THE FIRST EPISTLE OF PETER.

THE STRUCTURE OF THE EPISTLE AS A WHOLE.

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5:12—14. EPISTOLARY.

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.3), 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. 2:7); 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 51 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 meeting 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 7:35. 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 “journeyings 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 (5:13).
1 Peter, a sent one of °Jesus Christ, to the elect strangers of the Dispersion of °Pontus, °Galatia, °Cappadocia, °Asia, and °Bithynia,

2 Elect Strangers °according to the °foreknowledge of °God the °Father, through °sanctification of THE Holy Spirit, unto obedience and °sprinkling of the °blood of °Jesus Christ: °Grace to you, and peace, be multiplied.

3 Blessed be the °God and °Father of our °Lord °Jesus Christ, Which °according to °His abundant mercy begat us again to a living hope by the °resurrection of °Jesus Christ from the dead,

4 °To an inheritance °incorruptible, and °undefiled, and °unfading, reserved in the Heavens for you,

5 Who are °kept by the °power of °God through °faith unto °salvation ready to be revealed in the last days.

6 In which salvation °ye °greatly rejoice, though now °for a season, if need be, ye are °grieved through °manifold temptations:

7 In order that your °tested 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:

incorruptible. See Rom. 1. 23.
Only here. Cp. 5. 4.
kept. See 2 Cor. 1. 32.
Wherein = In (Ap. 104. viii) which (salvation).
That = In order that. Gr. hina.
that fadeth, &c. = unfading. Gr. amarantos.
heaven = the heavens. See Matt. 6. 9, 10.
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that fadeth, &c. = unfading. Gr. amarantos.
heaven = the heavens. See Matt. 6. 9, 10.
8 Whom having not seen, ye love; in Whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and glorified:

9 Receiving the end of your faith, even the salvation of your souls.

10 Of which salvation the prophets ... inquired and searched diligently, who prophesied of the grace that should come unto you:

11 Searching unto what, or what manner of time THE Holy Spirit ... which was in them did point of Christ, when it testified beforehand the sufferings of reference to Christ, and the glory after these things.

12 To whom it was revealed, that not to themselves, but to you they did minister the things, which are now reported to you by them that have preached the gospel to you with the Holy Spirit [gifts] sent down from heaven; into which angels desire to stoop down to look into.

13 Wherefore gird up the loins of your mind, being sober hope perfectly for the grace that is brought before the appearing of Jesus Christ;

14 As children of obedience, not fashioning yourselves according to the former lusts in your ignorance:

15 But as according to the One having called you is holy, become ye yourselves also in all behaviour;

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 each one’s work, pass the time of your sojourn here in fear:

18 Knowing that ye were not redeemed by corruptible things, as silver and gold, from your vain behaviour handed down from your fathers;

19 But by the precious blood of Christ, as of a Lamb without blemish and without spot:

20 Foreknown indeed before the foundation of the world, but was manifested in the last of the times for 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.

22 Having purified your souls in the obedience of the truth unto

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13 gird up. Gr. anazwthumine. Only here. be sober, and = being sober. Gr. nephos. See 1 Thess. 5. 6. to the end = perfectly. Gr. telikos. Only here. See Ap. 125. 1. so, &c. = become ye yourselves also. 


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The Companion Bible (Condensed) : I PETER: Page: 1856 (3)
1. 22.

**I. PETER. †**

1. 22.

I. PETER. †

2. 10.

unfeigned love of the brethren, see that ye love one another from the heart, intently:

Having been born again, not of corruptible seed, but of incorruptible, by the word of God, living and abiding . . .

For all flesh is as grass, and all the glory of it as the flower of grass. The grass withered, and the flower thereof falleth away:

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

Wherefore having put away all wickedness, and all deceit, and hypocrisy, and envies, and all back biting,

As newborn babes, earnestly desire the sincere milk of the word, in order that ye may grow in it unto salvation:

If ye . . . tasted that the Lord is gracious.

To Whom coming, a living stone, having been rejected indeed of men, but chosen in the sight of God, and precious,

Ye also, as living stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

Because it is contained in the Scripture, "Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on Him shall not be put to shame."

To you therefore which believe belongs preciousness: but to them which do not believe, the Stone Which the builders rejected, the same became for the head of the corner,

And a Stone of stumbling, and a Rock of offence, even to them which stumble being disobedient [unbelieving] to the word: unto which they were appointed also.

But ye are a chosen race, a royal priesthood, an holy nation, a people for possession; that ye should shew forth the praises [virtues] of Him Who hath called you out of darkness into His marvellous light:

Which once, at one time were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy.

I. Peter 2: 23 Having been born again, not of corruptible seed, but of incorruptible, by the word of God, living and abiding . . .

I. Peter 2: 24 For all flesh is as grass, and all the glory of it as the flower of grass. The grass withered, and the flower thereof falleth away:

I. Peter 2: 25 But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.

Wherefore having put away all wickedness, and all deceit, and hypocrisy, and envies, and all back biting,

2 As newborn babes, earnestly desire the sincere milk of the word, in order that ye may grow in it unto salvation:

3 If ye . . . tasted that the Lord is gracious.

4 To Whom coming, a living stone, having been rejected indeed of men, but chosen in the sight of God, and precious,

5 Ye also, as living stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

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

**Offer up.** Gr. anaphero. See Heb. 7: 27.

**Acceptable.** Gr. euprosdektos. See Rom. 15: 16.

**Behold.** Gr. hierateuma. See Rom. 4: 20.


**He is precious.** Gr. time. See 1 Cor. 1: 30. The word to be supplied is "belonging", or "attached". The preciousness in Christ is reckoned unto you that believe. Cp. 1 Cor. 1: 30.

**Disobedient.** Gr. apeitheo. See Acts 14: 2. The texts read "unto" (Ap. 104. vii) salvation".

**The head.** Gr. keraunon. See Rom. 9: 32.


**Stumble.** Gr. proskopto. See Rom. 9: 32.

**Whereunto.** Gr. tptov. which. Also, &c. = they were appointed also.


**Generation.** Gr. theos. Pl. usually transl. "Gentiles", in Pl.


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11 Dearly beloved, I beseech you as foreigners and pilgrims, abstain from fleshly lusts, which war against the soul; 12 Having your behavior honest among the Gentiles: in order that they may speak against you as evildoers, they may from your good works, beholding them, glorify God in the day of visitation.

13 Subject yourselves to every human creation on account of the Lord: whether it be to the king, as supreme; or to governors, as sent by him for your good, to whom resistance is beseeched. 14 Or to masters, because you are sent by him for the vengeance on evildoers, and for the praise of God.

15 For so is the will of God, that with well doing ye may muzzle the ignorance of foolish men: 16 As free, and not having your liberty a cloak of malice, but as the servants of God.

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

18 Servants, submit to your masters in all fear; not only to the good and gentle, but to the froward also. 19 For this is thankworthy, if a man for well doing suffer, and suffer not again; when ye do well, and suffer for it, ye take it patiently, but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God.

20 For unto this were ye called: because Christ also suffered for you, leaving you an example, in order that ye should diligently follow His steps:

21 Who did no sin, neither was guile found in His mouth: 22 Who, when He was reviled [railed at and abused], ran not again; when He suffered, He threatened not; but committed Himself to Him That judgeth righteously:

23 Who Himself offered up our sins in His body on the tree, in order that we, being dead to sins, should live to righteousness: by Whose stripes ye were healed.

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25 For ye were as sheep going astray; but are now returned unto the Shepherd and *Bishop of your souls [The Lord Jesus Christ].

3 Likewise, ye wives, submit to your own *husbands; in order that, even if any are disobedient to the *word, they also may without the word be gained through the behaviour of the wives;

2 Having beheld your pure behaviour in reverence.

3 Whose world let it not be that outward one of *plaiting the hair, and of *putting around of gold ornaments, or of *putting on of apparel;

4 But let it be the inward man of the heart, in the incorruptible ornament, of a *meek and *quiet character, which is in the sight of *God of great price.

5 For thus in the old time the holy women also, who *hoped in *God, used to adorn themselves, being in subjection to their own *husbands:

6 ...As Sarah obeyed Abraham, calling him *master: whose children ye are become, as long as ye *do well, and are not afraid with no terror.

7 Likewise, ye *husbands, *dwell with them *according to knowledge, dispensing *honour to the *wife, as *to the female vessel as weaker, and as being *heirs together of the grace of life; to the end that your *prayers be not hindered.

8 Finally, be ye all of one mind, sympathetic one of another, loving as brethren, be tender hearted, be humble minded:

9 Not rendering *evil for *evil, or *railing for *railing: but on the contrary, blessing: for ye know that ye were unto this called, *in order that ye should inherit a blessing.

10 For he that desires to *love *life, and *see good days, let him cause to cease his tongue from *evil, and his lips *not to speak deceit:

11 Let him *turn away from *evil, and do good; let him seek peace, and pursue it.

12 For the eyes of the *Lord are *over the *righteous, and His ears are open to their *prayers: but the face of the *Lord is *against them that do *evil.

13 And who is he that will *ill-treat you, if ye *become enthusiastic of that which is good?

I. PETER.

3. 13.

25 For, &c. This clause and that which precedes are quoted from Isa. 53. 5, 6.

Bishop. See Phil. 1. 1. A Latin manuscript in the British Museum adds, after "souls", "the Lord Jesus Christ".

3. 1 be in subjection = submit, as 2. 13.


obey not = are disobedient to. Gr. apeitheso. See 2. 7.

word. Ap. 121. 10.

also. Read as "even", before "if", "even if".


conversation. See 1. 15.


chaste. Gr. hagnos. See 2 Cor. 7. 11.

coupled with in = Ap. 104. viii.

fear. Here used in the sense of reverence. Cp. Eph. 5. 33, where the verb is used.


that, &c. = the outward one.

plaiting. Gr. emploke. Only here.

wearing = putting around. Gr. perithesis. Only here. Referring to putting coronets, bracelets, &c, round the head, arms, &c.

gold = gold (ornaments).

putting on. Gr. endiasis. Only here.


that which, &c. = the incorruptible (Gr. aphthartos). See Rom. 1. 23.

Supply "ornament" again here.

meek Ap. 127. 3. quiet. See 1 Tim. 2. 2.


of great price. See 1 Tim. 2. 9.

5 after this, &c. = thus in the old time = thus once.

trusted = hoped.

adorned = used to adorn (Imperfect). Gr. kosmeo. See 1 Tim. 2. 9.

unto = to.

6 Even. Omit.


daughters = children. Ap. 108. I are = are become.

do well. See 2. 15.

any = no. Gr. medeis. A double negative here.


7 dwell with. Gr. sunoikeo. Only here.


giving = dispensing. Gr. aponemo. Only here. In the Sept. in Deut. 4. 19 (divided). The word nemo is not found in N.T., but is frequent in the Sept. of feeding cattle and sheep.

honour. This is part of the wife’s daily portion.


the, &c. Read "the female vessel as weaker".


that, &c = not (Ap. 105. II) to speak (Ap. 121. 7).

11 eschew = turn away (Gr. ekklino. See Rom. 3. 12) from (v. 10).

12 LORD. Ap. 98. VI. i. B. I. B. a. in v. 10-12 is to Ps. 34. 12-16.

be = become.

followers = imitators. Gr. mimetes. See 1 Cor. 4. 16, but the texts read zelotes, as in Acts 21. 20.

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But and if ye suffer on account of righteousness, blessed are ye: and be not afraid of their terror, neither be troubled; But separate, Give Him His right place, the Christ as Lord in your hearts: and be ready always for an answer to every man that asketh you an account concerning the hope that is in you with humility and fear:

Having a good conscience; in order that, in what they speak evil of you, as of evildoers, they may be ashamed that calumniate your good behavior in Christ.

For it is better, if the will of God should will, that ye suffer as well doers, than as evil doers.

For Christ also once died concerning sins, the just for the unjust, in order that He might bring us to God, being put to death in flesh, but made alive in Spirit.

In which condition having gone, He even heralded His triumph to the spirit beings in prison;

Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was preparing, in which few, that is, eight humans entered the ark and were saved through water.

Who having gone into heaven, ... is on the right hand of God; angels and authorities and powers being made subject to Him.

Forasmuch then as Christ hath suffered in flesh, put on as armour also with the same intents:


15 sanctify. I.e. separate. Give Him His right place.

the LORD God. The texts read "the Christ as Lord". There is no art. before Lord, which shows that it is the predicate. Cp. Rom. 10. 9. Phil. 2. 6. The quotation is from Isa. 8. 12, 13.


a reason = an account. Ap. 121. 10.


16 a good conscience. See Acts 23. 1.

whereas = in (Ap. 104. viii) what.

speak evil. Gr. kataleazo. See Jas. 4. 11.

evildoers. See 2. 12. be ashamed. See 2. 6.

falsely accuse = calumniate. Gr. epereazo. Also in Matt. 5. 44. Luke 6. 28.


3: 17. Suffering, according to the will of God.

3: 18. Christ's sufferings as to the flesh.


4: 1-7. Christ's sufferings as to the flesh.

4: 1-7. The saints' suffering as to the flesh.

4: 2-6. The saints new life.


for, &c. = as well doers (v. 6).

for, &c. = as evildoers. Gr. kakopoioe. See Mark 3. 4.

18 hath. Omit. suffered. The texts read "died".


in the flesh = in flesh. No art. or prep. Dat. case.

quickened. See Rom. 4. 17.

by the Spirit = in spirit. No prep. (Dat. case), and though the A.V. has the art. it is rejected by all the texts. Ap. 101. II. 13.

The reference is to the resurrection body, and the contrast is between His condition when He was put to death and when He rose from the dead.


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for he that hath suffered the *flesh* hath ceased from sin;
2 To the end that he no longer should live the remaining time in the flesh to the lusts of his men, but to the will of God.
3 For the time past is sufficient to have wrought the *counsel and resolve* of the Gentiles, when we walked in excess of lasciviousness, lusts, excess of wine, revellings, banqueting, and unlawful idolatries:
4 In which they think it strange that ye run not with them to the same excess of riot, speaking evil of you:
5 Who shall render account to Him That is ready to judge the living and the dead.
6 For unto this end was the gospel preached to the dead also, in order that though they might be judged according to [the will of] men in the flesh, but live according to God in the resurrection body.
7 But the end of all things has drawn near: be ye therefore sober, and watch unto prayer.
8 And before all things having your love toward one another intense: for charity shall cover the multitude of sins.
9 Be hospitable to one another without murmuring.
10 As each one ... received the gift of grace, even so serve it among yourselves, as good stewards of the manifold grace [un deserved favour] of God.
11 If any man speak, let him speak in harmony with the utterances of God; if any man minister, let him do it as of the ability which God...giveth: in order that God in all things may be glorified through Jesus Christ, to Whom is the glory and the dominion for ever and ever. Amen.
12 Beloved, think it not strange as to the fire of persecution which is among you, coming to you for trial.

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**4: 2-6. THE SAINTS NEW LIFE.**


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**4: 7-10. EXHORTATION IN VIEW OF THE END.**


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**also, &c. = to the dead also.** that = in order that. Gr. hêsoo. according to. Ap. 104. x. 2. Supply "the will of". live. Ap. 170. 1. spirit. No art. or prep. Ap. 101. II. 13. Cp. 3. 18. This is man's day (1 Cor. 4. 3), when he is judging and condemning. God's day is to come. (See also Ap. 139. 2.)
as though a strange thing happened to you:

13 But rejoice, inasmuch as ye are partakers of Christ's sufferings; in order that, in the revelation also of His glory, ye may be glad also rejoicing greatly.

14 If ye be reviled in the name of Christ, blessed are ye; for the glorious Spirit of God resteth upon you: ...

15 For let not any one of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody 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 name.

17 For it is the season of judgment beginning from the house of God: and if it first begin from us, what shall the end be of them that are disobedient to the gospel of God?

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

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

5 The elders which are among you I exhort, the fellowelder, and a witness of the sufferings of Christ, and also the partaker of the glory about to be revealed:

2 Shepherd the little flock of God which is among you, taking the oversight thereof, neither by constraint, but willingly; neither for filthy lucre [gain], but readily;

3 Neither as being lords over God's heritage, but being example to the flock.

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

5 Likewise, ye younger, subject yourselves to the elder. Yea, all of you ... gird yourselves with humility of mind: for God resisteth the proud, and giveth grace to the humble.

6 Humbly yourselves therefore under the mighty hand of God, in order that He may exalt you in season:

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

8 Be sober, be vigilant; because your adversary the devil, as though a strange thing happened to you:

13 But rejoice, inasmuch as ye are partakers of Christ's sufferings; in order that, in the revelation also of His glory, ye may be glad also rejoicing greatly.

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as a "roaring lion, walketh about, seeking whom he may swallow up:

9 Whom resist firk in the ₯faith, ₯knowing that the same sufferings are ₯accomplished [finished to an end] in your brotherhood that are in ₯world.

10 But the ₯God of all ₯grace, Who ... called you unto His ₯eternal ₯glory by ₯Christ ..., having suffered a little time, shall Himself perfect, establish, strengthen, and ground you, as on a foundation.

11 To Him be ₯dominion for ever and ever. Amen.

12 By ₯Silvanus, a ₯faithful brother ₯to you, as I reckon, I have written ₯by means of few words, ₯exhorting, and earnestly testifying that this is the ₯true ₯grace of ₯God in which stand ye.

13 The ₯church that is in ₯Babylon, [the dispersion] ₯elected together with you, saluteth you; and so doth Mark my ₯son.

14 Greet ye one another with a ₯kiss of love. Peace be to you all that are in ₯Christ ... .

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13 church. The adj. "elected together with" is fem. 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. 5). 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. 2. 13. 13. Gal. 1. 2. Phil. 4. 22. 2 Tim. 4. 21. Tit. 3. 15). So Peter may be uniting all the brethren with him here, and the ellipsis should be supplied, not with ekklesia, which occurs nowhere in either of his epistles, but with diaspora, the dispersion, whom he addresses as elect (1. 1). Those in Babylon were elect with them.

14 Greet. Same as "salute", v. 13. kiss. See Rom. 16. 16. charity = love. Ap. 135. II. 1. In Paul's epistles the epithet "holy" (hagios) is used.

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roaring. Gr. oruomai. Only here. Cp. 2 Cor. 11. 3, 14. devour = swallow up. See 1 Cor. 15. 54.

9 stedfast. Gr. stereos. See 2 Tim. 2. 19.


afflictions. Same as "sufferings", v. 1. 


hath. Omit. us. The texts read "you".


Christ Jesus. Ap. 98. XII, but the texts omit "Jesus".

after that ye have = having.

a while-a little time. The contrast is between the affliction now and the glory hereafter. Cp. 2 Cor. 4. 17.

make you, &c The texts read "shall Himself perfect you", &c.


stablish. See Rom. 1. 11.


settle = ground, as on a foundation. Gr. themelioo. Cp. Eph. 3. 17. Col. 1. 23, and Ap. 146. These four verbs describe God's working, not after, but during the suffering.

11 glory and. The texts omit.


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