. 2, pp. 794–99 (A. E. Barnett).
 Kümmel, *Intro.*, pp. 284–92.
 Marxsen, *Intro.*, pp. 226–32.
 Fuller, *Intro.*, pp. 151–55.

For the First Letter of Peter, see:

PCB, pp. 1026–30 (C. E. B. Cranfield).
JBC, pp. 362–68 (J. A. Fitzmyer).
IDB, vol. 3, pp. 758–66 (J. C. van Unnik).
 Kümmel, *Intro.*, pp. 292–99.
 Marxsen, *Intro.*, pp. 233–38.
 Fuller, *Intro.*, pp. 155–60.

For the Letter of Jude, see:

PCB, pp. 1041–42 (G. H. Boobyer).
JBC, pp. 378–80 (T. W. Leahy).
IDB, vol. 2, pp. 1009–11 (J. C. Beker).
 Kümmel, *Intro.*, pp. 299–302.
 Marxsen, *Intro.*, pp. 239–40.
 Fuller, *Intro.*, pp. 160–62.

For the Second Letter of Peter, see:

PCB, pp. 1031–34 (G. H. Boobyer).
JBC, pp. 494–98 (T. W. Leahy).
IDB, vol. 3, pp. 767–71 (J. C. Beker).
 Kümmel, *Intro.*, pp. 302–5.
 Marxsen, *Intro.*, pp. 241–45.
 Fuller, *Intro.*, pp. 162–67.

The great work on this letter is, however, Käsemann's essay.

For the Pastoral Letters, see:

PCB, pp. 1001–7 (A. J. B. Higgins).
JBC, pp. 350–61 (G. A. Denzer).
IDB, vol. 3, pp. 668–75 (J. C. Beker).
 Kümmel, *Intro.*, pp. 258–72.

Marxsen, *Intro.*, pp. 199–216.

Fuller, *Intro.*, pp. 133–44. [Especially valuable for a discussion of the Pastor's creation of circumstances in the life of Paul as background to his letters.]