

**THE CAMBRIDGE BIBLE FOR
SCHOOLS AND COLLEGES.
THE GENERAL EPISTLES OF
ST. PETER AND ST. JUDE**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649212262

The Cambridge Bible for schools and colleges. The general epistles of St. Peter and St. Jude by J. J. S. Perowne & E. H. Plumptre

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

www.triestepublishing.com

J. J. S. PEROWNE & E. H. PLUMPTRE

**THE CAMBRIDGE BIBLE FOR
SCHOOLS AND COLLEGES.
THE GENERAL EPISTLES OF
ST. PETER AND ST. JUDE**

The Cambridge Bible for Schools.

THE GENERAL EPISTLES

OF

ST PETER AND ST JUDE.

The Cambridge Bible for Schools

GENERAL EDITOR:—J. J. S. PEROWNE, D.D.,
DEAN OF PETERSBOROUGH.

THE GENERAL EPISTLES OF ST PETER & ST JUDE,

WITH NOTES AND INTRODUCTION

1100

BY

E. H. PLUMPTRE, D.D.,
PROFESSOR OF NEW TESTAMENT EXEGESIS, KING'S COLLEGE,
LONDON; VICAR OF ECKLEY.

EDITED FOR THE SYNDICS OF THE UNIVERSITY PRESS.

Cambridge:
AT THE UNIVERSITY PRESS.

London: CAMBRIDGE WAREHOUSE, 17, PATERNOSTER ROW
Cambridge: DEIGHTON, BELL, AND CO.

1880

[All Rights reserved.]

CONTENTS.

I. INTRODUCTION.	PAGES
<i>Chapter I.</i> The training of the Disciple.....	5—33
<i>Chapter II.</i> The work of the Apostle	33—53
<i>Chapter III.</i> The traditions of the Church	53—59
<i>Chapter IV.</i> The First Epistle:	
(1) The readers of the Epistle.....	60—63
(2) The time and place of the Epistle.....	62—64
(3) Analysis of Contents	64—72
<i>Chapter V.</i> The Second Epistle :	
(1) Question of authorship.....	73—78
(2) Occasion and date.....	79—81
(3) Analysis of Contents.....	81—83
<i>Chapter VI.</i> The Life of St Jude.....	83—88
<i>Chapter VII.</i> The Epistle of St Jude.....	88—90
II. TEXT AND NOTES.....	91—217
III. INDEX	218

. The Text adopted in this Edition is that of Dr Scrivener's *Cambridge Paragraph Bible*. A few variations from the ordinary Text, chiefly in the spelling of certain words, and in the use of italics, will be noticed. For the principles adopted by Dr Scrivener as regards the printing of the Text see his Introduction to the *Paragraph Bible*, published by the Cambridge University Press.

INTRODUCTION.

CHAPTER I.

THE TRAINING OF THE DISCIPLE.

1. THE early years of the Apostle whose writings are now before us appear to have been passed in the village of Bethsaida (= *Fishtown*, or more literally *Home of Fish*), on the West coast of the Sea of Galilee, not far from Chorazin and Capernaum (John i. 44). Its exact position cannot be determined with any certainty, but it has been identified with the modern *'Ain et Tabigah*, and must be distinguished from the town of the same name on the North-Eastern shore of the Lake, which, after it had been enlarged and rebuilt by Philip the Tetrarch, was known as Bethsaida Julia, the latter name having been¹ given to it in honour of the daughter of the Emperor Augustus.

Among the fishermen from whose occupation the town derived its name was one who bore the name either of Jona (John i. 42; Matt. xvi. 17) or Joannes (in the best MSS. of John xxi. 15—17), as being a Grecised reproduction of the old Hebrew Jochanan, or Jehohanan (1 Chron. vi. 9, 10), and conveying, like its Greek equivalents, Theodorus or Dorotheus, the meaning of "the gift of God." An uncertain tradition (Cotelier, *Const. Apost.* ii. 63) gives his mother's name also as Joanna. It is probable, but not certain, from the priority given to his name in all lists of the

¹ The distinctness of the two places is seen in the record of the feeding of the Five Thousand, which took place near the Eastern Bethsaida (Luke ix. 10—17), and was followed by the passage of the disciples across the lake to that on the Western shore. (Matt. vi. 45.)

disciples, that the Apostle was their first-born son. The name which they gave him, Symeon (Acts xv. 14; 2 Pet. i. 1), commonly appearing, like his father's, in an abbreviated form, as Simon, had been made popular by the achievements of the captain of the Maccabean house who had borne it (1 Macc. v. 17), and by the virtues of Simon the Priest (Ecclus. l. 1—20), and not to go further than the records of the New Testament, appears there as borne by Simon, or Symeon, the brother of the Lord (Matt. xiii. 55; Mark vi. 3), Simon the Canaanite (Matt. x. 4; Mark iii. 18), known also by the Greek equivalent of that name, Zelotes (Luke vi. 15; Acts i. 13), Simon of Cyrene (Matt. xxvii. 32; Mark xv. 21; Luke xxiii. 26), Simon the leper (Matt. xxvi. 6; Mark xiv. 3; John xii. 1), Simon the Pharisee (Luke vii. 40), Simon the Tanner (Acts x. 6—32), and Simon the Sorcerer of Samaria (Acts viii. 9). The fact that his brother, probably his younger brother, bore the Greek name of Andreas, is significant, like that of Philippos, borne by another native of Bethsaida (John i. 44), as indicating the prevalence of that language along the shores of the Sea of Galilee, and as making it probable that a certain colloquial familiarity with it was common both to the sons of Jona and the other disciples as to our Lord Himself.

The date of the Apostle's birth cannot be fixed with certainty, but as we find him married and probably with children (comp. Matt. xix. 29), about the year A.D. 27 or 28, we may fairly assume that his life ran parallel in its earlier years to that of our Lord and the Baptist. He was not sent to study the law or the traditions of the elders at the feet of Gamaliel or any other Rabbi of the Schools of Jerusalem, and when he appeared before the Sanhedrin was looked on as an "unlettered layman" (*ἄγραμμος καὶ ἀσὺντος*, Acts iv. 13). This did not imply, however, an entire absence of education. Well-nigh every Jewish Synagogue had a school attached to it, and there, as well as in the Sabbath services, the young Symeon may have learnt, like Timotheus, to know the Holy Writings daily (2 Tim. iii. 15). He was destined, however, to follow what had probably been his father's calling. The absence of any mention of that father in