


1 PETER

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CHAPTER 1

Since the AD49 edict of Claudius there was an exodus of Christians from Rome to the provinces of the Black Sea. Conversely the strong residual population of believers faced the heretic Simon Magnus who immigrated to Rome from Samaria (Acts8.9) Simon claimed he was triune & his partner Helen was gnosis incarnate. Buried alive by request in a self-falsifying escapade he failed to resurrect. Jerome claims that Peter went to Rome from Pontus during Claudius' reign and Papal annals of his residence between AD 42 and AD66 do exist. Peter in his epistle speaks of Babylon (1Peter 5.13). It is not impossible that this is the first use of the pseudonym-50 years before the writing of the Apocalypse. Peter is less likely to have written to the "scattered Jews" in Babylon in the east simply because as Josephus says (Antiquities 18.9)the Jews left Babylon on account of persecution and pestilence in the days of Caligula (AD 37-41)shortly after which a large part of the remainder (50,000) were slain. It appears in accord with facts transcribed by Eusebius that Peter's hearers (in Rome) requested from Mark that a written record of Peter's teaching be given them (the gospel of Mark-which apparently Peter dictated in Rome) being the result. I am indebted to Salmon's NT introduction for references to a similar record to that of Eusebius found even earlier both in the writings of Papias of Hierapolis and in the Hypotyposeis of Clement of Rome. This letter is, then, of the highest antiquity and is addressed then to the sojourners(who according to 2. 9-10 had been called out of darkness to Christ's light) dispersed to Pontus Galatia Cappadocia Asia and Bithynia probably in the time of Claudius(AD 41-54) Claudius actually made an expulsion edict in AD.49. Throughout the document I mark what I consider are keys to facing trial and suffering.

TIMES WERE A-CHANGING

In 4.7 Peter's verdict is "The end of all things is near". He may be writing against the AD 49 backcloth and within 20 years the end of the Jewish state would occur. **Jerusalem would be encompassed with armies.** By AD 67 the shores of lovely Galilee were gory with the blood of pirates who had commandeered fishing craft; 11,000 men would died on Mt. Gerazim refusing clemency and 4000 men from Joppa who put to sea to harass Roman shipping would be scattered by a NW wind on the rocky beach where the Romans cut the throats of survivors. The fruitless struggles of zealots in Jerusalem in AD 65-6 would lead to the death of one and a half million Jews. Thus the letter of Peter that first encouraged those expelled from Rome would later have supported Christians in times that Jesus prophesied and that Peter envisaged were shortly to follow. At any time of persecution or fearful change this epistle comes into its own as a primary Christian document for the support of the church and believers in particular in meeting the challenge of trial.

THEMES

Naismith comments that Peter is emphatic on redemption regeneration and **Christ's return** – setting out also the code and constitution of Christianity(2.1-3 & 4-10) and emphasising the "on-flowing word" **RHEMA** of Christ which we are to move on – go on telling **EUAGGELISTHEN** – the "Then" termination of the Greek word emphasising *urgency* in placing or preaching it.

These epistles as *Erasmus* said are full of the dignity & authority of Peter and indeed they afford us an awesome view of the pastoral heart and excellence of the "big fisherman" but let us maintain his own stress on the "preciousness of Christ" – which arises from viewing actually or by meditation the **death of Christ**(2.6).

To "you who believe He is precious" (**TIME** means "worthy of worship" the word **TIMIOS** is used of *trophies*) as precious as He is uniquely ours beneficially. Ours is precious "faith"1.19, precious "blood" of atonement, His precious substitutionary death 2 and precious "promises"2Peter2.4. *Farrer* rightly points to the blessing promised by the Lord in *John*20.29 "Blessed are those who have not seen yet have believed" – for this very reason Peter takes us via the prophet Isaiah to Calvary and sets us down beside him in the last chapter to view the passion and the resurrection. Finally Peter dwells more exclusively than Paul on moral duties cf. allusion & references to holiness in the moral law(1.16 *Lev* 19.2 & 20.7 with 2.9 and *Ex*19.5 6,23.22,

Deut.7.6,10.15, 14.2,4.20 with 2Peter 25-7& Gen. 8.18,19.1,6,24) and leans more immediately than James on Gospel Truths – a fitting point to wade into this great epistle which “feeds the sheep”.

TRINITY

Let all who fight shy of this pivotal truth because the word does not appear in Scripture read Peter’s introduction and remember that other and heretical *Simon Magnus* who said he was “God and Father to Samaritans, God the Son to the Jews and God the Holy Spirit to the Romans world”. Here in vv1-2 we have “God the Father as fore-knowing His sojourners, the Holy Spirit as setting us apart and the Son as committed to us in His priestly office”. Peter’s opening gambit articulates God’s plan to indwell those “sprinkled” (*RAINO* like our “rain”) by the cleansing blood of Jesus who have obeyed and do “listen daily” (*HUPAKOUO*) to the gospel. Whatever the circumstances of the hour this gospel delivers grace and peace.

HEAVEN AND EARTH

Ours is a “**birth from above**” – Peter’s first Passover visit with Christ to Jerusalem included clearing “on the hoof offerings” from the temple – the signal prophecy of rebuilding the temple (*resurrection prophecy*) and the great meeting with Nicodemus. **Our heritage** is in heaven – incorruptible by debauchery; undefiled by blood and violence, with a beauty unlike the flower – undying, unfading, unpolluted. It is guarded in the sense that “Home is being observed over against your coming” (*Satan will never enter*) as “You are by faith continuing to guard the fortress of your life” conscious of the dangers of the hour before daylight dawns

KAIRO ESCHATO – and the late devices of Satan. In the concluding days of the economy of the church-age like dangers face the saints of God.

IRREPRESSIBLE JOY 3-5 KEY OF HIS COMING

Spurgeon’s first sermon was on *1Peter1.8*. Peter urges that unlike Thomas in John 20 we have no view of Christ –and may be subject to multi-coloured trials –but how brief their duration in view of eternity – and from this truly Holy War we carry off the booty of salvation. Our joy is nurtured by love of Jesus and our gold refined by trial. Peter cites *Isaiah 53 Psalm 22 and Zechariah 13.9 with Malachi3.3* in expressing the twin interest of the prophets – to understand the suffering of a gracious Saviour and the glory of His Kingdom and the seasons of both. Now we cannot “*feast our eyes*” **ORAO** on Jesus but we already have our guarantee of ultimate safety. The prophets tracked Gods path.

THE QUEST OF PROPHECY 6-9

Prophets were “into” searching **EKZETEO** how God would pay the outstanding bill of sin. (*v11&Isaiah53*) They were into an advance **ECONOMY** – *Zech 13 6-9* they were into the suffering of Christ (*Psalm22*). They were into “Glories” (*Malachi 3.2 with 4.2-5*). **Peter makes 34 prophetic OT allusions in the epistle**. The angels are still peeping – longing for the outcome. So like the fishermen and Peter who once came ashore to share the beach breakfast – let us look for **grace** hope for sight of Him at the glorious consummation of our age!

THE DOOR OF OBEDIENCE KEY OF PRAYER

Angels are peeping through the door **PARAKUPSAI** as they wait to gather in the harvest of the ages (v.12). We for our part as obedient children **listening daily to Christ** are looking for our inheritance till we come right “under and alongside” Christ. Then Peter as a family man himself says “Let us not go on doing the same repetitive childish things – let us not set our hearts on baubles”. Peter would have us “call on the Father” as we “turn upside down” the way we used to live.

KEY OF THE ROCK-LIKE DEPENDABILITY OF THE LORD

PETER AND THE OLD TESTAMENT ENCOURAGEMENT OF JEWISH BELIEVERS 17

There are 9 allusions to the OT in *Chapter 1.17* the first is from *2 Chron19* – it pictures Jehoshaphat bringing men back to the God of their fathers. Then 3 of Peter’s favourite psalms : **Psalm28** – Be not silent O my rock – save thy people – feed them also; **Psalm 62.2** He only is my rock – This crucial psalm drove the mind of

Peter to the great **TZUR** or “Rock of Ages”(the speaking rock of 2Sam23.3 – the Rock that begat of Deuteronomy 32.4&18 – The rock & fortress Psalms 31.3 & 71.3 – (the Piel of **DIBER** “to speak” demonstrates this is Christ speaking) – and the usage in 2Sam23.3 with that in Psalm 62 where Christ speaks “once” **ECHAD** or “unitedly” [for *the trinity* is declared in this expression – cf. “I the Lord your God am one” *echad*] David understood Gods covenant and Messianic timing. In 2Samuel 23.2-5 God made clear to him the need for utter righteousness in the Messianic ruler. The **TZUR** was rock broken off or quarried – so God demonstrated himself to Moses in the “cleft” to Elijah in “Rocks rending” – equally in the resurrection “rocks rent” and at Caesarea Philippi where cleft pieces lay about – Christ is of the deity yet formed in perfect manhood) Peter’s *third psalm* is one from Ezra’s time – **Psalm 89.26** where David’s prayers were known to be to the Father and to God the rock – i.e. in Christ’s name – the one in that psalm who was to be “seed of David”

ALIENS AND STRANGERS 13-18 THE SIMPLE LIFESTYLE KEY

In 1.18 we are seen as “coastline” people **PAROIKIAS** – like Peter himself– as “strangers” here.

I am a stranger here; heaven is my home.
Earth is a desert drear, heaven is my home.
Danger and sorrow stand round me on every hand
Heaven is my Fatherland, heaven is my home.

Our fivefold duty as holy people is subsumed under the OT reference “Be holy because I am holy”(v.16).

- (1) Changing and being transformed
- (2) Consecrated and being made holy
- (3) Calling on God and praying
- (4) Reverencing Him and worshipping
- (5) Loving others and caring about them.

Leviticus 19 & 20 are quoted – the divine statutes are summarised below.

- (a) Worship, No idols, Show grace to the poor, No swearing, Care for any with auditory impairments and the visually handicapped, No gossip, Care in judging, Rebuke wrong, Bear no grudges, Respect kind – no genetic engineering, Avoid mixture of wool & grown fibre, Don’t cut flesh, Do not seek familiar spirits, Honour the old, Love strangers in your land(19.34)
- (b) No child death – Moloch cf. abortion, No spiritism or men will be cut off like heart of sacrificial beast, No adultery, No homosexuality (20.13) No marriage in prohibited degrees, No bestiality, No sexual pressure for intercourse during periods, No eating unclean food, No familiar spirits(20.2)

REDEMPTION 18-20 KEY OF EVER AVAILABLE FORGIVENESS

Christ’s blood will not “wane in value” **PHTHARTOS** — i.e. it does not phase out like the moon. He is “beyond criticism” **AMOMOS** by God not to speak of men. He is “without stain from the first” i.e. naturally perfect. The half-shekel and the lamb avail no more – only He who “was known before the world’s foundation” (v20) and He has been made plain in the last **ESCHATON CHRONON**– reference to Jesus’ 30 year stay and 40 days appearances.

THE AGENCIES OF PURITY 21-23

1. Christ the atonement”v20

2. The Holy Spirit in your **AGNIZO** (lit “burnt offering” consecration. (This may refer to the fact that Nero was burning Christians and so the whole issue of “meeting Jesus in Apocalypse was vital to the moment.)

3. Obedience to the truth of the word is the third means of rendering our living pure(v23). In this Christian love (v22) is “exuberant or stretched and stretched **EKTENOS**. You are not a “waning scattered” **SPORAS PHTHARTOS** people like a fleet destroyed.

ALL FLESH IS AS GRASS 24-25

Man generally is as grass – as a flower garden **CHORTOS** – but the word of the Lord **RHEMA** – flows on. **Luther's** inscription on the armulets of his servants was *Verbum dei in aeternum manet*. The word in its speed and power of action is *preached* **EUAGGELISTHEN** – moving like a wadi or mighty flowing river of righteousness everywhere – it shall prevail. Cf. *Isaiah 40* Isaiah is emphasising the word **DEBIR** which David heard – *the word* that united the triune God in covenant salvation – this is his rock like foundation!!

CHAPTER 2

This chapter presents at three levels. We have 32 OT references – mainly on three topics – Christ the “stone”(4); the 13 references to the “peculiar” choice of God in Israel for His glory and 7 allusions to the “stricken lamb” accenting Peter’s teaching on Christ’s consecration from Isaiah. Second, we have six similes: obedient children, living stones, pilgrims, freedmen, servants, straying sheep. Then Peter provides the core of his teaching on Christian growth, the nature of scripture and on our life-style as strangers here. Finally He deals with “submission” to authority in the home and as it affected slaves.

ON THIS ROCK

Matthew 16.18 is generally understood to be the rock of “faith” but faith is no rock in itself – it is Christ grounded faith. So there are no artificial distinctions to be made that can be permitted to blur the “only foundation” which Peter himself is most emphatic to present as the first and only ground of salvation. The stone rejected by the builders *118.22* – the stone laid for the entire world to see *Isaiah 28.16* – at Calvary. The stone of stumbling for unbelievers *Isaiah 8.14* but now the keystone *Psalms 118 22* – cf. *Matthew 16.18* and *1 Corinthians 3.10*.

THE SIX SIMILIES

(1) NEW-BORN BABIES 1-3

The Lord is so much better than anything the old life of sin offered. As “now-born” ones there are five things to put away. These are evil, cunning (cf. *Trojan horse*), playacting, envies and all evil speech. With new birth powerful new desires for God’s word are born.

The unmixed milk (the milk of definition or reason and the milk of growth) – if you have tasted that the Lord is health-giving. The point here is about getting definitions for the mind and clear principles for living established from the Lord’s teaching.

(2) LIVING STONES 4-8

Sedimentary rocks or even igneous under pressure become metamorphic rocks – such is marble of which the temple was built. *Whiston's Josephus Ant 15.11.3* show the temple was built of fine white marble blocks some measuring 37feet X 18feet X 12feet. These stones typify believers – changed by the fire of the Holy Spirit and then built together. This is embraced the **Isaiah 28.16** scripture which I shall now explain by its Hebrew distinctives to show what Peter is really driving at in the use of this important text.

Isaiah anciently speaks of God’s act of laying the foundation of his people – the nearest the prophet ever gets to describing the “Church” and mystically it is an excellent revelation of how the church became established. God says through the lips of the ancient prophet “Behold me as I lay a foundation stone in Jerusalem”: –

- (i) “A Chaldean “slab” (Hebrew **ABEN**)
- (ii) A “foundation” stone (Hebrew **EBEN**)
- (iii) A beloved “cornerstone” (Hebrew **BOHAN PINATH**)
- (iv) A “costly stone” (Hebrew **YIQRATH**)

(v) A “consulting” foundation (Hebrew **MUSAR MUSSAR**) this mystic thought of Isaiah is not lost on Peter. He understands that Christ is the One who consulted with the Father, His intimate. The Hebrew *Hophal passive participle* describes our Lord as the eternal intimate of the Father. In verse 4 Peter has already described Jesus as dear to the Father and alongside God **παρα δε θεου**. To believers this *preciousness TIME* is well understood – our relationship to Him is precious – He is now in “the highest place”. Our task is to tell out His unknown heroic deeds who called us from darkness to light.

(vi) He that is the cause of assurance or fidelity shall not be confused or hasten away or be incited. (Hebrew **HAMAAMIM LO YAHISH**) This wording speaks first of Christ who steadily pursued His way to the cross setting His face as a flint. He did not run away when arraigned in Gethsemane. He stood firm in face of his accusers. He was the prototype of faithfulness and belief on which those who follow should model their lives.

CHRISTIANS ARE NOT ISRAEL BUT EXTEND GOD’S PURPOSE IN CALLING ISRAEL

From Peter’s expression of what Christians are that theology has erred to equate the Israel with the Church or transpose the Church in place of Israel . What Peter is doing is showing that just as God found Israel **like a field stone** and produced a nation and people from him so Christ found us as sinners and produced a Church **equally precious** as Israel and with **some of her offices** – but an instrument designed especially to reach the Gentiles.

You are an elect (Gentile) “gens” (γενος εκλεκτον), a “royal priesthood” (βασιλειον ιερατευμα), a holy nation (εθνος αγιον), and a people he purchased or gained (λαος περιποιησιν). A people whom God got into His own hands and whom He possesses who are profitable to Him.(περιποιω *Thucydides* “gained for oneself” “to make gain from *Xenophon*) . This is not to be understood symbolically. The “tribe” of Christians is indeed akin to the noble families of the empire but it has genuine nobility; the priesthood is like that of Melchizadek but it has a real office of prayer; the holiness or separation of Christians is akin to that of Israel but it is a practical holiness and the acquisition of our lives is akin to the booty of war but we are really loved by Christ and He desires to use us to extend His kingdom. The connection with the foregoing comes in distinctly with the phrase “a holy people” for the term “people”(employed three times by Peter in this context) is a cognate of “a stone”[cp. **λαας** (stone)with **λαος** (people)]. The term “people” was often used of simple people like fishermen – and Christians are of course God’s fishermen. Peter would understand this because in his calling the words “I will make you fishers of men” were specifically included. In verse 10 Peter picks out one of these expressions – that of “the (holy) **people** who are to declare the nobility of Christ by life and lip.

(3) STRANGERS AND PILGRIMS 11-12 KEY OF GOD’S GREAT LOVE

As Peter gets into the spirit of this deep relationship “beloved” is now his chosen term of address. *Wayne Grudem* quotes this exact term in both Genesis 23.4 & Psalm 39.12 **A TOSHEB & GUR** – sojourner – sitting down and alien or stranger. David confesses he is a sojourner & stranger to God – yet we esteem him intimate. *William Lincoln* points to the Gershonites (*strangers*) we carried the curtains & cords of the tabernacle – they descended from one born from Moses – himself a sojourner in Midian but they were near to God. Joseph and Abraham sojourned in their lives and put away “fleshly desires. The former, though an alien, was not entrapped by Potiphar’s wife – the latter lived in simple tents as a sojourner. The good works of Christians admit others to the mystery of Christ. The word “viewing your works” means to be admitted to the **3rd degree of the pagan mysteries** – so as saved or as rejecters – hopefully the former and glorify God in the Day of Judgment.

(4) FREED MEN 13-17

Submit to human ordinances of government – to the Emperor as if overlooking the earth (*though God only does*) and leaders as if sent by his agency to punish evildoers (*though God is the ultimate judge and his retribution alone is righteous*). Some think Peter simplistic or that the time is much earlier than the reign of *Nero*. However understood Peter is obedient but wise and wary. But he teaches in line with Christ’s life that “by ethical conduct we can muzzle the unwise and ignorant”. Believers are not to use freedom to cloak wrong.

(5) SERVANTS 18-20 KEY OF RESPECT

Our service is of God – not an Emperor who calls himself god. Here is the balancing factor. Honour all, love the brothers **Fear** (*TIMAO has the effect of respecting an office* **PHOBEO** speaks of awe and dismay – reserved for God alone) **God**, honour the Emperor or king. The penny Jesus used in Peter's presence made that point for ever – "Render to Caesar his things and to God what is His!" *Mark 12.17. This command suggests a Rome base.*

In-house slaves are to submit to *the master* **DESPOTES** (who holds power of life or death over you) both to the mild and the bent or crooked master – it is grace that enables bearing up under that pain. Peter sees **grace** as a multi-faceted characteristic. It is seen in suffering. If by doing well you suffer and are patient this is grace alongside and filling up that shown by God in Christ. God counts you precious as He counted Christ – this brings us back to the cross in the familiar style of Peter's writing.

THE CROSS – A MODEL OF HOW TO SUFFER 21-24 MASTER KEY OF JESUS EXAMPLE CHRIST LEFT US A COPPEPLATE UPPER LINE TO COPY HUPOGRAMMON

We are to follow the print of Christ's feet. Peter did that often in Galilee. No word of fraud was ever found in Jesus' mouth. He suffered a flow of *destructive insult* **LOIDOPEO** – but did not return it – suffering he did not hold out a future threat **EPEILEI** – He gave himself to the Just Judge. Christ crucified is Peter's permanent and ultimate model of Christian suffering.

Peter speaks not of the cross but the tree. He is referring back to the OT idea of Christ bearing shame (*Deut. 21.23*) – in this case our shame under God and has not so much in mind the instrument of Roman cruelty. Christ offered his body that we might "die to sin" or rather "*have no part in*" **APOGENOMENOI** sin *healed by His blood clot* **MOLOPI AUTOU IATHETE**

(6) SHEEP GOING ASTRAY 25

Sheep can be as planets careering to disaster. Peter uses the Greek term **EPI** twice – you are turned around *near to the very presence* of your shepherd. As to the significance of this terrible *woven work* **HABAR** of *stripes* **MOLOPS** – the Hebrew **HABAR** presents the idea of "joined up wounds". Peter is speaking of the terrible smiting of Christ that he witnessed in Pilate's hall. The joined stripes have a healing balm – a drawing power like nothing else. Peter who in *Mark 14.72* "broke down & wept bitterly" in *Mark 15.15* witnessed the flagellation – a cruel and callous act of Pilate. It is Luke who tells us Jesus said "Into thy hands loudly – and Peter tells us he shouted "It is finished" loudly – In *Mark 13.42* Peter "tosses over" in his broken heart the fact that Jesus would really die. He would die as the lamb. Verses 22-25 are all centred on *Isaiah 53*. Isaiah is Peter's favourite prophet. When the Lord died Peter and the disciples were scattered – now as Ezekiel predicted in *34.5-6* the whole nation is like scattered sheep. **The joy** for Peter 30 years later is that many Jewish believers were being joined to Christ and walking in the light.

CHAPTER 3

In this chapter we have Peter's third orderly submission or element of groundwork HUPOTAXIS – this time with reference to family precedes a special remark on family prayer – this in turn breaks in a full statement of what sort of "righteous man" (cf. James 5.15) is sure of God's ear. Then the antidote to fear is published – the high motive of vicarious suffering to lead others to Christ. The end of all submission in hell and on earth as finally in heaven is in living under the rule of Christ.

SUBMISSION – A THOROUGH-GOING CONCEPT KEY OF GOD'S SOVEREIGNTY

Submission to human government whether urban or imperial (cf. *Rome*) 2.13, submission in the colonies, submission of slaves to austere or generous masters – these were tough issues for the early church and Peter

gave wise advice on them to the 1st century Church. Peter's advice has a *caveat* **HOS** – that the powers so acknowledged exercise apparent power – it really resides in Christ under whose sovereign rule they abide a while. For that very reason the Christian submissions are enshrined with the socio-political submissions.

They are three in number: –

- (1) The submission of the Christian wife within a 'unitary household' (*not house of women & house of men*) of Christians.
- (2) The submission of the rebellious pre-diluvians bereft of instruments of sin – established by the kingly heralding of Christ.
- (3) The submission of the victorious Christ marching into heaven – hailed alike by angel, executive creatures & mighty ones.

Submission HUPOTAXIS is a military term which is not generally mutual – Ephesians 5.21 is no exception – submission is a circle – the circle of the awe of God which begins with powers authorities angels and moves to kings, governors and heads of families – including the church which is peculiarly under the sovereignty of Christ through the word. We might say that even hell – on the circumference of that circle is called already into submission – cf. *1Peter 3.19 & 4.6*.

1.THE SECRET LIFE TEST FOR THE SUFFERER 1-6 KEY OF CULTIVATED GRACE

It might seem strange that the beautiful wife of Abraham is introduced in an epistle pre-occupied with suffering. But it is entirely appropriate. Abraham was a pilgrim and fell into many troubles. In a sense this put Sarah into jeopardy but she never once succumbed to yielding her body to another in a moment of passion and the Lord was with her in her form of suffering.

Peter is writing to husbands and wives in the light of suffering and persecution and trial that might drive them from their homes and separate them. In this context Sarah's life was a perfect model. Sarah is described as possessing "the hidden man of the heart" – either the change brought about by her conversion or the quietness of her alliance and continued love and care (*there are 2 meanings and two roles – to obey the Lord and to honour the husband*).

When Abimelech and Pharaoh saw Sarah they must have been surprised that she was adorned so simply though the wife of a wealthy man. He must have been deeply impressed by her shy and godly bearing. He must have noticed her simple hairstyle and lack of ostentatious jewellery. So Peter dismisses adornment – whether of hair or clothing that might impress as wholly unimportant in witness and instead focuses on the incorruptible gentle quiet testimony that is effective. The NIV translates it as "inner self". It could be expressed as Christ-likeness in the heart of the wife's conduct of life. Peter uses an imperfect of "former style" for he is referring to the patriarchal times. He points out that Sarah did not **even once** become *wrongly*

passionate or fearful **MEDEMIAN PTOESIN**. She had reason to be distraught but her faith held, she sought God and He revealed Himself to her captor by a dream. Thus Peter shows the total submission of Sarah to her husband whom she called "My lord" **KURIOS**

1 By faith she sought relief from Hagar's pride and Ishmael's envy of Isaac.

2 She trusted God to spare interference with her in Pharaoh's harem *Genesis 12.13*.

3 She did not blame Abraham in the Abimelech incident and escaped unscathed – *Genesis 20.2*.

The "sister-wife" concept that Paul defends in *1Corinthians 4.5* is also based on the life of Sarah. Was it not Peter who by tradition is said to have encouraged his wife at their martyrdom with the words "Remember the end of the Lord?"

Sarah had strong faith in God and total trust in her husband. This woman who at 75-80 years of age is described as "very beautiful" (*and possessing inner dimensions of spiritual beauty*) and she commanded the attention of kings died at 127 in Hebron. How Isaac must have been thrilled to bring his Rebekah to Sarah's tent! Isaac had to meditate on his mother's death when God gave him Rebekah – and the place she began her life was in Sarah's tent – that place of instruction and godly order.

A CHRISTIAN HOME SUNOIKIA 8

Peter speaks of dwelling together with the most intimate knowledge of one another. The idea seems to be – not two sections – that of men and women – but with continual intimacy while respecting the wife as supreme in her home. This demands grace on the part of a husband who with the wife has received grace. Thus they shall share in prayer and be heirs of the promise “where two or three are gathered together there am I in the midst”.

2.THE PSALM 34 TEST FOR LOVE THAT CAN SUFFER 10-12 KEY OF CHARACTER

The chief matter – the end of the issue – **TO TELOS** – the height of the mysteries of Eleusis was the pagan idea. Elsewhere Peter refers to the “third step” of Eleusis. Here is the character of Christ in summary: –

1. **HOMOPHRON** *A unity of mind* that will not countenance schism
2. **SUMPATHES** *To sit with others* in sorrow & joy– cf. *Job 6.14* “a despairing man should have the devotion of his friends”
3. **PHILADELPHOS** *Love as brothers*
4. **EUSPLAGCHNOS** *Tenderness Ephesians 4.32*
5. **TAPEINOPHROSUNE** *Carpet lowliness*
6. **EULOGIA LOIDORIA** – *Blessing for abuse*

This Psalm 34, which Christ must have expounded to the disciples reads: – “Which of you is the husband of delight of the living ones?” i.e. “wants to know the living God?” The force of the query is “Do you desire a relationship of lasting joy?” The context is David’s utmost misery in Abimelech’s court when he acted as a fool.

(1) Guard your tongue from *the foxes of evil* lest it be not fruitful in praise and prayer and your lips from fraud.

(2) Repent or *get out of the line of evil* **SUR** meaning “remove from it”.

(3) Consecrate to good – stand committed.

(4) Search for **SHALOM** (*secure ones with tranquil mind*) and disciple to it .

(5)The eyes of the Lord are over the righteous – His ear open to their prayer

IN SUFFERING BE MIMICS OF THE NOBLE ONE(S) 15-18 KEY OF EXAMPLE

The background quotation “Sanctify the Lord in your heart” is from Isaiah and comes from the lips of one wholly faithful in suffering for he was sawn apart for his prophetic stand. Isaiah is also a model for the sufferer. Isaiah first urged the people weighted by suffering to “set the Lord apart in (their) hearts (*cp. LXX Isaiah 28.13*). *Isaiah (8 12-13)* saw Israel reject the Lord and ally with **REZIN** *self-will* and **REMALIAH** *uplifted like God* but called the people to God and to prayer. Israel’s ancient choice resulted in a loss of the Jerusalem waters of **SHILOH** *gentleness* and captivity and suffering by the rippling river **EUPHRATES**.

Israel suffered under its northern foe and succumbed to fear in those ancient days. Peter pleads “Don’t join the brigade of the fearful, don’t fear their fear – nor be shaken but adore the Lord in your heart and be ready to give a testimony of faith – a reasoned statement of your hope **APOLOGIA** so that they may be ashamed of their abuse that speak against your good conduct. (*Literally “turning upwards (ANASTROPHE) in prayer and extremity”*). That was a way of Isaiah, of Stephen and supremely of our Lord in Gethsemane.

CHRIST USES THE KEYS OF SHEOL AND HELL 18-19

The Lord suffered “once” After this **He marched in victory to the prison of spirits** and proclaimed His kingdom as Lord and judge to those who “once” when they had their lives disobeyed. We err if we don’t see the equivalence of “only one life” and how a decision on the soul’s destiny must be made – cf. *Psalm 34*.

3. THE FAITH TEST OF NOAH AND BAPTISM 20-22

The baptism of the Christian is a matter of the secret man of the heart (3.4) and of what Peter calls “behaviour” (but his meaning is far different from ours – he means “looking upward in prayer” and when trouble comes **ANASTROPHE**) or life with God in the intimacy of the Spirit.

As for Noah, God’s patience waited 100 years in Noah’s day. The salvation by “water” was (1) over a period of entering the ark and (2) during the 197 days in the ark – through all circumstances – so by the answer of a good conscience – i.e. *forgiveness* we are being saved by the Redeemer and His resurrection.

The antitype is of great interest. Baptism is thought of as related precisely to **the baptismal answer** – **“I believe in Jesus Christ as my Saviour and Lord”**. It was understood in the early church to be expressed upwards **as a vow** and representing a vertically relationship though today it is emphasised **as a confession** outwards and horizontally as if we are baptising on the strength of a correct answer whereas it like the baptism Jesus modelled is a pledge. He dedicated Himself to His saving mission as the Christian yields wholly to the Lord and His will. As **a vow before God** it reflects the inner washing of regeneration or cleansing (*by the Spirit*) and corresponds in spiritual reality to the ancient deliverance of Noah shown by water but effected by God with whom by faith **Noah had an avowed or daily exercised relationship** – **what the NIV in loco calls “a pledge” (3.21)**. Righteousness is imparted to us in a manner exactly sympathetic to the experience of Noah who **“found grace in the eyes of the Lord”**. God looked down and Noah looked up into His eyes by faith. Noah was a preacher of “righteousness”. Peter is at pains to point out that Noah came “through” the waters and lived on in the regenerate earth. He concludes by pronouncing that Christ is at the right hand of God. He is the same yesterday today and for ever. The One to whom Sarah looked and David looked and Noah looked and made their vows is the One who orders all things and to Him they and we are bound to submit. The men outside the ark were simply “unbelieving” and had no walk with God – no life of prayer – none of them could pass **the Sarah test** or the **Psalm 34 test** or the **Noah “water and Spirit” test**.

CHAPTER 4

Suffering is a powerful theme running throughout the letter and it resurfaces in this chapter. It is contrasted with hedony. The chapter surveys the life of the 1st century and matches the faith of Ethan in Psalm 89 with the vision of Isaiah in Isaiah 11. We are to choose a disciplined life – to be stewards filled with love and joy – especially as we recognise the end times – even then in view with the imminent fall of the Jewish state and now coming to a prominence as heralded by the establishment burgeoning and imperilling of the “fig tree” that is modern Israel – the heavy stone of modern time for the nations.

DISCIPLINED OR DISSIPATE 1-2 KEY OF DISCIPLINE

Peter directs that we be heavily armed with an identical design to that of the Lord. He thinks of the Lord as acting as our defender – praying for Peter – suffering vicariously for him – and overcoming death. Such strategy deposes sin. The usage of *Herodotus* gives a fine rendering – “sin is no longer king” when a believing army opposes the wiles of Satan. Paul’s armour of the Spirit majors on the very same point – although we have seen *Ephesians 6.10* as a personal battle with Satan. The early church believed that a continued willingness to act for the welfare of others as the reversal of the self-indulgent dissipate lifestyle. The will of God and the desires of mankind and will of the Gentiles are diametrically opposed. The concept of “the flesh” in Paul stands for man’s lusts and longings.

HOW MUCH HAVE I ACCOMPLISHED IN MY LIVING? 3-6

Peter is in stocktaking mood. Time spent in Gentile passions is enough. Men and nations march in seven regiments – moving in caprice or unbridled desire, following lust, sitting with bubbling wine, singing through the streets on our homeward way or in cultic circles, bouts of drinking, godless or prostituting idolatry, blasphemers. Men of the world think it strange that you don’t run with them to the same “rock pools” of profligate life. Pagan writers spoke of Rome as a “cess pool” of iniquity – cf. *Horace*. They will answer to the judge of living and dead. The dead were told the good news so they might be judged on a level playing field – in conformity with men on earth – but live in conformity with God in the spirit. So those who spend time in the bondage of Hell are obliged to conform as we are bound to repent. These are the expectations of a holy God.

KEY OF LIVING FOR OTHERS

STEWARDSHIP & HOSPITALITY IN VIEW OF THE END-TIMES (Proverbs 10.12) 7-10

We cannot forget easily the “common purse of the earliest Christians-Peter was still avowedly committed to Christ’s guideline for abiding in a city. The word **TELOS** (v.7) means strictly the “introduction of a perfect state”. The word **EGGIZO** can mean “approaching”. The apostle may not have envisaged such immense grace to the Gentiles or sustained evangelising the globe – indeed he may not have known its uttermost bounds but he shared with us the concept that the church should facilitate and support her ambassadors.

It is requisite:

(1) To be prudent (**NEPSATE**)

(2) To be temperate in mind and also sober & clear-headed” (**GREGORESATE**)

(3) To resist the devil **ANTISTETE** who is prowling about in search of “a certain one to devour” (*Origen*) or “whom he may devour”(*Ephraem the Syrian*).

Above all things the need is for a love that keeps holding fast and stretching out among Christians. Love hides many **PLETHOS** sins. Hospitality in the early church enabled a maximum 3 day stay in any place along a line of travel with open-ended extension for teachers & evangelists who would stay for longer! This stewardship reflected the multicoloured grace of **POIKILOS** – like the seasons with their colour and fruit – this grace brought salvation healing eternal life – provision fellowship and everything else seasonably.

ORACLES IN VIEW OF THE END TIMES 11 KEY OF KNOWN SCRIPTURE

Look to God for His words **LOGIA** in speaking or chatting – be as near as possible to his words. In **ministry** look to the resources of God – our bodily strength comes from Him – let us praise Him for His undertaking in matters small or great. God ultimately will bring out the chorus of angels and saints in His return and bring the long campaign of proclamation to a fruitful end – so let us give Him absolute glory for the way He has overruled all things to His own Glory.

Peter was fully apprised at the time of writing of Matthew’s Logia which largely conveyed the very words of Jesus. (Matthew 1-7.28; 7.29-13.52; 13.53-18.35; 19.1-26.1; 26.2-28.20).

Peter ever conscious of trial and that his own prophesied end would be like the Lord’s finishes his letter by directing us to the words that immediately follow the last petition “Lead us not into the trial but deliver us from the evil one...for yours is the power and the glory for ever.” He does not include the petition about being delivered from trial – for he is sure it is coming – but he still depends for his life and eternity on the grasp of Christ which once secured him from the waves of Galilee.

THE JOYFUL SOUND OF GOD’S LOVE Psalm 89 (4.14) KEY OF PRAISE

A man of Ezra’s time in the context of taunts and persecution gets it right in this ancient song of Ethan. Peter makes reference to the words encouragement to appreciate God’s love and covenant in perilous days.

1. I will sing of the Lord’s great love.
2. Tabor and Hermon sing – love and faithfulness go before you.
3. You are the rock my Saviour – exalted over kings – I will maintain my love to him forever.
4. O Lord, where is your former great love – how fleeting is life...here prophetically they mock “**every step of the anointed!**” Blessed is Jehovah for ever.

CHRIST’S RETURN IS THE ULTIMATE ANSWER 12-13 THE RAPTURE KEY

Peter in v/2 moves from the “fiery trial” – Christians were burned by Nero in those days as *Suetonius* testifies in fellowship of Christ’s sufferings rejoice. In **the apocalypse of His Glory** be exuberantly happy. If sharply taunted for the name of Christ – you are blessed – for the spirit of Glory rests on you. Gods Spirit revives and restores – it rested on Christ – cf. *Isaiah 11.2* “The wolf will lie with the lamb” “He will raise a banner to the nations and gather the exiles of Israel.

SUFFERING AND JUDGMENT 15-19

Peter by now has focused this subject fully.

(1) 1.21 Called to suffer – with a wonderful foot mark or imprint before you.

(2) 3.13 Suffering for right – keep a clear conscience.

(3) 4.1 Arm yourselves with the design of Christ.

(4) 4.1 **If you suffer let it be as a Christian** – not as a murderer, thief, evil doer or *bishop in others affairs*. Judgement is the other side of the suffering coin. It begins at the house of God – what of the unbelieving – the irreverent the sinner. Where will they appear? The answer is given by John in *Revelation 20.11* – the Great White Throne. So place your souls alongside a faithful creator and continue to do His good will – Peter was a wonderfully faithful and consistent pastor of the flock – *it appears* that though aware (*exactly as Paul was*) that he would die in bonds he sped to Rome to strengthen the church in the heat of the battle.

CHAPTER 5

Peter describes the motivation of pastoral care-exhorts young pastors, exhorts them on four levels and goes on to describe what he calls the “true grace” of God. Peter uses the preposition “into” when he speaks of believers & grace. He thinks of us as dwelling in a home we entered by the calling of Christ

THE OLD TESTAMENT WRITINGS KEY OF TRANSFERRING BURDENS TO GOD

In verse 5 Peter quotes Proverbs 3.34 in which wise saying Solomon stresses the divine blessing on the “home” of the righteous that lives with all humility. The second quote from Eliphaz speech to *Job* (22.29) shows the superiority of prayer – especially where priorities have been established and gold cast in the ravines and a prayer life begun. Then will God “lift up” the fallen in response to your call – even the man with many faults. Finally David’s experience of *Psalms 55.22* is called upon – “cast away upon the Lord” “that enduring burden **YEHABECH YECALCELECH** He gave you” (*Heb. YAHAB* – a defective root related to **NATAN** – “to give”) and he will **KOL** – “sustained or repeated (burden)”. *Psalms 55* treats the issue of Saul’s friendship shattering – and with it David’s apparently interminable troubles – but David places them all in God’s hands – and it would seem that this is how Peter – faced with the issue of Paul withstanding him – placed it in God’s hands – and so maintained friendship with Paul’s friends and grew in appreciation of divine grace and of Paul himself? – cf. 2 Peter 3.15. The big fisherman took the right approach to this inter-apostolic tension!

MAJOR CONCLUSION No1 KEY OF NO PAY-BACK

The Elder is calling leaders to catch sight of Christ suffering without threatening. Peter as pastor among pastors speaks as a pastoral *leader* **PRESBUTEROS**. He calls the leaders **to his side symbolically** – he speaks as a witness of Christ’s sufferings. It is as if he is taking us with him to Gethsemane (*Mark 14.36-50*) to the house of Caiaphas (*Mk 14.16*) to Gabbatha (*15.19*) to Calvary itself (*15.25*) and to the upper room of *Mark 13.14* where Jesus showed them His hands and side and stirred their hearts to overcome and accept suffering.

He describes himself also as a *sharer* **KOINONOS** in the glory now so near. The passive infinitive speaks of something that since he Peter first experienced it has been ever with him – it is the glory “that is to begin in earnest” (cf. *Reineker Key to NT*) – the Greek emphasises **the immanence of Peter’s expectation of meeting Christ**. The time between the epistle from Rome to the provinces and that meeting in glory can have been but a mere 2 or 3 years (62-3 till 64-AD)!

HOW TO PASTOR 2-6

1 Not by any compulsion – as blood ties **ANAGKASTOS**

2 Out of your very being – **EKOUSIOS**

3 Not as a money cupid **AISCHROKERDOS**

4 Ready and active in guarding the flock **PROTHUMOS**

5 Not as lords of the “allotted” flock (**KLEROS**) or as in absolute possession of the flock

6 But be models **TUPOI** to the flock – with Christ-likeness engraved on your life.

All this at Christ's appearing yields an imperishable crown of Glory.

7 Likewise younger (*pastors*) soldier under elders – in mutual submission put on the apron

EGKOMBOSA (*Jn13.4*) of practical humility. God is at war with the proud but keeps giving grace to the humble.

Be carpet lowly **TAPEINOS** under the hand of Gods control **to be promoted at God's exact moment**

KAIROS (Mk1.14)

PETER RETURNS TO RECOMMEND THE "GOLDEN KEY"

ADVICE SUITED TO DAYS OF PERSECUTION AND DIFFICULTY 7-9

1 **Cast your care on Him.** This reference to *Psalms* 55.22 encourages youth like David – terribly frustrated by the demented Saul to rely on Gods thoughtful care – this in the empire suggests the lion roaring relates to Satanic leverage against believers led by Nero – and young leaders would be intimidated (cf. *Trajan's rescript*)

2 Be wary of and recover from indulgence(alcoholic) **NEPSATE** Believers must maintain a testimony.

3 Wake up to the battle **GREGORESATE**

4 Still fight on **ANTISTETE** stiffly **STEREOI** Peter then signifies that suffering like tax is being paid everywhere by brothers everywhere. "Suffering" a tax **EPITELEO** – an enlivening thought!

KEY OF THE RISEN CHRIST

MAJOR CONCLUSION No 2 10-11

Words of cheer – the five aorist "once for all acts" and grace to suffer from the risen Lord

1 The God of all grace called you **KALESAS** to Glory after suffering so little in the light of eternity

2 **May He set your joints together** where there is dislocation (cf. The Resurrected Jesus) **KARTISAI**

3 Settle you as witnesses **STERIZEI** *in loco* – so many were strangers – so apt for the refugee believers of the latest times.

4 May He strengthen your hands **STENOSEI**

5 May He found you **THEMELIOSEI** on CHRIST – the only foundation.

Peter is **bringing them alongside** for a second time to look again at the Christ – this time at the risen Christ without those dislocated joints, and with those so recently pierced feet walking all the Emmaus way and those arms nailed to the cross just days ago embracing them. Peter in a statement that mirrors the Lord's Prayer urges that Christ has the "power" or sovereign grasp of authority "into the ages, Amen".

PETER'S TEAM 12-13

Silas Peter counts like his true silver. He may have no "silver & gold" but this man has survived affliction and is a bright witness. Mark, to whom he dictated the gospel, is Peter's heir – to him is given so much of the firsthand account of the life of Jesus that he is set to serve into the future. His finish must be Upper Room style. "Embrace one another in a kiss of agape love" Paul confirms by *personal witness* **EPIMARTURO** the

Grace "**into** which to stand" **EIS EN STETHETE** and within which he must faithfully stand. That decision faced all in the upper room. They learned a wonderful "contentedness" with each other and began to live in "a circle of deep friendship" and as love between partners in the gospel would be sealed by a kiss they called "the holy kiss"

– a friendship sign of being content under grace of God and **possessed** by Christ. It contrasted starkly with the empty kisses of the betrayer in Gethsemane.

FINIS