

# THE FIRST EPISTLE GENERAL OF

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# PETER.

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**WRITER.** The Apostle Peter (1. 1).

**Date.** Probably A.D. 60. That "Babylon" refers to the former city on the Euphrates, or to Rome, cannot be inferred from v. 13. The text is obscure.

**Theme.** While Peter undoubtedly has scattered Jewish believers in mind, his Epistles comprehend Gentile believers also (1 Pet. 2. 10). The present Epistle, written from a church on Gentile ground (v. 13), presents all the foundational truths of the Christian faith, with special emphasis on the atonement. The distinctive note of First Peter is preparation for victory over suffering. That word occurs about fifteen times, and is the key-word of the Epistle.

The Epistle is in three parts: I. Christian suffering and conduct in the light of full salvation, 1. 1-2. 8. II. The believer's life in view of his sevenfold position, and of the vicarious suffering of Christ, 2. 9-4. 19. III. Christian service in the light of the coming of the Chief Shepherd, 5. 1-14.

## CHAPTER 1.

### *Part I. Christian suffering and conduct in the light of full salvation (1 Pet. 1. 1-2. 8).*

**PETER**, an apostle of Jesus Christ, to the "strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,

2 <sup>1b</sup>Elect according to the foreknowledge of God the Father, through "sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

3 Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a "lively hope by the resurrection of Jesus Christ "from the dead,

4 To an inheritance incorruptible, and undefiled, and that fadeth

<p>A.D. 60.</p> <p><i>a sojourners of the dispersion of.</i></p> <p><i>b Election (personal). (Deut.7.6.)</i></p> <p><i>c 2 Thes.2.13.</i></p> <p><i>d living.</i></p> <p><i>e from among.</i></p> <p><i>f guarded.</i></p> <p><i>g Faith. 1 Pet. 2.6,7. (Gen. 3.20; Heb. 11.39.)</i></p> <p><i>h Temptation. 2 Pet.2.9. (Gen.3.1; Jas.1.2.)</i></p> <p><i>i Or, revelation.</i></p> <p><i>j Rom.1.16, note.</i></p>	<p>not away, reserved in heaven for you,</p> <p>5 Who are "kept by the power of God through "faith unto salvation ready to be revealed in the last time.</p> <p>6 Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold "temptations:</p> <p>7 That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, "might be found unto praise and honour and glory at the "appearing of Jesus Christ:</p> <p>8 Whom having not seen, ye love; in whom, though now ye see "him not, yet believing, ye rejoice with joy unspeakable and full of glory:</p> <p>9 Receiving the end of your faith, even the "salvation of your souls.</p>
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<sup>1</sup> Election, Summary: In both Testaments the Hebrew and Greek words are rendered "elect," "election," "choose," "chosen." In all cases they mean, simply, "chosen," or "to choose"; and are used of both human and divine choices. (1) In the latter use election is: (a) *corporate*, as of the nation of Israel, or the church (Isa. 45. 4; Eph. 1. 4); and (b) *individual* (1 Pet. 1. 2). (2) Election is according to the foreknowledge of God (1 Pet. 1. 2), and wholly of grace, apart from human merit (Rom. 9. 11; 11. 5, 6). (3) Election proceeds from the divine volition (John 15. 16).

Election is, therefore: (1) The sovereign act of God in grace whereby certain are chosen from among mankind for Himself (John 15. 19). (2) The sovereign act of God whereby certain elect persons are chosen for distinctive service for Him (Lk. 6. 13; Acts 9. 15; 1 Cor. 1. 27, 28).

<sup>2</sup> Suffering, in First Peter, is set in the light of: (1) assured salvation, 1. 2-5; (2) the greater glory at Christ's appearing, 1. 7; (3) Christ's sufferings and coming glories, 1. 11; (4) the believer's association with Him in both, 2. 20, 21; 3. 17, 18; 4. 12, 13; (5) the purifying effect of suffering, 1. 7; 4. 1, 2; 5. 10; (6) that Christ is now glorified in the believer's patient suffering, 4. 16; (7) that suffering is disciplinary, 4. 17-19. (1 Cor. 11. 31, 32; Heb. 12. 5-13.)

10 Of which <sup>a</sup>salvation the prophets have inquired and searched diligently, <sup>b</sup>who prophesied of the grace *that should come* unto you:

11 Searching what, or what manner of time the <sup>c</sup>Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

12 Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the <sup>d</sup>Holy Ghost sent down from heaven; which things the angels desire to look into.

13 Wherefore gird up the loins of your mind, be sober, and hope to the end <sup>e</sup>for the grace that is to be brought unto you at the revelation of Jesus Christ;

14 As obedient children, not <sup>f</sup>fashioning yourselves according to the former lusts in your ignorance:

15 But as he which hath called you is holy, so be ye holy in all manner of conversation;

16 Because it is written, <sup>g</sup>Be ye <sup>h</sup>holy; for I am holy.

17 And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning *here* in fear:

18 Forasmuch as ye know that ye were not <sup>i</sup>redeemed with corruptible things, as silver and gold, from your vain conversation <sup>received</sup> by tradition from your fathers;

19 But <sup>j</sup>with the precious blood of Christ, as of a lamb without blemish and without spot:

20 Who verily was <sup>k</sup>foreordained before the foundation of the <sup>l</sup>world, but was manifest in <sup>m</sup>these last times for you.

21 Who by him do believe in God, that raised him up from the dead,

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<sup>a</sup> Rom. 1.16, note.<sup>b</sup> Inspiration. vs. 10.12,25; 2 Pet. 1.21. (Ex. 4.15; Rev. 22.19.)<sup>c</sup> 2 Pet. 1.21.<sup>d</sup> Holy Spirit. vs. 2.11,12,22; 1 Pet. 3.18. (Mt. 1.18; Acts 2.4.)<sup>e</sup> Grace (in salv.). 1 Pet. 5.12. (Rom. 3.24; John 1.17.)<sup>f</sup> Rom. 12.2.<sup>g</sup> Lev. 11.44.<sup>h</sup> Sanctify, holy (persons) (N. T.). vs. 15,16; 1 Pet. 2.5,9. (Mt. 4.5; Rev. 22.11.)<sup>i</sup> Rom. 3.24; note.<sup>j</sup> Sacrifice (of Christ). 1 Pet. 2.24. (Gen. 4.4; Heb. 10.18.)<sup>k</sup> foreknown. Foreknowledge. vs. 2.20. (Acts 2.23.)<sup>l</sup> ages.<sup>m</sup> at this end of times.<sup>n</sup> Law (of Christ). vs. 8,22; Jas. 1.25. (Gal. 6.2; 2 John 5.)<sup>o</sup> vs. 24,25; Isa. 40.6-8.<sup>p</sup> Lit. saying.<sup>q</sup> God. Isa. 40.8.<sup>r</sup> Gospel. vs. 12,25; 1 Pet. 4.6,17. (Gen. 12.1-3; Rev. 14.6.)<sup>s</sup> Psa. 34.8.<sup>t</sup> 1 Cor. 3.11.<sup>u</sup> rejected.<sup>v</sup> are being built up.<sup>w</sup> Sacrifice (the believer-priest's). Heb. 10.1-18. (Gen. 4.4; Heb. 10.18.)<sup>x</sup> Isa. 28.16.<sup>y</sup> Faith. vs. 6,7; 1 John 5.1,4,5,10. (Gen. 3.20; Heb. 11.39.)<sup>z</sup> Is the precious-ness.<sup>a</sup> Christ (as Stone). vs. 4.8. (Ex. 17.6.)

and gave him glory; that your faith and hope might be in God.

22 Seeing ye have purified your souls in obeying the truth through the Spirit <sup>n</sup>unto unfeigned love of the brethren, *see that ye love one another with a pure heart fervently:*

23 Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

24 For <sup>o</sup>all flesh *is* as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away:

25 But the <sup>p</sup>word of the <sup>q</sup>Lord endureth for ever. And this is the word which by the <sup>r</sup>gospel is preached unto you.

## CHAPTER 2.

## Part I. continued.

**W**HEREFORE laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings,

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

3 If so be ye have <sup>s</sup>tasted that the Lord *is* gracious.

4 To whom coming, <sup>t</sup>as unto a living stone, <sup>u</sup>disallowed indeed of men, but chosen of God, *and* precious,

5 Ye also, as lively stones, <sup>v</sup>are built up a spiritual house, an holy priesthood, to offer up <sup>w</sup>spiritual sacrifices, acceptable to God by Jesus Christ.

6 Wherefore also it is contained in the <sup>x</sup>scripture, Behold, I lay in Sion a chief corner stone, elect, precious; and he that believeth on him shall not be confounded.

7 Unto you therefore which <sup>y</sup>believe <sup>z</sup>he *is* precious: but unto them which be disobedient, the stone which the builders <sup>z</sup>disallowed, the same is made the head of the corner,

8 And a <sup>2a</sup>stone of stumbling, and

<sup>1</sup> The divine order is foreknowledge, election, predestination. That foreknowledge determines the election or choice is clear from 1 Pet. 1. 2, and predestination is the bringing to pass of the election. "Election looks back to foreknowledge; predestination forward to the destiny." But Scripture nowhere declares what it is in the divine foreknowledge which determines the divine election and predestination. The foreknown are elected, and the elect are predestinated, and this election is certain to every believer by the mere fact that he believes (1 Thes. 1. 4, 5). See "Predestination," Eph. 1. 11.

<sup>2</sup> Christ crucified is the Rock: (1) *Smitten* that the Spirit of life may flow from Him to all who will drink (Ex. 17. 6; 1 Cor. 10. 4; John 4. 13, 14; 7. 37-39). (2) To the *church* the foundation and chief corner Stone (Eph. 2. 20). (3) To the *Jews* at His first coming a "stumbling stone" (Rom. 9. 32, 33; 1 Cor. 1. 23). (4) To *Israel*

a rock of offence, *even to them* which stumble at the word, being disobedient: whereunto also they were appointed.

**Part II. The believer's life in view of his sevenfold position, and of the vicarious suffering of Christ.**

9 But ye are a <sup>a</sup>chosen generation, a royal <sup>b</sup>priesthood, an <sup>b</sup>holy nation, a <sup>c</sup>peculiar people; that ye should shew forth the <sup>d</sup>praises of him who hath called you out of darkness into his marvellous light:

10 Which in time past *were* not a people, but *are* now the people of <sup>e</sup>God: which had not obtained mercy, but now have obtained mercy.

11 Dearly beloved, I beseech *you* as <sup>f</sup>strangers and pilgrims, abstain from fleshly lusts, which <sup>g</sup>war against the soul;

12 Having your conversation honest among the Gentiles: that, whereas they speak against you as evil-doers, they may by *your* <sup>h</sup>good works, which they shall behold, glorify God in the day of visitation.

13 Submit <sup>i</sup>yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme;

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

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

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<sup>a</sup> Election (personal).  
2 John 1,13.  
(Deut. 7.6;  
1 Pet. 1.2.)  
<sup>b</sup> Sanctify, holy (persons) (N.T.).  
vs.5,9; 1 Pet. 3.5,15. (Mt. 4.5; Rev. 22.11.)  
<sup>c</sup> people for a possession.  
<sup>d</sup> virtues, or, excellencies.  
<sup>e</sup> God. Hos. 1.10.  
<sup>f</sup> Psa. 119.19.  
<sup>g</sup> Rom. 8.13.  
<sup>h</sup> Mt. 5.16.  
<sup>i</sup> Mt. 22.21;  
Rom. 13.1.7.  
<sup>j</sup> Rom. 6.14, 20,22.  
<sup>k</sup> bondmen.  
<sup>l</sup> Jehovah. Prov. 24.21.  
<sup>m</sup> Eph. 6.5.  
<sup>n</sup> Grace (imparted).  
1 Pet. 3.7.  
(Rom. 6.1;  
2 Pet. 3.18.)  
<sup>o</sup> grace.  
<sup>p</sup> Sin. Rom. 3.23, note.  
<sup>q</sup> Mt. 16.24;  
1 Thes. 3.3,4.  
<sup>r</sup> Isa. 53.9.  
<sup>s</sup> Isa. 53.7.  
<sup>t</sup> Sacrifice (of Christ).  
1 Pet. 3.18.  
(Gen. 4.4;  
Heb. 10.18.)  
<sup>u</sup> Judgments (the seven).  
1 Pet. 3.18.  
(2 Sam. 7.14;  
Rev. 22.12.)  
<sup>v</sup> Rom. 10.10, note.  
<sup>w</sup> Ezk. 34.11.  
<sup>x</sup> overseer.

16 <sup>j</sup>As free, and not using *your* liberty for a cloke of maliciousness, but as the <sup>k</sup>servants of God.

17 Honour all *men*. Love the brotherhood. Fear <sup>l</sup>God. Honour the king.

18 <sup>m</sup>Servants, *be* subject to *your* masters with all fear; not only to the good and gentle, but also to the froward.

19 For <sup>n</sup>this is <sup>o</sup>thankworthy, if a man for conscience toward God endure grief, suffering wrongfully.

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

**(The vicarious suffering of Christ.)**

21 For even <sup>q</sup>hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:

22 <sup>r</sup>Who did no <sup>s</sup>sin, neither was guile found in his mouth:

23 Who, <sup>t</sup>when he was reviled, reviled not again; when he suffered, he threatened not; but committed *himself* to him that judgeth righteously:

24 <sup>u</sup>Who his own self <sup>v</sup>bare our <sup>w</sup>sins in his own body on the tree, that we, being dead to sins, should live unto <sup>x</sup>righteousness: by whose stripes ye were healed.

25 For ye were as sheep going astray; but are now returned unto the <sup>y</sup>Shepherd and <sup>z</sup>Bishop of your souls.

at His second coming the "headstone of the corner" (Zech. 4. 7). (5) To the *Gentile world-power* the smiting "stone cut out without hands" (Dan. 2. 34). (6) In the divine purpose the Stone which, after the destruction of Gentile world-power, is to grow and fill the earth. (7) To *unbelievers* the crushing Stone of judgment (Mt. 21. 44).

<sup>1</sup> The New Testament priesthood, Summary: (1) Until the law was given the head of each family was the family priest (Gen. 8. 20; 26. 25; 31. 54). (2) When the law was proposed, the promise to perfect obedience was that Israel should be unto God "a kingdom of priests" (Ex. 19. 6); but Israel violated the law, and God shut up the priestly office to the Aaronic family, appointing the tribe of Levi to minister to them, thus constituting the typical priesthood (Ex. 28. 1). (3) In the dispensation of grace, all believers are unconditionally constituted a "kingdom of priests" (1 Pet. 2. 9; Rev. 1. 6), the distinction which Israel failed to achieve by works. The priesthood of the believer is, therefore, a birthright; just as every descendant of Aaron was born to the priesthood (Heb. 5. 1). (4) The chief privilege of a priest is access to God. Under law the high priest only could enter "the holiest of all," and that but once a year (Heb. 9. 7). But when Christ died, the veil, type of Christ's human body (Heb. 10. 20), was rent, so that now the believer-priests, equally with Christ the High Priest, have access to God in the holiest (Heb. 10. 19-22). The High Priest is corporeally there (4. 14-16; Heb. 9. 24; 10. 19-22). (5) In the exercise of his office the New Testament believer-priest is (1) a *sacrificer* who offers a threefold sacrifice: (a) his own living body (Rom. 12. 1; Phil. 2. 17; 2 Tim. 4. 6;

## CHAPTER 3.

## Part II. continued.

**L**IKELIKE, ye wives, *be* in <sup>a</sup>subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the <sup>b</sup>conversation of the wives;

2 While they behold your chaste <sup>b</sup>conversation *coupled* with fear.

3 Whose <sup>c</sup>adorning let it not be that outward *adorning* of plaiting the hair, and of wearing of gold, or of putting on of apparel;

4 But *let it be* the hidden man <sup>d</sup>of the heart, in <sup>e</sup>that which is not corruptible, *even the ornament* of a meek and quiet spirit, which is in the sight of God of great price.

5 For after this manner in the old time the holy women also, who <sup>f</sup>trusted in God, adorned themselves, being in subjection unto their own husbands:

6 Even as Sara obeyed Abraham, <sup>g</sup>calling him lord: whose daughters ye are, as long as ye do well, and <sup>h</sup>are not afraid with any amazement.

7 Likewise, ye husbands, dwell with <sup>i</sup>them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the <sup>j</sup>grace of <sup>k</sup>life; that your prayers be not hindered.

8 Finally, *be ye* all of one mind, having compassion one of another, <sup>l</sup>love as brethren, *be pitiful, be courteous*:

9 Not <sup>m</sup>rendering evil for evil, or railing for railing: but contrariwise blessing; <sup>n</sup>knowing that ye are thereunto called, that ye should inherit a blessing.

10 For <sup>o</sup>he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile:

11 Let him eschew evil, and do good; let him seek peace, and <sup>p</sup>enue sue it.

12 For the eyes of the <sup>q</sup>Lord are over the <sup>r</sup>righteous, and his ears are open unto their prayers: but the face of the <sup>s</sup>Lord is <sup>t</sup>against them that do evil.

13 And who <sup>u</sup>is he that will harm you, if ye be followers of that which is good?

A.D. 60.

a vs. 1, 5, 6; cf. Gen. 3. 16.

b behaviour.

c 1 Tim. 2, 9, 10.

d Rom. 2. 29.

e the incorruptible (ornament) of a meek, etc.

f hoped.

g Gen. 18. 12.

h Prov. 29. 25.

i Grace (imparted).

j 1 Pet. 4. 10. (Rom. 6. 11; 2 Pet. 3. 18.)

k Life (eterna).

l 2 Pet. 1. 3. (Mt. 7. 14; Rev. 22. 19.)

m 1 John 3. 18.

n Mt. 5. 44.

o because ye have been hereunto called.

p Psa. 34. 12.

q pursue.

r Jehovah. Psa. 34. 12-16.

s Rom. 10. 10, note.

t Jehovah. Psa. 34. 16.

u upon.

v 1 John 3. 7, note.

w Sanctify, holy (persons). (N. T.), vs. 5, 15;

x 2 Pet. 1. 21. (Mt. 4. 5; Rev. 22. 11.)

y Psa. 119. 46.

z Tit. 3. 4, 7.

aa 1 Pet. 2. 21.

ab Sacrifice (of Christ). 1 Pet. 4. 1. Gen. 4. 4; Heb. 10. 18.)

ac Judgments (the seven). 1 Pet. 4. 17. (2 Sam. 7. 14; Rev. 22. 12.)

ad Heb. 10. 18.)

ae Sln. Rom. 3. 23, note.

af Assurance.

ag 1 John 2. 2. (Isa. 32. 17; Jude 1.)

ah Holy Spirit.

ai 1 Pet. 4. 6, 14. (Mt. 1. 18; Acts 2. 4.)

aj Heb. 11. 7; 2 Pet. 1. 21; 2. 5.

ak Omnit "once."

al Rom. 8. 1.

am Mk. 16. 16; Acts 18. 8; Eph. 5. 26.

an Flesh. 1 Pet. 4. 6. (John 1. 13; Jude 23.)

ao demand as before God of a good conscience.

ap Heb. 1. 4, note.

aq Sacrifice (of Christ). 1 John 1. 7. (Gen. 4. 4; Heb. 10. 18.)

ar 2 Cor. 5. 15.

14 But and if ye suffer for <sup>b</sup>'righteousness' sake, happy *are ye*: and be not afraid of their terror, neither be troubled;

15 But <sup>c</sup>sanctify the Lord God in your hearts: and *be* <sup>d</sup>ready always to *give* an answer to every man that asketh you a reason of the <sup>e</sup>hope that is in you with meekness and fear:

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

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

(The vicarious suffering of Christ, preached by Christ through the Spirit in Noah.)

18 <sup>f</sup>For Christ also <sup>g</sup>hath <sup>h</sup>once suffered for <sup>i</sup>sins, the just for the unjust, <sup>j</sup>that he might bring us to God, being put to death in the flesh, but quickened by the <sup>k</sup>Spirit:

19 <sup>l</sup>By which also he went and preached unto the spirits in prison; 20 Which sometime were disobedient, when <sup>m</sup>once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.

21 <sup>n</sup>The like figure whereunto <sup>o</sup>even <sup>p</sup>baptism doth also now save us (not the putting away of the filth of the <sup>q</sup>flesh, but the <sup>r</sup>answer of a good conscience toward God,) by the resurrection of Jesus Christ:

22 Who is gone into heaven, and is on the right hand of God; <sup>s</sup>angels and authorities and powers being made subject unto him.

## CHAPTER 4.

## Part II. continued.

**F**ORASMUCH then as Christ <sup>t</sup>hath <sup>u</sup>suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from <sup>v</sup>sin;

2 That he no longer should live the rest of <sup>w</sup>his time in the flesh to the lusts of men, but to the will of God.

1 John 3. 16; Jas. 1. 27); (b) praise to God, "the fruit of the lips that make mention of His name" (R.V.), to be offered "continually" (Heb. 13. 15; Ex. 25. 22; "I will commune with thee from above the mercy seat"); (c) his substance (Heb. 13. 16; Rom. 12. 13; Gal. 6. 6; 3 John 5-8; Heb. 13. 2; Gal. 6. 10; Tit. 3. 14). (2) The N.T. priest is also an *intercessor* (1 Tim. 2. 1; Col. 4. 12).

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

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

5 Who shall give account to him that is ready to judge the quick and the dead.

6 <sup>a</sup>For for this cause was the gospel preached also to them <sup>b</sup>that are dead, that they might be <sup>c</sup>judged according to men in the <sup>d</sup>flesh, but <sup>e</sup>live according to God in the spirit.

7 But the <sup>f</sup>end of all things is <sup>g</sup>at hand: be ye therefore sober, and watch unto prayer.

8 And above all things have fervent <sup>h</sup>charity among yourselves: for charity shall cover the multitude of <sup>i</sup>sins.

9 Use hospitality one to another without grudging.

10 As every man hath <sup>j</sup>received the gift, *even so* minister the same one to another, as <sup>k</sup>good stewards of the manifold <sup>l</sup>grace of God.

11 <sup>m</sup>If any man speak, *let him speak* as the oracles of God; if any man minister, *let him do it* as of the ability which God giveth: that God in <sup>n</sup>all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.

12 Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you:

13 But rejoice, <sup>o</sup>inasmuch as ye are partakers of Christ's sufferings: that, <sup>p</sup>when his glory shall be revealed, ye may be glad also with exceeding joy.

14 <sup>q</sup>If ye be reproached for the name of Christ, happy *are ye*: for the <sup>r</sup>spirit of glory and of God resteth upon you: on their part he is evil spoken of, <sup>s</sup>but on your part he is glorified.

15 But let none 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 behalf.

17 For the time is *come* that judgment must <sup>t</sup>begin at the house

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<sup>a</sup> Acts 2.38,41; 8.1; 9.1.

<sup>b</sup> i.e. *it was preached to them that are now dead.*

<sup>c</sup> Mt. 24.9; 1 Cor. 4.3,5.

<sup>d</sup> *Flesh.* 2 Pet. 2.10,11,18. (John 1.13; Jude 23.)

<sup>e</sup> Rom. 8.9,13; Gal. 5.22.

<sup>f</sup> Jas. 5.8,9.

<sup>g</sup> 2 Thes. 2.2; 2 Pet. 3.8.

<sup>h</sup> *love.*

<sup>i</sup> *Sin.* Rom. 3.23, note.

<sup>j</sup> Rom. 12.6,8.

<sup>k</sup> 1 Tim. 6.17,18.

<sup>l</sup> *Grace (imparted).* 1 Pet. 5.5,10. (Rom. 6.1; 2 Pet. 3.18.)

<sup>m</sup> 2 Cor. 4.2; Eph. 4.29.

<sup>n</sup> 1 Cor. 10.31.

<sup>o</sup> Jas. 1.2.

<sup>p</sup> 2 Tim. 2.12.

<sup>q</sup> Mt. 5.11.

<sup>r</sup> *Holy Spirit.* vs. 6,14; 2 Pet. 1.21. (Mt. 1.18; Acts 2.4.)

<sup>s</sup> Mt. 5.16.

<sup>t</sup> *Judgments (the seven).* 2 Pet. 2.4. (2 Sam. 7.14; Rev. 22.12.)

<sup>u</sup> Lk. 12.47,48.

<sup>v</sup> *Gospel.* vs. 6,17; Jude 3. (Gen. 12.1-3; Rev. 14.6.)

<sup>w</sup> Rom. 10.10, note.

<sup>x</sup> *with difficulty.*

<sup>y</sup> Rom. 1.16, note.

<sup>z</sup> Psa. 37.5,7.

<sup>a</sup> *Elders.* 2 John 1. (Acts 11.30; Tit. 1.5-9.)

<sup>b</sup> Mt. 26.37.

<sup>c</sup> Rom. 8.17,18.

<sup>d</sup> *tend.* Cf. John 21.15-17.

<sup>e</sup> *lording it over your possessions.*

<sup>f</sup> Isa. 40.11.

<sup>g</sup> *Rewards.*

<sup>h</sup> 2 John 8. (Dan. 12.3; 1 Cor. 3.14.)

<sup>i</sup> Eph. 5.21.

<sup>j</sup> Prov. 18.12.

<sup>k</sup> Isa. 57.15.

<sup>l</sup> Psa. 55.22.

<sup>m</sup> *Satan.* 1 John 3.8,10. (Gen. 3.1; Rev. 20.10.)

<sup>n</sup> Jas. 4.7.

<sup>o</sup> *kosmos* (Mt. 4.8) = mankind.

<sup>p</sup> *Grace (imparted).* vs. 5,10; 2 Pet. 1.2. (Rom. 6.1; 2 Pet. 3.18.)

<sup>q</sup> *when ye have suffered a little while, himself shall perfect.*

<sup>r</sup> Mt. 5.48, note.

of God; and if *it* first *begin* at us, what shall the end *be* of them that obey not the <sup>v</sup>gospel of God?

18 And if the <sup>w</sup>righteous <sup>x</sup>scarcely be <sup>y</sup>saved, where shall the ungodly and the <sup>z</sup>sinner appear?

19 Wherefore let them that suffer according to the will of God <sup>a</sup>commit the keeping of their souls to *him* in well doing, as unto a faithful Creator.

## CHAPTER 5.

## Part III. Christian service in view of the coming again of the Chief Shepherd.

**T**HE <sup>a</sup>elders which are among you I exhort, who am also an elder, and a <sup>b</sup>witness of the sufferings of Christ, and also a partaker of the <sup>c</sup>glory that shall be revealed:

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

3 Neither as <sup>e</sup>being lords over God's heritage, but being ensamples to the flock.

4 And when the chief <sup>f</sup>Shepherd shall appear, ye shall receive a <sup>g</sup>crowd of glory that fadeth not away.

5 Likewise, ye younger, submit yourselves unto the elder. Yea, <sup>h</sup>all of you be subject one to another, and be clothed with humility: for <sup>i</sup>God resisteth the proud, and giveth grace to the humble.

6 <sup>j</sup>Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time:

7 <sup>k</sup> Casting all your care upon him; for he careth for you.

8 Be sober, be vigilant; because your adversary the <sup>l</sup>devil, as a roaring lion, walketh about, seeking whom he may devour:

9 Whom <sup>m</sup>resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the <sup>n</sup>world.

10 But the God of <sup>o</sup>all grace, who hath called us unto his eternal glory by Christ Jesus, <sup>p</sup>after that ye have suffered a while, make you <sup>q</sup>perfect, stablish, strengthen, settle you.

11 To him *be* glory and dominion for ever and ever. Amen.

12 By Silvanus, a faithful brother unto you, as I suppose, I have writ-

ten briefly, exhorting, and testifying that this is the <sup>a</sup>true grace of God wherein ye stand.

13 <sup>b</sup>The *church that is* at Babylon, <sup>c</sup>electd together with *you*,

<sup>b</sup> *She that is elected with you in Babylon.* Cf. 2 John 1.

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<sup>a</sup> *Grace (in salv.).* John 1. 17. (Rom. 3. 24; John 1. 17.)

saluteth you; and so *doth* Marcus my son.

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

<sup>c</sup> *Election (personal),* Lk. 6. 13. (Deut. 7. 6; 1 Pet. 1. 2.)