

Theo 210, Session #15:
Questions about the Catholic Epistles (ANSWER KEY)
The University of St. Francis

Questions from Video

1. To whom are the twelve apostles associated in the video?

The Twelve Tribes of Israel

2. How does the video perceive the apostles and their ministry in the first century?

A representative or emissary. In the New Testament, an apostle is a "missionary" who represents the gospel in an itinerant way. Paralleled to the twelve tribes of Israel. They were not professional theologians who were teachable.

3. What were the primary heresies from the first century that the apostles had to address in their ministry?

Gnosticism & Docetism

4. Which of the original twelve apostles was the deciding factor concerning the acceptance of the Gentile faithful into the Catholic Church?

St. James the Lesser

5. According to the video, which of the apostles were spared death by martyrdom?

St. John

True/False

1. *False* The writers of all the Catholic epistles were pseudonymous (that is, we do not know who wrote any of them).
2. *False* The Book of Hebrews is the only New Testament document not written in Greek.
3. *True* The Book of Hebrews refers to the High Priest Melchizedek as a model for Christ.
4. *True* In the most famous passage in the Book of James, the author claims that “faith without works is dead,” seeming to contradict what the apostle Paul said about faith in Galatians and Romans.
5. *False* The author of 1 Peter claims to have received a vision in which Christ promised that the intended readers of the book would escape persecution.
6. *False* The Book of Jude is a good example of a style of writing known as *paranesis*, in which the author provides lots of practical advice for living.
7. *True* The Book of Jude is the only New Testament book to quote directly from the *Pseudepigrapha*, Jewish religious works not included in the Jewish biblical canon.

Multiple Choice/Essay

1. According to Johnson, how many books in the New Testament are classified as epistles (including the three letters of John)?
 - a. Six
 - b. Seven
 - c. *Eight*
 - d. Nine

2. Why do we refer to the New Testament epistles as “Catholic?”
 - a. Because they were directed towards deacons and bishops.
 - b. Because they had to be distinguished by St. Paul’s letters.
 - c. Because they needed to be distinguished from the Protestant books of the bible.
 - d. *Because of their seeming lack of specifically addressed congregations, which, in turn, gives them a certain universal character.*

3. According to Johnson, what contribution do the Catholic epistles offer to the reader?
 - a. *The epistles offer a distinctive witness to life before God in the light of the experience of Jesus.*
 - b. To epistles offer an alternative approach to the faith, distinct from St. Paul.
 - c. The epistles defend the Jewish adherence to the law.
 - d. The epistles offer no relevant contribution to the faith.

The Book of Hebrews

1. What was the overall theme of the Letter to the Hebrews?
 - a. A proclamation that God has given his love freely to all of us with no strings attached.
 - b. A stern lecture to people who have seen the truth but refuse to believe wholeheartedly.
 - c. A stern lecture to people who have seen the truth but wish to follow rigidly the teachings of the law and the prophets.
 - d. *A point by point expose of how faith in Christ is better than Jewish laws and sacrifices.***

2. Who was the writer of the Letter to the Hebrews?
 - a. St. Paul
 - b. St. Luke
 - c. St. James
 - d. *Unknown***

3. Along with the Jewish scholar Philo, the author of Hebrews interprets the Hebrew Bible using what technique, in which earthly events in the Hebrew Bible symbolize heavenly realities?
 - a. Apocrypha
 - b. Eschatology
 - c. Apocalyptic
 - d. *Allegory***

4. In portraying Christ as an eternal High Priest who offered himself as an eternal sacrifice for sins, the author of Hebrews appeals to what character from the Book of Genesis?
 - a. Aaron
 - b. *Melchizedek***
 - c. Zerubbabel
 - d. Shadrach

5. According to Hebrew (3: 12-19), why did God make the Chosen People wait 40 years to enter the land of Canaan?
 - a. Because they were not old enough to understand.
 - b. Because they did not believe.
 - c. *Because they were disobedient and lacked faith.*
 - d. Because they were afraid of the inhabitants of Canaan.

6. Which chapter in Hebrews is often referred to as the “Faith Hall of Fame”?
 - a. Chapter 1
 - b. Chapter 5
 - c. *Chapter 11*
 - d. Chapter 13

7. What is the dominant image for Jesus in Hebrews? What is its function?

The focus on Christology is clear from the start, and develops with an extraordinary fullness and complexity: it contains a clear statement of the Son's preexistence (1:2; 10:5*), of his incarnation (2:14–18*; 10:5–7*), and of his sacrificial, atoning death (1:3*; 2:9*; 6:6*; 7:27*). The resurrection of Jesus is found explicitly in 1:3* but also provides the dominating premise of the sermon, so much at the heart of the exposition that it requires no direct statement. Hebrews is, indeed, largely a midrashic working out of the implications of Psalm 110, the classic resurrection psalm of the early Christian movement. Finally, Hebrews has a definite statement that Christ will return again for judgment (9:28*; 10:25*). The range and grandeur of the Christology of Hebrews is suggested by its stark, yet strangely allusive, summary: ‘Jesus Christ is the same, yesterday, today, and forever’ (13:8*).*

These aspects come together in the title that is unique to Hebrews among the NT writings: Jesus is “priest”/“high priest” (2:17; 3:1*; 4:14*; 5:5*, 10*; 6:20*; 7:26*; 8:1*; 9:11*; 10:21*). Alongside the traditional priestly imagery drawn from the cult (e.g., sacrifice,*

mediator), Hebrews also develops the royal aspects of the title, and this, in fact, becomes a predominant emphasis in the letter. The combination occurs in Ps. 110:1-4, one of the classic texts for NT messianic exegesis. This psalm provides the image of royal enthronement that runs throughout Hebrews (1:3*, 8*, 13*; 2:5*, 7*, 9*; 4:16*; 7:1*, 2*; 8:1*; 10:12*; 12:2*, 28*). The significance of this connection is clarified when one recalls that the Qumran sectarians, among other apocalyptic communities, expected a priestly as well as a royal messiah. The writer of Hebrews, however, combines the two roles often separated elsewhere. Thus, it is not descent from David that makes Jesus king, though in Hebrews Jesus does come from the tribe of Judah (7:14*). Rather, since his resurrection is a royal enthronement (1:13*), his exaltation also becomes the completion of the priestly work that began with his death (9:11-12*):*

But when Christ appeared as a high priest of the good things that have come, then through the greater and more perfect tent (not made with hands, that is, not of this creation), he entered once for all into the holy place, taking not the blood of goats and calves but his own blood, thus securing eternal redemption.

Priesthood and kingship are both attained by resurrection, which indelibly links the two functions (10:12-13):*

But when Christ had offered for all time a single sacrifice for sins, he sat down at the right hand of God, there to wait till his enemies be made a stool for his feet (cf. Ps. 110:1).*

The Book of James

1. What below best describes the Epistle of James?
 - a. Was written by Paul
 - b. *Is a Jewish-Christian anthology of ethical instruction.***
 - c. Is addressed to the bishop, James
 - d. Was probably written by Jesus' twin.

2. Like many Jewish writers in the wisdom tradition, James repeatedly emphasizes the importance of what as an important aspect of morality?
 - a. Sacrifices
 - b. Prayer
 - c. Sexual Abstinence
 - d. *Controlling the Tongue***

3. The Book of James defines the role of religion as what?
 - a. Faith as a grain of mustard seed.
 - b. *Helping orphans and widows and keeping oneself unstained by the world.***
 - c. Adherence to the doctrines taught by the apostles.
 - d. Belief in a higher power, however conceived.

4. What theme(s) best summarize the teachings within the Book of James?
 - a. Doing good works as a result of true faith
 - b. Justifying the Anointing of the Sick as a Sacrament of the Church
 - c. *Both A & B***
 - d. None of the Above.

5. In his letter, who does James cite as an example of true faith in the face of trials? (2: 23)
- a. Joseph
 - b. Moses
 - c. **Abraham**
 - d. Melchizedek
6. Outside of the gospels, the only verses in the New Testament that mention Hell are James 3:6 and what other epistle?
- a. Hebrews
 - b. Jude
 - c. 1 Peter
 - d. **2 Peter (2: 4)**
7. What are the most importance connections between James and the teachings of Jesus?

... James is not so traditional that it fails to be distinctively Christian, although some scholars have suggested this option. Luther, we remember, saw no “gospel character” in it. Some scholars have suggested that James originated as a Jewish writing that was taken over with only minor editing for use by Christians. The name Jesus occurs only twice (1:1; 2:1*), each time with sufficient awkwardness to make the suggestion of an interpolation at least possible. James certainly has nothing about the death and resurrection of Jesus, except by a stretch in the interpretation of 5:11*. But neither for that matter does Romans 12–13. A distinction is important here. The search for what is distinctively Christian—that is, idiosyncratically Christian—should neither be identified totally with a search for Christology nor become the basis for a theological judgment on the value of a particular text. Too often, a subtle form of theological anti-Judaism enters into these discussions, as though only what differed from Judaism was valuable in earliest Christianity. But that direction leads toward Marcionism.*

In fact, however, James has many specifically Christian features, beginning with the ambiguity of his use of “Lord.” The “Lord Jesus Christ” (1:1) and “Lord of glory” (2:1*) certainly presume the*

resurrection and exaltation traditions of early Christianity (cf. Phil. 2:9–11). In other cases, James’s use of “Lord” wavers tantalizingly between reference to God and reference to Christ, probably deliberately bringing both into play (see esp. 5:7–8* and 5:14–15*). Other turns of language may not be exclusive to the Christian movement but are certainly comfortable within it (see, e.g., 1:16*, 21*; 2:7*; 5:6*). The most striking connection to Paul does not come in the discussion of faith and works (2:14–26*), but in those places where both Paul and James presuppose the attitudes of traditional Jewish piety (cf. James 1:2–4*/Rom. 5:1–5*; James 2:5*/Rom. 8:28* and 1 Cor. 2:9*; James 2:10*/Gal. 5:3*). Even more impressive are the multiple points of contact with 1 Peter—James 1:1*/1 Pet. 1:1*; James 1:2*/1 Pet. 1:6*; James 1:3*/1 Pet. 1:7*; James 1:10–11*/1 Pet. 1:24*; James 4:6–10*/1 Pet. 5:5–9*; James 5:20*/1 Pet. 4:8*—illustrating a mutual indebtedness to common Christian tradition.*

James’s most fascinating appropriation of Christian traditions is found in the awareness and use of what we know as the gospel tradition, particularly the sayings of Jesus, although in James these are unattributed. The command to pray without doubting (1:5–6) is very similar to that given by Jesus (Matt. 7:7–8*; Mark 11:23*). The threat that “the judge stands at the door” (5:9*) echoes Jesus’ words in Matt. 24:33*. The prohibition of oaths (5:12*) is remarkably close to that spoken by Jesus (Matt. 5:34–37*). The threat against rich oppressors (5:1–2*) resembles the woe against the rich in Luke 6:24*. Above all, James contains in 2:8* the command to love one’s neighbor as oneself from Leviticus 19:18*, which is enunciated by Jesus as well (Matt. 22:39*; Mark 12:31*; Luke 10:27*). Many other turns of speech remind the discerning reader of the teachings of Jesus, especially those found in Matthew’s Sermon on the Mount (cf. James 1:22*/Matt. 7:26*; James 2:13*/Matt. 5:7*; James 2:14*/Matt. 7:21*; James 3:18*/Matt. 5:9*; James 5:17*/Luke 4:25*).*

In James, the experience of Jesus and the symbolic world shared with Judaism stand in much less dialectical tension than in Paul. The term “Judaizing,” however, is totally inappropriate. That term has

significance only where Christ and Torah are opposed as soteriological principles, such as we find in Paul's discussion. James knows nothing of that opposition. The writer can consequently speak naturally of the law of freedom (1:25; 2:12*), by which is not meant the ritual demands of Torah in and of themselves, but a new understanding of all of Torah provided by the teachings of Jesus.*

James makes available to Christians, first, the wisdom tradition of Torah not only because wisdom is thematically important (1:5; 3:13-18*), but because its exhortations resemble most the practical ethical instructions found in Proverbs, Ecclesiastes, and Sirach. James also transmits to Christians the prophetic tradition of Torah. The writing contains many allusions to Hosea, Isaiah, and Zechariah (see 1:9-11*; 2:23*; 3:18*; 4:4*, 8*, 14*; 5:2*, 4*); the voice of Isaiah and Amos can be heard in the call to conversion in 3:13-4:10*, as well as in the condemnation of oppressors in 5:1-6*. James also reinterprets Torah as law in a way unique among the NT writings, mediating the halachic tradition to Christians. The way this is accomplished will be more obvious as we turn to the teaching of James.*

The First Letter of Peter

1. Why do many scholars believe that 1 Peter should be dated after the destruction of Jerusalem in 70 AD?
 - a. The author explicitly mentions the destruction of Jerusalem.
 - b. The author portrays the Roman emperor as a Christian.
 - c. The author claims that refers to the death of Nero.
 - d. *The author refers to the city of Rome as "Babylon."*

2. Why do some critics argue that 1 Peter was not written by Peter?

- a. Peter did not know Greek
- b. The letter claims to be written by Jude.
- c. Peter had been rebuked by Paul on his theology.
- d. *The writing style is thought to be too elegant for a former fisherman.***

The authorship of 1 Peter has traditionally been attributed to the Apostle Peter because it bears his name and identifies him as its author (1:1). Although the text identifies Peter as its author the language, dating, style, and structure of this letter has led many scholars to conclude that this letter is pseudonymous. Many scholars are convinced that Peter was not the author of this letter because the author had to have a formal education in rhetoric/philosophy and an advanced knowledge of the Greek language.

3. What theme listed below is NOT attributed to 1 Peter?

- a. A Catechism of the Faith
- b. Christian Baptism
- c. Imitating Jesus' Suffering
- d. *Faith through Works***

4. In 1 Pt 2: 4-8, the author refers to Jesus as "the chief cornerstone." Some have rejected him as the chief cornerstone, and to them Jesus is a "stone of stumbling" and "rock of offense." Peter quotes from two Old Testament books to make his point. Which ones?

- a. *Isaiah & Psalms***
- b. Psalms & Jeremiah
- c. Ecclesiastes & Isaiah
- d. Ecclesiastes & Jeremiah

5. Insofar as the conduct of believers is related to daily living, Peter exhorts them to submit to governing authorities. The reason for this is threefold. First, it is the will of God. Second, it will put to silence the ignorant who accuse them of lawlessness. What is the third reason?
- a. Because they are under the Mosaic law.
 - b. Because they are under law and grace.
 - c. ***Because they are bond servants of God.***
 - d. Because they are Roman citizens.
6. How is suffering portrayed in 1 Peter? Does 1 Peter discuss suffering in general, or only with regard to specific circumstances?

The theme of the suffering servant runs throughout 1 Peter, and relates directly to the suffering the Christians experience. Indeed, the immediate setting for 1 Peter's treatment of Baptism occurs in the context of 3:13–18, which speaks of suffering despite one's doing good. Thus, first and foremost, the act of Baptism is used as a foil to develop the basics of the Christian life: one will suffer just as Christ suffered.*

But the writer's encouragement moves in more complex directions. Just as Jesus was vindicated by the resurrection, leading to his glorification at the right hand of God and the subjection of all authorities and powers (3:22), so Christians also await the time of their vindication and glorification (1:7*; 4:7*; 3:13*). In this way, one can see the subtle but real connection between 3:18–22* and 4:1–6*. It is the power of Jesus over the cosmic forces and history that gives the believer assurance and confidence that the process begun by baptism can and will be carried out by God.*

7. What role does the discussion of baptism play in 1 Peter? Are the metaphors connected to baptism different from those used elsewhere in the New Testament?

Baptism lies at the heart of the message of 1 Peter. Baptism provides the point of transition from the old life into the new one of confidence and assurance in God, which in turn leads to living a life in imitation of Christ. First Peter's basic argument is clear, although it is complicated by some obscurity in detail.

The basic thrust of 1 Peter's argument is that what happened in Jesus extends to all Christians: "He himself bore our sins in his body on the tree, that we might die to sin and live to righteousness. By his wounds you have been healed" (2:24; cf. Isa. 53:4-5*).*

Though the cosmic and historical implications of the power of Jesus' resurrection are critical to the author's overall argument, the texts where he expresses them – 3:18-22 and 4:1-6* – have numerous difficulties. In 3:18-22*, the author says (I am summarizing) that when Christ was made alive in the spirit, he went and preached to the spirits in prison, people who in the past had not obeyed God, all the way back to the days of Noah. With 4:1-6*, the major difficulty is in verse 6*: "This is why the gospel was preached even to the dead, that though judged in the flesh as humans, they might live in the spirit like God."*

Both these texts are notoriously obscure. The first, 3:18-22, is often viewed as being dependent on the mythology of Gen. 6:1-4* (the "sons of God"), as it was developed in apocalyptic literature (cf., e.g., 1 Enoch 10.5-15; 15.10-12; 18.15 – 19.1; 22.4). If dependent on that mythology, Jesus is here seen announcing judgment and God's victory to those demonic forces imprisoned by God. But the reference in 4:6* to the proclamation of the gospel to the dead – those "judged by the flesh" – seems, despite the reticence of many scholars, to refer to the events alluded to in 3:18-22*. This at least makes sense of the literary connections. If such is the case, it is difficult to see how the "spirits"*

could be demonic figures. More likely, then, the “spirits” are the mass of unredeemed people who waited in captivity for God’s definitive salvation; those who had rejected God’s plan before the ultimate manifestation of his power in Jesus.

The author is evidently relying on a complex intersection of motifs and traditions, and it is unclear precisely what aspect of Jesus’ resurrection experience is in view. His primary point, however, is that God, through Jesus, controls both history and the cosmic forces. To this end, the mythic account of 3:19–20 is fitted between two kerygmatic fragments (3:18*, 21–22*) that frame the assertion of the power for salvation with a confession of God’s power manifest in Jesus’ resurrection:*

Christ died to sins once for all, the righteous for the unrighteous, that he might bring us to God, being put to death in the flesh but made alive in the spirit . . . (cf. 4:6).*

And:

. . . through the resurrection of Jesus Christ who has gone into heaven, and is at the right hand of God, with angels, authorities, and powers, subject to him.

By the reference to the preaching to the spirits the writer means to demonstrate the ultimate nature of both these statements: the powerful nature of the salvation accomplished through Jesus’ death, and the irreversible impact on history and the cosmos wrought by God through the resurrection of Jesus from the dead.

Since the larger context for these statements is the call to follow Jesus’ example (3:13–18), one is not surprised to find a reference to Baptism nestled in the middle. As the writer attests, eight persons in Noah’s time were “saved through water” (3:20*). This seems somewhat odd, since in Genesis, it was the water that destroyed and the ark that saved (Gen. 7:17*). The image, however, is governed by its*

immediate application, in which water serves as an instrument: “Baptism, which corresponds to this, now saves you . . . through the resurrection of Jesus Christ” (3:21). The power of God, released in the resurrection of Jesus and extending to all creation, reaches also to these new believers through the ritual of Baptism. We see, then, how the various elements come together to serve the larger argument of 1 Peter: just as Noah was separated from the wicked people of his day through “water,” so Baptism now separates the believers from the world around them. What began with Jesus’ death and resurrection now continues through Baptism, and what will be consummated at Jesus’ return can and will be achieved by the power of God, the one who both literally and figuratively brings life out of death.*

Throughout 1 Peter we see an emphasis on the immediacy of the readers’ experience of a transition from the past to the present (1:12) and a stress on the now of their new identity (see 1:21*; 2:10*, 25*; 3:21*). Baptism is one moment in this transition that Peter calls rebirth (1:23*). Its most extended treatment is in 1:22–2:3*:*

Having purified your souls by your obedience to the truth for a sincere love of the fellow Christians, love one another earnestly from the heart. You have been born anew, not of perishable seed but imperishable, through the living and abiding word of God. For all flesh is grass, and all its glory like the flower of the grass. The grass withers and the flower fades, but the word of the Lord abides forever. This is the good news which was preached to you. So put away all malice and guile and insincerity and envy and all slander. Like newborn babes, long for the pure spiritual milk, that by it you may grow up to salvation, for you have tasted that the Lord is good.

Here, obedience to the gospel proclamation and the ritual of Baptism are brought together as the pivotal experience of “rebirth” into a new identity. Peter’s readers have been “purified” (1:22) and “reborn” (1:23*). They have, and should continue to, “put off” their old qualities as one puts off clothing. Since they are only babes and have*

yet to grow into maturity, the pure spiritual milk (logikon adolon gala) is appropriate food (cf. 1 Cor. 3:1–3; Heb. 5:11–14*). The allusion to Ps. 34:8* in 2:3* contains a deliberate pun. The Greek reads, “Taste and see that [or, because] the Lord is sweet [chrētsos].” The Christian messianist sees here in Scripture the plain statement: “The Lord is Christ.”*

The syntax of this verse is such that two construals are possible. Either the “guileless milk of the word” is to be the basis of their growth (i.e., “by it”), or Jesus himself is to be that basis — they have tasted, now they can grow up “in him.” Both are likely implied, as Jesus is implicitly identified with the “milk.” In any case, the transformation before them is one that will shape them according to the pattern of Jesus as found already in the Scripture.

Thus, 1 Peter’s main concern here is the function of Baptism: the transition from the old life to the new. In a manner similar to Rom. 6, the significance of Baptism is that it denotes the beginning of a new life for those who have been immersed. It is easy to see why many scholars have considered 1 Peter a baptismal homily, since it could easily contain elements actually preached to those being baptized. Yet, as in the case of Rom. 6, the baptismal language is utilized to get at the larger issue of what it means to live the Christian life. Thus the baptismal language here functions to refocus believers back on the nature of their call: to imitate Jesus in all things.

8. How are “temple” and “household” used as metaphors in 1 Peter? For whom would these metaphors resonate?

The Christian community also appropriates to itself the image of the temple. It is a “house of the Spirit” where “spiritual offerings” are made to God (2:4–5). No less complex than Eph. 2:19–22*, the church is here portrayed as a living place of worship built up on the “cornerstone” of Jesus. Rejected by humans, he has been made a “living stone” by God (2:4*, 7–8*). Although these believers are aliens and exiles with regard to the world, they have a home in God’s creation: they are the house built by the Spirit of the living Lord, and*

God dwells in this new community just as in the temple of old.

The image of a spiritual house wherein prayers are offered to God “through Jesus Christ” (2:5) corresponds to that of the household of God (oikos tou theou), which consists of those who believe the “gospel of God” (4:17*). Peter provides a list of duties for this household (2:13–3:7*). He begins with submission to the emperor, who was regarded as the paterfamilias or head of the extended household of the empire (cf. Rom. 13:1*), and to other civil authorities. We see at once the motivation that runs through these directives. Like the Jews of the Diaspora, Christians must show by their good behavior and domestic order that they are neither dangerous nor a threat to the social fabric.*

The Second Letter of Peter

1. The Book of 2 Peter refers to which set of other New Testament documents as “scripture?”
 - a. The Gospel & Letters of John
 - b. Luke & Acts
 - c. *The Letters of Paul*
 - d. The Synoptic Gospels
2. The Book of 2 Peter includes an extended defense of the Christian doctrine of what?
 - a. The virginal conception of Jesus.
 - b. The Trinity.
 - c. *The Parousia of Christ.*
 - d. Justification by faith.

3. Which of the following is not addressed in 2 Peter?
- a. The new heavens and new earth (3: 13)
 - b. The Day of the Lord (3: 10)
 - c. Holy living (3: 11)
 - d. Priesthood of Melchizedek**
4. The Book of 2 Peter lends support to the doctrine of biblical inerrancy by doing what?
- a. Quoting extensively from the Psalms
 - b. Using the word “inerrant” in the epistle.
 - c. Putting Paul’s writings on par with the Old Testament (3: 16)**
 - d. Claiming authority from the Council of Jerusalem.
- These things: the teachings of this letter find parallels in Paul, e.g., God’s will to save (Rom 2:4; 9:22–23; 1 Cor 1:7–8), the coming of Christ (1 Thes 4:16–17; 1 Cor 15:23–52), and preparedness for the judgment (Col 1:22–23; Eph 1:4–14; 4:30; 5:5–14). Other scriptures: used to guide the faith and life of the Christian community. The letters of Paul are thus here placed on the same level as books of the Old Testament. Possibly other New Testament writings could also be included.*

The Book of Jude

1. According to church tradition, the author of the Book of Jude was supposedly the “brother” of whom?
- a. James and John, the sons of Zebedee.
 - b. John the Baptist.
 - c. Jesus of Nazareth.**
 - d. The apostle Paul.

2. What non-canonical apocalyptic book is quoted as scripture in the Book of Jude?

a. 2 Esdras

c. Daniel

b. 1 Enoch

d. Apocalypse of Peter

Jude 1:14-15 quotes from an ancient Jewish tale that's sometimes known as the Book of Enoch. Though none of the stories that were attributed to Enoch show up in the Bible, they were still plenty popular among certain 1st-century Jewish folks. Hey, who can resist a story about the destruction of the world?

3. Jude's primary reason for writing was to exhort the brethren to do what?

a. To contend earnestly for the faith. (1: 3)

b. To excommunicate those false teachers who taught no bodily resurrection.

c. To separate from those who ate meat sacrificed to idols.

d. To rejoice because the rapture was at hand.

4. Jude reminds his readers that God has dealt with wickedness in the past, and he gives three examples. When the Lord saved the people from Egypt, he afterward destroyed those who did not believe. This is his first example. Second is the destruction of Sodom and Gomorrah. What is the third?

a. Nimrod and the Tower of Babel.

b. Angels who did not keep their proper domain. (1: 5-7)

c. Jeroboam who caused Israel to sin by erecting two gold calves.

d. Ahab who stole Naboth's vineyard.

5. What below describes the content/style of the Letter of Jude?
- a. *Invective and Name Calling.*
 - b. Worship and Lifestyle Instructions.
 - c. End Time Prophecy.
 - d. Historic Accounts of the Apostles.
7. What are the most important connections between Jude and literature outside the New Testament? Are these connections in theology, vocabulary, style, theme?

Jude's reference to the dispute between Michael and the devil over the body of Moses does not appear in Torah, but seems to come from an apocryphal work entitled the Assumption of Moses. The point of the reference is to underscore the "reviling speech" practiced by the opponents. Moreover, since they "walk in the way of Cain," we surmise that they are envious (cf. Gen. 4:5 LXX; 1 John 3:12*). Because they are like Balaam in their desire for gain (Num. 22:7*; 31:16*), we know that they are avaricious. Since they also "perish in Korah's rebellion" (Num. 16:3-50*), we know that they are arrogant and defiant of authority. Thus, through a variety of negative associations, the writer of Jude paints a vivid picture of the depravity of the enemies of the faith. Furthermore, the fate of Cain, Balaam, and Korah is well known from Torah, and points to the fact that the opponents in Jude will also be judged by God.*

The symbols used by Jude derive from an apocalyptic context. In addition to the use of the Assumption of Moses, we find a direct citation from 1 Enoch 1.9 (in vv. 14-15). The author obviously regarded him "who lived in the seventh generation after Adam" (cf. 1 Enoch 60.8) as an inspired prophet (cf. Gen. 5:24*; Heb. 11:5*) and his writing as Scripture. He reminds his readers as well of Christian apocalyptic sayings, "the things said beforehand by the apostles of our Lord Jesus Christ": "In the last time there will be scoffers, following their own ungodly passions" (v. 17*). The closest we come*

again to such a statement in the NT writings is 2 Pet. 3:3 and 2 Tim. 3:2-5*.*

8. What do 2 Peter and Jude share in terms of theme, perspective, and style? What is similar between them? What is distinct? What do you conclude from these connections?

The distinctive voice of 2 Peter can be detected immediately in the use made of the material in chapter 2 that is shared with Jude. In contrast to Jude, the moral condemnation here definitely serves as a polemic against false teachers who propagate destructive doctrines (2:1). Peter also has a wordplay that illustrates the author's preoccupation throughout this section: the adversaries teach "destructive heresies," but they themselves are heading toward "destruction." Jude left the judgment of God largely implicit in his polemic, but it is this element that 2 Peter makes explicit and emphatic. The redactional interest is clear in 2:3*: the opponents exploit others with false words, but the Scripture will show ("from of old") that their "destruction has not been asleep."*

In the recitation of examples, 2 Peter stresses not the angels' rebellion but the fact that God did not spare them (2:4). A figure lacking in Jude is introduced in 2:5*: the story of Noah shows that God saves the righteous even while the ungodly are being destroyed. The narrative of Lot demonstrates the same: Jude sees only the evil cities, but Peter gives us Lot "vexed in his righteous soul" and saved (2:7-8*). Since both figures appear as examples of eschatological judgment also in Luke 17:26-32*, we may have here an early Christian tradition. Yet, 2 Peter puts this tradition to a specific purpose, demonstrating that the divine judgment is both real and discriminating: the wicked are punished and the righteous saved (2:9*).*

After 2:10, much of the polemic matches Jude closely, but the distinctive Petrine touch is found in the donkey's voice (cf. Num. 22:21-35*) by which Balaam was "rebuked for his own transgression" (2:16*) and in the description of the opponents as teachers. They are*

trying to seduce the newly converted by promising them freedom (2:18). This freedom consists of an offer of a life free from the threat of God's presence and power. They deny divine retribution, suggesting that people can live as they please, with God powerless to respond. Licentiousness now is joined to theory as practical atheism ("the fool says in his heart there is no God," Ps. 14:1*) is linked to an intellectual posture claiming God's impotence to judge the world.*

Peter closes in on the opponents' self-deception. Their vaunted freedom is really a slavery to corruption (2:19). Christians who follow the false teachers end up worse off than when they were pagans (2:20*). Before they converted, after all, they were ignorant. But once they have come to the knowledge of "our Lord and Savior," their apostasy is knowing and willful, and a denial of their own experience (2:21*). Their leap to this alleged freedom is in reality a turning back: a habituated compulsion like that which drives dogs to eat their vomit (2:22*). This intentional slander illustrates their true animal desires and nature.*

Second Peter's use of this polemical material reveals both its situation and its method. A theoretical doctrine is now supporting the disruption of the newly converted, as false teachers proselytize among the naive. The writer of 2 Peter must not only slander them but must also show that their intellectual pretensions are empty. This is accomplished by showing from scriptural examples how God's judgment was effective in the past, and that it was a judgment that responded to the actions of human beings: the good were rewarded and the evil punished. The clear implication is that the readers are accountable to the living God, one for whom human actions are real and important. The point will be made even more explicit in the chapters that frame this middle section.

And Finally...

1. In 1992, leaders from the Evangelical Lutheran Church of America and the Roman Catholic Church came to an agreement on the doctrine of justification. In one paragraph, what was the agreement made between these two church traditions?

We confess together that sinners are justified by faith in the saving action of God in Christ. By the action of the Holy Spirit in baptism, they are granted the gift of salvation, which lays the basis for the whole Christian life. They place their trust in God's gracious promise by justifying faith, which includes hope in God and love for him. Such a faith is active in love and thus the Christian cannot and should not remain without works. But whatever in the justified precedes or follows the free gift of faith is neither the basis of justification nor merits it. (#25)

2. *From the Video...* How did St. John the Apostle died? What were his supposed last words to his disciples? What was the significance of the manner in which he died? What events led to the understanding of relics and burial places of apostles (and often of many saints)? What is that understanding about relics and what are often placed on top of the burial places of the apostles?

John died at the age of 100 from natural causes in Ephesus, Turkey. His last supposed words to his disciples were, "Little children, love one another." By depicting one of Jesus' own disciples dying of old age demonstrates to the reader that they can die without martyrdom. An apocryphal story states that in his grave in Ephesus, John was not dying but sleeping and anyone who took the dust from his breath, mixed it with water and drank it would be healed.

The concept that tombs, bones and relics of the apostles could transmit healing or holy power was accepted by Christians perhaps as early as the Second Century. They began to revere the remains of the apostles, a physical contact. Early Christians built churches on

the sites where apostles or saints died or were entombed. Peter & Paul lay under their respective basilicas from the 16th Century.