NOTES ON THE FIRST EPISTLE OF PETER.

1. The writer is unquestionably the apostle whose name the Epistle bears. "Simon, son of Jona" (Ap. 94. III. 8), was one of the earliest disciples, of whom all that we know is furnished by the Gospels and Acts, apart from the incidents recorded in Gal. 1 and 2. His surname (Cephas) occurs four times in the First Epistle to the Corinthians. The phrase "of the circumcision" (Gal. 2. 7) yet through him "at the first" (Acts 15. 14) the door was opened to the Gentiles. Nothing certain is known of him after the Council of the apostles at Jerusalem (Acts 15), and there is not the least proof that he ever visited Rome, much less that he was "bishop" there. We know that he was imprisoned in Jerusalem (Acts 12), A.D. 44; in 61 he was at the Council of Acts 15, in 52 he joined Paul at Antioch (Gal. 2); in 66 Paul, writing to Romans, makes no mention of Peter, although his greetings many others; in 61 Paul was sent a prisoner to Rome, and at the meetings with brethren and others Peter's name is not once mentioned; at Rome were written by the apostle of the Gentiles the letters to Ephesians, Philippians, Colossians, Philemon, yet Peter is never referred to; finally, Paul's latest letter was written from Rome, and in it we read, "Only Luke is with me" (2 Tim. 4. 11). We have no record of Peter's death, but our Lord's words (John 21. 18, 19) plainly indicate death by martyrdom. It is noteworthy that never in the least degree does Peter claim pre-eminence over the other apostles, but writes as a fellow-worker, e.g. 1 Pet. 5. 1.

2. Written to (lit.) "the elect sojourners of the dispersion" (see John 7. 53, Jas. 1. 1) of Pontus, Galatia, Cappadocia, Asia, and Bithynia. These were Christian Jews of the dispersion.

3. Teaching. The practical character of the Epistle is marked, and is illustrated by reference to the Divine dealings recorded in the Old Testament. Admonition, exhortation, and encouragement, for all circumstances, show how faithfully the apostle obeyed his Lord's command to feed the flock of God. In 5. 21 he refers to his brief epistle as "exhorting and testifying that this is the true grace of God wherein ye stand" (lit., "in which stand ye"). So far as is known, he had never seen those to whom he wrote, nor does he make reference to a single one of those "strangers" who had doubtless been taught by Paul and his fellow-workers in their "journeymen" often. Thus the teaching delivered to them by "our beloved brother Paul" is that to which Peter refers as "the true grace of God wherein ye stand" (cp. 1 Cor. 15. 1).

4. The time of writing was probably about A.D. 60 (see Ap. 180), and the Epistle was written from Babylon (5. 12).

THE FIRST EPISTLE OF PETER.

A 1 Peter, an apostle of Jesus Christ, to the
strangers scattered throughout Pontus,
Galatia, Cappadocia, Asia, and Bithynia,
2 Elect, according to the foreknowledge of
God the Father, through sanctification of the
Spirit, unto obedience and sprinkling of the
blood of Jesus Christ; Grace unto you, and
the peace, be multiplied.

B 3 Blessed be the God and Father of our
Lord Jesus Christ, which according to his
abundant mercy hath begotten us again unto
a lively hope by the resurrection of Jesus Christ
from the dead,
4 To an inheritance incorruptible, and undefiled,
and that fadeth not away, reserved in
heaven for you,
5 Who are kept by the power of God through faith unto salvation ready to be
revealed in the last time,
6 Wherein ye greatly rejoice, though now for
a season, if need be, ye are in heaviness
through manifold temptations,
7 That the trial of your faith, being much
more precious than of gold that perisheth,
though it be tried with fire, might be found
unto praise and honour and glory at the
appearing of Jesus Christ.

Jesus Christ. Ap. 98. XI.
strangers. Gr. pareigymene. See 2. 11 and Heb.
11. 13. The word "elect" from v. 2 must be read here—
"elect strangers"; cp. R.V.
scattered = of the dispersion. See John 7. 53, Jas.
1. 1.
throughout = of.
Bithynia. See Acts 16. 7.
2 Elect. Read before "strangers". See v. 1.
according to. Ap. 104. x. 2.
foreknowledge. See Acts 2. 23.
Father. Ap. 93. III.
sanctification, &c. See 2 Thess. 2. 13.
blood. Fig. Metapoeis. Ap. 6. Blood put for death,
and death for the redemption it brings.
3 Blessed, &c. See 2 Cor. 1. 3. Eph. 1. 3.
anagennesis. Only here and v. 23.
lively = living. The hope of living again, because it
is by his resurrection.

See Rom. 1. 23. undeceived. See Heb. 7. 25.
that fadeth, &c. = unfading. Gr. amartano. Only here.
See 2 Cor. 11. 27. by. Ap. 104. viii. power.
118. 2. a. in heaviness =grieved. &c. See Jas. 1. 2.
7 That= In order that. Gr. hina.
the trial of your faith = your tested faith, as in Jas. 1. 2.
1. 3.

8 Whom having *not *seen, ye *love; *in Whom, though now ye *see *Him *not, yet *believing, ye *rejoice *with joy *unspeakable and *full of glory:
9 Receiving the end of your *faith, even the *salvation of your *souls.
10 Of which *salvation the *prophets *have *enquired and *searched diligently, who prophesied *of the *grace that should come *unto you:
11 Searching *what, or what manner of time the *Spirit *of *Christ which was *in them did *signify, when it testified beforehand the sufferings *of *Christ, and the *glory *that should follow.
12 Unto whom it was *revealed, that *not *unto them selves, but *unto *us, they did *minister the things, which are now *reported *unto you *by them that *have preached the *gospel *unto you *with the Holy Ghost *sent down from heaven; *which things the angels desire to *look into.

13 Therefore *gird up the loins of your mind, *be sober, and hope to the *end for the *grace that is *to be brought *unto you *at the *revelation of *Jesus Christ.

B 14 As *obedient children, *not *fashioning yourselves according to the former lusts *in your ignorance:
16 But *as He Which hath called you is holy, *so be ye holy *in all manner of *conversation;
16 Because it is written, *"Be ye holy; for I *am holy."
17 And *if ye call on the 2Father, Who *without respect of persons *judgeth *according to *every man's work, pass the time of your *so-journing here *in fear:

C 18 Forasmuch as ye know that ye were *not *redeemed *with corruptible things, as silver and gold, from your vain *conversation *received by tradition from your fathers;
19 But *with the precious blood of *Christ, as of a *Lamb without blemish and *without spot:
20 Who verily was foreordained *before the *foundation of the *world, but was *manifest *in these last *times *for you,
21 Who *by Him *are *believed *in God, That *raised Him up from the dead, and gave Him *glory *that your *faith and hope might be *in God.

D 22 *Seeing ye have *purified your *souls *in obeying the truth through the Spirit *unto

13—2. 10 (D, p. 1854). EXHORTATIONS (GENERAL), &c. (Extended Alternation.)

15 as, &c. Lit. according to (Ap. 104. x. 2) the (One) having called you (is) holy, &c. become ye yourselves also, all manner of — all, of. conversation = behaviour. Gr. anastrophé. See Gal. 1. 12.
16 Be ye holy, &c. Quoted from Lev. 11. 41. See also Lev. 19. 2; 20. 17 without respect, &c. Gr. apróspodiás. Only here. lit. judgeth. Ap. 122. 1. every man's = each one's. sojourning.
19 Lamb. See John 1. 29. without blemish.
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1. 22. I. PETER.

unfeigned. Gr. anupokritos. See Rom. 12. 9 (without dissimulation).
23 Being = having been. born. Same as "begotten", v. 3.
seed. Gr. sperma. Only here.
word. Ap. 121. 10.
which liveth, &c. = living (Ap. 170. 1) and abiding (see p. 1511) for ever. All the texts omit.
24 grass. Cp. Jas. 1. 10. 11.
man. The texts read "it", referring to "flesh". withereth = withered. Cp. Jas. 1. 11, where the verbs are in the past tense, as here.
25 word. Gr. rhema. See Mark 9. 22.

evil speakings. Gr. katalalē. See 2 Cor. 12. 20, 21.
newborn. Gr. artikulētai. Only here.
sincere. Gr. adelphos = without guile. Only here.
milk. Cp. 1 Cor. 3. 2.
the word. Gr. logikos. Only here and Rom. 12. 1, where it is rendered "reasonable". The milk to be found in the Word of God is in the highest sense "reasonable". See 3. 16.
that = in order that. Gr. hina.
3 If so be = if. Ap. 118. 2. a.
spiritual. See 1 Cor. 12. 1.

pistis. Gr. hieratōma. Only here and v. 9.
offered. Gr. anaphērē. See Heb. 7. 27.
The verb to be supplied is "belongs to", or attaches. The preciousness in Christ is reckoned unto you that believe. Cp. 1 Cor. 1. 30.
spiritual. See 1 Cor. 12. 1.

chastened. Gr. hieratōma. Only here and v. 9.
offered. Gr. anaphērē. See Heb. 7. 27.
The verb to be supplied is "belongs to", or attaches. The preciousness in Christ is reckoned unto you that believe. Cp. 1 Cor. 1. 30.
spiritual. See 1 Cor. 12. 1.

8 stumbling. Gr. proskomma. See Rom. 9. 32.
offence. Gr. skandalon. See 1 Cor. 1. 23, and cp. Rom. 9. 33. This is a composite quotation from Ps. 118. 22 and Isa. 8. 14. Ap. 107. II. 4. stumble. Gr. proskotē. See Rom. 2. 8, at the word, &c. = being disabled to the word.
word. Ap. 121. 10. whereunto = unto (Ap. 104. vii) which, also, &c. = they were appointed also. Cp. ἐκτίθημι. See ninety-six times and transl. "appoint", here; Matt. 24. 41. Luke 12. 46. 1 Thess. 5. 9. 2 Tim. 1. 11. Heb. 1. 2.
gen generation = race. Gr. genos. See 1 Cor. 12. 10 (kind).
royal. Gr. basileio. Only here.
Cp. Jas. 2. 8. Rev. 1. 4; 5, 10.
nation. Gr. ethnos. PL usually transl. "Gentiles", in PL.


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11. Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul;

12. Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation.

18. Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme;

14. Or unto governors, as unto him that sent them for the punishment of evildoers, and for the praise of them that do well.

15. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men:

16. As free, and not using liberty for a cloak of maliciousness, but as the servants of God.


18. Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward.

19. For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully.

20. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, if ye take it patiently, this is acceptable with God.

21. For even hereunto were ye called; because Christ also suffered for us, leaving us an example, that ye should follow His steps:

22. Who did no sin, neither was found an accuser in His mouth:

23. Who, when He was reviled, reviled not again; when He suffered, He threatened not; but committed Himself to Him that judgeth righteously:

24. Who is His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness: by Whose stripes we were healed.

3 Likewise, ye wives, be in subjection to your own husbands: that, if any obey not the word, they also may without the word be won by the conversation of the wives;
2 While they behold your chaste conversation coupled with fear.
3 Whose adorning let it not be that outward adorning of plucking out the eyes, and mortifying the body, and of showing itself gold, or of putting on of apparel;
4 But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.

5 For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands:
6 Even as Sara obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement.

7 Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life;
8 That your prayers be not hindered.

9 Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous:
10 Not rendering evil for evil, or railing for railing; but contrariwise blessing: knowing that ye are thereinunto called, that ye should inherit a blessing.
11 Let him the tongue from evil, and his lips that they speak no guile:
12 Let him eschew evil, and do good; let him seek peace, and ensue it.
13 For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil.

14 And who is he that will harm you, if ye be followers of that which is good?
14 But and if ye suffer for righteousness' sake, be happy and be not afraid of their terror, neither be troubled;

15 But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear:

16 Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ.

17 For it is better, if the will of God be so, that ye suffer for well doing than for evil doing.

18 For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh,

19 But quickened by the Spirit:

20 By which also He went and preached unto the spirits in prison,

21 The like figure whereunto even baptism doth also now save us, not the putting away of the flesh of the flesh, but the answer of a good conscience toward God,

22 Who is gone into heaven, and is on the right hand of God;

And angels and authorities and powers being made subject unto Him.

4 Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind;

when He was put to death and rose from the dead.

3. 18-22 (M, above.) CHRIST'S TRIUMPH. (Introversion and Alternation.)


for he that hath suffered *in the flesh hath ceased from *sin;

2 *That he *no longer should *live the *rest of his *time *in the flesh to the lusts of *men, but to the *will of *God.

3 For the time past of our life *may suffice *us to have wrought the *will of the *Gentiles, when we walked *in lasciviousness, lusts, *excess of wine, *revellings, *banquetings, and *abominable *idolatries:

4 *Wherein they *think it strange that ye run *not with *them *to the same *excess of *riot, *speaking evil of you:

5 Who shall *give *account to Him That *is ready to *judge the *quick and the *dead.

6 *For *this cause was *the gospel preached also to them that are *dead, *that *they might be *judged *according to *men *in the flesh, but live *according to *God in the *spirit.

7 But the end of all things *is at hand:

8 *Be ye therefore sober, and *watch *unto *prayer.

9 And *above all things *have *sorrowful *charity *among yourselves; *for *charity shall cover the multitude of *sins.

10 *Use hospitality one *to another without *grudging.

11 *As *every man *hath received the *gift, *even so *minister the same *one to another, *as *good *stewards of the *mystical *grace of *God.

12 *Beloved, *think it not strange concerning *the fiery *trial which is to try you, as

also, &c. = to the dead also. that *in order that the particle men, marking the contrast, is ignored in the A.V. and R.V., according to Ap. 104. x. 2. Supply "the will of," live. Ap. 170. 1. spirit. No art. or prep. Ap. 101. II. 10, C. 8, 15. This is man's day (1 Cor. 4, 2), when he is judging and condemning. God's day is to come. (See also Ap. 189. 5.)

4. 7-19 (D, p. 1854). EXHORTATIONS IN VIEW OF THE END. (Extended Alternation.)

4. 12. I. PETER.

in the flesh. The Received text (Ap. 94. VI) has en, but the texts omit *sin. Ap. 128. I. ii. 1. C. Rom. 6. 7.

4. 2-6 (M, p. 1860). THE SAINTS' NEW LIFE. (Introversion.)

1 2 New life in the spirit.

2 *Time past. Insubjection of the flesh.

3 *Men's judgment.

4 *God's judgment.

5 *Time past. Death as to the flesh.

6 *Life as to the spirit.

2 That = To (Ap. 104. vi) the end that. no longer. Gr. meletē.


3 of our life. The texts omit. may suffice = is sufficient (Gr. arketos. Only here and Matt. 6. 34; 10. 22).

us. The texts omit. will. Ap. 102. 2, as above, but the texts read Ap. 102. 4.


give = render. As in Heb. 13. 17.


6 for this cause = unto (Ap. 104. vi) this (end).

live the gospel preached. Ap. 121. 4.

Gr. idea. They might, though they might. The gospel they might think they might. The gospel preached. Ap. 121. 4.

7 is at hand = has drawn near. C. Matt. 3. 2. be. ... sober. See Rom. 12. 2. watch. See 2 Tim. 4. 5. unto. Ap. 101. vi. prayer. Ap. 134. II. 2. 8 above = before. Ap. 104. xiv. have, &c. = having your love toward (Gr. εἰς) one another intensely.


See 1 Cor. 13. 8-7. 9 Use hospitality = Be hospitable. See 1 Tim. 3. 2 and C. Rom. 12. 13. one, &c. to one another.


though some strange thing happened unto you:

12. I. PETER.

Q 13 But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when His glory shall be revealed, ye may be glad also with exceeding joy.

14 If ye be reproached for the name of Christ, happy are ye; for the Spirit of God rests upon you, when on their part He is evil spoken of, but on your part He is glorified.

15 But let none of you suffer as a murderer, or as a thief, or as an evil doer, or as a busy body in other men's matters.

16 Yet if any man suffer as a Christian, let him not be ashamed, but let him glorify God on this behalf.

P 17 For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?

18 And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?

Q 19 Wherefore let them that suffer according to the will of God commit the soul to Him in well doing, as unto a faithful Creator.

E 5 The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a par-taker of the glory that shall be revealed:

2 Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind;

3 Neither as being lords over God's heri-tage, but being ensamples to the flock.

4 And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

5 Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resists the proud, and giveth grace to the humble.

6 Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time:

7 Casting all your care upon Him; for He careth for you.

8 Be sober, be vigilant; because your adver-

some=a.
strange, Gr. xenos. See Acts 17. 13.
unto=to.
12 when, &c. = in (Ap. 104. viii) the revelation (Ap. 106. 11. 1) also of His glory (see p. 1611).
14 reproached. Gr. onelidw. See Rom. 16. 3.
on their part... glorified. This clause is omitted by all the texts.
15 But=for.
none=not (Gr. me) any one (Ap. 123. 5).
evilder. See 2. 17.
betais=respect, lit. part, but the texts read "name".
17 the time, &c.=it is the season.
that judgment, &c. Lit. of judgment (Ap. 177. 6) beginning.

house, Cp. 2. 6. 1 Tim. 5. 15. Heb. 6. 6; 10. 21.
obey not=are disobedient to. See 2. 7.
gospel of God, Ap. 140. III.
unfriendly, Gr. asbides. Ap. 128. IV.
19 them. Add "also".
commit the keeping of. Gr. paratithemi. See Acts 17. 5.

as. The texts omit.
unto=to.
faithful. Ap. 150. III.

who, &c. the fellow-elder. Gr. sumprosobutero. Only here.
Christ, Ap. 98. IX. &c. = the.
partaker, See Cor. 10. 14. glory, See p. 1611.
that shall be revealed.

flock, Gr. gopion. See Acts 20. 23.
not. Ap. 105. II.
by constraint, Gr. amanastos. Only here.

willingly, Cp. bekousto. See Heb. 10. 26, and cp.
25 "God's" is supplied from v. 2. Cp. Dent. 4. 20. Ps. 28. 9; 33. 13, &c. ensamples. Gr. tapeo.
See Phil. 3. 17. 2 Thess. 3. 9. 1 Tim. 4. 12. Tit. 2. 7.
4 chief Shepherd. Gr. archipotam. Only here.

receive, See 1. 9. &c. = the, crown, Gr. stepanos.

Cob. 22. 3. 24. 5 submit. As 2. 13. &c. unto=to. be subject... and=submitting.
The texts omit, one to, &c. = to one another.
be clothed with=gird yourselves with. Gr. enkoomi-

Cp. Jas. 4. 6. 6 Humble yourselves. See 2 Cor. 11. 7. under, Ap. 104. viii. 2. mighty. Gr.
The same prep. as is seen in the verb. for. Ap. 104. xi. 1.
8 Be sober. See 1. 13. be vigilant. Gr.

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sary the devil, as a roaring lion, walketh about, seeking whom he may devour:" 9 Whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. 10 But the grace of all grace, Who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, established, strengthen, settle you. 11 To Him be glory and dominion for ever and ever. Amen.

12 "By Silvanus, a faithful brother unto you, as I suppose, I have written briefly, exhorting, and testifying that this is the true grace of God wherein ye stand. 13 The church that is at Babylon, elected together with you, saluteth you; and so doth Marcry my son. 14 "Greet ye one another with a kiss of charity. Peace be with you all that are in Christ Jesus. Amen.

ye stand. All the texts read the imp. "stand ye." Cp. Phil. 4. 1. 13 church. The adj. "elected together with" is from sing., and the ellipsis must be supplied by some noun of that gender. Hence, some have thought that the reference is to Peter's wife (1 Cor. 9. 4). This would accord with the inclusion of an individual (Marcus) in the same salutation, and would agree with Paul's custom of sending salutations from individuals; but he also sends salutations from churches (Rom. 16. 16, 23; 1 Cor. 16. 19), and from all the saints, or brethren, i. e. in the place where he was writing (2 Cor. 13. 13, Gal. 1. 1, Phil. 4. 22; 2 Tim. 4. 21. Tit. 3. 12). So Peter may be uniting all the brethren with him here, and the ellipsis should be supplied, not with εκκλησία, which occ. nowhere in either of his epistles, but with διάσπορα, the dispersion, whom he addresses as elect (1. 1). Those in Babylon were elect with them. at = in. Ap. 104. viii. Babylon. A great sojourners of the dispersion were in Babylon. See Josephus, Ant., XV. ii. 12, elected together with. Gr. ἐπεκτέκται. Only here. Marcus = Mark. See Acts 13. 12, son. Ap. 108. iii. This must be in the same sense as in 1 Tim. 1. 2. Tit. 1. 4, where Paul uses γνησίοι. If Mark be the same as in Acts 12, 17, he could not be Petrou's literal son. 14 Great. Same as "salute," v. 13, with. Ap. 104. viii. kiss. See Rom. 16. 16. charity = love. Ap. 135. II. 1. In Paul's epistles the epithet "holy" (hagios) is used. with = to. Jesus. The texts omit. Amen. Omit.

THE SECOND EPISTLE OF PETER.

THE STRUCTURE OF THE EPISTLE AS A WHOLE.

(Introduction and Extended Alternation.)

A 1. 1-4. INTRODUCTION. BENEDICTION.

B 1. 5-11. EXHORTATION.

C A 12-15. PETER.

B 1. 16-21. APOSTLES AND PROPHETS.

C 2. 1-22. THE WICKED.

A C A 3. 1. PETER.

B 3. 2 PROPHETS AND APOSTLES.

C 3. 3-13. THE WICKED.

B 3. 14-19 EXHORTATION.

A 3. 10-16 CONCLUSION. BENEDICTION.

NOTES ON THE SECOND EPISTLE OF PETER.

1. Authorship. In spite of much divergence of opinion, we conclude that the apostle who wrote the First Epistle wrote this one also. While there is some difference between the tone of the two, this difference has been exaggerated by those who deny that Peter wrote the second letter. And a comparison of the language used shows close resemblance between the two epistles.

2. Written to the same readers as was the First Epistle (see 3. 1).

3. Subject. The apostle continues the practical teaching of the earlier letter, exhorts, and warns, illustrating again from the Old Testament history, while himself foretelling the conditions of "the last days", "the day of judgment", "the day of the Lord", and "the day of God." The similarity to the teaching in Jude should be noticed.

4. Time of writing. This is generally placed between 61 and 65 A. D., but the year is conjectural, although it may reasonably be presumed that this epistle was written within a comparatively short period after the First.
THE SECOND EPISODE OF PETER.

1 Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of our Saviour Jesus Christ:
2 Grace and peace be multiplied unto you through the knowledge of God and of Jesus our Lord,
3 According as His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue;
4 Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.
5 And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge;
6 And to knowledge temperance; and to temperance patience; and to patience godliness;
7 And to godliness brotherly kindness; and to brotherly kindness charity.
8 For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.
9 But he that lacketh these things is blind, and cannot see far off, and hath forgotten that he was purged from his old sins.
10 Wherefore the rather, brethren, give diligence to make your calling and election sure:

For if ye do these things, ye shall never fall:
11 For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

12 Wherefore I will not be negligent to put ye always in remembrance of these things, though ye know them, and be established in the present truth.

Jesus Christ. Ap. 99. XI.
have. Omit.
righteousness. Gr. lanchara. See Acts 1. 17.
fresh. Gr. isittina. Only here.
our. through. Ap. 104. VIII.
of. &c. = of our God and, &c.
unto. = knowledge. Ap. 182. II. II.
Jesus. Ap. 98. X.
given. = given. It is the same perfect passive transit., = are given" in v. 4. Gr. dvret. See Mark 10. 46.
godliness. See 1 Tim. 2. 2.
hath. Omit. to. = to His own, as the text.
glory. See p. 151. I.
virtue. See Phil. 4. 8.
4 Whereby. = By (Ap. 104. V. 1) which,
the exceeding. = the exceeding.
that. = in order that. Gr. hina.
become. partakers. See 1 Cor. 10. 16.
escaped. Gr. apopheng. Only here and 2. 18, 20.
corruption. Gr. phithora. See Rom. 8. 11.
in. Ap. 104. VIII.

1. 5-11 (B, p. 1869). EXHORTATION. (Alternation.)

    b 8, 9. Reasons. Positive and Negative.
    a 10-. Exhortation. Diligence.

And. Note the Fig. Polysemyton. Seven "ands" in vss. 1-7.

beside this. giving. Lit. bringing in by the side of (Gr. pareiphe). Only here) this very thing.
diligence. Gr. spoudaze, as Jude 3.
add = minister, or supply. Gr. epichorego.

9 that lacketh, &c. = to whom these things are not (Ap. 105. II) present, and cannot, &c. = being short-sighted. Gr. nudapaz. Only here, and hath, &c. = having received forgetfulness (Gr. 122). especially here.
10 that he was purged from = of old sins = sins of long ago (Gr. pola). sins.
11 give diligence = be diligent. Gr. spoudaze. See nom in n. v. calling. See Rom. 11. 23.
II. PETER

13 Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance;

14 Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me.

15 Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance.

B D e 16 For we have not followed cunningly devised fables, when we were made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty.

E 17 For he received of the Father honour and glory, when there came such a voice to him from the excellent glory, "This is my beloved Son, in whom I am well pleased." And this voice which came from heaven heard, when we were with him in the holy mount.

D d 18 We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:

c 20 Knowing this first, that no prophecy of the Scripture is of any private interpretation.

E 21 For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.

G 22 But there were false prophets also among the people, even as there shall be false teachers among you, who privily bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.


2. 1-22 (C, p. 1863). THE WICKED. (Extended Alternation.)

C F | 1- Character.
H | 2. Followers.
F | 3- Character.
G | 5-17, Judgment.
H | 18-22, Followers.

2. 2.

And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. 

3 And through covetousness shall they with feigned words make merchandise of you: 

whose judgment now of a long time lingereth not, and their damnation slumbareth not. 

For if God spared not the angels that sinned, 

but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment; 

5 And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, 

bringing in the flood upon the world of the ungodly; 

6 turning the cities of Sodom and Gomorrah into ashes; 

condemned them with an overthrow, making them an ensample unto those that after should live ungodly; 

7 And delivered just Lot, vexed with the filthy conversation of the wicked: 

(For that righteous man dwelling among them, in seeing and hearing, vexed his rightous soul from day to day with their unlawful deeds;) 

The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished: 

But chiefly they that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, self-willed, they are not afraid to speak evil of dignities.


2. 2.10-17 (M, above). Ungodly of later time. (Extended alternation.)

M g | 10. Description. Fleshly lusts and presumption.
   | 15, 16. Description. Lusts and covetousness.
   | 17. End.

II. PETER. 2. 20.

11 Whereas angels, *which are greater in power and might, bring not *railing *accusation *against them *before the *LORD.

12 But these, as *natural *brute *beasts made *to be taken and *destroyed, *speak evil *of the things that they understand not, and shall *utterly perish 10 in their own *corruption;

13 And shall receive the *reward of *unrighteousness,

15 Which have forsaken the right way, and are gone astray, *following the way of Balaam the son of *Bosor, who *loved the *wages of *unrighteousness;

16 But was rebufed for *his *iniquity; the *dumb *ass *speaking, with *man's *voice *forbade the *madness of the *prophet.

17 These are *wells *without water, *clouds *that are *carried *in *a *tempest; to whom the *mists of darkness is reserved for ever.

18 For when they *speak *great swelling words of *vanity, *they *allure *through the lusts of the flesh, *through much wantonness,

19 While they promise them liberty, they themselves *are the *servants of *corruption; for of whom *a man *is *overcome, of the same is he *brought in bondage.

20 For *if after they have *escaped *the *pollutions of the *world *through *the *knowledge of the *Lord and *Saviour *Jesus Christ, they are again *entangled therein *and *overcome, the *latter end is worse with them than the *beginning.

11 which is = though being.


railing. Gr. blasphēmās, as Tit. 1. 13.


natural. Gr. physis. See Rom. 1. 25.

brute. Gr. alogos. See Acts 25. 27.

beasts = living creatures. Gr. zōm. Same as Heb. 13. 11.

to be taken, &c. = for (Ap. 104. vi) capture (Gr. haratizō. Only here) and destruction (Gr. phtho). See Rom. 8. 21.


understand not = are ignorant of. Gr. agnoēs. utterly perish. Gr. katapētōs. See 2 Tim. 3. 5.

The texts read "even perish" (kat phthēs). corruption. Gr. phthōs, as above.


as they = and, &c. = reckoning it (as they do) to *riot = living delicately. Gr. truphē. Only here and Luke 7. 25. Cp. Jas. 3. 5.

*the *day time. Lit. a day.

Spots. Gr. epílos. Here and Eph. 5. 27.

blotishes. Gr. mōmos. Only here. Cp. 2 Cor. 6. 3 (blamed).

sporting themselves = living delicately. Gr. en-

truphēs. Only here. Gr. truphē, above.


feast with. Gr. sumētēchos. Only here and Jude 12.

14 adultery = an adulteress.

that cannot cease. Gr. akatapaoths. Only here.


beguiling. See Jas. 1. 14.

unstable. Gr. astrapēs. Only here and 3. 16.

souls. Ap. 110. III.

an heart, &c. = having a heart.

exercised. See 1 Tim. 4. 7.

covetous practices = covetousness.

cursed children = children (Ap. 108. i) of (the) curse.

15 Balaam. See Num. 22.


wages. Same as "darkness," v. 4.


But the texts omit.

2. 18-22 (II. p. 1865). FOLLOWERS. (Alternation.)

II. j. 18. Seducers. Their methods.

k. 18. The seduced. Their past escape.


k. 19. The seduced. Their apostasy.


vanity. Gr. matasiōs. See Rom. 8. 25.


clean = indeed. Gr. enōs. See 1 Cor. 14. 25. escaped. See 1. 4. The texts read "scarcely" or "but just (Gr. olīgo) escaping." live. Gr. anastrepō. See 1 Pet. 1. 17.


21. For it had been better for them, not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. 22 But it is happened unto them, according to the true proverb, “The dog is turned to his own vomit again,” and the sow that was washed to her wallowing in the mire.

3 This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance;

2 That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of the apostles of the Lord and Saviour;

3 Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, “Where is the promise of His coming?”

4 For since the fathers fell asleep, all things continue as they were from the beginning of the creation.

5 For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water:

6 Whereby the world that then was, being overflowed with water, perished;

7 But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.

8 But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.

9 The Lord is not slack concerning His promise, as some men count slackness;

O but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

3. 3-13 (O, p. 1888). THE WICKED. (Extended Alternation.)


P | T 2. - Day of judgment.


last days. See Acts 2. 17. 2 Tim. 2. 1.

scoffers. Gr. empaikites. Only here and Jude 18.


Op. Heb. 11. 35.

3. 5-8 (P, above). DAY OF JUDGMENT. (Alternation.)

P | T 1. - Willful ignorance.

m | T 2-7. Past and future judgment.

l - 1. Warning against ignorance.

m | T 8. Divine periods.

5 this, &c. Lit. this is hid from (Gr. lanthanos. See Acts 28. 26) them willing (Ap. 102. I) to.


standing=consisting. Gr. sintésmi. See Col. 1. 17.


perdition. See John 17. 12. ungodly. See 1 Pet. 4. 18.

men. Ap. 123. 1. be not, &c. Lit. let not this one thing be hidden (as v. 5) from you.


count=reckon. Same word “account,” v. 15. slackness. Gr. èkdotikos. Only here.


3. 10 But the day of the \textsuperscript{9}LORD will come as a thief \textsuperscript{9}in the night;

\textsuperscript{10}in the which the \textsuperscript{6}heavens shall pass away \textsuperscript{9}with a great noise, and the \textsuperscript{6}elements shall \textsuperscript{9}melt \textsuperscript{9}with fervent heat, the \textsuperscript{7}earth also and the works that are \textsuperscript{9}therein shall be \textsuperscript{9}burned up.

\textsuperscript{11}Seeing then that all these things shall be dissolved,

\textsuperscript{12}look for \textsuperscript{11}new \textsuperscript{7}heavens and a \textsuperscript{9}new \textsuperscript{7}earth,

\textsuperscript{13}wherein \textsuperscript{6}dwelleth \textsuperscript{6}righteousness.

B Q r 14 Wherefore, \textsuperscript{1}beloved,

\textsuperscript{12}looking for \textsuperscript{12}such things,

\textsuperscript{13}be diligent that ye may be found \textsuperscript{9}of \textsuperscript{6}Him \textsuperscript{1}in peace, \textsuperscript{9}without spot, and \textsuperscript{9}blameless.

\textsuperscript{15}And \textsuperscript{9}account that the longsuffering of our \textsuperscript{2}Lord is salvation;

\textsuperscript{16}even as our \textsuperscript{1}beloved brother Paul also, \textsuperscript{12}according to the wisdom given \textsuperscript{1}unto him, \textsuperscript{9}hath written \textsuperscript{1}unto you;

\textsuperscript{17}As \textsuperscript{9}also \textsuperscript{1}in all \textsuperscript{6}his epistles, \textsuperscript{9}speaking \textsuperscript{1}in them \textsuperscript{6}of these things: \textsuperscript{9}in which are \textsuperscript{6}some things \textsuperscript{9}hard to be understood, which they that \textsuperscript{9}are \textsuperscript{6}unlearned and \textsuperscript{6}unstable \textsuperscript{7}wrest, as \textsuperscript{7}they \textsuperscript{9}also \textsuperscript{7}the other Scriptures, \textsuperscript{9}unto their own \textsuperscript{6}destruction.

\textsuperscript{18}But grow \textsuperscript{1}in \textsuperscript{6}grace, and \textsuperscript{9}in \textsuperscript{6}the knowledge of our \textsuperscript{2}Lord and Saviour \textsuperscript{6}Jesus Christ.

A To Him \textsuperscript{9}be \textsuperscript{9}glory both now and \textsuperscript{9}for \textsuperscript{9}ever. Amen.