

FIRST PETER

Author/ship

A. External evidence. Irenaeus, 190. Clem Alex, 200, Tertullian, 200. 2 Pet 3:1 which is early even if don't accept authenticity. Clem Rome 95 quotes from it. Canon of Muratori omits (170)-hard to explain but list is admittedly incomplete bec only a fragment.

B. Internal evidence. From an apostle who witnessed sufferings of X, 5:1. 5:13--ref to Mark, my son. Shows writers importance and preeminence, and agrees with evidence that Mk was Peter's attendant.

Comparisons bet 1. Pet and speeches and thots of Acts.

1 Pet	Acts	1 Pet	Acts
3:18	3:14	2:4,7	4:11
2:17	10:28	2:24	5:30
1:20	2:23	2:24	10:39
1:11	3:18	4:5	10:42

Place of Writing Babylon, 5:13

A. Babylon on Euphrates. Favored by taking it literally. Was imp't center of Jewish dispersion. No evidence however to connect this with Peter. Never there as far as other evidence goes. Erasmus, Calvin, Hort, Gregory, Alford, Meyer support.

B. Babylon in Egypt. Large Jewish colony there. Mk there acc to tradition. Chiefly a military fortress and no evidence of Xn ch there or no evidence of P there.

C. Rome. Still literal interp, only Babylon taken in its mystical sense or Rome as Rev 17. In context Mk called spiritual son and co-elect is a spiritual ch (not P's wife). Thus Babylon spiritual. Ignatius, Papias, 1 Clement, Hegesippus, Clem Alex, Origen, Dionysius, Tertullian, Jerome all say P in Rome. Ex Grk xvi. In Jerus 49 for Acts 15; Martyred 68. RC say P there 25 yrs. Prob there 7-9 yrs say 59-68. Thiessen admits prob there after 64 (after Paul's release). That Peter in Rome admitted freely until Reformation. Admitting doesn't support RC claims hardly.

Date of writing. Prob after P's release, Accounts for no mention of Paul. 64. Note ref to duty to state in 2.

Readers Gentile and Heb Xns in Asia Minor. Note Peter evidently worked in some of same areas as Paul. Diaspora inl:1 certainly refers to Xn Jews outside Pal. Such passages as 1:14; 2:9-10; 4:3-5 show readers also Gentiles. These vss could not simply mean general Jewish ignorance in unsaved state. Best to say they were Xns (both Jew and Gen) scattered among the heathen.

Purpose. Comfort in persecution, 2:12,15; 3:16. Don't know what particular persecution in view but not official persecution of Romans since no record of that in A.Minor until 100. Prob has to do with reviling, Xn's avoidance of heathen social life, etc. Very applicable today. P's word about the state shows it was still fulfilling its duties and persecution hadn't come to the place where he said "We ought to obey God rather than man."

Man; Writer. Son of Jonas, Mt 16:17; brother of Andrew. Home Capernaum. Married at time of call and evidently wife went with him on journeys, Mk 1:30; 1 Cor 9:5. Called, Mk 1:16; and 2nd time Lk 5:1-11. Then to apostleship in Mk 3:14 about 6 months later. One of the inner circle "the elect of the elect" (Clem Alex). Present on special occasions as raising of Jairus' daughter, transfig, Gentsemane, place of High Priest, empty tomb. Character pengdulomic. "warm-hearted, impulsive man ready to dare all and doubt nothing." Esp dear to X in spite of impulsiveness, and questions. Peter knew persecution, Acts 12. Was at Council in 49. Then in Antioch, Gal 2:11; then Rome later.

Theme--True grace of God in which take (aor) your stand, 5:12. Thus true grace means certain things and in these we are to take our stand.

I. True Grace Means SECURITY, 1:1-12.

A. The Promise of Security, 1:1-5.

1. Its Certainty, 1-2. Based on election (word appears in v 1).
 - a. Ground of election. Foreknowledge of God. Proginosko-Acts 26:5; 2 Pet 3:17 merely previous knowledge. In Acts 2:23; here, Rom 8:29; 11:2; 1 Pet 1:20 its predetermination. Conscious relationship.
 - b. Sphere. HS (subj gen) setting person apart. Positional sanctification.
 - c. Purpose of election. Obedience. Sprinkling refers to death of X which is entrance into new cov.
2. Its certification, 3. Hope secured by res of X. Begotten anew to living hope not dead like Israel's. As long as X is alive we are secure and have hope.
3. Its culmination, 4. Heaven. 3 negatives bec heaven so wonderful and sin so ravishing. Uncorrupt-res bodies. Unpolluted as X-same word in Heb 7:26; Unwithered or Unfading. Living hope now bec this is all kept for us (pf pass ptc-put already in safe keeping and continues there).
4. Its Continuance, 5. Power of God. en instrumental. Garrisons us, pres. Inheritance kept and heirs being kept. Thru faith (gen never acc on acct of). That's our side but keeping is ultimately dependent on power of God, not faith. Acts 18:27.

B. The Preciousness of Security, 1:6-9.

1. It brings rejoicing, 6. Wherein refers to whole provision of sal. Rejoice means exuberance not quiet present rejoicing. Not when look back, but in midst. Even the now many diverse temptatns.
2. It brings refining, 7. and rewarding. Trial means approved element in the testing. Praise-Lord's, honor, individual reward, glory-enjoyment of heaven at His appearing. Person doesn't go to reward now.

3. It brings romancing, 8. Love for an unseen ^{Master}. Cultivated by faith. Accompanied by unutterable joy.
4. It brings receiving, 9. Not sal from present trial in view but future completed sal. Sure to receive it bec secure. Soul used not in any antithesis to res of body, but emphasizing security. Tho trial severe and tho fail, soul is saved.

C. The Preeminence of a secure salvation, 10+12.

1. Proved by prophets' inquiry, 10-11.

Prophets anarthrous--such men as prophets-emphasizes impt of this sal. Inquired diligently-actual research concn grace (prob sal of Gentiles in view).

Centered in appearance of Messiah, 11. And bec of Messiah we are secure. (Note on inspiration-- HS in them (not permanent indwelling) but human instrument did a lot of studying). else

2. By the present preaching, 12a. This, not something is message worth preaching now, and done so by virtue of power of HS (pure dative, dynamic, describing in virtue of which something is done).

3. By the peering of angels, 12b. Angels look down into this secure grace. Same word as what Peter did at tomb, Jn 20:5,11; Lk 24:12. Angels' interest in us who are saved. If they are without reward, how much more ought we to be interested.

II. True Grace Means SOBRIETY, 2:13-2:10.

This is for young people, Tit 2:6.

Section gives for reasons for being sober and 4 results each connected with a reason. Note sobriety connected with hope. Hope calls for no unhealthy excitement. Means temperate, circumspect. Extra-Bib--of proper attitude of worshippers.

A. Bec of a PERSON we should be HOLY, 2:13-16.

1. Height of holiness--God's nature, 16.
2. Width--all manner of life, 15.
3. Narrowness--only what children would do, 14. Eph 4:24. Not fashioning selves. Sunschmatizo here and Rom 5:1. 12:2 only. Not with veneer of world over new nature. Holiness means separation from evil. 1 Cor 7:31. 2 Pet 2:13. Jude 12. 2 Cor 6:17. 1 Jn 2:15.

B. Bec of a PROSPECT we walk in FEAR, 2:17-21.

1. Prospect of unbiased judgment, 17. Peter learned with great sheet.
2. Prospect of unblemished Savior to face, 18-21. A cheap redemption would make us feel easy. Without blemish (inherently) and without spot (externally). This makes us live in fear. Same word as 2:17.
3. Incentive of an uncomplicated sal ought to help too.

C. Bec of a PROVISION we ought to LOVE, 1:22-25.

Provision is purification like Nazirite. Positional holiness of v2 and practical of vv14-16.

1. Basis. Family relationship only. Brother love. Love bec family tie not individual attractiveness.
2. Characteristics. Unfeigned. Not unreal pretence. Look for X in person. High pitched. Fervent. Like violin string tightened. Stretched out love. Affection without affectation. Provision comes from new nature. That's meaning of seed in 23. Not equal word bec not in apposition. Seed is Divine nature implanted thru medium of Word, 2 Pet 1:4; 1 Jn 3:9. Word is living and abiding.

D. Bec of a POSITION we gught to grow, 2:1-10.

1. The Diet. ^{meat} Diet includes things you don't eat and what you do.

a. Eliminate v 1. Malice (evil). Guile (deceit). Hypocrisy (feigned love), Envy. Evil Speaking, lit. speak down. Defaming.

b. Include. Guileless milk which concerns your reason, 2-3. No phrase of the Word. Milk not in cf to meat here as 1 Cor 3. Practically means all the Word. Concerns your reason (here and Rom 12:1 only), and is pure (not doctrinally as much as practically.)

2. The Desire, ^{motivation} 4-10.

a. Bec you are a stone in the building, 4-8.

X is living stone⁴ Gives foundation to bldg.

X is corner stone⁶ Gives direction.

X is head stone.⁷ Gives leadership.

X is stumbling stone⁸ Gives thankfulness to us who were not apptd to ~~disobedience~~ 8.

stumbling (rel is neut)

b. Bec a chosen race, 9. Bec born again.

c. Bec royal priesthood, 9

d. Bec people for His possession, 9.

Lit--draw around showing ownership.

e. Bec people of God, 10. Lit a people of God--no art guards against having to make Is the ch.

When tempted to get hilarious think on how you obtained mercy and be sober.

III. True Grace Means SUBMISSION, 2:11-3:9.

A. Submission to Governments, 2:13-17.

1. Generally govt is to be obeyed.

- a. The Principle of obedience. Submit as free, 16. Voluntary but always based on will of God. Freedom always limited by doulou, 16.
- b. The Extent of obedience. Every ordinance. Honor all men even tho depraved. This is worked out (honor is aor) by (3 pres) love to brethren, fear to God, honor to king.
- c. Basis of obedience. (1) Rulers are God-apptd method for human affairs. Normal function in 14. (2) Will of God that we obey. 15. If dismiss this as worldly then dismiss God-ordained institution of home. (3) For Lord's sake, 13.

- ##### 2. Sometimes govt not to be obeyed. Servants of God in 16 determining factor. Ex is Acts 4:20. 5:29. Govt responsible to God and I to govt generally. What do if can't have street meetings?

B. Submission to Masters, 2:18-25.

1. The Principle, 18-20. Domestics be subject with phobos. To despots--absolute control. To those who are good and to those who are perverse. This will find favor with God.
2. The Pattern, 21-25. X suffered. He was buffeted, v 20 Mt 26:67; Mk 14:65. Attacks against Him undeserved and He endured without complaint. So should we. He did (aor) not even one act of sin. He suffered without complaint. He committed His case to God.

C. Submission to Husband, 3:1-7.

1. The Principle. Likewise. Subject same word. To own husbands bec wife of unbel might be tempted to attach self to another as a teacher. (2) Purity v 2, agnos-as Nazirite. Physical and spiritually. (3) Fear v 2 of husband and of God, 2:17.

2. The Purpose, 1-2. Unbel husband be won. "If obey not the word" shows they had heard. Now to be won without a word. Don't need more preaching but need to see Xnty lived by wife. "Without the word" lit without a word. Not the gospel but the silence of wife to win. Good pun. Selwyn thinks this part of early Xn catechism and thus very imp't doctrine in early ch.
3. The Practice, 3-4. Subjection, purity, reverence, silence will be manifest as in 3,4. of Isa 3:16ff. No braiding of hair in elaborate knots. Wrapping around of gold on hair, finger, arm, ankle. No excessively clothing of oneself. Stress not to be on outward, but on inner. Alla very strong at beg of v 4. Meek-that which does not create disturbances. Quiet-doesn't rebel against disturbances made by others. Not absolute silence but quietness.
4. The Pattern, 5-6. Women of OT were (separated unto God--holy; (2) submissive unto husbands; (3) hoping in God. As Abr father of faithful so Sarah mother and she submissive (acq-viewing whole life as act of obedience). Called him Lord not only in Gen 18:12 but during whole life. This results in life of no fear of man.
5. The Principle for husbands, 7. Likewise-refers 2:17. Likewise honor, not be in subjection. Dwell with knowledge that (1) wife is weaker vessel; (2) she is joint-heir of grace of life. Both vessels and weak, but woman moreso. Do it for unhindered prayer life. For if husband and wife can't agree who can. Mt 18:19.

Conclusion and summary 8-9. Perhaps 8 more of Xns and 9 of unsaved. Like-minded, sympathetic, brother-loving, tenderhearted, humble minded. v9-no reviling but blessing.

IV. True Grace Means SUFFERING, 3:10-4:19.

A. The Relief from suffering, 3:10-13.

Normally, doing good will bring avoidance of suffering. How to be good? Be righteous, 12.

B. The Recourse in suffering, 3:14-17.

However, sin can blind men so that they become hostile toward the good, then Xn may suffer even the good. This pretty well shows this is unofficial persecution. If so persecuted then do these things:

1. Be not afraid, 14. Refers to emotional disturbance. Acts 12:6.
2. Be not troubled, 14. Refers to mental disturbance.
3. Be ready, 15. Ready always but not answer always. Mt 26:63. Meekness (not boasting) and fear, phobos.
4. Be unashamed, 16. Let enemies be ashamed, not you.

Note: Who will attack the godly?

1. Satan, Job 1:6; 2 Cor 12:7.
2. Demons, Lk 13:16; Eph 6:12.
3. Wicked men, Acts 4:27; 7:54.
4. Deceived believers, Gal 2:4; Mt 16:21.

C. The Remindar in suffering, 3:18-22.

The Death of X.

1. It was Planned, X--the one foretold.
 2. It was Punitive, suffered (lit died--aor). in flesh.
 3. It was Purposeful, peri sins and huper unjust. To bring us to God.
 4. It was Permanent. Once for all. Not pote, formerly.
- (or)
1. It was Vicious. Died.
 2. It was Vicarious.
 3. It was Victorious. Quickened is aor and cannot refer to action subsequent to death. Meand victory on cross. , Jn 19:30.

D. The Reason for Suffering, 4:1-~~xx~~6.

1. The Reason, 1-2. Bec dead to sin. If you're suffering its prob bec you've reckoned positional truth of ceasing from sin. Now living in will of God.
2. The Result, 3-6. Left old life, 3. Left old friends, 4. So they persecute. Vs 6 prob refers to spiritually dead. When saved then men judge them by persecuting. Possibly refers to physical death in that when saved they were persecute

unto death

Fr. The Reactions to suffering, 4:7-19.

Self

1. Be of sound mind, 7. Context prob makes it mean sober minded here.
2. Watch (be calm and sober) unto prayer, 7. Pl, repeated prayers. Praying is strenuous and takes all we have.
3. Increase love, 8. Stretch it out. to higher pitch.
4. Take in strange Xns. Stick tog and help in this way to make mission work possible. No murmuring.
5. Exercise your gift, 10. Each has charisma. Hospitality, preaching message, deaconing (minister in v 11).
6. Rejoice, 12-14. Bec not strange thing-is apptd lot of bel, Rom 8:36.
Bec brings fellowship with X's sufferings.
Bec brings exulting in day to come, 13.
Bec brings sense of presence of His glory, 14.
7. Self-judgment, 15-19. So that suffering won't come bec you're wrong but only bec you're living in will of God. Can expect trouble then, 18-- righteous are saved thru suffering--what's going to happen to unsaved by way of punishment.
8. Committal of soul, 19. Deposit (a banking term) soul for safe-keeping to faithful Creator and then continue in well-doing.

To X's

To Proven Study

Pair & could be "Peter - not Peake" or

Real Power of Positive Thinking.

Intro - Background of Peter - personal persecution
want to do today when discouraged by reaction
of heathen in place of work or neighborhood
Biblical psychology in such a situation

I. Look to self 1-2

II. Look to others 3-5

III. "grab. 6-8"

Activity instead of brooding.
Don't turn blame for X's trouble on X's by helping X's inward.
Address prob. itself.

Note on 3:18-22.

The One who suffered is also (1) the one who preached to the spirits in prison and (2) the one to whom we are united in baptism.

I. He preached to spirits in prison.

Noah cited in this context bec his generation so wicked (Mt 24:37) and if God blessed him in midst of such surroundings He also will bless those persecuted now. X did something in (loc of sphere) HS.

A. Bet death and res X went to hades and preached. But why should 1 group be offered a 2nd chance? RC's go on from this and get purgatory. No other ref in Scrip to this.

B. X went to hades for judicial, declarative purpose (not offering 2nd chance as A.) Takes nature of a taunt. Kerusso always used of good tidings unless this be an exception.

C. X preaches thru apostles to sinners who are imprisoned. Socinians hold this. Too figurative.

D. Preincarnate X preached to men of Noah's day who are imprisoned spirits now. In prison refers to their present status. Spirits can refer to men, Heb 12:23. They were disobedient, i.e. without faith during the 120 yrs of building the ark. X no doubt doing this same thing in other periods of OT, Gen 6:3 but this one cited bec of its wickedness and relevance to the present distress of Xns.

II. He is the One to whom we are united in baptism.

Bap and flood are antitypes (ad tab was, Heb 9:24) of a spiritual reality. Not that flood is type and bap antitype. Both antitypes and finished in sense bec final representation of spiritual reality. Ordinance in view bec too much water in passage to switch and you can't switch to HS bap bec antitype used. Pres sal (not initial act) in view bec pres and not aor. Yet ordinance doesn't save in itself but does in sense when accompanied by or result of act of interrogation (answer or demand) by God of how to have a good conscience and thus be saved. Then God unites us by HS bap (not here-Peter prob didn't understand well) to exalted X and all this signified by water bap. Same truth as Rom 6 tho HS bap there more clearly than here.

V. True Grace Means SERVICE, 5:1-11.

A. Service of elders, 5:1-4. /11:23 and 11:30 and
Recognized as early as Acts 15:2. Note too Peter's
deference to authority of James. in Acts 15.
The Peter too an elder. Plural, Phil 1:1. May have
developed into singular in each ch acc to 1 Tim 3:1of
8 (pl). Cf Rev 2,3. Tit 1:5 (every city not ch).

1. Duties of elders.

Shepherd flock, tend, feed, guide, guard.

Oversight not by force but willingly. Duties
performed eagerly (ready mind). Not lord it over,
v 3 but be types. This doesn't do away with God-
apptd authority. Elders aren't to lord but
laymen aren't to lead. Then there won't be disputes.
Heb 13:7,17. Deacons do what is given to elders now.

Note on sheep-tending.

1. Must be protected in all weather, Gen 31:40.
2. Often exposed to attacks of beasts and robbers, Jn 10:1
3. Must be led to pasture and water daily, Gen 29:2ff.
4. Need to obey Shepherd's voice, Psa 23:1.
5. Smaller lambs must often be carried, Isa 40:11.
6. Yield milk and wool to owners, Isa 53:7; Deut 32:14.

2. Reward of elders.

- a. In present, 2. Not greedy suggests they did
receive some pay for services.
- b. In future, 5. X will give unfading crown of
glory. Glory at its best.

B. Service of younger people, 5a.

Such conduct on part of elders demands a corresponding
duty of submission to those under their authority.
Wuest says these are youth organizations but prob
just younger in age. Be subject. Put under.

C. Service of all Xns, 5b-11.

1. Involves submission, 5b-7.

^a *The Way of Submission 5:6*
Subject to each other, 5b.

Be clothed with humility. Lowliness of mind. In
classical Grk meant grovelling attitude. Only in
Nt does the word include good idea and become a
virtue. Mt 11:29. God resisteth, Prov 3:34; Jas 4:6.
Be humbled, 6. Passive--God does it.

h. The Worries of Submission, 7

In process of being humbled by God there may be trials and difficulties. So vs 7.

Cast--throw upon, only Lk 19:35. Involves energetic effort. More than mere placing. Care is distracting care and anxiety, 1 Cor 12:25. All, pasan emphasizes that the whole of our worries are to be cast (aor)

o on Him. Then when little ones come up they'll already be His.

2. Involves sobriety, 8.

a. The reason. Sober and aroused bec devil (slanderer) Rev 12:10. Walks about seeking to gobble down Xn.

b. The resistance, 9a. Xn can't take offence against devil, cf Jude 9 but can take stand against, Eph 6.

3. Involves steadfastness, 9-11.

a. Steadfastness and the faith, 9. Means be solid (like a foundation). Used of close military front. In your faith.

b. Steadfastness and knowledge, 9. Knowing that others are suffering perhaps even same things. Note accomplished--not accident.

c. Steadfastness and God, 10-11. God will accomplish it. Stablish Make perfect is mend, restore, furnish as Gal 6:1. Stablish is make stable. Lord told Peter to do this, Lk 22:32. Strengthen, settle, found on a foundation. Comes after suffering for a little while and results in giving Him the glory as v 11.