

I PETER

Book note for 1 Peter

First Peter talks about persecution from without the Church. Second Peter, from within.

Chapter note for 1 Peter 1

1 He blesseth God for his manifold spiritual graces: 10 shewing that the salvation in Christ is no news, but a thing prophesied of old: 13 and exhorteth them accordingly to a godly conversation, forasmuch as they are now born anew by the word of God.

1 Pet 1:1

Contra Catholicism: Peter calls himself *an*, not *the* apostle. This is against the “primacy of Peter.”

Pontus = sea

Galatia = milky (Gauls); priests of Sybelle

Cappadocia = branded unreal

Asia = land of fire; slime, mire.

Bythynia = violent rushing.

The epistle is written to the Gentile Christians (4:16).

1 Pet 1:2

Re. forknowledge: Ac. 2:23; Rom. 8:29 q.v.

1 Pet 1:3

Through verse 5, the case for eternal security.

Re. “again,” Jn. 3:5.

1 Pet 1:4

Psa. 16:5; Eze. 44:28.

1 Pet 1:6

Manifold temptations make up the trial of our faith (v. 7).

Not just lust but also

to wrath and vengeance

to become entangled in the affairs of this world (closely identified with)

temptation to give up and conform

1 Pet 1:7

Re. fire, see 1 Cor. 3:13-15; Mat. 3:11. Re. gold, see Rev. 3:18 (note). Psa. 66:10;

The praise and honor are both to the Lord and to us (the subject is “trial”).

1 Pet 1:8

1 Jn. 4:20.

1 Pet 1:9

Hints with v. 13 that this is directed at the churches in Asia (Rev. 2-3) and so is a tribulation reference. Still, “strangers” of v. 1 suggests Gentiles rather than Jews. See notes to Rev. 2-3 for more details.

1 Pet 1:11

2 Pet. 1:21.

1 Pet 1:12

Re. angels: Ecc. 5:6; 1 Cor. 11:10.

Geocentric import: the Holy Ghost comes to earth for a specific, central purpose.

1 Pet 1:14

Rom. 12:2 (be not conformed ...).
Mat. 5:11.

1 Pet 1:15

2 Cor. 7:1.

1 Pet 1:16

Lev. 11:44; 19:2; Ex. 19:6; Lev. 20:7 is the quote. Also Lev. 20:25.

1 Pet 1:17

Fear: originally calamity, disaster. From Germanic *far* meaning danger (e.g., Dutch *gevaar*) or ambush. Sometime about the thirteenth century the word fear came to refer to the emotion. Deu. 8:6; God respects not the wise of heart, Job 37:24; fear him for what was done to Jesus, Psa. 22:23-25, Lu. 12:5; fear is a condition for mercy, Psa. 103:11-17; Rev. 19:5.

1 Pet 1:20

Re. foundations of the world, see 2 Sam. 22:16.

1 Pet 1:23

Implies preservation of the Holy Bible because any corruption would make it not the word of God. Compare Dan. 2:43. Contrast this with Gen. 6:1-2.

1 Pet 1:24

Isa. 10:6-8.

1 Pet 1:25

Psa. 12:6-7. "And this is the word ..." points to Bible itself, the Book, the so-called KJV. The NIV puts it in the past tense, "...*was* preached to you." So does NKJV, NASV.

New versions change "is preached" to "was preached." In so doing, they acknowledge that their version does not now preach, that it is a dead version, not quick, and not inspired but pushing the living word of God, the A.V., into the past. In other words, claiming that only the original autographs were inspired.

Chapter note for 1 Peter 2

1 He exhorts them from the breach of charity: 4 shewing that Christ is the foundation whereupon they are built. 11 He beseecheth them also to abstain from fleshly lusts, 13 to be obedient to magistrates, 18 and teacheth servants how to obey their masters, 20 patiently suffering for well doing, after the example of Christ.

1 Pet 2:2

Use of the present tense means that the “sincere milk of the word” still exists, running contrary to those who err by claiming that the “sincere milk of the word” existed only in the “original manuscripts” now long lost. After all, if it no longer exists then we could not “grow thereby.” In contrast, presence of the word “sincere” here means that there is an “insincere” counterfeit.

Some modern versions omit “of the word” and may replace it by “spiritual.” This they do on the strength of *Thayer’s Lexicon*. Thayer served on the 1901 ASV committee, which, of course, omits it.

Some modern versions insert words to the effect of growing into salvation.

1 Pet 2:4

Any true disciple of Jesus will be “disallowed indeed of men.” That is, he will encounter humanistic (a.k.a. atheistic, godless) objections.

Precious = valued or bought at a high price. The word is from the same root as “interpret.”

1 Pet 2:5

Josh. 4:3, 9 etc. Deu. 18:2. The spiritual sacrifices are the praise of our lips even the testimony of Jesus Christ (Hos. 14:2; Mal. 1:11; 2:7). Satan can still taunt us as he taunted the Jews in Neh. 4:2 q.v.

1 Pet 2:6

Cornerstone references are listed in Psa. 118:22’s note. Gen. 11:7 where the languages are confounded.

1 Pet 2:8

Isa. 8:14.

Those who “stumble at the word” are those who question the Bible: “does this really mean...?”

1 Pet 2:9

Psa. 22:30; Mat. 1:1. See former for complete reference list.

Peculiar = see Ex. 19:5, “Peculiar” comes from *pecus* (cattle), *fee, private property*, that is, a special, purchased flock.

1 Pet 2:11

Heb. 11:13.

1 Pet 2:13

See note to Rom. 13:1. Eph. 5:11-13.

We are to submit for the Lord’s sake, but note that the “ordinance of man” itself must also be for the Lord’s sake. Thus Ac. 5:29 says “We” (that is, Christian, priest, and king.) “ought to obey God rather than men.” In the United States that means that from the President on down, the Constitution is the law of the land. If the President and Congress do not obey the Constitution, then people are required to go against them on such matters (e.g., Executive Orders).

An example. President Taft was against the formation of a central bank, threatening to veto a bill proposing one. (The central bank system of Europe was a leading cause of the Am. Revolution.) Cleveland Dodge of the Rockefellers’ National City Bank; Jacob Schiff of Kuhn, Loeb; and Bernard Baruch wanted a central bank (Federal Reserve) as well as an income tax and groomed the President of Princeton University, Woodrow Wilson, who would do as they dictated, as the next president. Polls showed Taft a clear favorite, however. So Teddy Roosevelt was financed on the Progressive Party ticket by J. P. Morgan and Co. to run as a third candidate, siphoning off Taft’s support. Wilson won with only 42% of the popular vote.

During his terms, Wilson was continuously guided by “Colonel” Edward M. House, a front man for the bankers. Wilson called House “my second personality. He is my independent self. His thoughts and mine are one.”

1 Pet 2:14

Governors should punish evildoers, not reward them or commute their jury-imposed death sentences.
Governors should praise them that do well.

1 Pet 2:15

“Well doing” means to obey God’s laws.

1 Pet 2:16

-- CLOAK

A.V. cloke.

1 Pet 2:17

Note, the verse says to “Honour the king” just as you would “Honour all men.”

1 Pet 2:18

Eph. 6:5; Col. 3:22.

Subjection is to be accompanied “with all fear,” particularly, the fear of God of v. 17. Note, this draws no distinction between good and evil masters.

1 Pet 2:19

If a servant were to obey a froward master (v. 18) his master would not punish him and he would not “suffer wrongfully.” (In other words, when God judges him, he suffers *rightfully*, cf. v. 20.)

1 Pet 2:24

Isa. 53:4 v.f.

1 Pet 2:25

All departed with Adam’s sin.

Chapter note for 1 Peter 3

1 He teacheth the duty of wives and husbands to each other, 8 exhorting all men to unity and love, 14 and to suffer persecution. 19 He declareth also the benefits of Christ toward the old world.

1 Pet 3:1

V. 5; Eph. 5:22; Col. 3:18; Gen. 3:16; 1 Cor. 14:34.

1 Pet 3:4

Mat. 5:5.

1 Pet 3:5

V. 1 etc.

1 Pet 3:6

Amazement here refers to bewilderment or perplexity, what are now considered obsolete forms. Sarah calls Abraham her lord in Gen. 18:12.

1 Pet 3:7

Pr. 1:7; Eph. 5:21. I.e., common sense. Compare Rom. 10:2. Honor here means to honor with valuables, the top price.

1 Pet 3:11

Ensue = to follow as a consequence or result; in sequence.

1 Pet 3:12

Psa. 34:15-16.

1 Pet 3:13

1 Cor. 11:1.

The verse does not say Christians won't be harmed. The Devil's children will seek to harm us.

1 Pet 3:14

Mat. 5:10-12. Because nothing can happen to us unless the Lord permit it, and if he permits it, it is for our good.

1 Pet 3:15

"Hope that is in *you*" is plural.

We can only do this if we know the Bible, and we can only know the Bible if we have it.

Christianity is reasonable.

1 Pet 3:16

Phil. 2:15; Eph. 4:27. Today (1999) Christians are labeled "bigots" and "intolerant."

1 Pet 3:18

I.e., pick up our cross.

1 Pet 3:21

Note the salvation of baptism is a figure, not real. We are not saved by baptism, nor does baptism wash away sin, as can be seen in the parenthetical expression. Baptism is an answer, a response, a sign of a good conscience toward God.

Eph. 5:26 -- the word washes. See note to Jn. 3:5.

1 Pet 3:22

Ac. 1:9; Lu. 24:51.

Chapter note for 1 Peter 4

1 He exhorteth them to cease from sin by the example of Christ, and the consideration of the general end that now approacheth: 12 and comforteth them against persecution.

1 Pet 4:1

Most new versions tend to omit “for us,” probably because the translators are trusting in their works.

1 Pet 4:3

Tit. 3:3.

1 Pet 4:6

Christ preached to the dead between his death and resurrection. See 1 Pet. 3:19-20. Some say this means those dead in trespasses and sins, as per Eph. 2:1, but those do not now, live according to God in the spirit.

1 Pet 4:8

1 Cor. 13.

1 Pet 4:9

2 Cor. 9:7 says to be a cheerful giver.

1 Pet 4:11

Jer. 23:22.

Re. oracles: see note to 2 Sam. 16:23.

1 Pet 4:12

Some trials are more literally fiery than others. For instance, some were burned at the stake, others tortured, or imprisoned, or fired from work or office. Some were simply shot or beheaded.

Examples of fiery trials:

Satan throws fiery darts (Eph. 6:16).

the enemies of the lord become a fiery oven in Psa. 21:9. Also see Dan. 3:6 v.f.

God responds in a fiery way:

God's throne is like a fiery flame (Dan. 7:9).

A fiery stream issues from before the Lord (Dan. 7:10).

It is God's fiery indignation (Heb. 10:27).

He gave a fiery law, Deu. 33:2.

Jews judged by fiery serpents Nu. 21:6 v.f.

The fruit of fiery flying serpent in Isa. 14:29; 30:6.

1 Pet 4:14

Mat. 5:11.

1 Pet 4:16

Christian: (Ac. 26:28; 11:26). 1 Peter was written to the Gentiles (“strangers” of 1:1).

Chapter note for 1 Peter 5

1 He exhorteth the elders to feed their flocks, 5 the younger to obey, 8 and all to be sober, watchful, and constant in the faith: 9 to resist the cruel adversary the devil.

1 Pet 5:2

Jn. 21:15-17 -- what Jesus commanded Peter to do.

1 Pet 5:4

Heb. 13:17.

Re. crowns, see 2 Cor. 5:10 note.

1 Pet 5:5

Jas. 4:6.

1 Pet 5:6

Rom. 12:3-8.

1 Pet 5:7

Psa. 37:5; 55:22; Mat. 6:25; Lu. 12:11; Php. 4:6; Heb. 13:5.

1 Pet 5:8

1:13; 4:7. See 1 Ki. 13:26.

Psa. 7:1-2; 17:12-13; 10:8-9; 22:13; 22:21; (34:10); 35:17; 91:13.

Re. **devours** cf. 2 Cor. 2:11; 6:15; 11:2-3; 1 Cor. 10:12; 1 Tim. 3:6.

1 Pet 5:13

Some say that Jerusalem is Babylon of Revelation 17 on the strength of this verse. Nevertheless, Rev. 11:8 rather equates Jerusalem with Sodom and Egypt. But on the other hand, Rome uses this verse as a proof text that Peter was in Rome. Rather schizophrenic on their part.

The phraseology, combined with whom Peter addresses in this epistle (Gentile Christians), suggest that the Babylon of Shinar may be the place of the writing. Nowhere else in Scripture is Babylon associated with Jerusalem in this way, if Jerusalem is meant.