

punish the one who had gone astray. This act of the Lord's mercy would be equivalent to hiding the sins because they would not be brought up to judgment afterward.

1 Peter 1

Verse 1. The various works of reference discuss the question whether the persons to whom this epistle is addressed were Jews or Gentiles. It is my belief that both were involved to some extent, but that generally speaking they were Gentiles according to the flesh. Chapter 2: 9, 10 clearly shows they were not Jews for the writer says they were not formerly a people of God, while we know the Jews were so. *Scattered* is from a Greek word that originally means Jews who were dispersed among the Gentiles in various parts of the Roman Empire. However, the term has been used in a more figurative way, so that it may include Christians of both races as it does in this epistle. *Strangers* is from PAREPIDEMOS, which literally means a person from the outside who temporarily lives in a place. The word also may be used figuratively to designate Christians who are regarded as citizens belonging to Heaven (Philippians 3: 20), but who are dwelling on earth for the time being. Thayer defines the word in this passage, "One who sojourns on earth." It is true the epistle specifies certain localities to which it is addressed and the writer's purpose is not revealed, yet that does not conflict with the idea that all Christians as well other servants of God are "strangers and pilgrims on the earth." (Hebrew 11: 13.) The places named were provinces of the Roman Empire located in what was known as Asia Minor.

Verse 2. *Elect*. The first or general definition of this word is "Picked out, chosen." The reason for and manner how the choosing is done must be determined by the connection in which the word is used. *Foreknowledge* denotes that He knew beforehand the needs of mankind and what it would take to meet those needs; they are indicated by the rest of this verse. *Sanctification* means consecration to God, and it is said to be accomplished by his Spirit. That is because the Spirit guided the apostles in giving the truth to mankind that would direct them in this consecration. (See John 16: 13.) *Unto obedience* denotes that a man will not become sanctified or consecrated except by obedience.

This shows that God does not predestinate a person to salvation independent of his proper conduct. *Sprinkling of the blood*. The meaning of this sprinkling is explained by the comments on Hebrews 12: 24. *Grace* is the unmerited favor of God and it brings genuine peace to those who obey the Gospel and thus become sanctified or consecrated to the Lord. *Multiplied* is a figurative term meaning the favor of God toward his faithful servants will be abundant.

Verse 3. *Blessed* means to be worthy of praise and it is ascribed to God. He is the Father of Christ which contradicts a theory that God and Christ are the same person; no one could be father of himself. *Abundant* means "much" and it is said of God's mercy for the children of men in that He did so much for their salvation. *Begotten us again* is equivalent to "born again" as in John 3: 3. *Lively hope* or living hope is thus described because it pertains to something that will never die. to be described in the next verse. This hope was made possible by bringing Christ from the dead.

Verse 4. This verse states the hope referred to in the preceding one to which disciples are begotten. An *inheritance* is something not yet possessed but looked forward to. It also is not that which a person produces for himself but what he receives by inheritance. It is so termed in this case because the preceding verse says they had been begotten of God, which makes them heirs of His eternal estate. *Incorruptible* means it cannot decay; *undefiled* denotes that it is pure or unsoiled, and *fadeth not away* means it will be perpetual. It will be unlike the earthly possessions that are with us today and gone tomorrow. To be *reserved* has the idea of being held in safe keeping and also that it is to be possessed at some future time. *In heaven* tells where the inheritance is kept and hence it is in a safe place. (See Matthew 6: 19-21.) In temporal matters when something is said to be "reserved," it is understood that only certain persons have a right to it. Such is true of the heavenly inheritance and the right persons will be described in the next verse.

Verse 5. Not only is the inheritance safely cared for, but the heirs are also assured that they will "live to see the estate settled" as the expression is often heard concerning an earthly estate. *Kept* is defined "being guarded"

and it is by the power of God. However, the heirs must cooperate by being faithful until the time of the distribution. *Revealed in the last time.* On the day of judgment all intelligent creatures in the universe will see who are to be given the eternal riches.

Verse 6. *Temptations.* These disciples were in the midst of heathen people who made things bitter with persecution. They gave the people of God an opportunity to have their faith tested. But they could *greatly rejoice* in the hope they had of a better life to come, which made the *heaviness* of their trials seem only *for a season*.

Verse 7. It was their *faith* that was more precious than gold, even after the metal has withstood the test of the fire. The reason is that the very best of precious metals or any other like substance of earthly valuables, is subject to destruction when other earthly things shall cease to be. Also even while the earth remaineth, the joys that gold may procure for us are uncertain and often flee like the dew of morning. But the happiness that is obtained by an enduring faith will not pass away. Of course this is all on condition that the faith is found to be steadfast until the *appearing of Jesus Christ*.

Verse 8. We do not have to see Jesus to love him if we believe the multitude of evidences of His love for us. "We love him because he first loved us" (1 John 4: 19.) His faith in the unseen Christ enables us to have great joy. *Unspeakable* means it cannot be fully described by human speech. *Full of glory* means it is a joy that imparts to one a sense of dignity, not a feeling of outward show.

Verse 9. The word *receiving* means "to provide for," and that is what an abiding faith will do. It will provide for the faithful one *the salvation of his soul*.

Verse 10. The *prophets* refer to those in Old Testament times who were inspired to speak of the salvation to come through Christ. *Enquired and searched diligently* has reference to the interest they had in the predictions they were directed to make. Being inspired enabled them to make the prophecies accurately, even though they did not personally understand "what it was all about" as they wished to. We recall that Jesus spoke about these persons of old time who wished to know those truths in their final

meaning but were not permitted to. (See Matthew 13: 17; Luke 10: 24.)

Verse 11. This repeats the thoughts of the preceding verse, with the addition of predictions concerning the personal sufferings of Christ which were necessary for the salvation of man. (See Psalms 22 and Isaiah 53.)

Verse 12. The only "inside information" that was offered those ancient servants of God, was that their ministry of prophecy was not for their sake, but was for those to come into the service of the Lord in the next age or Christian Dispensation. Those truths are now delivered to us by the preachers of the Gospel (the apostles) in fuller detail. They are enabled to do so by the Holy Ghost (or Spirit) that was sent down from heaven. *The angels desire to look into.* (See Exodus 25: 20; Ephesians 3: 10.)

Verse 13. *Gird up the loins of your mind.* The first two words are from the one Greek word ANAZONNUMI. Thayer gives the historical explanation of the term as follows: "A metaphor [illustration] derived from the practice of the Orientals, who in order to be unimpeded in their movements were accustomed, when about to start on a journey, or engage in any kind of work, to bind their long and flowing garments closely around their bodies and fasten them with a leathern girdle." Robinson gives the same definition and explanation. It explains "loins girded" in Exodus 12: 11, and "cast thy garment about thee" in Acts 12: 8. Peter uses the circumstance as an illustration on the use of the mind. The Christian is exhorted to "get himself together" and be unhampered for the service of the Lord. To *be sober* means to be calm and collected, and not driven to extremes by the difficulties that beset them. Such a frame of mind will enable one to maintain his hope to the end. This hope is looking for *the grace* or favor of God that will be given through Jesus Christ, to be realized at His *revelation* which means his appearance at the last day.

Verse 14. *As obedient children.* One becomes a child of another by having been begotten by him. Being *obedient* is another matter which depends on the child's own conduct. These disciples had formerly lived after the lusts of the flesh, and now they are admonished not to live any longer after that *fashion*. At that time it was *in their ignorance* that they followed

such a course of life, but now the Gospel has shown them the folly of such a life, so that they cannot plead ignorance any more.

Verse 15. The Lord is the one who has called them into divine service. Such a call would have been fruitless had they not accepted the call, thereby acknowledging it to be a righteous invitation. Hence they should imitate the character of the One who called them, which would require that they live a life that is *holy* since He is holy, which is another word for righteousness. *Conversation* means manner of life.

Verse 16. This citation is in Leviticus 11: 44 where God is admonishing the children of Israel to be holy and not like the heathen nations about them.

Verse 17. The Englishman's Greek New Testament renders the beginning of this verse, "And if as Father ye call on him," etc. The meaning is that if they approach God on the ground that He is their Father, they should have due regard for His character and act accordingly. God does not show any respect of persons in His judgments but acts according to their works. Accordingly His children should pass the time of their *sojourning* (see first verse) in *fear* or serious regard for the greatness of God and his impartial judgment to come.

Verse 18. What may be justly expected from servants who have been redeemed from bondage, will depend largely on what was exchanged for their freedom. These servants of God had formerly followed a *conversation* (manner of life) that was handed down by tradition from their heathen fathers. God did not procure their freedom by the use of silver and gold which are *corruptible* which means perishable.

Verse 19. They were redeemed, instead, with the precious blood of Christ. The reference to *a lamb without blemish* is from the requirement of that kind of animal sacrifices in former ages. The public life of Christ on earth showed one of spotless righteousness. "He did no sin, neither was guile found in his mouth" (1 Peter 2: 22).

Verse 20. *World* is from *kosmos*, which is used 188 times in the Greek New Testament, and in every place except one it is rendered by this word in the King James Version. It is

given 8 different definitions in Thayer's lexicon, and the particular meaning in any given place must be gathered from the connection in which it is used. The definition that will most generally fit in with the passages where it is used is the fifth one as follows: "The inhabitants of the world; the inhabitants of the earth, men, the human race." Before the existence of the human race God (whose foreknowledge is infinite) saw what was going to be needed to save mankind, namely, a sacrifice that would have the redeeming virtue of a spotless victim. He decreed that his Son should be that victim, but did not even tell any person about it until He made the promise to Abraham (Galatians 3: 16). Nor was the full significance of the promise realized even by him. That great favor was reserved to be made *manifest in these last times*, meaning the Christian Dispensation.

Verse 21. This verse tells to whom Christ has been manifest, namely, to the believers. Not that any secrecy was kept from the world in general, for the Gospel was preached to every creature in all the world. But the manifestation was realized or recognized only by those who believed in His resurrection from the dead, and the glory that was afterward given Him. The purpose of all this grand scheme of human redemption was to show that all faith and hope has to be in God.

Verse 22. The writer of this epistle is the speaker in Acts 15: 9 where he declares that the heart is purified by faith. The thought of that passage is equivalent to the one in our verse, the *heart* and *soul* being virtually the same, likewise *faith* being according to *the truth*. *Through the Spirit* is stated because the truth which they had obeyed was given by the inspiration of the Holy Spirit. *Unto* means in order to love the brethren, meaning that was one of the objects to be attained by this purification. Having gone that far, the apostle means for them to carry out that purpose by loving each other with a *pure heart*. That denotes a heart that is not mixed up with unrighteous sentiments. *Fervently* means earnestly and denotes a love for the brethren that is warm and sympathetic.

Verse 23. *Born again* is rendered "begotten again" by the Englishman's Greek New Testament, which is more accurate because it pertains to the

father's part of reproduction. *Not of corruptible seed* denotes that it is not by the fleshly reproductive germ. It is the spiritual new birth and hence the seed is *the word of God*. This is the same thought expressed in James 1: 18 which shows that God has begotten the spiritual creatures. For explanation of "born" and "begotten," see the comments at John 3: 5 in the first volume of the New Testament Commentary. *Liveth and abideth for ever* is said because the seed is the word of God which can never die.

Verse 24. This verse indicates the temporal nature of man as regards his flesh. It is material and subject to decay, even as the glory of vegetation is destined to pass away. The apostle is not underestimating the importance of man, for even his fleshly body is made in the likeness of God. The point is to impress upon the disciples the truth that their spiritual relation to Him is not subject to decay as the fleshly nature is. Having become a part of the Lord's spiritual race, they should honor that relationship by a righteous life.

Verse 25. The reader is not left in any uncertainty as to what is meant by the spiritual seed of reproduction. It is the word that was brought into the world by the Gospel, hence the new birth does not consist of some mysterious operation of God upon sinful man. It is the simple matter of believing and obeying the Gospel.

1 Peter 2

Verse 1. *Wherefore* (or therefore) indicates a conclusion; in view of the truths set forth in the preceding chapter, the readers are exhorted to do the following items. *Laying aside* denotes an action on the part of the individual, instead of expecting it to be done for him by the Lord. *Malice* means ill-will or the disposition to injure another. *Guile* is an effort to deceive another by some kind of trickery. *Hypocrisies* are the pretensions that one makes which he knows are false. *Envies* denotes a feeling of spite against one who is more favored in some way than himself. *Evil speaking* is that which would injure the good name of another.

Verse 2. The disciples to whom this epistle is addressed were not actually beginners in the service of Christ. Peter only means for them to be *as newborn babes* in that they were to be free from the evils named in the

preceding verse. This is a very appropriate illustration seeing an infant would be free from such. Also *as newborn babes* in that they would show a desire for the nourishment provided for them.

Verse 3. *If so be ye have tasted*. Sometimes an infant just arrived in the world will seem disinclined to receive the milk that nature had provided. But if the attendant is patient and urges the babe until he gets a taste he will not require to be urged further. Frequently we observe disciples who seem indifferent about the spiritual food which has been provided for them. It is fair to conclude that such persons have not as yet even tasted of the *milk of the word*, and hence they do not realize how precious or agreeable to the spiritual palate such nourishment is.

Verse 4. The figure of infantile nourishment is now dropped and the apostle takes up another illustration. Christ is represented as a *living stone* which denotes that He is not a material one such as the temples of men use for their foundation. *Disallowed indeed of men* refers to the rejection of Christ at the hands of the Jewish leaders. Jesus thus spoke of himself when talking to those self-righteous men (Matthew 21: 42). Notwithstanding His rejection by the Jewish leaders, God accepted Him and showed him to be precious by revealing the eternal riches offered thereby.

Verse 5. Jesus is represented as a living stone for a foundation, and hence it is appropriate to consider the parts of the building upon it as *lively stones* also. The foundation of the building and its parts being spiritual, it follows that the whole structure is considered as a spiritual one. Every building of whatever kind is erected for some specific purpose, and this one is no exception to the rule. In the material building of the Mosaic system, there was a practice of offering sacrifices which also were of material character, namely, the bodies of animals. In this spiritual house the sacrifices are of a spiritual character, as they are composed of the religious services of the people of God. *An holy priesthood*. Under the old system the priests only officiated in the sacrifices, and they all came from just one of the tribes. By an interesting coincidence the performances under the new system are also conducted only by the priests. But since every disciple is a

priest (verse 9 below; Revelation 1: 6), it means that each one is expected to participate in the service. The things offered in the old arrangement must be acceptable to God, and the same is required under the new which is authorized by *Jesus Christ*.

Verse 6. The apostle now quotes from Isaiah 28: 16 to show that even while the Mosaic service was in force, the Lord was planning on another one to come and made predictions concerning the same. *Lay in Sion* (or *Zion*). This literally refers to the city of Jerusalem as a whole, and sometimes to a particular portion of the city designated as the "city of David." The church was started in the city of Jerusalem and hence it is often referred to as "Mount Zion" (Hebrews 12: 22). A conclusion is given us therefore that the foundation stone (Christ) was to be laid in the church. *Chief corner stone*. The corner stone of a building was important because it served to unite the walls into one structure. Christ is called the *elect* because the word means "pointed or picked out, chosen." God chose his Son to be the chief corner stone of the final building to be erected in the Christian Dispensation. It is a *precious* stone because of the valuable benefits it will furnish those who will accept them. *To be confounded* is defined by Thayer "To be put to shame." On the day of judgment The Lord Jesus Christ will put to shame all those who refused to believe in Him in this world, since that unbelief indicates they are ashamed of Him (Luke 9: 26).

Verse 7. An unbeliever sees nothing precious or of special honor in Jesus for his interests are in the vain things of this world. That is why Paul says a man must become a believer before he can come to God (Hebrews 11: 6). Note that a *disobedient* person is placed opposite a *believer*, and that is because all disobedience is charged to unbelief. The various acts of disobedience that the Israelites committed in the wilderness kept them out of the land of Canaan, yet Paul sums it up with one word "unbelief" (Hebrews 3: 19). But the disobedience of unbelievers will not affect the authority of the stone which the Lord chose to be the head of the corner.

Verse 8. *Stone of stumbling and rock of offence*. No part of the Bible must be interpreted in a way that will contradict another part. God does

not want the anyone to do wrong or be lost (2 Peter 3: 9); but man can be saved only through Christ, and therefore it was necessary that He be sent into the world. If His presence is so objectionable to some that they permit Him to be a stone over which they stumble the Lord cannot be blamed for it. *Stumble at the word* specifies in what way certain men stumble; it is at His word. People do not like to obey that which interferes with their sinful life and hence it becomes a stumbling stone to them. James MacKnight translates a part of his verse as follows: "The disobedient stumble against the word, to which verily they were appointed." The thought is that they were not appointed to be disobedient, but to stumble at the word because of their disobedience.

Verse 9. The various things said in this verse about disciples of Christ, should cause them to exert themselves to the utmost to live up to the great honor and responsibility. *Generation* means race or kind, and the Lord has chosen them because they had been "born again" thus becoming another kind (John 3: 3). *Royal priesthood* means a kingly priesthood. Under the Mosaic law the same man could not be both king and priest (2 Chronicles 26: 18), but disciples of Christ are said to be both (Revelation 1: 6). Christians are kings (of a secondary order of course) in that they reign under Christ and the apostles (1 Corinthians 4: 8). *Nation* denotes a number of persons living together as a group, and Christians are such having become *holy* or consecrated to God by obedience to the Gospel. *Peculiar* is from a Greek word that means "purchased," and they are called that because they have been purchased with the blood of Christ (Acts 20: 28). When a man buys something and pays a great price for it, he expects to accomplish something of importance with it. Accordingly the Lord's object in purchasing the church was to have an institution equipped for an important work. It was that they should *show forth the praises* [virtues] of him, etc. This makes it plain that no institution of man has any business to engage in religious instruction. The church alone, which was obtained by the blood of Christ, has any right to such a glorious work (Ephesians 3: 21).

Verse 10. *Which in time past were not a people*. This clearly indicates that this epistle was not written to

Jews since they in the past were the people of God. *Had not obtained mercy* as a people, although the families of the Gentiles were favored when they complied with the requirements of the Patriarchal Dispensation.

Verse 11. *Strangers and pilgrims* is explained at chapter 1: 1. *Fleshly* is defined by Thayer at this place, "Having the nature of flesh," and he explains it as follows: "Under the control of the animal appetites; governed by mere human nature and not by the Spirit of God." Peter confirms this definition and explanation by saying *which war against the soul*.

Verse 12. *Having your conversation (conduct) honest (righteous) among the Gentiles*. These disciples were Gentiles in the sense of not being Jews according to the flesh, but the word is from *ETHNOS* which means the heathen nations generally who had not accepted the Gospel. *Speak against you*. The heathen people were in the habit of speaking evil of the Christians because they would not mix with them in their sinful practices. (See chapter 4: 4). *Good works which they shall behold*. When the test comes upon these disciples in the form of persecutions (*the day of visitation*), and the heathen see how they are patient and law abiding, it will disprove the false charges they have been making. It will then be evident that such a conduct is caused by their faith in God and as a result these heathen accusers will give God the glory.

Verse 13. *Submit yourselves*. The Lord wants his people to be law-abiding citizens of the nations in which they live. Paul teaches this obligation in Romans 13: 1-7. However, this command is subject to the proviso stated in Acts 5: 29; when the law of man conflicts with those of God then it is the duty of Christians to obey the latter. *Whether it be to the king, as supreme*. In some countries the highest temporal ruler is called a king, and if disciples live there it is their duty to respect him.

Verse 14. *Or unto governors* refers to the deputies or other executioners acting under the supreme ruler. In either case the obligation of obedience is the same on the part of the disciples. This verse shows two objects of government and they are summed up in the words *punishment* and *praise*. The first is classified as the penal code and is the one being considered in 1 Timothy 1: 9, 10. The second is

for the encouragement of those who wish to be good citizens. The two parts of government are denoted also in Romans 13: 3. All this disproves a theory that we would not need any government if everybody lived righteously. The human family could not continue in an orderly manner without some form of government, and hence the Lord's people are required to respect that form under which they are living.

Verse 15. It was sometimes charged that the disciples of Christ were opposed to the rulers of the land. Such an accusation was made against Christ and Paul (Luke 23: 2; John 19: 12; Acts 17: 7). Such charges were *foolish* and showed the *ignorance* of those who made them, for there was nothing in the conduct of the accused that even hinted at rebellion against the laws of the land. Our verse means that such ignorance may be exposed if the disciples will practice *well doing*, showing that they are good and law-abiding citizens of the community.

Verse 16. To be *free* means they had been delivered from the bondage of sin, but that does not signify they had the license to ignore all manner of service. They should therefore not take undue advantage of their liberty from sin which they had received from Christ, and use it to cover up a feeling of *maliciousness* or ill-will toward the rulers of the land. On the other hand, they should let it be known that, being *servants of God*, they were all the more desirous of living quiet and obedient lives under the government. Such an example would have a tendency to make a favorable impression on those who represent the powers that be. That is why the apostle makes the remark in verse 13 that disciples are to submit themselves to the ordinances of man "for the Lord's sake." The same thought is expressed by Paul Colossians 3: 23. The apostle is writing of the obligation of disciples toward their masters, that they should do it "as to the Lord."

Verse 17. *Honor all men*. The same command is given by Paul in Romans 13: 7, but the connection shows that the honor is to be shown to those only to whom it is due. *Love the brotherhood*. This is the whole band of brethren in Christ, and we should love them all as being in the one body, and not be partial or show favoritism. *Fear God*. Not the kind of fear that

is like being terrified, for if we love Him as we should it will cast out such fear (1 John 4: 18). We should fear God in the sense of reverencing Him and being unwilling to grieve Him. *Honor the king.* (See verses 13 and 14.)

Verse 18. The subject of *servants* is commented upon at length at Ephesians 6: 5 and the reader is asked to see that place. The masters were not all of the same temperament and they showed it in their treatment of their servants. *Froward* means to be unfair and surly, but whether they were thus or were gentle, the servant was told to obey them even though it cause them much unpleasantness.

Verse 19. To be thankworthy means to be entitled to thanks for something; to be commended for it. An instance of it is when a man is doing what is right and he is persecuted for it. If he has a clear conscience on the matter he will endure the mistreatment cheerfully.

Verse 20. To be *buffeted* means to be treated roughly for one's wrong doing. If that is done to a man who is guilty he has no room to complain. He should *take it patiently* on the ground that "it was coming to him." On the other hand, if a man is mistreated for doing what is right it should be regarded as a persecution. Christians are taught to endure persecutions, and hence if such a person is patient under the mistreatment he will be deserving of commendation.

Verse 21. *Hereunto were ye called.* The disciples of Christ are called upon to endure sufferings for His sake. (See Acts 14: 22; Romans 8: 17; Philipians 1: 29; 2 Timothy 3: 12.) Jesus does not require his followers to bear any burden that is greater than He carried himself, hence He set an example by going through the severest of sufferings. Now the disciples are called upon to *follow his steps* in that they cheerfully accept the trials that are forced upon them for His sake.

Verse 22. Jesus *did no sin* in the conduct of his own body, *neither was any guile* (deceitful language) *found in his mouth.* If Jesus who was sinless had to suffer persecution, surely His imperfect followers should expect to endure such treatment.

Verse 23. *Reviled not again.* When vile and disrespectful things were said to Jesus, he did not "answer back" but bore it meekly (Matthew 27: 39; Hebrews 12: 3). Even while Jesus was

on the cross he did not make any remarks about the cruelty of his enemies but rather prayed for them (Luke 23: 34). *Committed himself.* Jesus confided in the mercy and wisdom of his Father and left the case in His hands (Luke 23: 46).

Verse 24. *Bare our sins.* Jesus never sinned and hence none were literally attached to Him at any time. But something had to be done and some one had to "take the blame" in order to satisfy the vengeance of a just God. No mere man was good enough and no angel was human enough to accomplish the purpose, hence the Son was called upon to make the sacrifice. Thayer's first definition of the original for *tree* is "that which is made of wood . . . a gibbet, a cross." When Jesus died on the tree of the cross He became a perfect sacrifice that provided for the remission of sins for all who will accept it on the Lord's terms. Those terms require that man become *dead to sins* which denotes that he separate himself from a life of sin, then follow up with a life of righteousness. *Stripes* is from *MOLOS* which Thayer defines, "a bruise, wale, wound which trickles with blood." Since it is the blood of Christ that brings salvation from sin, we can understand why Peter says *by whose stripes ye were healed.*

Verse 25. *As sheep going astray.* All mankind went astray from God and were lost in the wilderness of sin. Continuing the language belonging to the business of a shepherd and the flock, the apostle represents these disciples as the wandering sheep who heard the voice of the Shepherd and returned to him. Jesus is not only a *shepherd* in that He attends to the feeding, but also is their Bishop in that he inspects and governs them.

1 Peter 3

Verse 1. One definition of *likewise* is "moreover," denoting that the writer has something more to say, but not necessarily on the same subject he has been considering. The wives addressed are disciples who have husbands not members of the church. Wives are expected to be in subjection to their husbands regardless of their religious profession. But if the Christian wives show that they can live in obedience to their companions in marriage notwithstanding their religion, it will speak well for their profession. *Be won without the word.* A man

might not be interested directly by the written word, but when he sees the principles of that word as practiced by his Christian wife, he may thereby be led into obedience to the truth.

Verse 2. This continues the thought in the preceding verse. *Chaste* means pure and *conversation* refers to the general life or conduct. *Fear* is used in the sense of a person who has respect for another and who is unwilling to do anything improper toward him. If a husband observes that his wife is that kind of woman, and that the religion she professes prompts her unto such an attitude toward him, he may become a disciple also as a result of such godly influence.

Verse 3. One definition of *adorning* is "decoration," and means the general appearance of one that is arranged for the observation of another. One of the items that Peter forbids is *putting on of apparel*. He does not specify any certain kind of dress (as Paul does in 1 Timothy 2: 9). However, we know the wife is not forbidden the putting on of clothing, hence the unavoidable conclusion is that she must not depend on the display of articles mentioned in this verse to interest her husband. Instead of a gaudy display of jewelry or showy garments, she will restrict herself within reasonable and modest bounds in her use of such feminine dainties, and rely on the better attractions named in the preceding verses and some others to follow. (See the comments on this subject at 1 Timothy 2: 9, 10.)

Verse 4. It is right for a woman to display a proper attraction for the opposite sex, but it is much more important that she appear as she should in the eyes of God; the things that will please Him are described in this verse. *Hidden man of the heart* is a figure of speech to denote the opposite of the outward body that may receive material adornment. *Not corruptible* means something not subject to decay as is the material of bodily dress. *Meek* and *quiet* are virtually the same in effect. The first indicates a mind of humbleness and the second denotes the conduct that such a spirit manifests. In God's sight such qualities are of *great price* which signifies they are of much value. That is because they are durable and destined to outlast all temporal ornaments such as those made of gold and silver.

Verse 5. The phrases *holy women*

and *trusted in God* are expressed as being related, and account for the other statement that they adorned themselves according to the principles that are discussed in the preceding verses of the chapter. It should not be overlooked that the kind of women here described will be *in subjection to their own husbands* as those were in old time called "holy."

Verse 6. *Obed* and *lord* are related in this verse, for both in the Old Testament and the New where this circumstance is recorded, the word *lord* means "ruler." It is therefore not used as a title of rank under royalty as the term is used in the East. *Not afraid with any amazement*. This means the wife must not obey her husband because she is "scared" or frightened into it, but should do it from a motive of modesty and respect. Such women are called daughters of Sara (Sarah in the Old Testament) because they are a generation of faithful wives like the wife of Abraham.

Verse 7. *Dwell with them according to knowledge* means for the husband to act intelligently toward his wife. That will cause him to remember that she is the *weaker vessel* in that she belongs to the "weaker sex" physically, and therefore is not as rugged as he. But while there is this difference in their strength, yet they are equal heirs to the *grace of life*, which means the favors that the Lord has promised to those who live for Him. *Prayers be not hindered*. This phrase indicates that where husbands and wives are both disciples, they will engage in mutual prayer services in their homes. Yet such services would be hindered were their love not mutual also.

Verse 8. The instructions are now directed more generally and apply to Christians in the various walks of life. To be *of one mind* means to be united upon the matters that pertain to the service of Christ, especially those which have to do with their treatment of each other. *Having compassion one of another* all comes from one Greek word which Thayer defines in part as "sympathetic." *Love as brethren* denotes the love one has for another because he is a brother in Christ. *Pitiful* is virtually the same as tender hearted, and *courteous* means to be friendly and kind.

Verse 9. The first half of this verse means not to return evil for evil, but to return good for evil. It is the same thought that Paul teaches in Romans

12: 19-21. *Ye are therunto called.* When the Gospel call was made to them it was with the understanding they would conduct themselves after this manner. Disciples must be willing to bless (do good) their brethren in Christ if they expect to *inherit a blessing* from Him.

Verse 10. This is a quotation from Psalms 34: 12 and is made a part of the apostle's letter to Christians. It is presented as a higher basis for an enjoyable life than the popular standards of the world. An evil tongue is one that speaks to the injury of another's good name, and to speak guile is to use speech that is deceitful.

Verse 11. *Eschew evil* denotes that one avoids it and does that which is good instead. *Seek peace* expresses the mere desire for it while *ensue it* is a stronger term and means to take active steps to accomplish it.

Verse 12. The Lord sees everything at all times and in all places, hence the word *over* is used in a special sense here. The connection shows it means He has his eyes upon the righteous for their good, even as a faithful guardian keeps watch over his charge. On the same principle His ears are ready to listen to the prayers of His righteous servants. But the Lord will not even look toward the doers of evil; He will "turn his back to them." An ancient prophet expresses the same thought (on the favorable side) by the words, "To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word" (Isaiah 66: 2).

Verse 13. This verse is similar in thought to Galatians 5: 23. It does not mean that nobody will oppose those who do good, for they will. They might even do a person some bodily damage which would be considered as harmful. However, in the end the true servant of God will be the victor and hence no actual harm will result. Jesus taught this in Matthew 10: 28 where he showed that real harm is that which affects the soul. Our verse means therefore that if we do that which is good, nothing harmful can happen to us even if we do lose our temporal lives.

Verse 14. This is virtually like the preceding verse as to the security of the righteous; they have much for which to be thankful. Enemies may threaten us but we need not be afraid of them. At the worst they can only kill the body while the soul may con-

tinue to live and be with "God who gave it."

Verse 15. *Sanctify* is from HAGIAZO and Thayer's first definition is, "To render or acknowledge to be venerable [sacred], to hallow." The reader should carefully note that the word has a twofold meaning, namely, either to cause another to become holy (which can be done to man by the Gospel), or to recognize another to be already that way (which can be done only to the Lord who is the author of the Gospel). The passage instructs disciples to recognize the Lord as holy and entitled a permanent place in their hearts. The way this can be done is made clear in Ephesians 3: 17 by the words, "That Christ may dwell in your hearts by faith." Add to this the statement as to the source of faith (Romans 10: 17) and the subject is complete. We should make ourselves so familiar with the word of God that He will be in our hearts (minds) all the time. If all this is done we will be prepared to comply with the rest of the verse. *Answer* means an explanation that shows the basis for believing anything that might be called in question. When any man asks us to show that basis we must be prepared to do so. Neither is this to be done at stated times only or after we have "brushed up" our memory on it, but we are to be ready *always*. This will be possible if we have obeyed the first part of the verse which will have made us acquainted with the word of God. *With meekness and fear*. We should be humble and not overbearing when someone asks us to defend our position. We should have great respect for the subject and answer the questions according to Him who is living in our hearts and whom we *fear* or reverence.

Verse 16. This verse implies that at least some who call for an explanation of our faith may be unfriendly. They may approach us with a "chip-on-the-shoulder" attitude, which explains why the preceding verse instructs us to be meek and respectful; if we observe all these instructions we can have a good conscience. When the critics make their approach with the questions, they often imply that no good reason can be given for the conduct of the disciples because they (the disciples) are *evildoers* so they will say. But when the reasons are shown to be well founded in the word of God it will put to shame the false accusers. *Good conversation* means their con-

duct or manner of life is good and in harmony with the word of God.

Verse 17. If a person suffers for well doing it may be considered as a persecution, and such an experience will be something in which to rejoice. The early disciples found joy in suffering shame for the sake of Christ (Acts 5: 41). But if one suffers on account of his evil doing it is to be regarded as a chastisement, and in such a case the guilty one may well be ashamed of himself.

Verse 18. No unjust person could suffer and die on behalf of another like him, hence it was necessary for the just Christ to do this. *Put to death in the flesh*. In order to die it was necessary for Christ to take on a fleshly body. He was quickened or returned to life *by the Spirit*. The italicized phrase is an important key to the passage of several verses. The Deity or Godhead is composed of three persons, the Father, Son and Holy Spirit. These are all equal as being divine and pure, but the Father and Son are the makers and preservers of all things. They accomplish their wonderful works through the services of the Spirit. It should therefore be understood that the leading thought in this and the following verse is what was accomplished for Christ through the instrumentality of the Spirit.

Verse 19. *By which* (Spirit). The services of the Spirit is still the subject that was introduced in the preceding verse. Christ (in cooperation with his Father) did some preaching through the agency of the Spirit. But since the Spirit never speaks directly to sinful man concerning his personal duty, it is necessary to have also the services of a human preacher. That preacher was Noah, for 2 Peter 2: 5 says he was "a preacher of righteousness," which would mean he did the right kind of preaching. The connection shows that the ones to whom he preached were disobedient persons, hence the preaching consisted in exhortation and call to repentance. *In prison*. This is a figure of speech drawn from the direct preaching that Jesus did in person to sinners while He was on earth. In Isaiah 42: 7 and 49: 9 it is predicted that Jesus would preach to people in prison (of sin), and by that same figure the ones to whom Noah preached might be called "spirits in prison."

Verse 20. The preceding verse tells *what was done*—that some preaching

was done to people in the prison house of sin. The present verse tells *when* it was done, namely *in the days of Noah*. The reason given for the preaching is that they were disobedient. A fuller description is given in Genesis 6: 5 which says "every imagination [purpose] of the thoughts of his heart was only evil continually." The length of time during which God labored or "strived" with man (through Noah) is explained by *the longsuffering* of Him. The period of longsuffering included the time necessary for the building of the ark. One of Thayer's definitions of the original Greek word for *soul* is, "That in which there is life; a living being," hence it is used in this passage to mean the eight members of Noah's family. *Saved by water*. Being heavier than the ark and its contents, the water bore them on its bosom and thus kept them safe from the ravages of the flood.

Verse 21. *Like figure*. The only comparison the apostle makes is between the water of the flood and that of baptism. No writer in the New Testament ever refers to the ark as a type of the church. The fact that Peter does specify the one item and call it a figure, but makes no mention of any other comparison shows it was not because he was so far away from the subject. There are too many items that are against the theory. The people are said to have been saved by water, yet that element came after the people entered the ark, while baptism is necessary before people can enter the church. Again, there were unclean beasts taken into the ark, while only those who are saved or clean are added to the church (Acts 2: 47). *Not the putting away of the filth of the flesh*. This statement indicates that baptism is a washing of the whole body. No one would have formed the erroneous idea that baptism was intended as a cleaning bath for the body had the rite been performed by sprinkling, for all would know that such an act would not cleanse anything. The explanation is suggested by the practice in Old Testament times of washing the bodies of animal sacrifices in water. *Answer* is from *EPEROTEMA* and Thayer defines it at this place as follows: "A demand; earnest seeking, i.e. a craving, an intense desire, to long for something." That which is desired is a good conscience toward God. When a sinner is taught that he must be baptized for the remission of sin, and he has the desire to do right,

he will not have a good conscience until he obeys this command. The above explanation is inserted to avoid an erroneous idea about baptism, after which the writer resumes the subject of salvation by baptism. The information is added that the salvation is accomplished *by the resurrection of Jesus Christ*. Had He not come from the dead it would not have availed anything for a man to be baptized.

Verse 22. After Jesus accomplished his work on earth for the redemption of man, He ascended to heaven as the great Conqueror. Just before He left the earth he told his apostles that "All power [authority] is given unto me in heaven and in earth." That truth is here repeated by the apostle, and suggests the beautiful language of David in Psalms 24: 7-10.

1 Peter 4

Verse 1. *Forasmuch then* refers back to chapter 3: 18 which mentions the suffering and death of Christ in the flesh which He underwent for our sins. *Arm yourselves likewise with the same mind*. Prepare yourselves for the trials that will come upon you for being faithful disciples of Him, by a mind that expects such experiences. *He that hath suffered . . . ceased from sin*. Christ suffered in the flesh in order to make atonement for sin. The true disciple who wishes to profit from the example of Christ, will cease his life of sin even though he must suffer persecution for it.

Verse 2. This continues the thoughts of the preceding verse. It is not enough to make a break in one's life of sin, but he should practice sin *no longer*. *Lusts of men* means the lusts that men of the world practice, while *the will of God* will direct the disciple in a pathway of righteousness.

Verse 3. It is a popular notion that every person should have the privilege of some worldly enjoyment. The apostle does not endorse that idea, yet even if such a claim were allowed, the writer shows that they have had their full opportunity along that line. *Will of the Gentiles* means the manner of the nations who are still in heathendom. *Walked in lasciviousness* means to continue in the way of filthy desires. *Lusts* is repeated from the preceding verse; it especially means "desire for what is forbidden"—Thayer. *Excess of wine*. A little wine for the stomach's sake (1 Timothy 5: 23) will not make a man drunk, hence the ex-

cessive use of it would be that amount that will intoxicate. *Revellings, banquetings*. These words are similar in meaning according to the definitions of Thayer. The first he defines, "A revel, carousal," and the second is, "A drinking, carousing." The overall meaning of the two words is a reference to any disorderly or riotous conduct, including dancing and late "night parties." *Abominable idolatries*. There are no forms of idolatry that are right; the first word is used to intensify the extreme objectionable character of such practices to the loathing of God.

Verse 4. *They* means the Gentiles or unconverted nations referred to in verse 3. *Think it strange* means to be surprised at something as though a novelty had been introduced from the outside. It would especially have the idea of something very unexpected. This describes the impression that was being made on these Gentiles by the conduct of the Christians. The heathen thought there was much reason for indulging in the worldly practices because it brought them gratification for their fleshly lusts. They thought their standard of life was correct and that all normal people should follow it. When they observed the Christians' opposite way of life they concluded that something was wrong with them and expressed themselves with evil accusations. *Excess of riot*; an extreme degree of loose and disorderly conduct.

Verse 5. *Give account* denotes that these people who persecute Christians in this world, will have to answer for it to the Lord Jesus Christ, he being *ready* (authorized and qualified) to judge the *quick* (living) and the dead. There will be men living when Jesus comes (1 Corinthians 15: 51), and they will have to stand before the judgment of Christ, as well as the ones not living. (See Acts 10: 42; 17: 31.)

Verse 6. *For this cause*. For the reason that is about to be stated. This verse does not teach that people will be preached to after they die. Why give the Gospel to dead people when they will not have any opportunity of obeying it then? This is clearly taught in the story of the rich man and Lazarus in Luke 16: 19-31. It is important to observe that the words *was* and *are* do not have the same tense; the one is past and the other is present. The Gospel *was* preached at some

time before Peter was writing, but the ones who received that preaching afterward died. Hence at the time the apostle was writing this epistle he would say they *are* dead. *Judged according to men in the flesh*. At the last day men will be judged according to the way they lived while in the flesh or before they died (2 Corinthians 5:10). If they have been falsely accused notwithstanding their obedience to the Gospel, they will be permitted to live *according to God*; will live with Him *in the spirit* or in the spirit world. This grand truth should be comforting to all the true servants of Christ who are persecuted for righteousness' sake.

Verse 7. *End of all things is at hand* or near comparatively speaking, for "our life on earth is but a span." With the day of judgment an assured event and not far away, it behooves us to be *sober* or serious minded. *Watch unto prayer* is the same as "watch and pray" as Jesus taught while here (Matthew 26:41).

Verse 8. The original word for *charity* means such love for the brethren as causes one to have a genuine interest in their welfare. To *cover* the sins does not mean to shield another in wrong, for that would make the two equally guilty. But there are countless instances where the sins are not positively proved, or where there might be some question as to the extent of the wrong done, if any. In such cases we should exercise that charity that will give the other person the "benefit of the doubt." If that is done the sins will be *covered* in that they will not be held against the other person nor be spread out publicly.

Verse 9. *Hospitality one to another*. This is the treatment to be shown by the brethren toward each other, and is different from that which pertains to "strangers" (Hebrews 13:2). Since the disciples of Christ have a common relation to Christ, they ought to feel "at home" when in each other's company. *Without grudging* denotes that it will be without murmuring or complaining. When brethren extend the hospitality of their homes to each other, it should not be in the attitude of "have-to" duty, as if they were dealing with "objects of charity."

Verse 10. *Received the gift*. The preceding verse deals with hospitality, hence the present one has that subject principally under consideration, so

that the *gift* has special application to the good things of life with which one can manifest hospitality. He should not be selfish with the favors he has in possession since they all came from God and the disciple is but a *steward* (agent) under Him. Of course the principle of this passage will logically apply to any talent a man may possess.

Verse 11. *Speak as the oracles of God*. In old times certain persons were consulted who were supposed to have special or superhuman knowledge. Those who believed in them would go there for information, then *speak* or deliver that information to others. The persons thus consulted were referred to as "oracles." Myers Ancient History says the following on this subject: "The Romans, like the Greeks, thought that the will of the gods was communicated to men by means of oracles, and by strange sights, unusual events, or singular coincidences." Peter therefore means for the disciples to speak as the oracles of God (the Bible) and not those of superstition. *If any man minister* or serve, let him do whatever his ability under God will enable him to do. By such performances the glory will go to God who is the giver of all talents, and all will be accomplished through Christ. *Dominion* (rule or authority, Matthew 28:18) *for ever and ever* signifies that Jesus is to reign until he has put all foes beneath His feet (1 Corinthians 15:25).

Verse 12. To *think strange* has the same meaning that the word does in verse 4; disciples should not be surprised if trials and persecutions come upon them. (See verse 1.)

Verse 13. They would not rejoice in the sufferings as though they are things that give pleasure in themselves. To pretend to find such to be enjoyable would be affectation. The rejoicing is over the thought of being a *partaker* or partner with Christ. If His disciples share in his suffering they may expect to have a part in His glory when the day of redemption arrives.

Verse 14. To *be reproached* means to be reviled or have belittling things said of one. If that kind of treatment is given to a man because of his connection with Christ, he then will have much reason to rejoice on the principle set forth in the preceding verse. Such enemies unconsciously recognize the *glory* (honor) of God that has

been bestowed upon His servants by the Spirit. It should be observed that no specific wrong is charged against the disciple, only he is reproached just because of his profession of faith in Christ. *Their part* refers to the enemies who revile the disciples because of their devotion to Christ. *Your part* means that the persecuted disciples feel *glorified* or honored by such treatment, because it is an acknowledgment that the worst that can be said of them is that they are believers in Christ.

Verse 15. *Suffer* is from the Greek word *PASCHO*, and Thayer defines it at this place (and many others) as follows: "To suffer, to undergo evils, to be afflicted." Peter applies his instruction to specific actions that are wrong, and hence to things that the disciples could commit but should not. They are forbidden to act in such a way that they could justly be made to *suffer* for it. The apostle is not expecting his readers to prevent such mistreatment being unjustly forced upon them, for that would be requiring what might be impossible. He means for them not to be guilty and thus bring suffering upon themselves as a punishment for the deeds now to be mentioned. *Murderer* and *thief* are specific and it would be proper for them to be made to suffer were they guilty of being such persons. *Evildoer* seems more general yet it refers to any violation of law and in any given instance the accusation could be made specific. *Busybody in other men's matters* all comes from one Greek word *ALLOTRIOEPISKOPOS*, and Thayer defines it as follows: "One who takes the supervision of affairs pertaining to others and in no wise to himself, a meddler in other men's affairs." He then gives the following explanation of the origin of the word: "The writer seems to refer to those who, with holy but intemperate zeal, meddle with the affairs of the Gentiles—whether public or private, civil or sacred—in order to make them conform to the Christian standard." The lexicons of Robinson and Strong give virtually the same definition and explanation of the word, which is not in any other passage in the New Testament.

Verse 16. *Any man suffer*. These words are not in the Greek text in this verse, but they are justified by the language in the preceding verse. To *suffer as a Christian* is the same as to *suffer for the name of Christ* as in verse 14. For the significance of

the name Christian, see the comments at Acts 11: 26 in the first volume of the New Testament Commentary. To suffer as a Christian does not specify any wrong-doing on the part of the accused, but only means persecution for being a follower of Christ. A man need not be ashamed for being a follower of Him and of having such an experience, for it promises him the recognition of Christ before his Father in heaven (Matthew 10: 32); for this reason he may *glorify God* or give God the glory. *On this behalf* means in this respect or because of this great honor.

Verse 17. *Is come* has been supplied by the King James Version, but the words are inserted in square brackets by the Englishmen's Greek New Testament, and they are included also in three other translations that I have examined. It is an important item in explaining this passage, for it shows that whatever Peter meant by *judgment* was not to wait until the last day of the world. Hence the word refers to the persecutions that God will let come on His people in this life, to test their faith whether they are genuine children of God. With this thought in mind I will ask the reader to see the following passages. (1 Corinthians 11: 19; 2 Timothy 3: 12; Hebrews 12: 6-11; James 1: 2-4.) *Us* and *house of God* are used in the same connection which shows who is to receive the *judgment* mentioned; it means the Christians. If good people like Christians deserve the unpleasant experiences in the form of persecutions in order to keep them in the line of obedience, then certainly those who make no profession at all will come to a sad end afterward.

Verse 18. *Righteous scarcely be saved*. The salvation of the righteous is no uncertain matter, and the Bible in no place indicates any doubt about it. As to whether a man becomes and remains righteous is another subject, and he is warned all through the word of God to be watchful and not become slack in his service to the Lord. But our passage is speaking only of the faithful and so far as the salvation of them is concerned the scriptures are definite. (See John 10: 28; 11: 26; 2 Timothy 2: 19; 2 Peter 1: 10, 11; Revelation 20: 6.) The word for *scarcely* is defined "with difficulty" by Thayer, hence we should have no trouble in understanding the statement. The trials that will be forced upon Christians by the foe will make the conflict

difficult, but if they will be faithful to the end in spite of the difficulties (which is something that all who will can do), then their salvation is as sure as that the Lord lives. If the words *ungodly* and *sinner* are used separately they mean virtually the same. Peter uses them in one sentence hence he recognizes a distinction. *Ungodly* his direct reference to a man's deliberate disrespect for God, while *sinner* has more reference to the kind of personal life he is following without any special consideration of what he thinks of God. Of course both men described are wrong and will not be saved unless they repent. The question about where they shall appear is an implied declaration that they will appear or show up at the day of judgment on the left side of Him before whom all nations will be gathered (Matthew 25: 31-33).

Verse 19. This verse is the grand and consoling conclusion from the truths that have been considered in the preceding three chapters. To *suffer according to the will of God* means to suffer persecutions for having lived in harmony with His will. *Commit the keeping of their souls*. Man can kill the body but not the soul (Matthew 10: 28). This commitment must be done *in well doing*, and since God created that soul He is the one who can and will keep it safely.

1 Peter 5

Verse 1. *Elders which are among you*. This phrase harmonizes with the form of government that was established for the church by the apostles. To be *among* the brethren means to be in their midst and a part of the same community. Elders have no authority over disciples among whom they are not residing. That is why we read that they "ordained them elders in every church" (Acts 14: 23; Titus 1: 5). Also an *elder* is defined "a fellow-elder" by Thayer. As an apostle Peter would have more authority than an elder, but he humbly leaves out that dignity and makes his exhortation as one of them. His experience as a witness of the sufferings of Christ would add weight to his plea. *Partaker of the glory*. As Peter not only witnessed the sufferings of Jesus, but also endured much of the same kind of persecution, he expected to share in the glory that will come at the last day.

Verse 2. *Feed* is from *POIMAINO* which Thayer defines, "To feed, to

tend a flock, keep sheep; to rule, govern." This is all logical, for if a shepherd is to attend to the proper feeding and keeping of a flock, he should have the right to rule or govern it. *Which is among you*. The same word *among* is used that is used in the preceding verse in relation to the elders and the members. In other words, both the elders and the members under their rule must be *among* or in the midst of each other. These fundamental principles disprove a popular notion that a person can be a member of a congregation even though he is too far away to be *among* the elders and the other members. The idea that a person can live in one community and "have his membership" in another has no scriptural authority. If he is so far away or is otherwise so situated that he cannot attend the services of a congregation, then he cannot be considered a member of it, and the elders can have no jurisdiction over him.

Taking the oversight is from a Greek word that means "To look upon, inspect, oversee, look after, care for"—Thayer. It should be understood that the phrase applies to men who have been placed into the eldership according to the scriptural procedure that is shown in 1 Timothy 3 and Titus 1. *Not by constraint*. They should not have to be forced into the office but should accept it willingly. *Not for filthy lucre* is translated "not for base gain" by The Englishman's Greek New Testament. This refers to the temporal support that was given to elders who devoted their time to the care of the congregation. See the comments at 1 Timothy 5: 17, 18 where it is evidently shown that it is right to support an elder so he can give his entire attention to the flock in spiritual matters. But our verse warns that a man should not use the office for the sake of his personal support. He should have a *ready mind* which means he accepts the work because his mind is concerned for the spiritual welfare of the flock.

Verse 3. *Neither as being lords over God's heritage*. There have been elders dealt with on the charge that they "lorded it over God's heritage," using this statement as the basis for the action. Such an action is a misuse of the passage even though it had been properly translated, which it had not, and further because it entirely leaves out the very point the writer is making. One meaning of *lord* is "ruler," and 1 Timothy 3: 5: 5: 17; Hebrews

13: 7, 17 shows that elders are to rule. Therefore the elders are to be lords over God's heritage. Peter is not objecting to the manner of anyone's rule itself, but to the motive some might have who rule. The men who wrote the Authorized Version knew there was no original word in this passage for the name of God, hence they put it in italics. And because they misunderstood the main point the apostle was making they erred in the rendering of the original. *Heritage* is possessive and in the 2nd person as the inflection denotes. The passage, therefore, should have been rendered as follows: "Not as being lords over your own heritage." The Englishman's Greek New Testament renders it, "Not as exercising lordship over your possessions." The manner of the ruling is not the subject, but the motive or attitude of the rulers. If a man considers the church as his own, then he is indeed likely to rule in an improper manner. And so if an elder will keep in mind that the heritage or church is not his own, he will not have the incentive to bear the wrong kind of rule, which is the point the apostle is making. The wording of the passage as we have it in the King James Version not only inserts a word (the name of God) not authorized by the original, and also erroneously renders the word for *heritage*, but gives a thought that is positively contrary to that of the apostle. *Being examples to the flock*. If an elder will back up his instructions with his own example of right living his word will have more weight with the members of the flock. Such elders will win the respect of the members so that they will be led "to esteem them very highly in love for their work's sake" (1 Thessalonians 5: 13).

Verse 4. The writer continues the subject of a shepherd and his flock. *Chief Shepherd* is Christ who calls himself the "good shepherd" in John 10: 11. When He is included in the parable it represents the elders of congregations as shepherds who are acting on behalf of the Chief who owns all of the groups of sheep wherever they may be in the world. If these under shepherds perform their work faithfully they will be rewarded when the chief Shepherd appears. *Fadeth not away*. The phrase is used in contrast with the crowns bestowed by men; being composed of material substances they soon fade and lose their glory or beauty.

Verse 5. The duties and authority of elders have been considered, now the *younger* or other members of the flock are to *submit* themselves to the elders. *All of you be subject one to another*. This instruction is not based upon any definite authority that one has for another, but rather pertains to the respect that each member should have for the others. Since the Bible does not contradict itself, we know this does not mean to ignore the rule of the elders which the other members are to observe. But every member of the body of Christ should wish to please his fellow-member in whatever is right, and should be willing to grant such requests that he might make. This will show the true spirit of humility and will receive the grace or favor of God who resists the proud.

Verse 6. *Humble yourselves*. When it is said that God gives grace to the humble (preceding verse), it means those who become such of their own accord. The proud will finally be made humble by the Lord (Matthew 23: 12), but such humility will bring only shame to the victim. The exaltation that is promised to the ones who willingly become humble is to come *in due time*, which means at the judgment day.

Verse 7. *Casting all your care upon him* means upon God, for the preceding verse says He is the one who will exalt the humble. Not that we are to be thoughtless about the stern realities of life, for the next verse will contradict that. It means that we should believe that our interests are His interests and that we should not always be fretting about the future. Jesus taught that we should not be overanxious about the morrow (Matthew 6: 25-34), and our present verse declares that *he careth for you*. Then let us go on our pilgrim journey with abiding faith in Him who holds the universe in the hollow of his hand.

Verse 8. To be *sober* means to be serious minded and *vigilant* denotes that the one is watchful—is on his guard, and the reason for this exhortation is next stated. The English word *devil* in the King James Version comes from the Greek words which are *DIABOLOS* and *DAIMONION*. The first refers to Satan the chief of devils, the second is a name for the evil spirits in Hades or the unseen world. The reader should see the extended description of these evil spirits or demons, at Matthew 8: 28, 29 in the

first volume of the New Testament Commentary. The word in our verse is from the first Greek word and means Satan or *the devil*. We know that Satan does not literally walk about among men, for he does not have a material or visible body and hence could not be seen by human eyes. Yet Peter exhorts the disciples to be vigilant which means watchful. But it would be useless to be on the lookout for a being whom no one can see. Matthew 25: 41 speaks of the devil and his angels. The last word means messengers of any kind, so that any being who carries messages or has communication on behalf of Satan may be said to be one of his angels. We know the Bible teaches that he has various agencies among mankind who are working for him. *Roaring lion* is said because a lion roars when he is hungry and prowling around looking for food.

Verse 9. This verse will throw more light on the preceding one. The pronoun *whom* refers to the devil, and Christians are exhorted to resist him. Then in direct connection with the subject they are told that their brethren have been experiencing the *same afflictions*. This makes it plain that when Christians are tempted and persecuted by evil men, as these disciples had been, the apostle would say it is the work of the devil, and in that way he goes about like a roaring (ravenous) lion. The reference to *your brethren* is for the purpose of encouraging them in their conflicts with the enemy. When they know that these afflictions are *accomplished* (endured to the end) by their brethren in Christ elsewhere, they may conclude they can do the same since what one can do (under Christ) another can accomplish by endurance.

Verse 10. *God of all grace*. Since grace means the unmerited favor of God, it is fitting that all such favors should be attributed to Him. This is especially true since it pertains to the favor of saving mankind from his sins, when strict justice would demand that he be condemned. God alone through his Son has the power to bestow such a favor on human beings. An item of this unmerited favor is the calling of man into the eternal glory of serving God in this world and of enjoying His presence in the world to come. This call is made *by Christ Jesus* and the instrument with which it is accomplished is the Gospel. *After that ye have suffered a while*. The last word is used in a comparative sense, and

has the same thought as Paul's remarks in 2 Corinthians 4: 17 and Romans 8: 18. The last part of the verse is a wish on behalf of the brethren for certain blessings to be given to them by the *God of all grace*. *Perfect* means to be complete in Christ; *stablish* denotes being confirmed in the faith; *strengthen* is general and means to enable them to be strong in the Lord; to *settle* signifies giving one a firm and definite position in the service of Christ.

Verse 11. The antecedent of *him* is the "God of all grace" in the preceding verse. *Glory* means honor and respect, and *dominion* has the idea of authority and rulership. Peter ascribes these qualities to God and declares they are to belong to Him for ever. For the meaning of *amen* see the comments at Romans 16: 24 in the first volume of the New Testament Commentary.

Verse 12. Both Thayer and Robinson say that *Silvanus* is another form for Silas. It was by him that Peter sent this epistle to the brethren designated in chapter 1: 1. *As I suppose* is not an expression of doubt, but as Peter had only lately become acquainted with Silvanus, he concluded (one meaning of *suppose*) that he was a faithful brother, basing his conclusion on commendations of the brethren from whom he had recently come. *Written briefly* is another comparative phrase, considering the vast amount of subject matter covered in the epistle. *Exhorting* pertains to the urging that the writer does for the brethren to discharge their duties, and *testifying* refers to the evidences he had as proof of his declarations. The conclusion that is reached from the truths set forth in the epistle, is that the brethren were standing in the *true grace of God*.

Verse 13. *Church that is at Babylon*. There is so much uncertainty in the discussions to be found in the histories, lexicons and commentaries on this phrase, that I shall be careful to avoid speculation. The word *church* is not the original at all but has been supplied by the translators. The Greek words at this place are as follows in the composition; *HE EN BABYLONI*, and the literal rendering of them by the Englishman's Greek New Testament is, "she in Babylon." A number of other translations render it in the same way, which seems reasonable since the other salutations are from

individuals also. As to what person is meant the matter is equally indefinite, except that it is some Christian woman who had been *elected* or chosen by the Lord the same as the ones to whom the epistle is written. (See the word explained at chapter 1: 1.) We know that ancient Babylon was completely destroyed never to be rebuilt, according to both prophecy and history, hence the term is used figuratively and that also is subject to some uncertainty. *Marcus my son* refers to John Mark, and Peter calls him his son because he had converted him, hence he was his "son in the faith" as Paul called the evangelist (1 Timothy 1: 2).

Verse 14. *Kiss of charity* or love refers to the salutation of the kiss as was customary in old times. The custom as it is related to Christians is explained at 1 Corinthians 16: 20. The peace that Peter wishes for the brethren is on condition that they *are in Christ Jesus*. That is equivalent to the peace that is "first pure" set forth in James 3: 17.

2 Peter 1

Verse 1. Peter designates himself both as a *servant* and an *apostle* but mentions the servant first. The epistle is addressed to the same kind of people as his first one only it is stated differently. The first calls them the "elect" or chosen of God which was according to His prearranged plan. This epistle is addressed to those of *like precious faith* with the apostle. This faith was *obtained* (not born with them at infancy), but the means of obtaining it is clearly stated to have been the *righteousness of God*. Romans 1: 16, 17 states that this righteousness is revealed in the Gospel. Hence the conclusion is clear that men receive faith through the Gospel, which agrees with Romans 10: 17 which declares that faith comes by hearing the word of God. Note that our verse includes the righteousness of our Savior Jesus Christ.

Verse 2. This virtually repeats the thoughts of the preceding verse. The favor of God is to come through knowledge of God, and the preceding paragraph shows that such knowledge is to be obtained through the word of God in the Gospel.

Verse 3. Inasmuch as salvation is the subject under consideration, the phrase *his divine power* refers to the Gospel for Romans 1: 16 declares that

it is the *power of God unto salvation*. Our verse states that this power (which is the Gospel) hath given *all things that pertain unto life and godliness*. The negative thought would be therefore that any doctrine or practice that is not authorized by the Gospel does not have anything to do with life and godliness. The terrible conclusion that is unavoidable is that when men practice anything in their religious life that is not authorized by the Gospel, they are guilty of that which will result in death to them because it is classed with ungodliness. The offering of these life-giving items is done through knowledge of the Lord since he is the one who has made the call herein mentioned. *Glory* means honor and dignity and *virtue* means excellence or a condition of completeness. The word *to* is from DIA and its leading meaning is "by means of." The statement about the call should then be worded as follows: "Knowledge of him who hath called us by his glory and virtue." Such a rendering is also in line with the connection which shows that the Gospel, in which these qualities are contained, is the means by which men are called into the service of Christ.

Verse 4. *Whereby* means that by the kind of life that is designated in the preceding verse, we may claim the *exceeding great and precious promises*. The things promised are *great* because no one but the Lord can grant such favors, and they are *precious* because all the wealth of the universe could not purchase them. The antecedent of *these* is the *glory* and *virtue* mentioned in the preceding verse. In addition to enjoying the precious promises offered in the Gospel, we may become partakers of the *divine nature*. Divine means godlike and nature refers to the qualities that distinguish that which is godlike from that which is not. The man who attains this personality through the Gospel is that much like God. The *corruption that is in the world* is brought about *through lust* of sinful men. When one obeys the Gospel he escapes from that corruption in the sense that he has been cleansed therefrom by the "divine power." He is then prepared to proceed with the kind of life that such a person is expected to follow in his service for Christ.

Verse 5. *And beside this*. It is not enough to obey the commands that cause one to become a Christian, but he must add to his faith the practices