NOTES ON THE FIRST EPISTLE OF PETER.

1. The writer is unquestionably the apostle whose name the Epistle bears. "Simon, son of Jonas" (Ap. 94. III. 9) 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 apostle "of the circumcision" (Gal. 2. 1); 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 58 Paul, writing to Romans, makes no mention of Peter, although he greets 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 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 preeminence 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. 35, 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. 12 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 "journeys often")(lit. "in which stand ye"). 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). 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. 12 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 "journeys often" (lit. "in which stand ye"). 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. 13).

THE FIRST EPISTLE OF PETER.

A

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

B

3. Blessed be the God and Father of our Lord Jesus Christ, Who 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, 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. Wherin 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:


1895

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E. W. Bullinger
1. 8. I. PETER.

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 "of that should follow.
12 Unto whom it was "revealed, that "not "unto themselves, 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.

CDA

13 Wherefore "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:
15 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 "Father, "Who "without "respect "of persons "judgeth "according to "every man's "work, pass the time of your "sojourn "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 "forordained "before "the "foundation of the "world, but "was "manifest "in "these "last "times "of you,
21 Who "by Him do "believe "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 "of the "Spirit "unto 

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But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.

A

2 Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings,

B

2 As new born babes, desire the sincere milk of the word, that ye may grow thereby:

3 If so be ye have tasted that the preciousness in Christ is reckoned unto you six times and trans!.

4 As a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

5 Wherefore also it is contained in the Scripture, Behold, I say unto you, Behold, I beheld in Sion a chief corner stone, elect, precious.

6 Wherefore it is contained in the Scripture, Behold, I say unto you, Behold, I beheld in Zion a chief corner stone, elect, precious.

7 Unto you therefore which believe He is precious: but unto them which are disobedient, the stone which the builders disallowed, the same is made the head of the corner.

8 And a stone of stumbling, and a Rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed.

D

9 But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should shew forth the praises of Him who hath called you out of darkness into His marvellous light:

10 Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy.


1887

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E. W. Bullinger
2.11.

I. PETER.

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: whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of your visitation.

13 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 them that speak against you. For whatsoever is called a prophet, if he speak in error, he shall be called a prophet of error;

15 For so is the will of God, that with all meekness ye receive the engrafted Word, which is ready to give to them that are quickened;

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

17 Honour all men. Love the brotherhood. Fear God. Honour the king.

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, 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 evil, neither was guile found in his mouth;

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

24 Who though He were a son, yet learned obedience by the things which He suffered.

25 For the which cause He is the Mediator of the new Testament, that by means of death He should sanctify unto himself a people made his own;

26 Which in times past were written for our learning, that we through patience and comfort of the Scriptures might have hope:

27 Therefore let them that suffer according to the will, commit their souls unto him in well doing, reposing their souls in the grace that cometh through Jesus Christ.
2. 25 For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

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 plaiting, and of wearing of 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 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 honor unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; 8 Finally, be ye all one in mind, having compassion one of another, love as brethren, be pitiful, be courteous:

9 Not rendering evil for evil, or railing for railing; but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing. 10 For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: 11 Let him eschew evil, and do good; let him seek peace, and ensue: 12 For the eyes of the Lord are upon the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil.

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

for ye are bought with a great price. Be joyful then, and stand firm, for your light is coming, and your deliverer shall go before you.

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:

For it is better, if the will of God be so, that ye suffer according to man's order, than for you to suffer according to God. Forasmuch as to every man that doth good, and serveth God, the same thing will be better even for a soul that is put to death for righteousness' sake, than if he should live for evil doing.

But thanks be to God, which put us to death together with Christ, that we might be also raised with him through his resurrection.

Forasmuch as Christ hath suffered in the flesh, ye also must arm yourselves with the same mind; that in the flesh you suffer, as in the flesh Christ suffered.

Forasmuch as Christ hath suffered for sins, the just for the unjust, that He might be a reconciler, to bring us to God, being put to death in the flesh, by the Spirit:

For the likeness of the things of this world are passing away.

Alas! who is that man that standeth still to have his spirit stayed. The man who is waked to hear the voice of the beast. The man who is waked to be a virgin, when he is mighty in the flesh, and in the flesh after life which is to come. The man who is waked to be the father of the flesh, and in the flesh after life which is to come. The man who is waked to be the father of the flesh, and in the flesh after life which is to come. The man who is waked to be the father of the flesh, and in the flesh after life which is to come.
for he that hath suffered in the flesh hath ceased from sin;

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

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, banquetttings, and abominable idols:

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

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

Be ye therefore sober, and watch unto prayer.

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

Use hospitality one to another without grudging.

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

If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to Whom be praise and glory for ever and ever. Amen.

Beloved, think it not strange concerning the fiery trial which is to try you, as also, &c. unto the dead also. that is 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. I. spirit. No art. or prep. Ap. 101. II. 13. Cp. 8. 18. This is man's day (Cor. 4.) when he is judging and condemning. God's day is to come. (See also Ap. 159. 5.)

EXHORTATIONS IN VIEW OF THE END. 
(Extended Alternation.)

In well doing to glorify God in all things.

In well doing to glorify God in suffering.

In well doing to commit themselves to God.


PETER.
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 glory and of God resteth upon you: wherefore also ye are not ashamed.

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

16 Ye have not chosen yourselves, but He that hath chosen you, to be unto Him a holy race, to be His own priests.

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, wherein shall the ungodly and the sinner appear?

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

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 partaker 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 heritage, 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.

6 Humbly 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 adversary, the devil, as a roaring lion walketh about, seeking whom he may devour:

9 Whom resist stanchly, bearing all things, for when this present unlawful world is dissolved, then shall the righteous shine forth as the morning.
A 10 But the God of all grace, who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, establish, strengthen, settle you. 11 To Him be glory and dominion for ever and ever. Amen.

B 12 By Silvanus, a faithful brother unto you, as I suppose, I have written briefely, 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 Marcus my son.

14 Greet ye one another with a kiss of charity. Peace be with you all that are in Christ Jesus. Amen.

NOTES ON THE SECOND EPISTLE OF PETER.

THE STRUCTURE OF THE EPSILATE 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.
C | A | 3. 1. PETER.
    B | 3. 2. PROPHETS AND APOSTLES.
C | 3. 3-13. THE WICKED.
B | 3. 14-18. EXHORTATION.
A | 3. 18-21. CONCLUSION. BENEDICTION.

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, exHORT. 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.