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COMMENTARY

COMMENTARY ON
1 PETER

by Adam Clarke.

*“Follow peace with all men, and holiness, without
which no man shall see the Lord” Heb 12:14*

Spreading Scriptural Holiness to the World

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A COMMENTARY AND CRITICAL NOTES

ON THE

HOLY BIBLE

OLD AND NEW TESTAMENTS

DESIGNED AS A HELP TO A BETTER UNDERSTANDING
OF THE SACRED WRITINGS

BY ADAM CLARKE, LL.D., F.S.A., &c.

A NEW EDITION, WITH THE
AUTHOR'S FINAL CORRECTIONS

For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope.—Rom. 15:4.

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PREFACE TO THE FIRST AND SECOND EPISTLES OF PETER.

DR. LARDNER and Professor Michaelis have done much to remove several difficulties connected with the *person* of St. Peter, the *people* to whom he wrote, the *places* of their dispersion, and the *time* of writing. I shall extract what makes more immediately for my purpose.

“The land of Palestine, says Cave, at and before the coming of our blessed Saviour, was distinguished into three several provinces, Judea, Samaria, and Galilee. In the upper, called also Galilee of the Gentiles, within the division belonging to the tribe of Naphtali, stood Bethsaida, formerly an obscure and inconsiderable village, till lately re-edified and enlarged by Philip the Tetrarch; and, in honour of Julia, daughter of Augustus, called by him Julias. It was situated upon the banks of the sea of Galilee, called also the lake of Tiberias, and the lake of Gennesareth, which was about forty furlongs in breadth, and a hundred in length; and had a wilderness on the other side called the desert of Bethsaida, whither our Saviour used often to retire.

“At this place was born *Simon*, surnamed *Cephas*, or *Petros*, *Petrus*, *Peter*, signifying a *stone*, or fragment of a rock. He was a fisherman upon the forementioned lake or sea, as was also in all probability his father Jonas, Jonah, or John. He had a brother named Andrew: which was the eldest of the two is not certain; for, concerning this, there were different opinions among the ancients. Epiphanius supposed Andrew to be the elder; but, according to Chrysostom, Peter was the first-born. So likewise Bede and Cassian, who even make Peter’s age the ground of his precedence among the apostles; and Jerome himself has expressed himself in like manner, saying, ‘that the keys were given to all the apostles alike, and the Church was built upon all of them equally; but, for preventing dissension, precedency was given to one. John might have been the person, but he was too young; and Peter was preferred on account of his age.’

“The call of Andrew and Peter to a stated attendance on Jesus is recorded in three evangelists. Their father Jonas seems to have been dead; for there is no mention of him, as there is of Zebedee, when his two sons were called. It is only said of Andrew and Peter that, when Jesus called them,

they left their nets and followed him. Follow me, said he, and, I will make you fishers of men.

“Simon Peter was married when called by our Lord to attend upon him; and upon occasion of that alliance, it seems, had removed from Bethsaida to Capernaum, where was his wife’s family. Upon her mother our Saviour wrought a great miracle of healing. And, I suppose, that when our Lord *left Nazareth, and came and dwelled at Capernaum*, he made Peter’s house the place of his usual abode when he was in those parts. I think we have a proof of it in the history just noticed. When Jesus came out of the synagogue at Capernaum, he *entered into Simon’s house*, ^{<0048>}**Luke 4:38**. Compare ^{<0029>}**Mark 1:29**, which is well paraphrased by Dr. Clarke: ‘Now when Jesus came out of the synagogue, he went home to Peter’s house;’ and there it was that the people resorted unto him.

“Some time after this, when our Lord had an opportunity of private conversation with the disciples, he inquired of them what men said of him; and then whom they thought him to be. ‘Simon Peter answered and said, Thou art the Christ, the Son of the living God;’ ^{<0163>}**Matthew 16:13-16**. So far likewise in ^{<0027>}**Mark 8:27-29**, and ^{<0018>}**Luke 9:18-20**. Then follows, in ^{<0167>}**Matthew 16:17-19**: ‘And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven:’ that is, ‘it is not a partial affection for me, thy Master, nor a fond and inconsiderate regard for the judgments of others for whom thou hast a respect, that has induced thee to think thus of me; but it is a just persuasion formed in thy mind by observing the great works thou hast seen me do by the power of God in the confirmation of my mission and doctrine.’ ‘And I say unto thee, thou art Peter, and upon this rock will I build my Church-and I will give unto thee the keys of the kingdom of heaven.’ By which many of our interpreters suppose that our Lord promised to Peter that he should have the honour of beginning to preach the Gospel after his resurrection to Jews and Gentiles, and of receiving them into the Church; if so that is personal. Nevertheless, what follows, ‘And whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven;’ this, I say, must have been the privilege of all the apostles, for the like things are expressly said to them, ^{<0229>}**Luke 22:29, 30**, ^{<0311>}**John 20:21-23**. Moreover, all the apostles concurred with Peter in the first preaching both to Jews and Gentiles. As he was president in the college of the apostles, it was very fit, and a thing of course, that he should be

primarily concerned in the first opening of things. The confession now particularly before us was made by him; but it was in answer to a question that had been put to all; and he spoke the sense of all the apostles, and in their name. I suppose this to be as true in this instance, as in the other before mentioned, which is in ~~<R068>~~ **John 6:68, 69**. In the account which St. John has given us of our Saviour's washing the disciples' feet, Peter's modesty and fervour are conspicuous. When the Jewish officers were about to apprehend our Lord, 'Peter, having a sword, drew it, and smote a servant of the high priest, and cut off his right ear.' Our Lord having checked Peter, touched the servant's ear, and healed him. So great is Jesus everywhere! They that laid hold of Jesus led him away to the house of Caiaphas; the rest of the disciples now forsook him and fled; 'but Peter followed him afar off, unto the high priest's palace; and went in and sat with the servants to see the end.' Here Peter thrice disowned his Lord, peremptorily denying that he was one of the disciples, or had any knowledge of him, as related by all the evangelists; for which he soon after humbled himself, and wept bitterly. We do not perceive that Peter followed our Lord any farther; or that he at all attended the crucifixion. It is likely that he was under too much concern of mind to appear in public; and that he chose retirement, as most suitable to his present temper and circumstances.

"On the first day of the week, early in the morning, when Mary Magdalene and other women came to the sepulchre, bringing sweet spices which they had prepared, 'they saw an angel, who said unto them, Be not affrighted; ye seek Jesus who was crucified: he is not here, for he is risen: Go quickly, and tell his disciples that he is risen from the dead.' As in Matthew, 'Tell his disciples and Peter.' As in Mark, 'Behold he goeth before you into Galilee.' That was a most gracious disposal of Providence to support the disciples, Peter in particular, in their great affliction.

"Our Lord first showed himself to Mary Magdalene, and afterwards to some other women. On the same day likewise on which he arose from the dead, he showed himself to Peter, though the circumstances of this appearance are nowhere related. And it has been observed, that as Mary Magdalene was the first woman, so Peter was the first man, to whom Jesus showed himself after he was risen from the dead.

"We have nowhere any distinct account of this apostle's travels: he might return to Judea, and stay there a good while after having been at Antioch,

at the time spoken of by St. Paul in the Epistle to the Galatians. However, it appears from Epiphanius that Peter was often in the countries of Pontus and Bithynia; and by Eusebius we are assured that Origen, in the third tome of his Exposition of the Book of Genesis, writes to this purpose: 'Peter is supposed to have preached to the Jews of the dispersion in Pontus, Galatia, Bithynia, Cappadocia, and Asia; who, at length coming to Rome, was crucified with his head downwards, himself having desired it might be in that manner.' For the time of Peter's coming to Rome, no ancient writer is now more regarded by learned moderns than Lactantius, or whoever is the author of the book of the Deaths of Persecutors; who says that Peter came thither in the time of Nero. However, it appears to me very probable that St. Peter did not come to Rome before the year of Christ 63 or 64, nor till after St. Paul's departure thence at the end of his two years' imprisonment in that city. The books of the New Testament afford a very plausible, if not certain, argument for it. After our Lord's ascension we find Peter, with the rest of the apostles, at Jerusalem. He and John were sent by the apostles from Jerusalem to Samaria, whence they returned to Jerusalem. When Paul came to Jerusalem, three years after his conversion, he found Peter there. Upon occasion of the tranquility of the Churches in Judea, Galilee, and Samaria, near the end of the reign of Caligula, Peter left Jerusalem, and visited the Churches in several parts of that country, particularly at Lydda and Joppa, where he tarried many days. Thence he went to Cæsarea, by the seaside, where he preached to Cornelius and his company. Thence he returned to Jerusalem, and sometime afterwards was imprisoned there by Herod Agrippa. This brings down the history of our apostle to the year 44. A few years after this he was present at the council of Jerusalem; nor is there any evidence that he came there merely on that occasion. It is more probable that he had not yet been out of Judea: soon after that council he was at Antioch, where he was reproved by St. Paul.

"The books of the New Testament afford no light for determining where Peter was for several years after that. But to me it appears not unlikely that he returned after a short time to Judea from Antioch, and that he stayed in Judea a good while before he went thence any more; and it seems to me that, when he left Judea, he went again to Antioch, the chief city of Syria. Thence he might go to other parts of the continent, particularly Pontus, Galatia, Cappadocia, Asia, and Bithynia, which are expressly mentioned in the beginning of his first epistle. In those countries he might stay a good while; and it is very likely that he did so; and that he was well acquainted

with the Christians there, to whom he afterwards wrote two epistles. When he left those parts, I think he went to Rome, but not till after Paul had been in that city and was gone from it. Several of St. Paul's epistles furnish out a cogent argument of Peter's absence from Rome for a considerable space of time. St. Paul, in the last chapter of his Epistle to the Romans, written, as we suppose, in the beginning of the year 58, salutes many by name, without mentioning Peter; and the whole tenor of the epistle makes it reasonable to think that the Christians there had not yet had the benefit of the apostle's presence and instructions. During his two years' confinement at Rome, which ended, as we suppose, in the spring of the year 63, St. Paul wrote four or five epistles; those to the Ephesians, the Second Epistle to Timothy, to the Philippians, the Colossians, and Philemon; in none of which is any mention of Peter, nor is any thing said or hinted whence it can be concluded that he had ever been there. I think, therefore, that Peter did not come to Rome before the year 63, or perhaps 64. And, as I suppose, obtained the crown of martyrdom in the year 64 or 65; consequently, St. Peter could not reside very long at Rome before his death.

“Cave likewise, in his life of St. Peter, written in English in 1676, places his death in 64 or 65; nor was his mind much altered when he published his *Historia Literaria* in 1688; for there also he supposes that St. Peter died a martyr at Rome, in the year of Christ 64, at the beginning of Nero's persecution; and indeed he expresses himself with a great deal of assurance and positiveness. Jerome concludes his article of St. Peter saying, ‘He was buried at Rome, in the Vatican, near the triumphal way; and is in veneration all over the world.’

“It is not needful to make any remarks upon this tradition; but it is easy to observe it is the general, uncontradicted, disinterested testimony of ancient writers, in the several parts of the world, Greeks, Latins, and Syrians. As our Lord's prediction concerning the death of Peter is recorded in one of the four gospels, it is very likely that Christians would observe the accomplishment of it, which must have been in some place, and about this place there is no difference among Christian writers of ancient times; never any other place was named besides Rome; nor did any other city ever glory in the martyrdom of Peter. There were, in the second and third centuries, disputes between the bishop of Rome and other bishops and Churches about the time of keeping Easter, and about the baptism of heretics; yet none denied the bishop of Rome what they called the chair of Peter. It is not for our honour or interest, either as Christians or Protestants, to deny

the truth of events ascertained by early and well attested tradition. If any make an ill use of such facts, we are not accountable for it. We are not, from the dread of such abuses, to overthrow the credit of all history, the consequences of which would be fatal. Fables and fictions have been mixed with the account of Peter's being at Rome; but they are not in the most early writers, but have been added since: and it is well known that fictions have been joined with histories of the most certain and important facts.*

* I commend Dr. Lardner for his candour, and thank him for his advice; but I must think, on the evidence before me, that there is as much danger in believing too much as in believing too little. To me there is not the slightest evidence that St. Peter ever saw Rome; much less that he was first or indeed any bishop of that city. Those who mention his having been there, give us no evidence that they had any fact or history to vouch for their belief, but a sort of uncertain report that never attempts to show its origin or vouch for its truth. The New Testament, by direct inference, is totally against the tradition.

“Having written the history of the Apostle Peter, I now proceed to his epistles; concerning which three or four things are to be considered by us; their genuineness, the persons to whom they were sent, the place where, and the time when, they were written.

“The first epistle was all along considered, by catholic Christians, as authentic and genuine; this we learn from Eusebius, who says: ‘Of the controverted books of the New Testament; yet well known and approved by many, are that called the Epistle of James, and that of Jude, and the second and third of John.’ And in another place, ‘One epistle of Peter, called the first, is universally received. This the presbyters of ancient times have quoted in their writings as undoubtedly genuine; but that called his second, we have been informed, (by tradition,) has not been received as a part of the New Testament; nevertheless, appearing to many to be useful, it has been carefully studied with other scriptures.’ By which, I think, we may be assured that a great regard was shown to this epistle by many Christians in the time of our learned ecclesiastical historian. Jerome says, ‘Peter wrote two epistles called catholic, the second of which is denied by many to be his, because of the difference of the style from the former.’ And Origen before them, in his commentaries upon the gospel of St. Matthew, as cited by Eusebius, says, ‘Peter, on whom the Church is built, has left one epistle

universally acknowledged: let it be granted that he also wrote a second, for this has been doubted.’

“What those learned writers of the third and fourth centuries say of those two epistles, we have found agreeable to the testimony of more ancient writers, whom we have consulted: for the first epistle seems to be referred to by Clement of Rome; it is plainly referred to by Polycarp several times; it is also referred to by the martyrs at Lyons; it was received by Theophilus, bishop of Antioch; it was quoted by Papias; it is quoted in the remaining writings of Irenæus, Clement of Alexandria, and Tertullian: consequently it was all along received. But we do not perceive the second epistle to be quoted by Papias, nor by Irenæus, (though in Grabe’s edition this epistle is twice quoted,) nor Tertullian, nor Cyprian. However, both these epistles were generally received in the fourth and following centuries by all Christians, except the Syrians: for they were received by Athanasius, Cyril of Jerusalem, the council of Laodicea, Epiphanius, Jerome, Rufin, Augustine, and others.

“The first epistle being allowed to be St. Peter’s, we can argue in favour of the other also, in this manner: It bears in the inscription the name of the same apostle; for so it begins, ‘Simon Peter, a servant and an apostle of Jesus Christ.’ And in ^{<61014>}**2 Peter 1:14** are these words: ‘Knowing that I must shortly put off this my tabernacle, even as our Lord Jesus Christ has showed me.’

“The writer of this epistle may have had a particular revelation concerning the time of his death, not long before writing this. But it is probable that here is a reference to our Lord’s prediction concerning St. Peter’s death, and the manner of it, which are recorded in ^{<62118>}**John 21:18, 19**. From ^{<61016>}**2 Peter 1:16-18**, it appears that the writer was one of the disciples who were with Jesus in the mount, when he was transfigured in a glorious manner. This certainly leads us to Peter, who was there, and whose name the epistle bears in the inscription, ^{<61031>}**2 Peter 3:1**: ‘This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance;’ plainly referring to the former epistle, which has been always acknowledged to be Peter’s. These words are express. But it might have been argued, with some degree of probability, from ^{<61012>}**2 Peter 1:12, 15**, that he had before written to the same persons. Once more, ^{<61015>}**2 Peter 3:15, 16**, he calls Paul brother, and otherwise so speaks of him and his epistles as must needs be reckoned most suitable to an apostle. The

writer, therefore, is the Apostle Peter, whose name the epistle bears in the inscription. We are led here to the observation which Wall placed at the head of his notes upon this second epistle: ‘It is,’ says he, ‘a good proof of the cautiousness of the ancient Christians in receiving any book for canonical, that they not only rejected all those pieces forged by heretics under the name of apostles; but also if any good book, affirmed by some men or some Churches to have been written and sent by some apostle, were offered to them, they would not, till fully satisfied of the fact, receive it into their canon.’ He adds: ‘There is more hazard in denying this to be Peter’s, than in denying some other books to be of that author to whom they are by tradition ascribed. For they, if they be not of that apostle to whom they are imputed, yet may be of some other apostle, or apostolical man; but this author is either the apostle, or else by setting his name, and by other circumstances, he does designedly personate him, which no man of piety and truth would do.’ And then he concludes: ‘This epistle being written by him but a little before his death, ^{<60114>}**2 Peter 1:14**, and perhaps no more than one copy sent, it might be a good while before a number of copies, well attested, came abroad to the generality of the Christian Churches.’

“Certainly these epistles, and the discourses of Peter, recorded in the Acts, together with the effects of them, are monuments of Divine inspiration, and of the fulfilment of the promise which Christ made to him, when he saw him and his brother Andrew employed in their trade, and casting a net into the sea; *Follow me, and I will make you fishers of men,* ^{<60019>}**Matthew 4:19**.

“Concerning the *persons* to whom these epistles were sent, there have been different opinions among both ancients and moderns. Mr. Wetstein argues from divers texts that the first epistle was sent to the Gentiles. Mr. Hallett, in his learned introduction to the Epistle to the Hebrews, observes, ‘Some go upon the supposition that St. Peter’s epistles were written to the Jews, but it seems to me more natural to suppose that they were written to Gentile Christians, if we consider many passages of the epistles themselves:’ where he proceeds to allege many passages, and in my opinion, very pertinently; some of which will be also alleged by me by and by.

“To me it seems that St. Peter’s epistles were sent to all Christians in general, Jews and Gentiles, living in Pontus, Galatia, Cappadocia, Asia, and

Bithynia; the greatest part of whom must have been converted by Paul, and had been before involved in ignorance and sin, as all people in general were till the manifestation of the Gospel of Christ. That St. Peter wrote to all Christians in those countries is apparent, from the valedictory blessing or wish at the end of the epistle, ^{<6154>} **1 Peter 5:14**: *Peace be with you all that are in Christ Jesus*. Lewis Capellus, who thought that St. Peter's first epistle was written to Jewish believers, allows that the second epistle was written to all Christians in general, and particularly to Gentiles, induced thereto by the comprehensiveness of the address at the beginning of that epistle, *To them that have obtained like precious faith with us*. He should have concluded as much of the first epistle likewise, for they were both sent to the same people, as is evident from St. Peter's own words, ^{<6101>} **2 Peter 3:1**. Moreover, the inscription of the first epistle seems to be as general as that of the second. Let us observe it distinctly: to the elect, **εκλεκτοις**, says Wall upon the place: 'He uses the word **εκλεκτοι**, *choice ones*, just as St. Paul does the word **αγιοι**, *saints*, for the word *Christians*: and as St. Paul directs almost all his epistles *to the saints*, that is, the *Christians* of such a place; so St. Peter here, *to the elect* or *choice ones*, that is, *Christians*, sojourning in the dispersions of Pontus, Galatia, and Bithynia. *Strangers*, **παρεπιδημοις**. good men, though at home, are strangers, especially if they meet with opposition, trouble, and affliction, as those Christians did to whom St. Peter is here writing; for he speaks of their trials and temptations, ^{<6106>} **1 Peter 1:6, 7**, and exhorts them, ^{<6121>} **1 Peter 2:11**, *as sojourners and strangers*, **ως παροικους και παρεπιδημους**, *to abstain from fleshly lusts*. Says Œcumenius upon ^{<6101>} **1 Peter 1:1, 2**: 'He calls them *strangers*, either on account of their dispersion, or because all that live religiously are called *strangers* on this earth; as David also says, 'I am a sojourner with thee, and a stranger, as all my fathers were,' ^{<49912>} **Psalms 39:12**. *Scattered throughout Pontus, or of the dispersion of Pontus, Galatia*; so he calls them, not because they had been driven out from their native country, but because he writes to the Christians of divers countries, who also were but a few or a small number in every place where they dwelt. I shall now show that these Christians were, for the most part, of the Gentile stock and original. ^{<6114>} **1 Peter 1:14**: 'As obedient children, not fashioning yourselves according to the former lusts in your ignorance.' This might be very pertinently said to men converted from Gentilism to Christianity; but no such thing is ever said by the apostle concerning the Jewish people, who had been favoured with Divine revelation, and had the knowledge of the true God. And ^{<6123>} **1 Peter**

1:20, 21, he says, that ‘through Christ they did now believe in God;’ therefore they were not worshippers till they were acquainted with the Christian revelation. In like manner, **1 Peter 2:9**, St. Peter speaks of those to whom he writes as having been ‘called out of darkness into God’s marvellous light.’ Moreover, they were not once God’s people; **1 Peter 2:10**: ‘Which in times past were not a people, but are now the people of God; which had not obtained mercy, but now have obtained mercy.’ Words resembling those of St. Paul, **Romans 9:24, 25**, where he is unquestionably speaking of Gentile converts. There are also other expressions which plainly show that these persons had been Gentiles, and had lived in the sins of Gentilism; **1 Peter 1:18**: ‘Forasmuch as ye know that ye were redeemed from your vain conversation, received by tradition from your fathers.’ And **1 Peter 4:3**: ‘For the time past 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.’ St. Peter does not charge himself with such things, but they to whom he writes had been guilty in those respects; and, by way of condescension, and for avoiding offence, and for rendering his argument more effectual, he joins himself with them. And more, when St. Peter represents the dignity of those to whom he writes, upon account of their Christian vocation, **1 Peter 2:9**, as ‘a chosen generation, a peculiar people, a royal priesthood;’ certainly the expressions are most pertinent and emphatical, if understood of such as had been brought from Gentilism to the faith of the Gospel, as indeed they plainly were. For he there says, ‘they were to show forth the praises of Him who had called them out of darkness into his marvellous light.’ To all which might be added, what was hinted before, that the persons to whom Peter writes were for the most part the Apostle Paul’s converts. This must be reckoned probable from the accounts which we have in the Acts of St. Paul’s travels and preaching. Whence we know that he had been in Galatia, and the other countries mentioned by St. Peter at the beginning of his first epistle. Moreover he observes, **2 Peter 3:15**, that ‘his beloved brother Paul had written unto them.’ We may reasonably suppose that he thereby intends St. Paul’s Epistles to the Galatians, the Ephesians, and Colossians, all in those countries, and for the most part Gentile believers. Nor do I see reason to doubt that if Peter had, before now, seen and read St. Paul’s Epistles to Timothy; and if we should add them, as here intended also, it would be no prejudice to our argument. For those epistles likewise were designed for the use and benefit of the Churches in those parts. To me these

considerations appear unanswerable; I shall, therefore, take notice of but one objection, which is grounded upon ^{<4121>}**1 Peter 2:12**: ‘Having your conversation honest among the Gentiles; that whereas they speak against you as evil doers, they may by your good works, which they shall behold, glorify God in the day of visitation.’ Upon the first clause in that verse Beza says, that this place alone is sufficient to show that this epistle was sent to Jews. But I think not. From St. Paul may be alleged a text of the like sort, ^{<4102>}**1 Corinthians 10:32**: ‘Give no offence, neither to the Jews, nor to the Gentiles, (καὶ ἑλλῆσι,) nor to the Church of God.’ It might be as well argued from that text that the Corinthians were by descent neither Jews nor Greeks, as from this, that the persons to whom St. Peter wrote were not originally Gentiles. In the text of St. Paul just quoted, by Jews, and Gentiles or Greeks, are intended such as were unbelievers. So it is likewise in the text of St. Peter which we are considering as is apparent from the latter part of the verse above transcribed at large. St. Peter had a right to distinguish those to whom he writes from the Gentile people among whom they lived, as he had at the beginning of the epistle called them *elect*, or *choice ones*, and *strangers*; and they likewise went by the name of Christians, as we perceive from ^{<4046>}**1 Peter 4:16**.

“St. Peter’s two epistles, then, were sent to all Christians in general, living in those countries, the greatest part of whom had been converted from Gentilism or heathenism.

“Our next inquiry is concerning *where* these epistles were written.

“At the end of the first epistle St. Peter says: ‘The *Church that is at Babylon*, elected together with you, saluteth you;’ which text, understood literally, has been thought by some to denote, 1. Babylon in Assyria; or, 2. Babylon in Egypt. 3. By others it is interpreted figuratively, and is supposed to denote Jerusalem; or, 4. Rome. So that there are four opinions concerning the place where this epistle was written.

“If St. Peter had read St. Paul’s Epistle to the Romans before he wrote his first epistle, it was written after St. Paul’s journey from Corinth to Jerusalem, described in Acts 20., 21.; for the Epistle to the Romans was written from Corinth. How much later than the time of this journey the First Epistle of Peter was written it is very difficult, for want of sufficient data, to determine. The epistle itself has hardly any marks which can guide us in deciding the year of its composition; and we know nothing of the history of St. Peter from the time of the apostolic council at Jerusalem,

Acts 15., which is the last place where St. Luke mentions him, till his arrival many years afterwards at Rome, where, according to the accounts of ecclesiastical writers, he suffered martyrdom. However, a comparison of the first with the second epistle of St. Peter will enable us to form at least an opinion on this subject. St. Peter says, in his second epistle, ^{<6100>}**2 Peter 3:1: ταυτην ηδη, αγαπητοι, δευτεραν υμιν γραφω επιστολην.** whence we may conclude that his first epistle was written to the same persons as the second. But if the second epistle was written fifteen or twenty years after the first, they who received the one were not the same persons as they who received the other; and we might rather expect that in this case St. Peter would have called his first epistle an epistle which he had written to their fathers. It appears, then, that the interval between the dates of the two epistles could not have been very long; and as the second epistle was written shortly before St. Peter's death; we may infer that the first epistle was written either not long before, or not long after, the year 60. On the other hand, Lardner assigns this epistle too late a date; for he is of opinion that it was written between 63 and 65. This reason for supposing that it was not written till after 63 is, that an earlier date cannot be assigned for St. Peter's arrival at Rome; and as he takes the word Babylon, whence St. Peter dates his epistle, not in its proper but in a mystical sense, as denoting Rome, he concludes that the epistle was not written before the time above mentioned. But if we take Babylon in its proper sense, the argument not only proves not what Lardner intended, but the very reverse; for if St. Peter's arrival in Rome is to be dated about the year 63, an epistle written by St. Peter, in Babylon, must have a date prior to that year.

“St. Peter, in the close of his epistle, sends a salutation from the Church in Babylon, which, consequently, is the place where he wrote his epistle. But commentators do not agree in regard to the meaning of the word Babylon, some taking it in its literal and proper sense, others giving it a figurative and mystical interpretation. Among the advocates for the latter sense have been men of such learning and abilities, that I was misled by their authority in the younger part of my life to subscribe to it; but at present, as I have more impartially examined the question, it appears to me very extraordinary that, when an apostle dates his epistle from Babylon, it should ever occur to any commentator to ascribe to this work a mystical meaning, instead of taking it in its literal and proper sense. For, in the first century, the ancient Babylon, on the Euphrates, was still in existence; and there was likewise a city on the Tigris, Seleucia, not far distant from the

ancient Babylon, to which the name of modern Babylon was given; but through some mistake it has been supposed that the ancient Babylon, in the time of St. Peter, was no longer in being; and in order to furnish a pretence for a mystical interpretation, it has been denied that Seleucia was ever so called.

“It is true that the ancient Babylon, in comparison of its original splendour, might be called in the first century a desolated city; yet it was not wholly a heap of ruins, nor wholly destitute of inhabitants. This appears from the account which Strabo, who lived in the time of Tiberius, has given of it: for he says that Alexander (who died at Babylon, and who intended, if he had lived, to have made it the place of his residence) proposed to rebuild there a pyramid, which was a stadium in length, in breadth, and in height; but that his successors did not put the design into execution: that the Persians destroyed a part of Babylon, and that the Macedonians neglected it; but that Babylon had suffered the most from the building of Seleucia, by Seleucus Nicator, at the distance of three hundred stadia from it, because Seleucia then became the capital of the country, and Babylon was drained of its inhabitants. Strabo then adds: at present Seleucia is greater than Babylon, which last city has been desolated, so that one may say of it, what the comic poet said of Megalopolis in Arcadia: ‘A great city is become a great desert.’ If this be not sufficient proof that Babylon was still in existence in the first century, the reader may consult Cellarii Geographia, tom. ii., page 747; and Assemani Bibliotheca Orientalis, tom. iii., par. ii., page 7.

“It will be objected, perhaps, that if Babylon still existed in the time of St. Peter, it was yet in such a state of decay that an apostle would hardly have gone to preach the Gospel there. But I can see no reason why he should not; especially as Babylon was at that time so far from being literally destitute of inhabitants that Strabo draws a parallel between this city and Seleucia, saying, at present Babylon is not so great as Seleucia, which was then the capital of the Parthian empire, and, according to Pliny, contained six hundred thousand inhabitants. To conclude therefore that Babylon, whence St. Peter dates this epistle, could not have been the ancient Babylon, because this city was then in a state of decay; and thence to argue that St. Peter used the word mystically to denote Rome, is nearly the same as if, on the receipt of a letter dated from Ghent or Antwerp, in which mention was made of a Christian community there, I concluded that, because these cities are no larger than what they were in the sixteenth

century, the writer of the epistle meant a spiritual Ghent or Antwerp, and that the epistle was really written from Amsterdam.

“It is, therefore, at least possible that St. Peter wrote his first epistle in the ancient Babylon, on the Euphrates. But before we conclude that he really did write there, we must first examine whether he did not mean Seleucia on the Tigris, which was sometimes called the modern Babylon. According to Strabo, Seleucia was only three hundred stadia distant from the ancient Babylon; and it was separated by the Tigris from Ctesiphon, the winter residence of the Parthian kings. At present it is not called Bagdad, as some have supposed, which is a very different city; but, in conjunction with Ctesiphon, is named by Syrian and Arabic writers Medinotho, Medain, Madain, under which name it appears in D’Anville’s maps in the latitude of $33^{\circ} 7\frac{1}{2}$.

“Since then, the name of Babylon was given actually to Seleucia, it is not impossible that St. Peter thus understood the word Babylon, and that his first epistle therefore was written at Seleucia on the Tigris. But I have shown in the preceding part of this section that there is likewise a possibility of its having been written in Babylon, properly so called, or in the ancient Babylon on the Euphrates. The question therefore is, which of these two senses shall we ascribe to the word Babylon? For one of these two we must ascribe to it, unless we give it, without any reason, a mystical interpretation. In the two last editions of this introduction I preferred the former sense; but after a more mature consideration, I think it much more probable, at present, that St. Peter meant the ancient Babylon. It is true that Lucan, Sidonius Apollinaris, and Stephanus Byzantinus, gave the name of Babylon to Seleucia; but the two last of these writers lived so late as the fifth century; and therefore their authority is perhaps not sufficient to prove that Seleucia was called Babylon in the first century. Lucan, indeed, was a contemporary with St. Peter; but then he uses this word in an epic poem, in which a writer is not bound by the same rules as in prose: and it is not improbable that he selected the word Babylon, because, partly, its celebrity added pomp to his diction; and, partly, because neither Ctesiphon nor Seleucia would have suited the verse. The writer of an epistle, on the contrary, can allow himself no such latitude; and perspicuity requires that in the date of his epistle, he should use no other name for the town where he writes than that which properly belongs to it. If, therefore, St. Peter had really written at Seleucia, he would have hardly called this city by the name of Babylon, though this name was sometimes applied to it: consequently, it

is most probable that St. Peter wrote his first epistle in ancient Babylon on the Euphrates.

“Before I conclude this section, I must take notice of a passage in Josephus, which not only confutes all notions of a spiritual or mystical Babylon, but throws a great light on our present inquiry; and this passage is of so much the more importance, because Josephus was a historian who lived in the same age with St. Peter; and the passage itself relates to an event which took place thirty-six years before the Christian era, namely, the delivery of Hyrcanus, the Jewish high priest, from imprisonment, by order of Phraates, king of Parthia, with permission to reside in Babylon, where there was a considerable number of Jews. This is recorded by Josephus, *Antiq.* xv. c. 2, in the following words: *δια τουτο δεσμων μεν αφηκεν, εν βαβυλωνι δε καταγεσθαι παρειχεν, ενθα και πληθος ην ιουδαιων*. Josephus then adds, that both the Jews in Babylon, and all who dwelt in that country, as far as the Euphrates, respected Hyrcanus, as high priest and king. Now the word Babylon in this passage of Josephus evidently means a city in the east; and it cannot possibly be interpreted in a mystical manner either of Jerusalem or Rome. The only question is, whether he meant the ancient Babylon on the Euphrates, or Seleucia on the Tigris. The former is the most obvious interpretation; and is warranted by the circumstance that, in other places where Josephus speaks of Seleucia on the Tigris, he calls it by its proper name Seleucia.

“The first argument in favour of a mystical and against a literal interpretation of the word Babylon is, that in the whole country of Babylonia there were no Jews in the time of St. Peter; and thence it is inferred that he could not have gone to preach the Gospel there. Now in this argument both the premises and inference are false. The inference is false, because even if there had been no Jews in the whole country of Babylonia, St. Peter might have gone to preach the Gospel there; for he preached to the uncircumcised at Cæsarea, and he himself declared that it was ordained by God that the Gentiles, by his mouth, should hear the word of the Gospel and believe. The premises themselves are also totally unfounded; for if we except Palestine, there was no country in the world where the Jews were so numerous and so powerful as in the province of Babylonia, in which they had their two celebrated seats of learning, Nehardea and Susa.

“The second argument in favour of a mystical interpretation of the word Babylon is, that almost all the ancient fathers have explained it in this manner, and have asserted that St. Peter used it to denote Rome. But we must recollect that an assertion of this kind is not testimony to a fact, but a mere matter of opinion, in which the ancients were as liable to mistake as we are. Nor is it true that all the ancient ecclesiastical writers have ascribed to the word Babylon a mystical meaning; for though the Greek and Latin fathers commonly understood Rome, yet the Syriac and Arabic writers understood it literally, as denoting a town in the east; and if we are to be guided by opinion, an oriental writer is surely as good authority, on the present question, as a European.

“The third argument on which Lardner particularly insists is, that, in the accounts which we have on record relative to St. Peter’s history, no mention is made of a journey to Babylon. Now this argument would prove nothing, even if our knowledge of St. Peter’s life and transactions were more perfect than it really is. Let us suppose an instance of some eminent man in modern times, in the history of whose life no mention is made that, during his travels, he paid a visit to Vienna, but that among his letters to his friends, one of them, notwithstanding the silence of his biographer, is dated from Vienna. In this case, unless we had reason to suppose that the whole epistle was a forgery, or that the author had used a false date, we should immediately conclude, on the bare authority of this single epistle, that he had actually been at Vienna; and we should hardly think of a mystical or spiritual Vienna. Lardner himself has argued in this very manner with respect to Paul, though his history is infinitely better known than that of St. Peter, and has inferred from the single passage, ~~50105~~ **Titus 1:5**, ‘For this cause left I thee in Crete,’ that St. Paul made a voyage into Crete in the year 56, though this voyage is mentioned neither by St. Luke nor by any other historian. No reason therefore can be assigned why we should refuse to argue in the same manner with respect to St. Peter. In fact, Lardner’s argument could nowhere have been more unfortunately applied than in the present instance.

“From the time of the apostolic council at Jerusalem, in the year 49, at which St. Peter was present, till the time of his [supposed] arrival in Rome, which Lardner acknowledges was not before 63, there is an interval of fourteen years, during which we have no history of him whatsoever. How then can we form a judgment of his transactions during that period except from his own writings? And how can the silence of history, in respect to his

journey to Babylon, afford an argument that he was never there, in contradiction to his own epistle, when the fact is, we have no history at all of St. Peter during this period? We cannot therefore talk of its silence in respect to any one particular transaction, since every transaction of St. Peter, throughout the whole of this interval, is unrecorded. Lardner indeed conjectures, as the epistle is addressed to the inhabitants of Pontus, Galatia, Ac., that St. Peter spent a part of his time in these countries, though he denies that St. Peter ever was in Babylon, whence the epistle is dated. Now this mode of arguing is nearly the same as if I concluded, from a letter dated from Vienna, and addressed to a person in Venice, that the writer of that letter had been in Venice, but that he never was at Vienna. Lardner supposes also that St. Peter spent a part of this time in Jerusalem. Now it is impossible for us to determine what stay St. Peter made in Jerusalem after the holding of the apostolic council, or whether he remained there at all; but this I think is certain, that he was not at Jerusalem when St. Paul returned thither for the last time, since St. Luke makes particular mention of St. James, and describes him as the head of the Christian community at Jerusalem, but says nothing of St. Peter, whom he would hardly have passed over in perfect silence if he had been there. Now St. Paul's last visit to Jerusalem happened in the year 60, and since I have shown that the First Epistle of St. Peter was written about this time, it is not at all improbable that St. Peter, who was absent from Jerusalem, was then engaged in preaching the Gospel to the Babylonians.

“The last argument in favour of the opinion that the Babylon where Peter wrote was not Babylon properly so called, is derived from ^{<01213>}**1 Peter 2:13**, where St. Peter commands obedience to the king, and from ^{<01217>}**1 Peter 2:17**, where he says, ‘Honour the king.’ Hence Lardner concludes that St. Peter must have written in a place which was subject to the same king or emperor as the people to whom he sent the epistle. But these were subject to the Roman emperor, whereas Babylon, with its whole territory, was then subject, not to the Romans, but the Parthians, and therefore, according to Lardner, could not have been the place where St. Peter wrote. Now this argument rests on a supposition which is contradicted by the common usage of every language, the expression, ‘the king,’ in a letter from a person in one country to a person in another country, may, according to circumstances, denote the king to which the reader is subject as well as the king to which the writer is subject.

“It appears, then, that the arguments which have been alleged to show that St. Peter did not write his first epistle in the country of Babylonia are devoid of foundation, and consequently the notion of a mystical Babylon, as denoting either Jerusalem or Rome, loses its whole support. For in itself the notion is highly improbable, and therefore the bare possibility that St. Peter took a journey to Babylon, properly so called, renders it inadmissible. The plain language of epistolary writing does not admit of the figures of poetry, and, though it would be very allowable, in a poem written in honour of Gottingen, to style it another Athens, yet if a professor of this university should, in a letter written from Gottingen, date it Athens, it would be a greater piece of pedantry than ever was laid to the charge of the learned. In like manner, though a figurative use of the word Babylon is not unsuitable to the animated and poetical language of the Apocalypse, yet St. Peter, in a plain and unadorned epistle, would hardly have called the place where he wrote by any other appellation than that which literally and properly belonged to it.”

That many persons both of learning and eminence have been of a different opinion from Professor Michaelis, the intelligent reader is well aware, but Dr. Lardner, of all others, has written most argumentatively in vindication of the mystical Babylon, i.e. Rome, as being the place from which the apostle wrote this epistle. His weightiest arguments however are here answered by Michaelis, and to me it appears that there is a great balance in favour of the opinion that Babylon on the Euphrates is the place intended. The decision of this question, although not an article of faith, is nevertheless of some importance. I am still of opinion that St. Peter did not write from Rome; that he was neither bishop of Rome nor martyred at Rome, in a word, that he never saw Rome.

THE FIRST GENERAL EPISTLE OF PETER.

Chronological Notes relative to this Epistle.

- Year of the Constantinopolitan era of the world, or that used by the Byzantine historians, and other eastern writers, 5568.
- Year of the Alexandrian era of the world, 5562.
- Year of the Antiochian era of the world, 5552.
- Year of the world, according to Archbishop Usher, 4064.
- Year of the world, according to Eusebius, in his Chronicon, 4288.
- Year of the minor Jewish era of the world, or that in common use, 3820.
- Year of the Greater Rabbinical era of the world, 4419.
- Year from the Flood, according to Archbishop Usher, and the English Bible, 2408.
- Year of the Cali yuga, or Indian era of the Deluge, 3162.
- Year of the era of Iphitus, or since the first commencement of the Olympic games, 1000.
- Year of the era of Nabonassar, king of Babylon, 809.
- Year of the CCIXth Olympiad, 4.
- Year from the building of Rome, according to Fabius Pictor, 807.
- Year from the building of Rome, according to Frontinus, 811.
- Year from the building of Rome, according to the Fasti Capitolini, 812.
- Year from the building of Rome, according to Varro, which was that most generally used, 813.
- Year of the era of the Seleucidæ, 372.
- Year of the Cæsarean era of Antioch, 108.
- Year of the Julian era, 105.
- Year of the Spanish era, 98.
- Year from the birth of Jesus Christ, according to Archbishop Usher, 64.
- Year of the vulgar era of Christ's nativity, 60.
- Year of Claudius Felix, governor of the Jews, 8.
- Year of Vologesus, king of the Parthians, 11.
- Jesus, high priest of the Jews, 1.

- Year of the Dionysian period, or Easter Cycle, 61.
- Year of the Grecian Cycle of nineteen years, or Common Golden Number, 4; or the second after the first embolismic.
- Year of the Jewish Cycle of nineteen years, 1; or two years before the first embolismic.
- Year of the Solar Cycle, 13.
- Dominical Letter, it being Bissextile, or Leap Year, FE.
- Day of the Jewish Passover, the second of April, which happened in this year on the fourth day after the Jewish Sabbath.
- Easter Sunday, the sixth of April.
- Epact, or age of the moon on the 22d of March, (the day of the earliest Easter Sunday possible,) 3.
- Epact, according to the present mode of computation, or the moon's age on New Year's day, or the Calends of January, 11.
- Monthly Epacts, or age of the moon on the Calends of each month respectively, (beginning with January,) 11, 13, 12, 13, 14, 15, 16, 17, 19, 19, 21, 21.
- Number of Direction, or the number of days from the twenty-first of March to the Jewish Passover, 12.
- Year of the reign of Caius Tiberius Claudius Nero Cæsar, the fifth Roman monarch, computing from Octavianus, or Augustus Cæsar, properly the first Roman emperor, 7.
- Roman Consuls, the Emperor Nero Augustus, the fourth time, and Cossus Cornelius Lentulus.

CHAPTER 1.

Of the persons to whom this epistle was directed, and their spiritual state, 1, 2. He describes their privileges, and thanks God for the grace by which they were preserved faithful in trials and difficulties, 3-5. The spiritual benefit they were to receive out of their afflictions, 6, 7. Their love to Christ, 8. And the salvation they received through believing, 9. This salvation was predicted by the prophets, who only saw it afar off and had only a foretaste of it, 10-12. They should take encouragement, and be obedient and

holy, 13-16. Thy should pray, and deeply consider the price at which they were purchased, that their faith and hope might be in God, 17-21. As their souls had been purified by obeying the truth through the Spirit, they should love each other with a pure and fervent love, 22, 23. The frailty of man, and the unchangeableness of God, 24, 25.

NOTES ON CHAP. 1.

Verse 1. Peter, an apostle] Simon Peter, called also *Kephas*: he was a fisherman, son of *Jonah*, brother of *Andrew*, and born at Bethsaida; and one of the first disciples of our Lord. See the *preface*.

The strangers scattered throughout] *Jews* first, who had believed the Gospel in the different countries here specified; and converted *Gentiles* also. Though the word *strangers* may refer to all truly religious people, see ^{<01470>}**Genesis 47:9;** ^{<19912>}**Psalm 39:12,** in the Septuagint, and ^{<8113>}**Hebrews 11:13,** yet the inscription may have a special reference to those who were driven by persecution to seek refuge in those heathen provinces to which the influence of their persecuting brethren did not extend.

Pontus] An ancient kingdom of Asia Minor, originally a part of *Cappadocia*; bounded on the east by *Colchis*, on the west by the river *Halys*, on the north by the *Euxine Sea*, and on the south by *Armenia Minor*. This country probably derived its name from the *Pontus Euxinus*, on which it was partly situated. In the time of the Roman emperors it was divided into three parts: 1. *Pontus Cappadocius*; 2. *Pontus Galaticus*; and, 3. *Pontus Polemoniicus*. The first extended from the *Pontus Polemoniicus* to *Colchis*, having *Armenia Minor* and the upper stream of the *Euphrates* for its southern boundary. The *second* extended from the river *Halys* to the river *Thermodon*. The *third* extended from the river *Thermodon* to the borders of the *Pontus Cappadocius*.

Six kings of the name of *Mithridates* reigned in this kingdom, some of whom are famous in history. The last king of this country was *David Comnenus*, who was taken prisoner, with all his family, by *Mohammed II.* in the year 1462, and carried to Constantinople; since which time this country (then called the empire of *Trebizond*, from *Trapezas*, a city founded by the Grecians, on the uttermost confines of *Pontus*) has continued under the degrading power of the Turks.

Galatia] The ancient name of a province of *Asia Minor*, now called *Amasia*. It was called also *Gallogræcia*, and *Gallia Parva*. It was bounded on the east by *Cappadocia*, on the south by *Pamphylia*, on the north by the *Euxine Sea*, and on the west by *Bithynia*. See the preface to the Epistle to the Galatians.

Cappadocia] An ancient kingdom of Asia, comprehending all the country lying between Mount Taurus and the Euxine Sea.

Asia] This word is taken in different senses: It signifies, 1. One of the three general divisions of our continent, and one of the *four* of the whole earth. It is separated from Europe by the Mediterranean Sea, the Archipelago, the Black Sea, the *Palus Mæolis*, the rivers *Don* and *Dwina*; and from Africa by the Arabic Gulf, or Red Sea: it is everywhere else surrounded by water. It is situated between latitude 2° and 77° N., and between longitude 26° E. and 170° W.; and is about 7,583 miles in length, and 5,200 miles in breadth.

2. Asia Minor, that part of Turkey in Asia, now called *Natolia*, which comprehends a great number of province situated between the Euxine, Mediterranean, and Archipelago.

3. That province of Asia Minor of which Ephesus was the capital. It appears, says Calmet, that it is in this latter sense that it is used here by St. Peter, because *Pontus*, *Galatia*, and *Bithynia*, are comprised in the provinces of *Asia Minor*. See *Calmet*.

Bithynia] An ancient kingdom of Asia, formerly called *Mysia*, *Mygdonia*, *Bebrycia*, and *Bithonia*. It was bounded on the west by the *Bosphorus*, *Thracius*, and part of the *Propontis*, on the south by the river *Rhyndacus*, and Mount *Olympus*, on the north by the Euxine Sea, and on the east by the river *Parthenius*. This place is in some sort rendered infamous by the conduct of *Prusias*, one of its kings, who delivered up Hannibal, who had fled to him for protection, into the hands of the Romans. *Nicomedes IV.* bequeathed it to the Romans; and it is now in the hands of the Turks.

Verse 2. Elect according to the foreknowledge of God] If the apostle had directed his letter to persons *elected to eternal life*, no one, as Drs. Lardner and Macknight properly argue, could have received such a letter, because no one could have been sure of his election in this way till he had arrived in heaven. But the persons to whom the apostle wrote were all,

with propriety, said to be *elect according to the foreknowledge of God*; because, agreeably to the original purpose of God, discovered in the prophetic writings, Jews and Gentiles, indiscriminately, were called to be the visible Church, and entitled to all the privileges of the people of God, on their believing the Gospel. In this sense the word *elected* is used in other places of Scripture; see ~~30104~~ **1 Thessalonians 1:4**, and the note there.

The Rev. J. Wesley has an excellent note on this passage, which I shall transcribe for the benefit of those of my readers who may not have his works at hand.

“Strictly speaking, there is no *foreknowledge*, no more than *afterknowledge*, with God; but all things are known to him as *present*, from eternity to eternity. *Election*, in the scriptural sense, is God’s doing any thing that our merit or power has no part in. The true predestination or foreappointment of God is, 1. He that believeth shall be saved from the guilt and power of sin. 2. He that endureth to the end shall be saved eternally. 3. They who receive the precious gift of faith thereby become the sons of God; and, being sons, they shall receive the Spirit of holiness, to walk as Christ also walked. Throughout every part of this appointment of God, *promise* and *duty* go hand in hand. All is free gift; and yet, such is the gift, that it depends in the final issue on our future obedience to the heavenly call. But other predestination than this, either to life or death eternal, the Scripture knows not of: moreover, 1. It is cruel respect of persons; an unjust regard of one, and an unjust disregard of another: it is mere *creature partiality*, and not *infinite justice*. 2. It is not *plain* Scripture doctrine, (if true,) but rather inconsistent with the express written word that speaks of God’s universal offers of grace; his invitations, promises, threatenings, being all general. 3. We are bid to choose life, and reprehended for not doing it. 4. It is inconsistent with a state of probation in those that *must* be saved, or *must* be lost. 5. It is of fatal consequence; all men being ready, on very slight grounds, to *fancy* themselves of the elect number. But the doctrine of predestination is entirely changed from what it formerly was: now it implies neither faith, peace, nor purity; it is something that will do *without* them all. Faith is no longer, according to the modern predestination scheme, a Divine *evidence of things not seen* wrought in the soul by the immediate power of the Holy Ghost; not an *evidence* at all, but a *mere notion*: neither is faith made any longer a means of holiness, but something that will do without it. Christ is no more a Saviour *from sin*, but a defence and a countenancer of it. He is no more a

fountain of spiritual life in the souls of believers, but leaves his elect inwardly *dry*, and outwardly *unfruitful*; and is made little more than a refuge from the image of the heavenly, even from righteousness, peace, and joy in the Holy Ghost.”

Through sanctification of the Spirit-through the renewing and purifying influences of his Spirit on their souls, *unto obedience*-to engage and enable them to yield themselves up to all holy obedience, the foundation of all which is the *sprinkling of the blood of Jesus Christ*-the atoning blood of Jesus Christ which was typified by the sprinkling of the blood of sacrifices under the law, in allusion to which it is called the *blood of sprinkling*.

Verse 3. Blessed be the God and Father] **ευλογητος ο θεος και πατηρ.** *Blessed be God even the Father, or blessed be God, the Father of our Lord Jesus Christ.* The **και**, *and*, is omitted by the Syriac, Erpen’s Arabic, and the Æthiopic. But if we translate **και**, *even*, a meaning which it frequently has in the New Testament, then we have a very good sense: Let that God have praise who is the Father of our Lord Jesus Christ, and who deserves the praise of every human being for his infinite mercy to the world, in its redemption by Christ Jesus.

Begotten us again unto a lively hope] I think the apostle has a reference here to his own case, and that of his fellow apostles, at the time that Christ was taken by the Jews and put to death. Previously to this time they had strong confidence that he was the Messiah, and *that it was he who should redeem Israel*; but when they found that he actually expired upon the cross, and was buried, they appear to have *lost all hope of the great things which before they had in prospect*. This is feelingly expressed by the two disciples whom our Lord, after his resurrection, overtook on the road going to Emmaus, see ^{<22413>} **Luke 24:13-24**. And the *hope*, that with them, *died with their Master*, and seemed to be *buried in his grave*, was restored by the *certainty of his resurrection*. From Christ’s preaching, miracles, &c., they had a *hope of eternal life*, and all other blessings promised by him; by his *death and burial* this hope became nearly, if not altogether, *extinct*; but by his *resurrection* the hope was *revived*. This is very properly expressed here by being *begotten again to a living hope*, **εις ελπιδα ζωσας**, as some MSS. and versions have it, **εις ελπιδα ζωης**, *to the hope of life*; which one copy of the *Itala*, with *Augustine, Gildas, Vigilius of Tapsum, and Cassiodorus*, have considered as meaning *eternal life*, agreeably to the context; and therefore they read *vita æternæ*.

The expressions, however, may include more particulars than what are above specified; as none can *inherit* eternal life except those who are *children* in the heavenly *family*, and none are *children* but those who are *born again*: then St. Peter may be considered as laying *here* the foundation of the hope of eternal life in the *regeneration of the soul*; for none can *legally* inherit but the children, and none are children of God till they are spiritually *begotten* and *born again*.

It is the Gospel alone that gives the well grounded hope of eternal life; and the ground on which this hope rests is the *resurrection of Christ* himself. The certainty of our Lord's resurrection is the *great seal* of the Gospel. Without this what is vision, what is prophecy, what is promise, what are even miracles, to that unbelief which is natural to man on such a subject as this? But the resurrection of the human nature of Christ, the incontestable proofs of this resurrection, and the ascension of our nature to heaven in his person, are such evidences of the possibility and certainty of the thing, as for ever to preclude all doubt from the hearts of those who believe in him.

Verse 4. To an inheritance] Called an *inheritance* because it belongs to the *children* of God. Eternal life cannot be a gift to any but *these*; for, even in heaven, the *lot* is dealt out according to *law*: if *children*, then *heirs*; if *not children*, then *not heirs*.

Incarnate] ἀφθαρτον. It has no principles of *dissolution* or *decay* in it; and, therefore, must be totally different from this earth.

Undefiled] ἀμικτον. Nothing *impure* can enter it; it not only has no principles or seeds of *dissolution* in itself, but it can never admit any; therefore its deterioration is impossible.

Fadeth not away] ἀμαραντον. *It cannot wither*, it is always in *bloom*; a metaphor taken from those flowers that never lose their *hue* nor their *fragrance*. From the Greek ἀμαραντος we have our flowers called *amaranths*, because they preserve their hue and odour for a long time.

Reserved in heaven] Such a place as that described above is not to be expected on *earth*; it is that which was typified by the earthly Canaan, and in reference to which the patriarchs endured all trials and difficulties in this life, as seeing Him who is *invisible*.

Verse 5. Who are kept] φρουρουμενονς. *Who are defended as in a fortress or castle*. There is a remarkable correspondence between the two

verbs used in this sentence: the verb **τηρεω**, signifies to *keep, watch, guard*; and **τηρησις**, is a *place of custody or prison*. And **φρουρεω**, from **φρουρος**, a *sentinel*, signifies to *keep as under a military guard*. See on **Galatians 3:22, 23**. The true disciples of Christ are under the continual watchful care of God, and the inheritance is *guarded* for them. In some countries military posts are constantly kept on the *confines*, in order to prevent irruptions from a neighbouring people; and, in many cases, *heirs*, while in their *minority*, are kept in *fortified places* under military guards.

By the power of God] **εν δυναμει θεου**. By the *mighty and miracle-working power of God*; for nothing less is necessary to keep and preserve, in this state of continual trial, a soul from the contagion that is in the world. But this *power of God* is interested in the behalf of the soul by *faith*; to believe is our work, the exertion of the almighty power is of God. No persevering without the power, and no power without *faith*.

Ready to be revealed] Or rather, *Prepared to be revealed*. The inheritance is *prepared* for you; but its glories will not be revealed till the *last time*-till ye have done with life, and passed through your probation, having held fast faith and a good conscience. Some by *salvation* understand the deliverance of the Christians from the sackage of Jerusalem, the end of the Jewish polity being called the *last time*; others suppose it to refer to the *day of judgment*, and the glorification of the body and soul in heaven.

Verse 6. Wherein ye greatly rejoice] Some refer *wherein*, **εν ω**, to the salvation mentioned above; others, to the *last time*, **καιρω εσχατω**, in **1 Peter 1:5**; others think that it applies to the *being kept by the power of God through faith*; and others, that it refers to all the preceding advantages and privileges. It was in the present salvation of God that they rejoiced or gloried, though not without having an eye to the great recompense of reward.

Though now for a season] **ολιγον αρτι**. *A little while yet*-during your pilgrimage here below, which is but a *point* when compared with *eternity*.

If need be] **ει δεον εστι**. *If it be necessary*-if your situation and circumstances be such that you are exposed to trials and persecutions which you cannot avoid, unless God were to work a miracle for your deliverance, which would not be for your ultimate good, as he purposes to turn all your trials and difficulties to your advantage.

Sometimes there is a kind of necessity that the followers of God should be afflicted; when they have no trials they are apt to get careless, and when they have secular prosperity they are likely to become worldly-minded. “God,” said a good man, “can neither trust me with health nor money; therefore I am both poor and afflicted.” But the disciples of Christ may be very happy in their souls, though grievously afflicted in their bodies and in their estates. Those to whom St. Peter wrote rejoiced greatly, *danced for joy*, *αγαλλιασθε*, while *they were grieved*, *λυπηθεντες*, with *various trials*. The verb *λυπεω* signifies to *grieve*, to *make sorrowful*: perhaps *heaviness* is not the best rendering of the original word, as this can scarcely ever consist with *rejoicing*; but to be *sorrowful* on account of something external to ourselves, and yet exulting in God from a sense of his goodness to us, is quite compatible: so that we may say with St. Paul, *always sorrowing, yet still rejoicing*.

Verse 7. That the trial of your faith, being much more precious than of gold] As by the action of fire gold is separated from all alloy and heterogeneous mixtures, and is proved to be gold by its enduring the action of the fire without losing any thing of its nature, weight, colour, or any other property, so genuine faith is proved by adversities, especially such as the primitive Christians were obliged to pass through. For the word was then, “Renounce Jesus and live,” “Cleave to him and die;” for every Christian was in continual danger of losing his life. He then who preferred Christianity to his life gave full proof, not only of his own sincerity, but also of the excellency of the principle by which he was influenced; as his religion put him in possession of greater blessings, and more solid comforts, than any thing the earth could afford.

Though it be tried with fire] That is: Though gold will bear the action of the fire for any given time, even millions of years, were they possible, without losing the smallest particle of weight or value, yet even gold, in process of time, will wear away by continual use; and the earth, and all its works, will be burnt up by that *supernatural* fire whose action nothing can resist. But on that day the faith of Christ’s followers will be found brighter, and more glorious. The earth, and universal nature, shall be dissolved; but he who doeth the will of God shall abide for ever, and his faith shall then be found to the *praise* of God’s grace, the *honour* of Christ, and the *glory* or glorification of his own soul throughout eternity. God himself will *praise* such faith, angels and men will hold it in *honour*, and Christ will crown it

with *glory*. For some remarks on the nature and properties of gold see at the end of the chapter.

Verse 8. Whom having not seen, ye love] Those to whom the apostle wrote had never seen Christ in the flesh; and yet, such is the *realizing* nature of faith, they loved him as strongly as any of his disciples could, to whom he was *personally known*. For faith in the Lord Jesus brings him into the heart; and by his indwelling all his virtues are proved, and an excellence discovered beyond even that which his disciples beheld, when conversant with him upon earth. In short, there is an equality between believers in the present time, and those who lived in the time of the incarnation; for Christ, to a believing soul, is the same *to-day* that he was *yesterday* and will be *for ever*.

Ye rejoice with joy unspeakable] Ye have unutterable happiness through believing; and ye have the fullest, clearest, strongest evidence of eternal glory. Though they did not see him on earth, and men could not see him in glory, yet by that faith which is the evidence of things not seen, and the subsistence of things hoped for, they had the very highest persuasion of their acceptance with God, their relation to him as their Father, and their sonship with Christ Jesus.

Verse 9. Receiving the end of your faith] Ye are put in possession of the salvation of your souls, which was the thing presented to your faith, when ye were called by the Gospel of Christ. Your faith has had a proper issue, and has been crowned with a proper recompense. The word **τελος**, *end*, is often used so as to imply the *issue* or *reward* of any labour or action.

Salvation of your souls.] The object of the Jewish expectations in their Messiah was the salvation or deliverance of their bodies from a foreign yoke; but the true Messiah came to save the soul from the yoke of the devil and sin. This glorious salvation these believers had already received.

Verse 10. Of which salvation the prophets have inquired] The incarnation and suffering of Jesus Christ, and the redemption procured by him for mankind, were made known, in a general way, by the prophets; but they themselves did not know the time when these things were to take place, nor the people among and by whom he was to suffer, &c.; they therefore *inquired accurately* or *earnestly*, **εξεζητησαν**, and *sought diligently*, **εξηρευνησαν**, *inquiring* of others who were then under the same inspiration, and *carefully searching* the writings of those who had,

before their time, spoken of these things. The prophets plainly saw that the grace which was to come under the Messiah's kingdom was vastly superior to any thing that had ever been exhibited under the law; and in consequence they made all possible inquiry, and searched as after grains of gold, hidden among sand or compacted with ore, (for such is the meaning of the original word,) in order to ascertain the time, and the signs of that time, in which this wondrous display of God's love and mercy to man was to take place; but all that God thought fit to instruct them in was what is mentioned ~~1 Peter 1:12~~ **1 Peter 1:12.**

Verse 11. The glory that should follow.] Not only the glory of his resurrection, ascension, exaltation, and the effusion of his Spirit; but that grand manifestation of God's infinite love to the world in causing the Gospel of his Son to be everywhere preached, and the glorious moral changes which should take place in the world under that preaching, and the final glorification of all them who had here received the report, and continued faithful unto death. And we may add to this the ineffable glorification of the human nature of Jesus Christ, which, throughout eternity, will be the glorious Head of his glorified body, the Church.

Verse 12. Unto whom it was revealed] We may presume that, in a great variety of cases, the prophets did not understand the meaning of their own predictions. They had a general view of God's designs; but of particular circumstances, connected with those great events, they seem to have known nothing, God reserving the explanation of all particulars to the time of the issue of such prophecies. When they wished to find out the times, the seasons, and the circumstances, God gave them to understand that it *was not for themselves, but for us, that they did minister the things which are now reported unto us by the preaching of the Gospel.* This was all the satisfaction they received in consequence of their earnest searching; and this was sufficient to repress all needless curiosity, and to induce them to rest satisfied that the Judge of all the earth would do right. If all succeeding interpreters of the prophecies had been contented with the same information relative to the predictions still unaccomplished, we should have had fewer books, and more wisdom.

Angels desire to took into.] **παρακρυψαι.** *To stoop down to;* the posture of those who are earnestly intent on finding out a thing, especially a *writing* difficult to be read; they bring it to the light, place it so that the rays may fall on it as collectively as possible, and then *stoop down* in order to

examine all the parts, that they may be able to make out the whole. There is evidently an allusion here to the attitude of the cherubim who stood at the ends of the ark of the covenant, in the inner tabernacle, with their eyes turned towards the mercy-seat or propitiatory in a bending posture, as if *looking attentively*, or, as we term it, *poring* upon it. Even the holy angels are struck with astonishment at the plan of human redemption, and justly wonder at the incarnation of that infinite object of their adoration. If then these things be objects of deep consideration to the *angels* of God, how much more so should they be to us; in them angels can have no such interest as human beings have.

We learn from the above that it was the *Spirit of Christ* in the Jewish prophets that prophesied of Christ; it was that Spirit which revealed him; and it is the same Spirit which takes of the things of Christ, and shows them unto us. Christ was never known by prophecy, but through his own Spirit; and he never was known, nor can be known, to the salvation of any soul, but by a revelation of the same Spirit. It is he alone that bears witness with our spirits that we are the children of God.

Verse 13. Gird up the loins of your mind] Take courage from this display of God's love now made known to you; and though you must expect trials, yet fortify your minds with the consideration that he who has given you his Son Jesus will withhold from you no manner of thing that is good. The allusion here is to the *long robes* of the Asiatics, which, when they were about to perform any active service, they tucked in their girdles: this they did also when they waited on their superiors at meals.

Hope to the end for the grace] Continue to expect all that God has promised, and particularly that utmost salvation, that glorification of body and soul, which ye shall obtain at the revelation of Christ, when he shall come to judge the world.

But if the apostle alludes here to the approaching revelation of Christ to inflict judgment on the Jews for their final rebellion and obstinacy, then the *grace*, *χαρις*, *benefit*, may intend their *preservation* from the evils that were coming upon that people, and their *wonderful escape* from Jerusalem at the time that the Roman armies came against it.

Verse 14. Not fashioning yourselves] As the *offices* of certain persons are known by the *garb* or *livery* they wear, so are transgressors: where we see the *world's livery* we see the *world's servants*; they *fashion* or *habit*

themselves according to their *lusts*, and we may guess that they have a *worldly mind* by their conformity to *worldly fashions*.

Verse 15. But as he which hath called you] Heathenism scarcely produced a god whose example was not the most abominable; their greatest gods, especially, were paragons of impurity; none of their philosophers could propose the objects of their adoration as objects of imitation. Here Christianity has an infinite advantage over heathenism. *God is holy*, and he calls upon all who believe in him to *imitate his holiness*; and the reason why they should be holy is, that *God who has called them is holy*, ^{<015>}**1 Peter 1:15.**

Verse 17. And if ye call on the Father] Seeing ye invoke the Father of our Lord Jesus Christ, and your Father through Christ, and profess to be *obedient children*, and *sojourners* here below for a short time only, see that ye maintain a godly *reverence* for this Father, walking in all his testimonies blameless.

Who without respect of persons] God is said to be *no respecter of persons* for this reason among many others, that, being infinitely righteous, he must be infinitely impartial. He cannot prefer one to another, because he has nothing to *hope* or *fear* from any of his creatures. All *partialities* among men spring from one or other of these two principles, *hope* or *fear*; God can feel neither of them, and therefore God can be *no respecter of persons*. He approves or disapproves of men according to their *moral character*. He pities all, and provides salvation for all, but he loves those who resemble him in his holiness; and he loves them in proportion to that resemblance, *i.e.* the more of his image he sees in any, the more he loves him; and *e contra*. And every *man's work* will be the *evidence* of his conformity or nonconformity to God, and according to this evidence will God judge him. Here, then, is *no respect of persons*; God's judgment will be according to a *man's work*, and a *man's work* or *conduct* will be according to the moral state of his mind. No *favouritism* can prevail in the day of judgment; nothing will pass there but *holiness of heart and life*. A righteousness imputed, and not possessed and practised, will not avail where *God judgeth according to every man's work*. It would be well if those *sinner*s and *spurious believers* who fancy themselves safe and complete in the righteousness of Christ, while impure and unholy in themselves, would think of this testimony of the apostle.

Verse 18. Ye were not redeemed with corruptible things] To *redeem*, λυτροω, signifies to procure life for a captive or liberty for a slave by *paying a price*, and the *precious blood of Christ* is here stated to be the *price* at which the souls of both Jews and Gentiles were redeemed; is was a *price* paid down, and a price which God's righteousness required.

Corruptible things mean here any thing that man usually gives in exchange for another; but the term necessarily includes all created things, as all these are *corruptible* and *perishing*. The meaning of the apostle is, evidently, that created things could not purchase the souls of men, else the sacrifice of Christ had not been offered; could any thing less have done, God would not have given up his only-begotten Son. Even *silver* and *gold*, the most valuable medium of commerce among men, bear no proportion in their value to the souls of a lost world, for there should be a congruity between the *worth* of the thing *purchased* and the *valuable consideration* which is given for it; and the laws and customs of nations require this: on this ground, *perishable things*, or things the value of which must be infinitely less than the worth of the souls of men, cannot purchase those souls. Nothing, therefore, but such a *ransom price* as God provided could be a sufficient ransom, oblation, and satisfaction, for the sins of the world.

Vain conversation] Empty, foolish, and unprofitable conduct, full of vain hopes, vain fears, and vain wishes.

Received by tradition from your fathers] The *Jews* had innumerable burdens of empty ceremonies and useless ordinances, which they received *by tradition* from their fathers, rabbins, or doctors. The *Gentiles* were not less encumbered with such than the Jews; all were wedded to their *vanities*, because they received them from their *forefathers*, as *they* had done from *theirs*. And this *antiquity* and *tradition* have been the ground work of many a vain ceremony and idle pilgrimage, and of numerous doctrines which have nothing to plead in their behalf but this mere antiquity. But such persons seem not to consider that *error* and *sin* are nearly *coeval* with the world itself.

Verse 19. The precious blood of Christ] τιμιω αιματι. *The valuable blood; how valuable* neither is nor could be stated.

As of a lamb] Such as was required for a *sin-offering* to God; and **THE Lamb of God that takes away the sin of the world.**

Without blemish] In himself, and *without spot* from the world; being perfectly *pure* in his *soul*, and *righteous* in his *life*.

Verse 20. Who verily was foreordained] προεγνωσμενου. *Foreknown; appointed* in the Divine purpose to be sent into the world, because infinitely *approved* by the Divine justice.

Before the foundation of the world] Before the law was given, or any sacrifice prescribed by it. Its whole sacrificial system was appointed in reference to this *foreappointed Lamb*, and consequently from him derived all its significance and virtue. The phrase καταβολη κοσμου, *foundation of the world*, occurs often in the New Testament, and is supposed by some learned men and good critics to signify the *commencement of the Jewish state*. Perhaps it may have this meaning in ^{<40135>}Matthew 13:35; ^{<42150>}Luke 11:50; ^{<40104>}Ephesians 1:4; ^{<5043>}Hebrews 4:3; 9:26. But if we take it here in its common signification, the *creation of universal nature*, then it shows that God, foreseeing the fall and ruin of man, appointed the remedy that was to cure the disease. It may here have a reference to the opinion of the Jewish doctors, who maintain that *seven* things existed before the creation of the world, one of which was the Messiah.

Last times] The Gospel dispensation, called the *last times*, as we have often seen, because never to be succeeded by any other.

Verse 21. Who by him do believe in God] This is supposed to refer to the *Gentiles*, who never knew the true God till they heard the preaching of the Gospel: the Jews had known him long before, but the Gentiles had every thing to learn when the first preachers of the Gospel arrived amongst them.

Gave him glory] Raised him to his right hand, where, as a Prince and a Saviour, he gives repentance and remission of sins.

That your faith] In the fulfilment of all his promises, and *your hope* of eternal glory, *might be in God*, who is unchangeable in his counsels, and infinite in his mercies.

Verse 22. Seeing ye have purified your souls] Having purified your souls, *in obeying the truth*-by believing in Christ Jesus, *through* the influence and teaching of *the Spirit*; and giving full proof of it by *unfeigned love* to the *brethren*; *ye love one another*, or *ye will love each other, with a pure heart fervently*. These persons, *First*, heard the *truth*, that is, the

Gospel; thus called in a great variety of places in the New Testament, because it contains THE *truth* without mixture of error, and is the *truth* and substance of all the preceding dispensations by which it was typified. *Secondly*, they *obeyed* that *truth*, by believing on Him who came into the world to save sinners. *Thirdly*, through this believing on the Son of God, their hearts were purified by the word of truth applied to them by the Holy Spirit. *Fourthly*, the love of God being shed abroad in their hearts by the Holy Ghost, they loved the brethren with pure hearts fervently, **εκτενωσ**, *intensely* or *continually*; the full proof that their *brotherly love* was *unfeigned*, **φιλαδελφιαν ανυποκριτον**, a *fraternal affection without hypocrisy*.

Verse 23. Being born again] For being born of Abraham's seed will not avail to the entering of the kingdom of heaven.

Not of corruptible seed] By no human generation, or earthly means; *but of incorruptible*-a Divine and heavenly principle which is not liable to decay, nor to be affected by the changes and chances to which all sublunary things are exposed.

By the word of God] **δια λογου ζωντος θεου**. By the *doctrine of the living God, which remaineth for ever*; which doctrine shall never change, any more than the source shall whence it proceeds.

Verse 24. For all flesh is as grass] Earthly seeds, earthly productions, and earthly generations, shall fail and perish like as the grass and flowers of the field; for the *grass withereth*, and *the flower falleth off*, though, in the ensuing spring and summer, they may put forth new verdure and bloom.

Verse 25. But the word of the Lord] The doctrine delivered by God concerning Christ endureth for ever, having, at *all times* and in *all seasons*, the same excellence and the same efficacy.

And this is the word] **το πνυμα**, *What is spoken*, by the Gospel preached unto you. "This is a quotation from ^{<2306>}**Isaiah 40:6-8**, where the preaching of the Gospel is foretold; and recommended from the consideration that every thing which is merely human, and, among the rest, the noblest races of mankind, with all their glory and grandeur, their honour, riches, beauty, strength, and eloquence, as also the arts which men have invented, and the works they have executed, shall decay as the flowers of the field. But the Gospel, called by the prophet *the word of the Lord*, shall be preached while

the world standeth.”-*Macknight*. All human schemes of salvation, and plans for the melioration of the moral state of man, shall come to naught; and the doctrine of Christ crucified, though a stumbling block to the Jews, and foolishness to the Gentiles, shall be alone the power of God for salvation to every soul that believeth.

As the apostle, on ~~1 Peter~~ **1 Peter 1:7**, mentions *gold*, and gold chemically examined and tried; and as this figure frequently occurs in the sacred writings; I think it necessary to say something here of the nature and properties of that metal.

Gold is defined by chemists to be the most perfect, the most ductile, the most tenacious, and the most unchangeable of all metals. Its specific *gravity* is about 19.3. A cubic foot of pure gold, cast and not hammered, weighs 1348*lbs*. In its native state, without mixture, it is *yellow*, and has no perceptible *smell* nor *taste*. When exposed to the action of the fire it becomes *red hot* before it melts, but in melting suffers no alteration; but if a strong heat be applied while in fusion, it becomes of a beautiful green colour. The continual action of any furnace, howsoever long applied, has no effect on any of its properties. It has been kept in a state of fusion for *several months*, in the furnace of a glass house, without suffering the smallest *change*. The *electric* and *galvanic* fluids inflame and convert it into a *purple oxide*, which is volatilized in the form of smoke. In the focus of a very powerful burning glass it becomes *volatilized*, and partially *vitriified*; so that we may say with the apostle, that, though *gold is tried by the fire*-abides the action of all culinary fires, howsoever applied, yet *it perisheth* by the *celestial fire* and the *solar influence*; the rays of the sun collected in the focus of a powerful burning glass, and the application of the electric fluid, destroy its colour, and alter and impair all its properties. This is but a late discovery; and previously to it a philosopher would have ridiculed St. Peter for saying, *gold that perisheth*.

Gold is so very *tenacious* that a piece of it drawn into wire, one-tenth of an inch in diameter, will sustain a weight of 500*lbs*. without breaking.

One grain of gold may be so extended, by its great malleability, as to be easily divided into *two millions* of parts; and a *cubic inch* of gold into *nine thousand, five hundred and twenty-three millions, eight hundred and nine thousand, five hundred and twenty-three parts*; each of which may be *distinctly seen* by the naked eye!

A *grain and a half* of gold may be beaten into *leaves* of one inch square, which, if intersected by parallel lines, drawn at right angles to each other, and distant only the 100th part of an inch; will produce *twenty-five millions* of *little squares*, each of which may be distinctly seen without the help of glasses!

The surface of any given quantity of gold, according to Mr. *Magellan*, may be extended by the hammer 159,092 times!

Eighty books, or *two thousand* leaves, of what is called leaf gold, each leaf measuring 3·3 inches square, viz. each leaf containing 10·89 square inches, weigh less than 384 grains; each book, therefore, or *twenty-five* leaves, is equal to 272·25 inches, and weighs about 4·8 grains; so that *each grain* of gold will produce 56·718, or nearly *fifty-seven* square inches!

The *thickness* of the metal thus extended appears to be no more than the *one* 282·020th of an inch! One pound, or *sixteen* ounces of gold, would be sufficient to gild a silver wire, sufficient in length to encompass the whole terraqueous globe, or to extend 25,000 miles!

Notwithstanding this extreme degree of *tenuity*, or *thinness*, which some carry much higher, no *pore* can be discerned in it by the strongest magnifying powers; nor is it pervious to the particles of light, nor can the most subtile fluids pass through it. Its *ductility* has never yet been carried to the uttermost pitch, and to human art and ingenuity is probably unlimited.

Sulphur, in the state of a *sulphuret*, dissolves it; *tin* and *lead* greatly impair its tenacity; and *zinc* hardens and renders it very brittle. *Copper* heightens its colour, and renders it harder, without greatly impairing its *ductility*. It readily unites with *iron*, which it *hardens* in a remarkable manner.

The *oxigenated muriatic* acid, and the *nitro-muriatic* acid, dissolve gold. In this state it is capable of being applied with great success to the *gilding of steel*. The process is very simple, and is instantaneously performed, viz.:—

To a solution of gold in the *nitro-muriatic* acid add about twice the quantity of *sulphuric ether*. In order to gild either iron or steel, let the metal be *well polished*, the higher the better: the *ether* which has taken up the gold may be applied by a camel hair pencil, or small brush; the ether then evaporates, and the gold becomes strongly attached to the surface of

the metal. I have seen *lancets*, *penknives*, &c., gilded in a moment, by being dipped in this solution. In this manner all kinds of figures, letters, mottoes, &c., may be delineated on steel, by employing a pen or fine brush.

The *nitro-muriatic acid*, formerly called *aqua regia*, is formed by adding *muriatic acid*, vulgarly *spirit of salt*, to the *nitric acid*, formerly *aqua fortis*. Two parts of the *muriatic acid* to one of the *nitric* constitute this solvent of gold and platina, which is called the *nitro-muriatic acid*.

Gold was considered the *heaviest* of all metals till the year 1748, when the knowledge of *platina* was brought to Europe by *Don Antonio Ulloa*: this, if it be a *real metal*, is the *hardest* and *weightiest* of all others. The specific gravity of gold is, as we have seen, 19·3; that of platina is from 20·6 to 23: but *gold* will ever be the most valuable of all metals, not merely from its *scarcity*, but from its *beautiful colour* and great *ductility*, by which it is applicable to so many uses, and its power of preserving its hue and polish without suffering the least tarnish or oxidation from the action of the air.

I PETER

CHAPTER 2.

We should lay aside all evil dispositions, and desire the sincere milk of the word, that we may grow thereby, 1-3. And come to God to be made living stones, and be built up into a spiritual temple, 4, 5. The prophecy of Christ as chief corner stone, precious to believers, but a stumbling stone to the disobedient, 6-8. True believers are a chosen generation, a royal priesthood, &c., 9, 10. They should abstain from fleshly lusts, 11. Walk uprightly among the Gentiles, 12. Be obedient to civil authority, according to the will of God, 13-15. Make a prudent use of their Christian liberty, 16. Fear God and honour the king, 17. Servants should be subject to their masters, and serve them faithfully, and suffer indignities patiently, after the example of Christ, 18-23. Who bore the punishment due to our sins in his own body upon the tree, 24. They were formerly like sheep going astray, but are now returned unto the Shepherd and Bishop of their souls, 25.

NOTES ON CHAP. 2.

Verse 1. Wherefore, laying aside] This is in close connection with the preceding chapter, from which it should not have been separated, and the subject is continued to the end of the 10th verse. {^{<010>}**1 Peter 2:10**}

Laying aside all malice] See the notes on ^{<002>}**Ephesians 4:22-31**. These tempers and dispositions must have been common among the Jews, as they are frequently spoken against: Christianity can never admit of such; they show the mind, not of Christ, but of the old murderer.

Verse 2. As new-born babes] In the preceding chapter, ^{<012>}**1 Peter 1:23**, the apostle states that they had been *born again*; and as the new-born infant desires that aliment which nature has provided for it, so they, being *born again*-born from above, should as earnestly require that heavenly nourishment which is suited to their new nature; and this the apostle calls the *sincere milk of the word*, **το λογικον αδολον γαλα**, or, as some translate, *the rational unadulterated milk*; i.e. the pure doctrines of the Gospel, as delivered in the epistles and gospels, and as preached by the

apostles and their successors. The rabbins frequently express *learning to know the law*, &c., by the term *sucking*, and their disciples are often denominated *those that suck the breast*. The figure is very expressive: as a child newly born shows an immediate desire for that nourishment, and that only, which is its most proper food; so they, being just *born of God*, should show that the incorruptible seed abides in them, and that they will receive nothing that is not suited to that new nature: and, indeed, they can have no spiritual growth but by the pure doctrines of the Gospel.

That ye may grow thereby] εἰς σωτηριον, *Unto salvation*, is added here by ABC, and about forty others; both the *Syriac*, the *Arabic* of Erpen, *Coptic*, *Æthiopic*, *Armenian*, *Slavonic*, *Vulgate*, and several of the ancient *fathers*. The reading is undoubtedly *genuine*, and is very important. It shows why they were regenerated, and why they were to desire the unadulterated doctrines of the Gospel; viz.: that they might *grow up unto salvation*. This was the *end* they should always have in view; and nothing could so effectually promote this end as continually receiving the pure truth of God, claiming the fulfilment of its promises, and acting under its dictates.

Verse 3. If so be ye have tasted] εἰπερ εγευσασθε. *Seeing ye have tasted*. There could be no *doubt* that they had tasted the goodness of Christ *who were born again, of incorruptible seed*, and whose *hearts were purified by the truth*, and who *had like precious faith* with the apostles themselves.

That the Lord is gracious.] ὅτι χριστος ο κυριος. From the similarity of the letters, many MSS. and several of the *fathers* have read, *χριστος ο κυριος*, *the Lord is Christ*, or *Christ is the Lord*.

This seems to refer to ⁻¹⁹⁴⁸⁻Psalm 34:8: *O taste and see that the Lord is good; γευσασθε και ιδετε οτι χριστος ο κυριος*, *Sept.* And there is still a reference to the *sucking child* that, having once tasted its mother's milk, ever after desires and longs for it. As they were born of God, and had tasted his goodness, they would naturally desire the same pure unadulterated milk of the word.

Verse 4. To whom coming, as unto a living stone] This is a reference to ⁻²³³¹⁶⁻Isaiah 28:16: *Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation*. Jesus Christ is, in both the prophet and apostle, represented as the *foundation* on which the

Christian Church is built, and on which it must continue to rest: and the *stone* or *foundation* is called here *living*, to intimate that he is the source of life to all his followers, and that it is in union with him that they live, and answer the end of their regeneration; as the stones of a building are of no use but as they occupy their proper places in a building, and rest on the foundation.

Disallowed indeed of men] That is, rejected by the Jews. This is a plain reference to the prophecy, ⁽¹⁹⁸⁰²⁾ **Psalm 118:22:** *The stone which the builders refused is become the head stone of the corner.*

Chosen of God] To be the Saviour of the world, and the Founder of the Church, and the foundation on which it rests; As Christ is the *choice* of the Father, we need have no doubt of the efficacy and sufficiency of all that he has suffered and done for the salvation of a lost world. God can never be mistaken in his *choice*; therefore he that chooses Christ for his portion shall never be confounded.

Precious] εντιμον. *Honourable.* Howsoever despised and rejected by men, Jesus, as the sacrifice for a lost world, is infinitely honourable in the sight of God; and those who are united by faith to him partake of the same honour, being *members* of that great and glorious *body* of which he is the *head*, and *stones* in that superb *building* of which he is the *foundation*.

Verse 5. Ye also, as lively stones] λιθοι ζωντες. *Living stones*; each being instinct with the principle of life, which proceeds from him who is the foundation, called above λιθον ζωντα, *a living stone*.

The metaphor in this and the following verse is as bold as it is singular; and commentators and critics have found it difficult to hit on any *principle* of explanation. In all metaphors there is something in the natural image that is illustrative of some chief moral property in the thing to be represented. But what analogy is there between the *stones* of a building and a multitude of *human beings*? We shall soon see. The Church of Christ, it is true, is represented under the figure of a *house*, or rather *household*; and as a *household* or *family* must have a *place* of residence, hence, by a *metonymy*, the *house* itself, or *material building*, is put for the *household* or *family* which occupies it, the *container* being put for the *contained*. This point will receive the fullest illustration if we have recourse to the Hebrew: in this language, tyb beith signifies both a *house* and a *family*; ^b ben a son; tb bath a daughter; and ^ba eben a stone. Of all these nouns, hnb

banah, he built, is, I believe, the common *root*. Now as **tyb** *beith*, a house, is built of **μynba** *abanim*, stones, hence **hnb** *banah*, he built, is a proper radix for both *stones* and *building*; and as **tyb** *beith*, a family or *household* (⁻¹⁹⁸⁶**Psalm 68:6**) is constituted or made up of **μynb** *banim*, sons, and **twnb** *banoth* daughters, hence the same root **hnb** *banah*, he built, is common to all; for sons and daughters *build up* or constitute a *family*, as *stones* do a *building*. Here, then, is the ground of the metaphor: the *spiritual house* is the *holy* or *Christian family* or *household*, this *family* or *household* is composed of the *sons* and *daughters* of God Almighty; and hence the propriety of *living stones*, because this is the *living house* or *spiritual family*. As a building *rests* upon a *foundation*, and this foundation is its *support*; so a *family* or *household* rests on the *father*, who is properly considered the *foundation* or *support* of the building. But as every father is *mortal* and *transitory*, none can be called a *living stone*, foundation, or support, but He who *liveth for ever*, and has *life independent*; so none but Jesus, who hath *life in himself*, i.e. *independently*, and who is the *Way*, *the Truth*, and the *LIFE*, can be a *permanent* foundation or support to the whole spiritual house. And as all the stones-sons and daughters, that constitute the spiritual building are made partakers of the *life* of Christ, consequently, they may with great propriety be called *living stones*, that is, *sons and daughters of God*, who *live by Christ Jesus*, because *he lives in them*. Now, following the metaphor; these various *living stones* become one grand *temple*, in which God is *worshipped*, and in which he manifests himself as he did in the temple of old. Every stone-son and daughter, being a spiritual sacrificer or priest, they all offer up praise and thanksgiving to God through Christ; and such sacrifices, being offered up in the name and through the merit of his Son, are all acceptable in his sight.

This is the true metaphor, and which has not, as far as I know, ever been properly *traced out*. To talk of “stones being said to be *alive* as long as they are not cut out of the quarry, but continue to partake of that nourishment which circulates from vein to vein,” is as unsatisfactory as it is unphilosophical; the other is the true metaphor, and explains every thing.

Verse 6. Behold, I lay in Sion] This intimates that the foundation of the Christian Church should be laid at Jerusalem; and *there* it was laid, for there Christ suffered, and there the preaching of the Gospel commenced.

A chief corner stone] This is the same as the foundation stone; and it is called here the *chief corner stone* because it is laid in the foundation, at an angle of the building where its two sides form the ground work of a *side* and *end* wall. And this might probably be designed to show that, in Jesus, both Jews and Gentiles were to be *united*; and this is probably the reason why it was called a *stone of stumbling, and rock of offence*; for nothing stumbled, nothing offended the Jews so much as the calling of the Gentiles into the Church of God, and admitting them to the same privileges which had been before peculiar to the Jews.

Elect, precious] *Chosen and honourable*. See Clarke on “~~αἰμα~~ 1 Peter 2:4”.

Shall not be confounded.] These words are quoted from ~~23816~~ **Isaiah 28:16**; but rather more from the Septuagint than from the Hebrew text. The latter we translate, *He that believeth shall not make haste*-he who comes to God, through Christ, for salvation, shall never be confounded; he need not *haste* to flee away, for no enemy shall ever be able to annoy him.

Verse 7. Unto you therefore which believe] You, both Jews and Gentiles.

He is **precious]** ὑμῖν οὖν ἡ τιμὴ τοῖς πιστευουσιν. *The honour is to you who believe*; i.e. the honour of being in this building, and of having your souls saved through the blood of the Lamb, and becoming sons and daughters of God Almighty.

Them which be disobedient] The *Jews*, who continue to reject the Gospel; that very person whom they reject is *head of the corner*-is Lord over all, and has all power in the heavens and the earth.

Verse 8. A stone of stumbling] Because in him all Jews and Gentiles who believe are united; and because the latter were admitted into the Church, and called by the Gospel to enjoy the same privileges which the Jews, as the peculiar people of God, had enjoyed for two thousand years before; therefore they rejected the Christian religion, they would have no partakers with themselves in the salvation of God. This was the true cause why the Jews rejected the Gospel; and they rejected Christ because he did not come as a *secular* prince. In the *one case* he was a *stone of stumbling*-he was *poor*, and affected no worldly pomp; in the other he was a *rock of offence*, for his Gospel called the Gentiles to be a peculiar people whom the Jews

believed to be everlastingly reprobated, and utterly incapable of any spiritual good.

Whereunto also they were appointed.] Some good critics read the verse thus, carrying on the sense from the preceding: *Also a stone of stumbling, and a rock of offence: The disobedient stumble against the word, (or doctrine,) to which verily they were appointed.*-Macknight.

Mr. Wakefield, leaving out, with the Syriac, the clause, *The stone which the builders disallowed, the same is made the head of the corner*, reads ^{<4007>}**1 Peter 2:7, 8** thus: *To you therefore who trust thereon, this stone is honourable; but to those who are not persuaded, (απειθουσι,) it is a stone to strike upon and to stumble against, at which they stumble who believe not the word; and unto this indeed they were appointed; that is, they who believe not the word were appointed to stumble and fall by it, not to disbelieve it; for the word of the Lord is either a savour of life unto life, or death unto death, to all them that hear it, according as they receive it by faith, or reject it by unbelief.* The phrase *τιθεναι τινα εις τι* is very frequent among the purest Greek writers, and signifies *to attribute any thing to another, or to speak a thing of them;* of which Kypke gives several examples from *Plutarch*; and paraphrases the words thus: *This stumbling and offence, particularly of the Jews, against Christ, the corner stone, was long ago asserted and predicted by the prophets, by Christ, and by others;* compare ^{<23814>}**Isaiah 8:14, 15;** ^{<42142>}**Matthew 21:42, 44;** ^{<41234>}**Luke 2:34;** and ^{<45022>}**Romans 9:32, 33.** Now this interpretation of Kypke is the more likely, because it is evident that St. Peter refers to ^{<23814>}**Isaiah 8:14, 15:** *And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem: and many among them shall stumble, and fall, and be broken, &c.* The *disobedient*, therefore, being appointed to stumble against the word, or being *prophesied of* as persons that should stumble, necessarily means, from the connection in which it stands, and from the passage in the prophet, that their *stumbling, falling, and being broken*, is the consequence of their disobedience or unbelief; but there is no intimation that they were *appointed or decreed to disobey*, that they might stumble, and fall, and be broken. They stumbled and fell through their *obstinate unbelief*; and thus their stumbling and falling, as well as their unbelief, were of themselves, in consequence of this they were *appointed to be broken*; this was God's work of judgment. This seems to be the meaning which our Lord attaches to this very prophecy, which he quotes

against the chief priests and elders, ^{<1214>}**Matthew 21:44**. On the whole of these passages, see the notes on ^{<1212>}**Matthew 21:42-44**.

Verse 9. Ye are a chosen generation] The titles formerly given to the whole Jewish Church, *i.e.* to all the Israelites without exception, all who were in the covenant of God by circumcision, whether they were holy persons or not, are here given to Christians in general in the same way; *i.e.* to all who believed in Christ, whether Jews or Gentiles, and who received baptism in the name of the Father, and of the Son, and of the Holy Ghost.

The Israelites were a *chosen* or *elected* race, to be a *special people unto the Lord their God, above all people that were upon the face of the earth*, ^{<1876>}**Deuteronomy 7:6**.

They were also a *royal priesthood*, or what Moses calls a *kingdom of priests*, ^{<1290>}**Exodus 19:6**. For all were called to sacrifice to God; and he is represented to be the *King* of that people, and *Father* of those of whom he was king; therefore they were all *royal*.

They were a *holy nation*, ^{<1290>}**Exodus 19:6**; for they were separated from all the people of the earth, that they might worship the one only true God, and abstain from the abominations that were in the heathen world.

They were also a *peculiar people*, *λαος εις περιποιησιν*, a *purchased people*; *hl gs segullah*, a *private property*, belonging to God Almighty, ^{<1876>}**Deuteronomy 7:6**; none other having any *right* in them, and they being under obligation to God alone. All these things the apostle applies to the Christians, to whom indeed they belong, in their spirit and essence, in such a way as they could not belong to the Hebrews of old. But they were called to this state of salvation *out of darkness*-idolatry, superstition, and ungodliness, *into his marvellous light*-the Gospel dispensation, which, in reference to the discoveries it had made of God, his nature, will, and gracious promises towards mankind, differed as much from the preceding dispensation of the Jews, as the light of the meridian *sun* from the faint twinkling of a *star*. And they had these privileges *that they might show forth the praises of Him who had thus called them*; *αρετας*, the *virtues*, those perfections of the wisdom, justice, truth, and goodness of God, that shone most illustriously in the Christian dispensation. These they were to exhibit in a holy and useful life, being transformed into the image of God, and walking as Christ himself walked.

Verse 10. Which in time past were not a people] This is a quotation from ^{<28010>}Hosea 1:9, 10; 2:23, where the *calling of the Gentiles*, by the preaching of the Gospel, is foretold. From this it is evident, that the people to whom the apostle now addresses himself had been *Gentiles*, covered with ignorance and superstition, and now had obtained mercy by the preaching of the Gospel of Christ.

Verse 11. As strangers and pilgrims] See Clarke's note on ^{<81113>}Hebrews 11:13". These were *strangers* and *pilgrims* in the most literal sense of the word, see ^{<60101>}1 Peter 1:1, for they were *strangers* scattered through Asia, Pontus, &c.

Abstain from fleshly lusts] As ye are *strangers* and *pilgrims*, and profess to seek a heavenly country, do not entangle your affections with earthly things. While others spend all their time, and employ all their skill, in acquiring earthly property, and totally neglect the salvation of their souls; *they* are not *strangers*, they are here at *home*; they are not *pilgrims*, they are seeking an *earthly possession*: Heaven is *your home*, seek *that*; God is your *portion*, seek *him*. All kinds of earthly desires, whether those of the *flesh* or of the *eye*, or those included in the *pride of life*, are here comprised in the words *fleshly lusts*.

Which war against the soul] αἰτινες στρατευονται κατα της ψυχης. Which are *marshalled* and *drawn up in battle array*, to fight against the soul; either to slay it, or to bring it into captivity. This is the object and operation of every earthly and sensual desire. How little do those who indulge them think of the ruin which they produce!

Verse 12. Having your conversation honest] Living in such a manner among the Gentiles, in whose country ye sojourn, as becomes the Gospel which ye profess.

That whereas they speak against you as evil doers] In all the heathen countries, in the first age of the Church, the Christians and the Jews were confounded together; and as the latter mere everywhere exceedingly troublesome and seditious, the Christians shared in their blame, and suffered no small measure of obloquy and persecution on this very account. It was doubly necessary, therefore, that the Christians should be exceedingly cautious; and that their conduct should prove that, although many of them were of the same nation, yet they who had embraced

Christianity differed widely in their spirit and conduct from those, whether Jews or Gentiles, who had *not* received the faith of Christ.

In the day of visitation.] I believe this refers to the time when God should come to execute judgment on the disobedient Jews, in the destruction of their civil polity, and the subversion of their temple and city. God did at that time put a remarkable difference between the Jews and the Christians: *all the former* were either destroyed or carried into slavery; *not one of the latter*: nor did they deserve it; for not one of them had joined in the sedition against the Roman government. That the *day of visitation* means a time in which punishment should be inflicted, is plain from ^{<2301B>}**Isaiah 10:3**: *And what will ye do in the DAY of VISITATION, and in the desolation which shall come from afar? To whom will ye flee for help? And where will ye leave your glory?* Some think that by the phrase in this place is meant the time in which they should be brought before the heathen magistrates, who, after an impartial examination, should find them innocent, and declare them as such; by which God would be glorified, the work appearing to be his own. Others think that it signifies the time in which God should make them the offer of mercy by Jesus Christ. The words, however, may refer to the time in which the Christians should be called to suffer for the testimony of Christ; the heathens, seeing them bear their sufferings with unconquerable patience, were constrained to confess that God was with them; and not a few, from being *spectators* of their sufferings, became *converts* to Christianity,

Verse 13. Submit yourselves to every ordinance of man] In every settled state, and under every form of political government, where the laws are not in opposition to the laws of God, it may be very soundly and rationally said: “Genuine Christians have nothing to do with the laws but to obey them.” Society and civil security are in a most dangerous state when the people take it into their heads that they have a right to remodel and change the laws. See the whole of this subject fully handled in the notes on ^{<45130>}**Romans 13:1**”, &c., to which I beg every reader, who may wish to know the political sentiments of this work, to have recourse.

The words **παση ανθρωπινη κτισει** literally signify, not *every ordinance of man*, but *every human creature*; yet **κτιζειν** signifies sometimes to *arrange, order*, as well as to *create*, and therefore our translation may do: but as the apostle is evidently speaking here of *magistracy*, or *legislative authority*, and as the appointment of magistrates was termed a creating of

them, it is better to understand the words thus, All the constituted authorities. So, *Decem tribunos plebis per pontificem creaverunt*; Cor. Nep. “They created ten tribunes of the plebeians, by the high priest.” *Carthagine quotannis annui bini reges creabantur*; Cæsar. “They created two kings every year at Carthage.” *Consules creantur Cæsar et Servilius*; Sallust. “Cæsar and Servilius are created consuls.” *Creare duces gerendo bello*. “To create a general to conduct the war.” The meaning of St. Peter appears to be this: the Jews thought it unlawful to obey any ruler that was not of *their own stock*; the apostle tells them they should obey the civil magistrate, let him be of what stock he may, whether a Jew or a Gentile, and let him exercise the government in whatsoever *form*. This is the general proposition: and then he instances *emperors* and their *deputies*; and, far from its being unlawful for them to *obey a heathen magistrate*, they were to do it *for the Lord’s sake*, **διὰ τὸν κύριον**, *on account of the Lord*, whose *will* it was, and who *commanded* it.

Verse 14. Or unto governors] By *king as supreme*, the Roman *emperor* is meant; and by *governors*, **ἡγεμοσιν**, are meant, leaders, governors, presidents, proconsuls, and other chief magistrates, sent by him into the provinces dependent on the Roman empire.

For the punishment of evil doers] This was the object of their mission; they were to punish delinquents, and encourage and protect the virtuous.

Verse 15. For so is the will of God] God, as their supreme governor, shows them that it is his will that they should act uprightly and obediently at all times, and thus confound the ignorance of foolish men, who were ready enough to assert that their religion made them bad subjects. The word **φιμωσιν**, which we translate *put to silence*, signifies to *muzzle*, i.e., stop their mouths, leave them nothing to say; let them *assert*, but ever be unable to bring proof to support it.

Verse 16. As free] The Jews pretended that they were a free people, and owed allegiance to God alone; hence they were continually rebelling against the Roman government, to which God had subjected them because of their rebellion against him: thus they *used their liberty for a cloak of maliciousness*-for a *pretext* of rebellion, and by it endeavoured to vindicate their seditious and rebellious conduct.

But as the servants of God.] These were *free* from sin and Satan, but they were the *servants of God-bound* to obey him; and, as he had made it their

duty to obey the civil magistrate, they served God by submitting to every ordinance of man for the Lord's sake.

Verse 17. Honour all men.] That is, Give honour to whom honour is due, ^{<45130>}**Romans 13:7.** Respect every man as a fellow creature, and as one who may be a fellow heir with you of eternal life; and therefore be ready to give him every kind of succour in your power.

Love the brotherhood.] All true Christians, who form one great family of which God is the head.

Fear God.] Who gives you these commandments, lest he punish you for disobedience.

Honour the king.] Pay that respect to the *emperor* which his high authority requires, knowing that civil power is of God; that the authority with which he, in the course of his providence, has invested him, must be respected in order to its being obeyed; and that if the man be even bad, and as a man be worthy of no reverence, yet he should be respected on account of his *office*. If respect be banished, subordination will flee with it, and anarchy and ruin will rise up in their place. Truly *religious* persons are never found in seditions. *Hypocrites* may join themselves with *any* class of the workers of iniquity, and say, *Hail, brethren!*

Verse 18. Servants, be subject] See Clarke's notes on "^{<48016>}**Ephesians 6:5**"; "^{<51022>}**Colossians 3:22**"; and "^{<48119>}**Titus 2:9**".

With all fear] With all submission and reverence.

The good and gentle] Those who are ever just in their commands, never requiring more work than is necessary or proper, and always allowing sufficient *food* and sufficient *time*.

The froward.] **σκολιοις.** The crooked, perverse, unreasonable morose, and austere. Your time belongs to your master; obey him in every thing that is not sinful; if he employs you about unreasonable or foolish things, let him answer for it. He may waste your time, and thus play the fool with his own property; you can only fill up your time: let him assign the work; it is your duty to obey.

Verse 19. For this is thankworthy] If, in a conscientious discharge of your duty, you suffer evil, this is in the sight of God thankworthy, pleasing, and proper; it shows that you prefer his authority to your own ease, peace,

and emolument; it shows also, as Dr. Macknight has well observed, that they considered their obligation to relative duties not to depend on the character of the person to whom they were to be performed, nor on their performing the duties they owed to their servants, but on the unalterable relations of things established by God.

Verse 20. For what glory is it] It appears from this that the poor Christians, and especially those who had been converted to Christianity while in a state of slavery, were often grievously abused, they were *buffeted* because they were Christians, and because they would not join with their masters in idolatrous worship.

Verse 21. Hereunto were ye called] Ye were called to a state of suffering when ye were called to be Christians; for the world cannot endure the yoke of Christ, and they that will live godly in Christ must suffer persecution; they will meet with it in one form or other.

Christ also suffered for us] And left us the example of his meekness and gentleness; for when he was reviled, he reviled not again. Ye cannot expect to fare better than your master; imitate his example, and his Spirit shall comfort and sustain you. Many MSS. and most of the versions, instead of *Christ also suffered for US, leaving US, &c.*, read, *suffered for YOU, leaving YOU, &c.* This reading, which I think is genuine, is noticed in the *margin*.

Verse 22. Who did no sin] He suffered, but not on account of any evil he had either *done* or *said*. In *deed* and *word* he was immaculate, and yet he was exposed to suffering; expect the same, and when it comes bear it in the same spirit. It is very likely that the apostle mentions *guile*, because those who do wrong generally strive to screen themselves by prevarication and lies. These words appear to be a quotation from ²⁵³⁰ **Isaiah 53:9**.

Verse 23. But committed himself] Though he could have inflicted any kind of punishment on his persecutors, yet to give *us*, in this respect also, an example that we should follow his steps, *he committed his cause* to him who is the *righteous Judge*. To avoid evil tempers, and the uneasiness and danger of avenging ourselves, it is a great advantage in all such cases to be able to refer our cause to God, and to be assured that the Judge of all the earth will do right.

The *Vulgate*, one copy of the *Itala*, St. *Cyprian*, and *Fulgentius*, read, *Tradebat autem judicanti se injuste*; “He delivered himself to him who judged unrighteously;” meaning Pontius Pilate. Some critics approve of this reading, but it has not sufficient evidence to recommend it as genuine.

Verse 24. Who his own self] Not *another* in his *place*, as some anciently supposed, because they thought it impossible that the Christ should suffer.

Bare our sins in his own body] Bore the punishment due to our sins. In no other sense could Christ bear them. To say that they were so *imputed* to him as if they had been *his own*, and that the Father beheld him as *blackened with imputed sin*, is monstrous, if not blasphemous.

That we, being dead to sins] ἵνα ταῖς ἀμαρτιαῖς ἀπογενομενοι. *That we, being freed from sin*-delivered out of its power, and from under its tyranny.

Should live unto righteousness] That *righteousness* should be our *master* now, as *sin* was before. He is speaking still to *servants* who were under an oppressive yoke, and were cruelly used by their masters, scourged, buffeted, and variously maltreated.

By whose stripes ye were healed.] The apostle refers here to ²³³⁴ **Isaiah 53:4-6**; and he still keeps the case of these persecuted servants in view, and encourages them to suffer patiently by the example of Christ, who was *buffeted* and *scourged*, and who bore all this that the deep and inveterate *wounds*, inflicted on their souls by sin, *might be healed*.

Verse 25. For ye were as sheep going astray] Formerly ye were not in a better moral condition than your oppressors; ye were like *stray sheep*, in the wilderness of ignorance and sin, till Christ, the true and merciful Shepherd, called you back from your wanderings, by sending you the Gospel of his grace.

Bishop of your souls.] Unless we consider the word *bishop* as a corruption of the word ἐπισκοπος *episcopos*, and that this literally signifies an *overseer*, an *inspector*, or one that *has the oversight*, it can convey to us no meaning of the original. Jesus Christ is the *Overseer of souls*; he has them continually under his eye; he knows their wants, wishes, dangers, &c., and provides for them. As their *shepherd*, he leads them to the best pastures, defends them from their enemies, and guides them by his eye. Jesus is the *good Shepherd that laid down his life for his sheep*. All

human souls are inexpressibly dear to him, as they are the purchase of his blood. He is still supreme *Bishop* or *Overseer* in his Church. He alone is *Episcopus episcoporum*, “the Bishop of bishops;” a title which the Romish pontiffs have blasphemously usurped. But this is not the only attribute of Jesus on which they have laid sacrilegious hands. And besides this, with force and with cruelty have they ruled the *sheep*: but the Lord is breaking the staff of their pride, and delivering the nations from the bondage of their corruption. Lord, let thy kingdom come!

I PETER

CHAPTER 3.

The duty of wives to their husbands, how they are to be adorned, and be in subjection as Sarah was to Abraham, 1-6. The duty of husbands to their wives, 7. How to obtain happiness, and live a long and useful life, 8-11. God loves and succours them that do good; but his face is against the wicked, 12, 13. They should suffer persecution patiently, and be always ready to give a reason of the hope that is in them; and preserve a good conscience, though they suffered for righteousness, 14-17. Christ suffered for us, and was put to death in the flesh, but quickened by the Spirit, 18. How he preached to the old world, while Noah was preparing the ark, 19, 20. The salvation of Noah and his family a type of baptism, 21. Christ is ascended to heaven, all creatures being subject to him, 22.

NOTES ON CHAP. 3.

Verse 1. Ye wives, be in subjection] Consider that your husband is, by God's appointment, the head and ruler of the house; do not, therefore, attempt to usurp his government; for even though he *obey not the word*-is not a *believer in the Christian doctrine*, his rule is not thereby impaired; for Christianity never alters civil relations: and your affectionate, obedient conduct will be the most likely means of convincing him of the truth of the doctrine which you have received.

Without the word] That your holy conduct may be the means of begetting in them a reverence for Christianity, the preaching of which they will not hear. See Clarke's notes on "~~4143~~ 1 Corinthians 14:34", and the other places referred to in the margin.

Verse 2. Chaste conversation-with fear.] While they see that ye join modesty, chastity, and the purest manners, to the fear of God. Or perhaps *fear*, φοβος, is taken, as in ~~4153~~ Ephesians 5:33, for the *reverence* due to the husband.

Verse 3. Whose adorning] **κοσμος**. See Clarke's note on "**Hebrews 9:1**", where the word **κοσμος**, **world** or **ornament**, is defined; and also the note on "**Genesis 2:1**".

Plaiting the hair, and of wearing of gold] Plaiting the hair, and variously folding it about the head, was the most ancient and most simple mode of disposing of this chief ornament of the female head. It was practised anciently in every part of the east, and is so to the present day in India, in China, and also in Barbary. It was also prevalent among the Greeks and Romans, as ancient gems, busts, and statues, still remaining, sufficiently declare. We have a remarkable instance of the plaiting of the hair in a statue of Agrippina, wife of Germanicus, an exact representation of which may be seen in a work of *Andre Lens*, entitled *Le Costume de Peuple de l'Antiquite*, pl. 33. Many plates in the same work show the different modes of dressing the hair which obtained among the Egyptians, Greeks, Romans, Persians, and other nations. Thin *plates of gold* were often mixed with the hair, to make it appear more ornamental by the reflection of light and of the solar rays. Small golden *buckles* were also used in different parts; and among the Roman ladies, *pearls* and precious stones of different colours. *Pliny* assures us, *Hist. Nat.*, l. ix. c. 35, that these latter ornaments were not introduced among the Roman women till the time of Sylla, about 110 years before the Christian era. But it is evident, from many remaining monuments, that in numerous cases the *hair* differently plaited and curled was the *only ornament* of the head. Often a simple *pin*, sometimes of *ivory*, pointed with gold, seemed to connect the plaits. In monuments of antiquity the *heads* of the *married* and *single* women may be known, the former by the hair being *parted* from the forehead over the middle of the top of the head, the latter by being quite close, or being plaited and curled all in a general mass.

There is a remarkable passage in Plutarch, *Conjugalium Præcept.*, c. xxvi., very like that in the text: **κοσμος γαρ εστιν, ως ελεγε κρατης, το κοσμουν. κοσμηι δε το κοσμιωτεραν γυναικα ποιουν ποιει δε ταυτην ου χρυσος, ουτε σμαραγδος, ουτε κοκκος, αλλόσα σεμνοτητος, ευταξιας, αιδους εμφασιν περιτιθησιν.** *Opera a Wytttenb.*, vol. i., page 390. "An *ornament*, as Crates said, is that which *adorns*. The proper ornament of a woman is that which becomes her best. This is neither gold, nor pearls, nor scarlet; but those things which are an evident proof of gravity, regularity, and modesty." The wife of *Phocion*, a celebrated Athenian general, receiving a visit from a lady who was

elegantly adorned with *gold* and *jewels*, and her *hair with pearls*, took occasion to call the attention of her guest to the elegance and costliness of her dress, remarking at the same time, “*My ornament is my husband, now for the twentieth year general of the Athenians.*” *Plut.*, in *vit. Phoc.* How few Christian women act this part! Women are in general at as much pains and cost in their dress, as if by it they were to be recommended both to God and man. It is, however, in every case, the argument either of a *shallow mind*, or of a *vain and corrupted heart*.

Verse 4. The hidden man of the heart] ὁ κρυπτος της καρδιας ανθρωπος. This phrase is of the same import with that of St. Paul, ^{<5172>}**Romans 7:22, ο εσω ανθρωπος**, the *inner man*; that is, the *soul*, with the whole system of affections and passions. Every part of the Scripture treats man as a compound being: the *body* is the *outward* or *visible man*; the *soul*, the *inward*, *hidden*, or *invisible man*. The term ανθρωπος, *man*, is derived, according to the best etymologists, from ανα τρεπων ωπα, *turning the face upward*. This derivation of the word is beautifully paraphrased by *Ovid*. The whole passage is beautiful; and, though well known, I shall insert it. After speaking of the creation and formation of all the irrational animals, he proceeds thus:—

*“Sanctius his animal, mentisque capacious altæ
Deerat adhuc, et quod dominari in cætera posset.
Natus HOMO est: sive hunc divino semine fecit
Ille opifex rerum, mundi melioris origo;
Sive recens tellus, seductaque nuper ab alto
Æthere, cognati retinebat semina cæli.—
Pronaque cum spectent animalia cætera terram,
OS HOMINI SUBLIME DEDIT; CÆLUMQUE TUERI*

*Jussit, et erectos ad sidera tollere veltus.”
METAM, lib. i. ver. 76.*

*“A creature of a more exalted kind
Was wanting yet, and then was MAN design’d;
Conscious of thought, of more capacious breast,
For empire form’d, and fit to rule the rest.*

*Whether with particles of heavenly fire
The God of nature did his soul inspire,
Or earth but new divided from the sky,
Which still retain’d th’ ethereal energy.—*

*Thus, while the mute creation downward bend
Their sight, and to their earthly mother tend,
Man looks aloft, and with erected eyes
Beholds his own hereditary skies.”*
DRYDEN.

The word **ανθρωπος**, *man*, is frequently applied to the *soul*, but generally with some epithet. Thus **ο εσω ανθρωπος**, the *inner man*, ^{<45722>}**Romans 7:22**, to distinguish it from the *body*, which is called **ο εξω ανθρωπος**, the *outer man*, ^{<47046>}**2 Corinthians 4:16**; **ο κρυπτος ανθρωπος**, the *hidden man*, as in the text; **ο καινος ανθρωπος**, the *new man*, the soul renewed in righteousness, ^{<48215>}**Ephesians 2:15**, to distinguish him from **ο παλαιος ανθρωπος**, the *old man*, that is, man unregenerate or in a state of sin, ^{<45016>}**Romans 6:6**. And the *soul* is thus distinguished by the Greek philosophers.

A meek and quiet spirit] That is, a mind that will not give provocation to others, nor receive irritation by the provocation of others. *Meekness* will prevent the first; *quietness* will guard against the last.

Great price.] All the ornaments placed on the head and body of the most illustrious female, are, in the sight of God, of no worth; but a *meek and silent spirit* are, in his sight, invaluable, because proceeding from and leading to himself, being incorruptible, surviving the ruins of the *body* and the ruins of *time*, and enduring eternally.

Verse 5. For after this manner] Simplicity reigned in primitive times; *natural ornaments* alone were then in use. Trade and commerce brought in luxuries; and luxury brought *pride*, and all the *excessive nonsense* of DRESS. No female head ever looks so well as when adorned with its own hair alone. This is the ornament appointed by God. To cut it off or to cover it is an unnatural practice; and to exchange the hair which God has given for hair of some other colour, is an insult to the Creator. How the *delicacy* of the female character can stoop to the use of *false hair*, and especially when it is considered that the chief part of this kind of hair was once the *natural* property of some ruffian soldier, who fell in battle by many a ghastly wound, is more than I can possibly comprehend. See the notes on ^{<6114>}**1 Corinthians 11:14-16**; and ^{<4009>}**1 Timothy 2:9**.

Who trusted in God] The women *who trust* NOT in God are fond of *dress* and *frillery*; those *who trust in God* follow *nature* and *common sense*.

Being in subjection unto their own husbands] It will rarely be found that women who are *fond of dress*, and extravagant in it, have any subjection to their husbands but what comes from *mere necessity*. Indeed, their dress, which they *intend* as an attractive to the eyes of *others*, is a sufficient proof that they have neither *love* nor *respect* for their own husbands. Let them who are concerned refute the charge.

Verse 6. Even as Sara obeyed] Almost the same words are in *Rab. Tanchum*, fol. 9, 3: “The wife of Abraham revered him, and called him lord, as it is written, ^{<01812>}**Genesis 18:12:** *And my lord is old.*” The words of the apostle imply that she acknowledged his superiority, and her own subjection to him, in the order of God.

Whose daughters ye are] As Abraham is represented the *father* of all his male *believing descendants*, so Sara is represented as the *mother* of all her believing female posterity. A *son of Abraham* is a true believer; a *daughter of Sarah* is the same.

As long as ye do well] For you cannot maintain your relationship to her longer than ye *believe*; and ye cannot *believe* longer than ye continue to *obey*.

And are not afraid with any amazement.] It is difficult to extract any sense out of this clause. The original is not very easy; **μη φοβουμεναι μηδεμιαν πτοησις** may be rendered, *And not fearing with any terror*. If ye do well, and act conscientiously your part as *faithful wives*, ye will at no time live under the *distressing apprehension* of being *found out*, or terrified at every appearance of the discovery of *infidelities*, or improper conduct. Being not guilty of these, you will not have occasion to fear *detection*. On this subject a learned man has quoted these words, which I have produced elsewhere, ^{<00614>}**Ephesians 6:14:**—

—————**hic murus aheneus esto,
Nil conscire sibi, nulla pallescere culpa.**

“Let this be my brazen wall, to be *self-convicted* of no private delinquency, nor to *change colour* at being charged with a fault.”

Happy is the *wife*, and happy is the *husband*, who can *conscientiously* adopt the saying.

Verse 7. Dwell with them according to knowledge] Give your wives, by no species of unkind carriage, any excuse for delinquency. How can a man expect his wife to be faithful to him, if he be unfaithful to her? and *vice versa*.

Giving honour unto the wife] Using your superior strength and experience in her behalf, and thus *honouring* her by becoming her protector and support. But the word **τιμη** *honour*, signifies *maintenance* as well as *respect*; -*maintain, provide for* the wife.

As-the weaker vessel] Being more delicately, and consequently more slenderly, constructed. *Roughness* and *strength* go hand in hand; so likewise do *beauty* and *frailty*. The female has what the man wants-beauty and delicacy. The male has what the female wants-courage and strength. The one is as good in its place as the other: and by these things God has made an equality between the man and the woman, so that there is properly very little superiority on either side. **See Clarke's note on "^{<5004>}1 Thessalonians 4:4**".

Being heirs together] Both the man and woman being equally called to eternal glory: and as *prayer* is one great means of obtaining a meetness for it, it is necessary that they should live together in such a manner as to prevent all family contentions, that they may not be prevented, by disputes or misunderstandings, from uniting daily in this most important duty-family and social prayer.

Verse 8. Be ye all of one mind] Unity, both in the family and in the Church, being essentially necessary to *peace* and *salvation*. See on ^{<51216>}**Romans 12:16; 15:5.**

Having compassion] **συμπαθεις**. Being *sympathetic*; feeling for each other; bearing each other's burdens.

Love as brethren] **φιλαδελφοι**. *Be lovers of the brethren.*

Pitiful] **ευσπλαγχνοι**. *Tender-hearted*; let your *bowels yearn* over the distressed and afflicted.

Courteous] **φιλοφρονες**. *Be friendly-minded*; acquire and cultivate a friendly disposition. But instead of this word, **ταπεινοφρονες**, *be humble-minded*, is the reading of ABC, more than twenty others, with the *Syriac, Arabic of Erpen, Coptic, Armenian, Slavonic*, and some of the

fathers. This is probably the true reading, and *Griesbach* has admitted it into the text.

Verse 9. Not rendering evil for evil] Purposing, saying, doing nothing but *good*; and invariably returning good for evil.

Ye are thereunto called] This is your *calling-your business in life*, to do good, and to do good for evil, and to implore God's *blessing* even on your worst enemies. And this is not only your *duty*, but your *interest*; for in so doing you shall obtain God's blessing, even life for evermore.

Verse 10. For he that will love life] This is a quotation from ^{<49842>}**Psalm 34:12-16**, as it stands in the Septuagint; only the aorist of the imperative is changed from the second into the third person, &c. He who wishes to live long and prosperously, must act as he is here directed. 1. He must refrain from *evil-speaking*, *lying*, and *slandering*. 2. He must avoid *flattery* and fair speeches, which cover *hypocritical* or wicked *intentions*. 3. He must *avoid evil*, keep *going away* **εκκλινατω**, from evil. 4. He must do good; he must walk in the way of righteousness. 5. He must live *peaceably* with all men; *seek peace* where it has been lost; *restore* it where it has been broken; and *pursue it* where it seems to be flying away. He who lives thus must live happy in himself. And as *excess in action* and *passion* always tends to the shortening of life, and nothing preys on the constitution more than disorderly passions, he must live not only happiest but longest who avoids them. It is an edifying story that is told in the book *Mussar*, chap. 1., quoted by Rosenmuller: "A certain person, travelling through the city, continued to call out, *Who wants the elixir of life?* The daughter of Rabbi Joda heard him, and told her father. He said, Call the man in. When he came in, the rabbi said, What is that elixir of life thou sellest? He answered, Is it not written, *What man is he that loveth life, and desireth to see good days, let him refrain his tongue from evil, and his lips from speaking guile?* This is the elixir of life, and is found in the mouth of man."

Verse 12. The eyes of the Lord are over the righteous] That is, He is continually under God's notice and his care; God continually watches *for* him and watches *over* him, and he is *under* his constant protection.

And his ears are open unto their prayers] The original is very emphatic: *The eyes of the Lord are upon the righteous, and his ears to their prayers*. The righteous man ever attracts the Divine notice, and wherever he is, there is the ear of God; for, as every righteous man is a *man of prayer*,

wherever he prays, there is the ear of God, into which the prayer, as soon as formed, enters.

But the face of the Lord] Far from his eye being upon *them*, or his ear open to their requests, (for *prayer* they have none,) his *face*, his *approbation*, his *providence* and *blessing*, are turned away from them; and he only looks upon them to abhor them, and to turn the arm of his justice against them.

Verse 13. Who is he that will harm you] Is it possible that a man can be wretched who has God for his friend? “All the devices which the devil or wicked men work against such must be brought to naught, and by the providence of his goodness be dispersed.”

If ye be followers, &c.] εαν του αγαθου μιμηται γενησθε. *If ye be imitators of the good One*, i.e. of God. ὁ αγαθος, *the good One*, is one of God’s prime epithets, see ^{<40197>} **Matthew 19:17**, and Satan is distinguished by the reverse, ο πονηρος, the *EVIL one*, ^{<40139>} **Matthew 13:19**, where see the notes. Instead of μιμηται, *followers*, or rather *imitators*, ζηλωται, *zealous* of what is good, is the reading of ABC, fifteen others, both the *Syriac*, Erpen’s *Arabic*, the *Coptic*, *Æthiopic*, *Armenian* and *Vulgate*, with some of the *fathers*. This is a very probable reading, and *Griesbach* has placed it in the *margin* as a candidate for the place of that in the text.

Verse 14. But and if ye suffer] God may permit you to be tried and persecuted for righteousness’ sake, but this cannot *essentially harm you*; he will press even this into your service, and make it work for your good.

Happy are ye] This seems to refer to ^{<40510>} **Matthew 5:10**, &c. *Blessed or happy, are ye when men persecute you*, &c. It is a happiness to suffer for Christ; and it is a happiness, because if a man were not *holy* and *righteous* the world would not persecute him, so he is happy in the very *cause* of his sufferings.

Be not afraid of their terror] τον δε φοβον αυτων μη φοβηθητε. *Fear not their fear*; see ^{<20812>} **Isaiah 8:12**. Sometimes *fear* is put for the *object of a man’s religious worship*; see ^{<01342>} **Genesis 31:42**; ^{<30125>} **Proverbs 1:26**, and the place in *Isaiah* just quoted. The exhortation may mean, *Fear not their gods*, they can do you no hurt; and supposing that they curse you by them, yet *be not troubled*; “He who fears God need have no other fear.”

Verse 15. But sanctify the Lord God in your hearts] To sanctify God may signify to offer him the *praises* due to his grace, but as to *sanctify* literally signifies to *make holy*, it is impossible that God should be thus sanctified. We have often already seen that *αγιαζω* signifies to *separate from earth*, that is, from any *common use* or *purpose*, that the *thing* or *person* thus *separated* may be *devoted to a sacred use*. Perhaps we should understand Peter's words thus: Entertain just notions of God; of his nature, power, will, justice, goodness, and truth. Do not conceive of him as being actuated by such *passions* as *men*; *separate him in your hearts* from every thing *earthly, human, fickle, rigidly severe, or capriciously merciful*. Consider that he can neither be like man, feel like man, nor act like man. Ascribe no *human passions* to him, for this would *desecrate* not *sanctify* him. Do not *confine* him in your conceptions to place, space, vacuity, heaven, or earth; endeavour to think worthily of the *immensity* and *eternity* of his nature, of his *omniscience, omnipresence, and omnipotence*. Avoid the error of the heathens, who bound even their *Dii Majores*, their greatest gods, by *fate*, as many well-meaning Christians do the true God by *decrees*; conceive of him as infinitely *free to act* or *not act*, as he pleases. Consider the *goodness* of his nature; for *goodness*, in every possible state of perfection and infinitude, belongs to him. Ascribe no *malevolence* to him; nor any work, purpose, or decree, that implies it: this is not only a human passion, but a passion of *fallen* man. Do not suppose that he can do evil, or that he can *destroy* when he might save; that he ever did, or ever can, *hate* any of those whom he made in his own image and in his own likeness, so as by a positive decree to doom them, unborn, to everlasting perdition, or, what is of the same import, *pass them by* without affording them the means of salvation, and consequently rendering it impossible for them to be saved. Thus endeavour to conceive of him; and, by so doing, you *separate him* from all that is *imperfect, human, evil, capricious, changeable, and unkind*. Ever remember that he has wisdom without error, power, without limits, truth without falsity, love without hatred, holiness without evil, and justice without rigour or severity on the one hand, or capricious tenderness on the other. In a word, that he neither can *be, say, purpose, or do*, any thing that is not infinitely just, holy, wise, true, and gracious; that he hates nothing that he has made; and has so loved the world, the whole human race, as to give his only-begotten Son to die for them, that they might not perish, but have everlasting life. Thus *sanctify the Lord God in your hearts*, and you will ever be *ready to give a reason of the hope that is in you* to every serious and candid inquirer after truth.

Most religious systems and creeds are incapable of rational explanation, because founded on some misconception of the Divine nature.

*“They set at odds heaven’s jarring attributes,
And with one excellence another wound.”*

The system of *humanizing* God, and making him, by our unjust conceptions of him, to act as *ourselves* would in certain circumstances, has been the bane of both religion and piety; and on this ground infidels have laughed us to scorn. It is high time that we should no longer *know God after the flesh*; for even if we have known Jesus Christ after the flesh, we are to know him so no more.

What I have written above is not against any particular creed of religious people, it is against any or all to whom it may justly apply, it may even be against some portions of *my own*; for even in this respect I am obliged daily to labour to sanctify the Lord God in my heart, to *abstract* him from every thing *earthly* and *human*, and apprehend him as far as possible in his own essential nature and attributes through the light of his Spirit and the medium of his own *revelation*. To act thus requires no common effort of soul: and just apprehensions of this kind are not acquired without much prayer, much self-reflection, much time, and much of the grace and mercy of God.

Instead of **τον θεον**, GOD, ABC, four others, both the *Syriac*, *Erpen’s Arabic*, the *Coptic*, *Vulgate*, and *Armenian*, with *Clement* and *Fulgentius*, read **τον χριστον**, CHRIST. *Sanctify Christ in your hearts*. This reading is at least equal to the other in the authorities by which it is supported; but *which* was written by St. Peter we know not.

A reason of the hope] An *account* of your *hope* of the *resurrection* of the *dead* and eternal life in God’s glory. This was the great object of their *hope*, as Christ was the grand *object* of their *faith*.

The word **απολογία**, which we translate *answer*, signifies a *defence*; from this we have our word *apology*, which did not originally signify an *excuse* for an act, but a *defence* of that act. The *defences* of *Christianity* by the primitive fathers are called *apologies*. See **Clarke’s note on “⁴²¹⁰Acts 21:1”**.

With meekness and fear] Several excellent MSS. add the word **αλλα**, *but*, here, and it improves the sense considerably: *Be ready always to give*

an answer to every man that asketh you a reason of the hope that is in you, BUT with meekness and fear. Do not permit your *readiness to answer*, nor the *confidence* you have in the goodness of your cause, to lead you to answer *pertly* or *superciliously* to any person; defend the truth with all possible *gentleness* and *fear*, lest while you are doing it you should forget his presence whose cause you support, or say any thing unbecoming the dignity and holiness of the religion which you have espoused, or inconsistent with that heavenly temper which the Spirit of your indwelling Lord must infallibly produce.

Verse 16. Having a good conscience] The testimony of God in your own soul, that in simplicity and godly sincerity you have your conversation in the world. See on the term *conscience* at the end of Hebrews.

Whereas they speak evil of you] See the same sentiment in ~~<1021>~~ **1 Peter 2:11**, and the note there.

Verse 17. For it is better] See on ~~<1029>~~ **1 Peter 2:19, 20**.

Verse 18. Christ also hath once suffered] See Clarke's notes on "~~<816>~~ **Romans 5:6**"; "~~<808>~~ **Hebrews 9:28**".

Put to death in the flesh] In his human nature.

But quickened by the Spirit] That very dead body revived by the power of his Divinity. There are various opinions on the meaning of this verse, with which I need not trouble the reader, as I have produced that which is most likely.

Verse 19. By which] Spirit, his own Divine energy and authority.

He went and preached] By the ministry of Noah, one hundred and twenty years.

Unto the spirits in prison] The inhabitants of the antediluvian world, who, having been *disobedient*, and convicted of the most flagrant transgressions against God, were sentenced by his just law to destruction. But their punishment was delayed to see if they would *repent*; and *the long-suffering of God waited* one hundred and twenty years, which were granted to them for this purpose; during which time, as criminals tried and convicted, they are represented as being *in prison*-detained under the arrest of Divine justice, which *waited* either for their *repentance* or the expiration of the *respite*, that the punishment pronounced might be inflicted. This I

have long believed to be the sense of this difficult passage, and no other that I have seen is so consistent with the whole scope of the place. That the *Spirit of God* did *strive* with, convict, and reprove the antediluvians, is evident from ^{<0103B>}**Genesis 6:3**: *My Spirit shall not always strive with man, forasmuch as he is flesh; yet his days shall be one hundred and twenty years.* And it was by this Spirit that Noah became a *preacher of righteousness*, and *condemned that ungodly world*, ^{<8107>}**Hebrews 11:7**, who would not believe till wrath-Divine punishment, came upon them to the uttermost. The word **πνευμασι**, *spirits*, is supposed to render this view of the subject improbable, because this must mean *disembodied* spirits; but this certainly does not follow, for *the spirits of just men made perfect*, ^{<8123>}**Hebrews 12:23**, certainly means *righteous men*, and *men still in the Church militant*; and the *Father of spirits*, ^{<8120>}**Hebrews 12:9**, means *men still in the body*; and *the God of the spirits of all flesh*, ^{<0462>}**Numbers 16:22; 27:16**, means *men not in a disembodied state*.

But even on this word there are several various readings; some of the Greek MSS. read **πνευματι**, *in spirit*, and one **πνευματι ἁγιω**, in the *Holy Spirit*. I have before me one of the first, if not the very *first edition* of the *Latin Bible*; and in it the verse stands thus: *In quo et hiis, qui in carcere erant, SPIRITUALITER veniens prædicavit*; “by which he came *spiritually*, and preached to them that were in prison.”

In two very ancient MSS. of the Vulgate before me, the clause is thus: *In quo et his qui in carcere erant SPIRITU venient prædicavit*; “in which, coming *by the Spirit*, he preached to those who were in prison.” This is the reading also in the *Complutensian Polyglot*.

Another ancient MS. in my possession has the words nearly as in the printed copy: *In quo et hiis qui in carcere CONCLUSI erant SPIRITUALITER veniens prædicavit*; “in which, coming *spiritually*, he preached to those who were SHUT UP in prison.”

Another MS., written about A. D. 1370, is the same as the printed copy.

The common *printed Vulgate* is different from all these, and from all the MSS. of the Vulgate which I have seen in reading *spiritibus*, “to the spirits.”

In my old MS. Bible, which contains the first translation into English ever made, the clause is the following: *In whiche thing and to hem that weren closid*

togyder in prison, hi commynge in Spirit, prechide. The copy from which this translation was taken evidently read *conclusi erdnt*, with one of the MSS. quoted above, as *closid togyder* proves.

I have quoted all these authorities from the most authentic and correct copies of the Vulgate, to show that from them there is no ground to believe that the text speaks of Christ's going to hell to preach the Gospel to the damned, or of his going to some feigned place where the souls of the patriarchs were detained, to whom he preached, and whom he delivered from that place and took with him to paradise, which the Romish Church holds as an article of faith.

Though the judicious *Calmet* holds with his Church this opinion, yet he cannot consider the text of St. Peter as a proof of it. I will set down his own words: *Le sentiment qui veut que Jesus Christ soit descendu aux enfers, pour annoncer sa venue aux anciens patriarches, et pour les tirer de cette espece de prison, ou ils Pattendoient si long tems, est indubitable; et nous le regardons comme un article de notre foi: mais on peut douter que ce soit le sens de Saint Pierre en cet endroit.* "The opinion which states that Jesus Christ descended into hell, to announce his coming to the ancient patriarchs, and to deliver them from that species of prison, where they had so long waited for him, is incontrovertible; and we (the Catholics) consider it as an article of our faith: but we may doubt whether this be the meaning of St. Peter in this place."

Some think the whole passage applies to the preaching of the Gospel to the *Gentiles*; but the interpretation given above appears to me, after the fullest consideration, to be the most consistent and rational, as I have already remarked.

Verse 20. When once the long-suffering of God waited] In **Pirkey Aboth**, cap. v. 2, we have these words: "There were ten generations from Adam to Noah, that the *long-suffering* of God might appear; for each of these generations provoked him to anger, and went on in their iniquity, till at last the deluge came."

Were saved by water.] While the ark was preparing, only Noah's family believed; these amounted to *eight persons*; and these only were saved from the deluge **δι υδατος**, *on the water*: all the rest perished *in the water*; though many of them, while the rains descended, and the waters daily increased, did undoubtedly humble themselves before God, call for mercy,

and receive it; but as they had not repented at the preaching of Noah, and the ark was now closed, and the fountains of the great deep broken up, they lost their lives, though God might have extended mercy to their souls.

Verse 21. The like figure whereunto, &c.] Dr. Macknight has translated this verse so as to make the meaning more clear: *By which (water) the antitype baptism (not the putting away of the filth of the flesh, but the answer of a good conscience towards God) now saveth us also, through the resurrection of Jesus Christ.*

He remarks that the relative ω being in the neuter gender, its antecedent cannot be $\kappa\iota\beta\omega\tau\omicron\varsigma$, *the ark*, which is feminine, but $\upsilon\delta\omega\rho$, *water*, which is neuter.

There are many difficulties in this verse; but the simple meaning of the place may be easily apprehended. Noah believed in God; walked uprightly before him, and found grace in his sight; he obeyed him in building the ark, and God made it the means of his salvation from the waters of the deluge. *Baptism* implies a consecration and dedication of the soul and body to God, the Father, Son, and Holy Spirit. He who is faithful to his baptismal covenant, taking God through Christ, by the eternal Spirit, for his portion, is saved here from his sins; and *through the resurrection of Christ from the dead*, has the well-grounded hope of eternal glory. This is all plain; but was it the *deluge*, itself, or the *ark*, or the *being saved* by that ark from the deluge, that was the *antitype* of which St. Peter speaks? Noah and his family were *saved by water*; i.e. it was the instrument of their being saved through the good providence of God. So the water of *baptism*, typifying the regenerating influence of the Holy Spirit, is the means of salvation to all those who receive this Holy Spirit in its quickening, cleansing efficacy. Now as the waters of the flood could not have saved Noah and his family, had they not made use of the ark; so the water of baptism saves no man, but as it is the means of his getting his heart purified by the Holy Spirit, and typifying to him that purification. The ark was not *immersed* in the water; had it been so they must all have perished; but it was *borne up on the water*, and *sprinkled* with the *rain* that fell from heaven. This text, as far as I can see, says nothing in behalf of *immersion* in baptism; but is rather, from the circumstance mentioned above, in favour of *sprinkling*. In either case, it is not the sprinkling, washing, or cleansing the body, that can be of any avail to the salvation of the soul, *but the answer of a good conscience towards God*-the internal evidence and external proof that the soul is

purified in the laver of regeneration, and the person enabled to walk in newness of life. We are therefore strongly cautioned here, not to rest in the *letter*, but to look for the *substance*.

Verse 22. Who is gone into heaven] Having given the fullest proof of his resurrection from the dead, and of his having accomplished the end for which he came into the world.

On the right hand of God] In the place of the highest dignity, honour, and influence.

The Vulgate, one copy of the Itala, Augustine, Fulgentius, Cassiodorus, and Bede, have the following remarkable addition after the above words: *Deglutiens mortem, ut vitæ æternæ hæredes efficeremur*. "Having abolished (swallowed down) death, that we might be made heirs of eternal life." But this addition is found in no Greek copy, nor in any other of the ancient versions.

Angels and authorities and powers] That is, all creatures and beings, both in the heavens and in the earth, are put under subjection to Jesus Christ. He has all power in the heavens and in the earth. He alone can save; and he alone can destroy. None need fear who put their trust in him, as he can do whatsoever he will in behalf of his followers, and has good and evil spirits under his absolute command. Well may his enemies tremble, while his friends exult and sing. He can raise the dead, and save to the uttermost all that come unto the Father through him.

If he have all power, if angels and authorities and powers be subject to him, then he can do *what* he will, and employ *whom* he will. To raise the dead can be no difficulty to him, because he has power over all things. He created the world; he can destroy it, and he can create it anew. We can conceive nothing too difficult for Omnipotence. This same omnipotent Being is the friend of man. Why then do we not come to him with confidence, and expect the utmost salvation of which our souls and bodies are capable?

I PETER

CHAPTER 4.

We should suffer patiently, after the example of Christ, 1. And no longer live according to our former custom, but disregard the scoffs of those who are incensed against us because we have forsaken their evil ways, who are shortly to give account to God for their conduct, 2-5. How the Gospel was preached to Jews and Gentiles, 6. As the end of all things was at hand, they should be sober, watchful, charitable, benevolent, good stewards of the bounty of Providence; and, when called to instruct others, speak as the oracles of God, 7-11. Of the persecutions and trials which were coming upon them, and how they were to suffer so as not to disgrace their Christian character, 12-16. Judgment was about to begin at the house of God, and even the righteous would escape with difficulty from the calamities coming upon the Jews; but they must continue in well-doing, and thus commit the keeping of their souls to their faithful Creator, 17-19.

NOTES ON CHAP. 4.

Verse 1. As Christ hath suffered] He is your proper pattern; have the same disposition he had; the same forgiving spirit, with meekness, gentleness, and complete self-possession.

He that hath suffered in the flesh, hath ceased from sin] This is a general maxim, if understood literally: The man who suffers generally reflects on his ways, is humbled, fears approaching death, loathes himself because of his past iniquities, and ceases from them; for, in a state of suffering, the mind loses its relish for the sins of the flesh, because they are embittered to him through the apprehension which he has of death and judgment; and, on his application to God's mercy, he is delivered from his sin.

Some suppose the words are to be understood thus: "Those who have *firmly resolved*, if called to it, to *suffer death* rather than *apostatize* from Christianity, have consequently *ceased from*, or are *delivered* from, the sin of *saving* their *lives* at the expense of their faith." Others think that it is a

parallel passage to ^{<5017>}**Romans 6:7**, and interpret it thus: “He that hath mortified the flesh, hath ceased from sin.” Dr. Bentley applies the whole to our redemption by Christ: *He that hath suffered in the flesh hath died for our sins*. But this seems a very constrained sense.

Verse 2. That he no longer should live-in the flesh] Governed by the base principle of giving up his faith to save his life; *to the lusts of men*-according to the will of his idolatrous persecutors; *but to the will of God*; which will of God is, that he should retain the truth, and live according to its dictates, though he should suffer for it.

Verse 3. The time past of our life] This is a complete epitome of the Gentile or heathen state, and a proof that those had been Gentiles to whom the apostle wrote.

1. They *walked in lasciviousness*, **εν ασελγειαις**. every species of lechery, lewdness, and impurity.
2. In *lusts*, **επιθυμιαις**. strong irregular appetites, and desires of all kinds.
3. In *excess of wine*, **οινοφλυγιαις**. *wine*, and **φλυω**, *to be hot*, or *to boil*; to be inflamed with wine; they were in continual debauches.
4. In *revellings*, **κωμοις**. lascivious feastings, with drunken songs, &c. **See Clarke’s note on “^{<5113>}Romans 13:13”**.
5. In *banquetings*, **ποτοις**. *wine feasts, drinking matches*, &c.
6. In *abominable idolatries*, **αθεμιτοις ειδωλολατρειαις**. that is, the abominations practised at their idol feasts, where they not only worshipped the idol, but did it with the most impure, obscene, and abominable rites. This was the general state of the Gentile world; and with this monstrous wickedness Christianity had everywhere to struggle.

Verse 4. They think it strange] **ξενιζονται**. They *wonder* and are *astonished* at you, that ye can renounce these gratifications of the flesh for a spiritual something, the good of which *they* cannot see.

Excess of riot] **ασωτιας αναχυσιν**. *Flood of profligacy*; bearing down all rule, order, and restraints before it.

Speaking evil of you] **βλασφημουντες**. Literally, *blaspheming*; i.e. speaking *impiously* against *God*, and *calumniously* of you.

Verse 5. To judge the quick and the dead.] They shall give account of these irregularities to Him who is prepared to judge both the Jews and the Gentiles. The *Gentiles*, previously to the preaching of the Gospel among them, were reckoned to be *dead in trespasses and sins*, ~~400b~~ **Ephesians 2:1-5**; under the sentence of *death, because* they had sinned. The Jews had at least, by their religious profession, a name to live; and by that profession were bound to give to God.

Verse 6. Was the Gospel preached also to them that are dead] This is a most difficult verse; the best translations I have seen of it are the following:—

“For this indeed was *the effect* of the preaching of the Gospel to *the dead*, (the unconverted Gentiles,) that *some* will be punished as carnal men; but *others*, (those converted to Christianity,) lead a spiritual life unto God.”-WAKEFIELD.

“For this purpose hath the Gospel been preached even to the dead, (i.e. the Gentiles,) that although they might be condemned, indeed, by men in the flesh, (their persecutors,) yet they might live eternally by God in the Spirit.”-MACKNIGHT.

“For this cause was the Gospel preached to them that were dead; that they who live according to men in the flesh, may be condemned; but that they who live according to God in the Spirit, may live.”-KNATCHBULL.

There are as many different translations of this verse, and comments upon it, as there are translators and commentators. That of Sir Norton Knatchbull, could the Greek text bear it, appears the most simple; but that of Dr. Macknight, which is nearly the sense given by Mr. Wesley in his *Paraphrase*, is more likely to be the true one among those already proposed.

But if the apostle had the same fact in view which he mentions, ~~41819~~ **1 Peter 3:19, 20**, then the *antedilevians* are the persons intended: *For this cause*—that Christ is *prepared to judge the quick and the dead*, and to dispense righteous judgment in consequence of having afforded them every necessary advantage, *was the Gospel preached by Noah to them also who are dead*—the antediluvian world, then dead in trespasses and sins, and condemned to death by the righteous judgment of God; but in his great

compassion he afforded them a respite, *that though they were condemned as men in the flesh*, (for this was their character; *my Spirit will not always strive with man, forasmuch as he is FLESH*, ^{<006B>}**Genesis 6:3**;) yet, hearing this Gospel by Noah, they may believe, *and live according to God in the Spirit*-live a blessed life in eternity according to the mercy of God, who sent his *Spirit* to strive with them. This appears to me to be the most consistent sense; especially as the apostle seems to refer to what he had said of the Spirit of Christ in Noah preaching to the spirits in prison-the rebellions that lived before the flood. See the notes on ^{<006B>}**1 Peter 3:19, 20**.

Verse 7. But the end of all things is at hand] I think that here also St. Peter keeps the history of the deluge before his eyes, finding a parallel to the state of the Jews in his own time in that of the antediluvians in the days of Noah. In ^{<006B>}**Genesis 6:13**, God said unto Noah, *The end of all flesh is come before me*. This was spoken at a time when God had decreed the destruction of the world by a flood. Peter says, *The end of all things is at hand*; and this he spoke when God had determined to destroy the Jewish people and their polity by one of the most signal judgments that ever fell upon any nation or people.

In a very few years after St. Peter wrote this epistle, even taking it at the lowest computation, viz., A. D. 60 or 61, Jerusalem was destroyed by the Romans. To this destruction, which was literally then at hand, the apostle alludes when he says, *The end of all things is at hand*; the end of the temple, the end of the Levitical priesthood, the end of the whole Jewish economy, was then at hand.

If these words could be taken in any general sense, then we might say to every present generation, *The end of all things is at hand*; the end of all the good which the wicked enjoy, and the end of all the evil which the righteous suffer.

Be-sober, and watch unto prayer.] *Be sober*-make a prudent and moderate use of all you possess; and *watch* against all occasions of sin; and *pray* for the supporting hand of God to be upon you for good, that ye may escape the destruction that is coming upon the Jews, and that ye may be saved from among them when the scourge comes.

Verse 8. Have fervent charity] **αγαπην εκτενη.** *Intense love; for love shall cover a multitude of sins.* A loving disposition leads us to pass by the

faults of others, to forgive offences against ourselves, and to excuse and lessen, as far as is consistent with truth, the transgressions of men. It does not mean that our love to others will induce God to pardon our offences. See Clarke's note on "<sup>^{S13D}James 5:20".

Verse 9. Use hospitality] Be ever ready to divide your bread with the hungry, and to succour the *stranger*. See Clarke on "<sup>^{S13D}Hebrews 13:2".

Without grudging.] ἀνευ γαγγυσμων. *Without grumblings*. Do nothing merely because it is *commanded*, but do it from love to God and man; then it will be *without grumbling*.

Verse 10. Hath received the gift] χάρισμα. *A gift*; any blessing of providence or grace. I cannot think that the word means here the *Holy Ghost*, or any of his supernatural gifts or influences; it may include those, but it signifies any thing given by the mere mercy and bounty of God: but perhaps in this place it may signify some or any *office* in the Church; and this sense, indeed, the connection seems to require.

Stewards of the manifold grace] Whatever gifts or endowments any man may possess, they are properly speaking, not his own; they are the Lord's property, and to be employed in his work, and to promote his glory.

Verse 11. If any man speak] In order to explain or enforce God's word, and edify his neighbour, let him do it as those did to whom the *living oracles* were committed: they spoke as they were inspired by the Holy Ghost. Those, therefore, at Pontus, &c., who undertook to teach others, should speak by the same influence; or, if not under this immediate influence, should speak *as* or *according to* the *oracles* already delivered, grounding all their exhortations and doctrines on some portion of that revelation already given. This command is sent to every man upon earth in *holy orders*, in *pretended holy orders*, or *pretending to holy orders*. Their teaching should be what the oracles of God, the Holy Scriptures, teach and authenticate.

Of the ability which God giveth] Perhaps the *ministering* here may refer to the *care of the poor*, and the *ability* is the *quantum of means* which God may have placed in their hands; and they are to minister this as coming immediately *from God*, and lead the minds of the poor to consider *him* as their benefactor, *that he in all things may be glorified through Christ Jesus*. This is implied in the *essence* of any charitable act: the *actor* is not

the *author*, God is the author; and the poor man should be taught to consider *him* as his immediate *benefactor*. Those who give any thing *as from themselves*, rob God; for to him the *praise* for all good, and the *dominion* over all men and things, belong *for ever and ever*.

Verse 12. Think it not strange concerning the fiery trial] πυρῳσει.

The burning. The metaphor is old, but noble; it represents the Christians at Pontus as having *fire* cast upon them for the *trying* of their faith, as *gold* is tried by fire, ^{<αἰῶνος>} **1 Peter 1:7**, to which the apostle alludes.—*Macknight.*

St. Peter returns here to what he had often touched upon in this epistle, namely, to exhort the Christians to behave with patience and integrity under their present severe persecution; to which purpose he uses the following arguments:—

First, He intimates that it was not a *strange* or *unusual* thing for the people of God to be persecuted.

Secondly, That if they suffered here as *Christ did*, they should hereafter be glorified with him.

Thirdly, Besides the prospect of that future glory; they had at present the *Spirit of God* for their support and comfort.

Fourthly, That it was an honour for any of them to suffer, not as a *malefactor*, but as a *Christian*.

Fifthly, Though the afflictions began with the Christians, yet the weight of the storm would fall upon the unbelievers. From these considerations he exhorted them to persevere in their duty, and trust all events with God. See *Dodd*.

Verse 14. If ye be reproached for the name of Christ] To be reproached for the *name of Christ* is to be reproached for being a *Christian*, that is, for being *like Christ*. This is the highest honour to which any man can arrive in this world, and therefore the apostle says to such? *Happy* are ye.

The Spirit of glory and of God resteth upon you] As this Divine Spirit *rested* upon Jesus, so does it rest upon his persecuted followers. There is a various reading here, **και δυναμεως**, *and of power*, which is found in some of the chief MSS., (the *Codex Alexandrinus*, and above twenty others,) the later *Syriac*, all the *Arabic*, *Coptic*, *Æthiopic*, *Armenian*, *Vulgate*, some copies of the *Itala*, *Athanasius*, *Theophylact*, *Cyprian*, and

Cassiodorus; and in them the whole verse reads thus: *If ye be reproached for the name of Christ, happy are ye; for the Spirit of glory, AND OF POWER, and of God, resteth upon you.* This is agreeable to our Lord's words, ^{<4051>}**Matthew 5:11, 12.** So that what constituted them *unhappy* in the sight of the *world* was their *chief happiness* in the sight of *God*; they carried Christ the fountain of *blessedness* in their heart, and therefore could not be unhappy.

On their part he is evil spoken of] *κατα μεν αυτους βλασφημειται, κατα δε υμας δοξαζεται.* *By them he is blasphemed, by you he is honoured.*

Verse 15. But let none of you suffer-as a busybody in other men's matters] *αλλοτριοεπισκοπος.* *The inspector of another*; meddling with other people's concerns, and forgetting their own; such persons are hated of all men. But some think that meddling with those in *public office* is here intended, as if he had said: Meddle not with the affairs of state, leave public offices and public officers to their own master, strive to live peaceably with all men, and show yourselves to be humble and unassuming.

Verse 16. Yet if-as a Christian] If he be persecuted because he has embraced the *Christian* faith, let him not be *ashamed*, but let him rather glorify God on this very account. Christ suffered by the Jews because he was *holy*; Christians suffer because they resemble him.

The word *χριστιανος*, *Christian*, is used only here and in ^{<4112>}**Acts 11:26; 26:28.** See the note on the former passage.

Verse 17. Judgment must begin at the house of God] Our Lord had predicted that, previously to the destruction of Jerusalem, his own followers would have to endure various calamities; see ^{<4249>}**Matthew 24:9, 21, 22;** ^{<41312>}**Mark 13:12, 13;** ^{<31612>}**John 16:2,** &c. Here his true disciples are called *the house or family of God*. That the converted Jews suffered much from their own brethren, the *zealots*, or *factions* into which the Jews were at that time divided, needs little proof; and some interpreters think that this was in conformity to the purpose of God, (^{<41235>}**Matthew 23:35:** *That on you may come all the righteous blood shed from the foundation of the world,*) "that the Jewish Christians were to be involved in the general punishment; and that it was proper to begin at *them* as a part of the devoted Jewish nation, notwithstanding they were now become the house of God, because the justice of God would thereby be more illustriously

displayed.” See *Macknight*. But probably the word **κριμα**, which we here translate *judgment*, may mean no more than affliction and distress; for it was a Jewish maxim that, when God was about to pour down some general judgment, he began with afflicting his *own people* in order to correct and amend them, that they might be prepared for the overflowing scourge. In *Bava Kama*, fol. 60, 1, we have the same sentiment, and in nearly the same words, as in Peter, viz.: “God never punishes the world but because of the wicked, but he always begins with the righteous first. The destroyer makes no difference between the just and the unjust, only he begins first with the righteous.” See ^{<2800>}**Ezekiel 9:1-7**, where God orders the destroyer to slay both old and young in the city: *But, said he, begin at my sanctuary.*

And if it first begin at us] Jews, who have repented, and believed on the Son of God; *what shall the end be of them*-the Jews who continue impenitent, and *obey not the Gospel of God?* Here is the plainest reference to the above Jewish maxim; and this, it appears, was founded upon the text which St. Peter immediately quotes.

Verse 18. And if the righteous scarcely be saved] If it shall be with *extreme difficulty* that the *Christians* shall escape from Jerusalem, when the Roman armies shall come against it with the full commission to destroy it, *where shall the ungodly and the sinner appear?* Where shall the proud *Pharisaic boaster* in his own outside holiness, and the *profligate transgressor* of the laws of God, *show themselves*, as having escaped the Divine vengeance? The Christians, though with difficulty, did escape, every man; but not one of the Jews escaped, whether found in Jerusalem or elsewhere.

It is rather strange, but it is a fact, that this verse is the Septuagint translation of ^{<013>}**Proverbs 11:31**: *Behold, the righteous shall be recompensed in the earth; much more the wicked and the sinner.* For this the *Septuagint* and *St. Peter* have, *If the righteous scarcely be saved, where shall the ungodly and the sinner appear?* Such a latitude of construction can scarcely be accounted for. The original is this: **atwj t [vr yk āa μl vy xrab qydx ḥ** *hen tsaddik baarets yeshullam, aph ki rasha vechote*: “Behold, to the righteous it shall be returned on the earth; and also to the wicked and the transgressor.”

The *Chaldee* paraphrast has given this a different turn: *Behold, the righteous shall be strengthened in the earth; but the ungodly and the sinners shall be consumed from the earth.*

The *Syriac* thus: *If the righteous scarcely live, the ungodly and the sinner where shall he stand?*

The *Arabic* is nearly the same as the *Septuagint* and the *apostle*; the *Vulgate* follows the Hebrew.

I have on several occasions shown that, when *Cestius Gallus* came against Jerusalem, many Christians were shut up in it; when he strangely raised the siege the Christians immediately departed to *Pella* in *Cœle-syria*, into the dominions of King *Agrippa*, who was an ally of the Romans, and there they were in safety; and it appears, from the ecclesiastical historians, that they had but *barely time* to leave the city before the Romans returned under the command of *Titus*, and never left the place till they had destroyed the temple, razed the city to the ground, slain upwards of a million of those wretched people, and put an end to their civil polity and ecclesiastical state.

Verse 19. Suffer according to the will of God] A man suffers according to the will of God who suffers for righteousness' sake; and who, being reviled, reviles not again.

Commit the keeping of their souls] Place their *lives* confidently in his hand, who, being their *Creator*, will also be their preserver, and keep that safely which is committed to his trust. God is here represented as *faithful*, because he will always *fulfil his promises*, and withhold no good thing from them that walk uprightly.

But they had no reason to hope that he would care for their *lives* and *souls* unless they continued in *well-doing*. He who is employed in God's work will have God's protection. The path of duty ever was, and ever will be, the only way of safety.

1. THE apostle recommends *fervent charity*-unfeigned love both to God and man. It is well said of this grace that it is a universal virtue which ought to precede, accompany, and follow, all others. A charity which has God for its principle, and Jesus Christ for its pattern, never faileth. If our *charity* be extensive enough to *cover* all the defects of our neighbour in bearing with them; that of God is sufficient to cover all the sins of a sincere penitent by blotting them out. If we ought to be charitable to all, it is after

the example of our heavenly Father, who is loving to every man, and hateth nothing that he has made.

2 The difficulty of escaping the corruption that is in the world is great; and, consequently, the danger of losing our souls. In this great work, watchfulness, prayer; faith, and obedience, are indispensably necessary. He who does not walk with God here cannot see nor enjoy him hereafter.

I PETER

CHAPTER 5.

Directions to the elders to feed the flock of God, and not to be lord over God's heritage, that when the chief Shepherd does appear, they may receive a crown of glory, 1-4. The young are to submit themselves to the elder, and to humble themselves under the mighty hand of God, and cast all their care upon him, 6-7. They should be sober and watchful, because their adversary the devil is continually seeking their destruction, whom they are to resist, steadfast in the faith, 8, 9. They are informed that the God of all grace had called them to his eternal glory, 10- 11. Of Silvanus, by whom this epistle was sent, 12. Salutations from the Church at Babylon, 13. The apostolic benediction, 14.

NOTES ON CHAP. 5.

Verse 1. The elders which are among you] In this place the term *πρεσβυτεροι*, *elders* or *presbyters* is the name of an office. They were as *pastors* or *shepherds* of the flock of God, the Christian people among whom they lived. They were the same as *bishops*, *presidents*, *teachers* and *deacons*, ^{<41423>}Acts 14:23; ^{<540517>}1 Timothy 5:17. And that these were the same as *bishops* the next verse proves.

Who am also an elder] *συμπρεσβυτερος*. *A fellow elder*; one on a level with yourselves. Had he been what the popes of Rome say he was-*the prince of the apostles*; and *head of the Church*, and what *they* affect to be-mighty secular lords, binding the kings of the earth in chains, and their nobles in fetters of iron; could he have spoken of himself as he here does? It is true that the Roman pontiffs, in all their bulls, each style themselves *servus servorum Dei*, servant of the servants of *God*, while each affects to be *rex regum*, king of kings, and vicar of Jesus Christ. But the *popes* and the *Scriptures* never agree.

A witness of the sufferings of Christ] He was with Christ in the *garden*; he was with him when he was *apprehended*. and he was with him in the *high priest's hall*. Whether he followed him to the *cross* we know not; probably he did not, for in the hall of the high priest he had denied him

most shamefully; and, having been deeply convinced of the greatness of his crime, it is likely he withdrew to some private place, to humble himself before God, and to implore mercy. He could, however, with the strictest propriety, say, from the above circumstances, that he was a *witness of the sufferings of Christ*.

A partaker of the glory] He had a *right* to it through the blood of the Lamb; he had a blessed *anticipation* of it by the power of the Holy Ghost; and he had the *promise* from his Lord and Master that he should be with him in heaven, to behold his glory; ^{<431721>}**John 17:21, 24.**

Verse 2. Feed the flock] Do not *fleece* the flock.

Taking the oversight] **ΕΠΙΣΚΟΠΟΥΝΤΕΣ.** Discharging the office of *bishops* or *superintendents*. This is another proof that *bishop* and *presbyter* were the same order in the *apostolic* times, though *afterwards* they were made distinct.

Not by constraint] The office was laborious and dangerous, especially in these times of persecution; it is no wonder then that even those who were best qualified for the office should strive to excuse themselves with a genuine *Nolo episcopari*, “I am unwilling to be a bishop.”

Not for filthy lucre] Could the office of a *bishop*, in those early days, and in the time of persecution, be a *lucrative* office? Does not the Spirit of God lead the apostle to speak these things rather for *posterity* than for that time? **See Clarke’s notes on ^{<5488>}1 Timothy 3:3’.**

But of a ready mind] Doing all for Christ’s sake, and through love to immortal souls.

Verse 3. Neither as being lords over God’s heritage] This is the voice of St. Peter in his *catholic* epistle to the *catholic Church*! According to him there are to be no lords over God’s heritage, the bishops and presbyters who are appointed by the head of the Church are to *feed the flock*, to *guide* and to *defend* it, not to *fleece* and *waste* it; and they are to look for their reward in another world, and in the approbation of God in their consciences. And in humility, self-abasement, self-renunciation, and heavenly-mindedness, they are to be *ensamples*, **τυποί**, *types*, to the flock, *moulds* of a heavenly form, into which the spirits and lives of the flock may be *cast*, that they may come out after a perfect pattern. We need not ask, Does the Church that arrogates to itself the exclusive title of *Catholic*, and

do its *supreme pastors*, who affect to be the successors of Peter and the vicars of Jesus Christ, act in this way? They are in every sense the reverse of this. But we may ask, Do the other Churches, which profess to be *reformed* from the abominations of the above, keep the advice of the apostle in their eye? Have they *pastors according to God's own heart, who feed them with knowledge and understanding?* ^{<24B15>} **Jeremiah 3:15.** Do they feed *themselves*, and not the *flock*? Are they *lords over the heritage of Christ*, ruling with a high ecclesiastico-secular hand, disputing with their flocks about penny-farthing *tithes* and *stipends*, rather than contending for the faith once delivered to the saints? Are *they* heavenly *moulds*, into which the spirits and conduct of their flocks may be cast? I leave those who are concerned to answer these questions; but I put them, in the name of God, to all the preachers in the land. How many among them properly care for the flock? Even among those reputed *evangelical* teachers, are there not some who, on their first coming to a parish or a congregation, make it their *first* business to *raise the tithes* and the *stipends*, where, in all good conscience, there was before enough, and more than enough, to provide them and their families with not only the *necessaries*, but all the *conveniencies* and *comforts* of life? *conveniencies* and *comforts* which neither Jesus Christ nor his servant Peter ever enjoyed. And is not the great concern among ministers to seek for those *places, parishes, and congregations*, where the provision is the most ample, and the work the smallest? Preacher or minister, whosoever thou art, who readest this, apply not the word to thy *neighbour*, whether he be state-appointed, congregation-appointed, or self-appointed; take all to thyself; *mutato nomine de TE fabula narratur*. See that thy *own* heart, views, and conduct be right with God; and then proceed to the next verse.

Verse 4. When the chief Shepherd] That is, the Lord Jesus Christ, whose is the flock, and who provides the pasture, and from whom, if ye are legally called to the most awful work of preaching the Gospel, ye have received your commission; when he *shall appear* to judge the world in righteousness, ye who have fed his flock, who have taken the *superintendency* of it, not by *constraint*, nor for *filthy lucre's sake*, not as *lords over the heritage*, but with a *ready mind*, employing body, soul, spirit, time and talents, in endeavouring to pluck sinners as brands from eternal burnings, and build up the Church of Christ on its most holy faith; YE shall *receive a crown of glory* that *fadeth not away*, an eternal nearness and intimacy with the ineffably glorious God; so that ye who have turned

many to righteousness shall shine, not merely as stars, but as suns in the kingdom of your Father! O ye heavenly-minded, diligent, self-denying pastors after God's own heart, whether ye be in the *Church* established by the *state*, or in those *divisions* widely separated from, or *nearly* connected with it, take courage; preach Jesus; press through all difficulties in the faith of your God; fear no evil while meditating nothing but good. Ye are stars in the right hand of Jesus, who walks among your golden candlesticks, and has lighted that lamp of life which ye are appointed to trim; fear not, *your* labour in the Lord cannot be in vain! Never, never can ye preach one sermon in the spirit of your office, which the God of all grace shall permit to be unfruitful; ye carry and sow the seed of the kingdom by the command and on the authority of your God; ye sow it, and the heavens shall drop down dew upon it. Ye may go forth weeping, though bearing this precious seed; but ye shall doubtless come again with rejoicing, bringing your sheaves with you. Amen, even so, Lord Jesus!

Verse 5. Likewise, ye younger] νεωτεροι probably means here *inferiors*, or those not in sacred offices; and may be understood as referring to the *people* at large who are called to obey them that have the rule over them in the Lord. In this sense our Lord, it appears, uses the word, ^{<2226>}**Luke 22:26.**

Be subject one to another] Strive all to serve each other; let the pastors strive to serve the people, and the people the pastors; and let there be no contention, but who shall do most to oblige and profit all the rest.

Be clothed with humility] To be *clothed* with a *thing* or *person* is a Greek mode of speech for *being that thing* or person with which a man is said *to be clothed*. Be ye *truly humble*; and let your *outward garb* and *conduct* be a proof of the humility of your hearts. εγκομβωμα, from the original word εγκομβωσασθε, signifies often an outward ornamental garment, tied in different places with *knots* or *bows*, probably ornamented all over with bows or knots of different coloured ribands, silk twist, &c. But it also signifies the outward garment worn by *servants*, *slaves*, *girls*, and *shepherds*, which was rather intended to be the *guard* of the other garments than an *ornament* to those thus dressed: and I am rather inclined to take it in this sense than in the former; for as the apostle calls upon them to be subject to each other, he desires them to put on *humility*, as the *encomboma* or *servant's dress*, that they may appear to be such as were *ready to serve*; and that he cannot refer to this article of clothing as an

ornament the next words sufficiently prove: *God resisteth the PROUD, and giveth grace to the HUMBLE-the proud, with all their ornaments, God resists; while those who are clothed with the humble garment he adorns.*

Verse 6. Humble yourselves] Those who submit patiently to the dispensations of God's providence he lifts up; those who lift themselves up, God thrusts down.

If we humble not ourselves under God's *grace*, he will humble us under his *judgments*. Those who patiently submit to him, he exalts in due time; if his hand be *mighty to depress*, it is also *mighty to exalt*.

Verse 7. Casting all your care] *την μεριμναν.* Your *anxiety*, your *distracting care*, on him, for he careth for you, *οτι αυτω μελει περι υμων*, for he meddles or concerns himself, with the things that interest you. Whatever things concern a follower of God, whether they be spiritual or temporal, or whether in themselves great or small, God concerns himself with them; what affects them affects him; in all their afflictions he is afflicted. He who knows that God cares for him, need have no anxious cares about himself. This is a plain reference to ¹⁹⁵²²**Psalm 55:22:** *Cast thy burden upon the Lord, and he will sustain thee.* He will bear both thee and thy burden.

Verse 8. Be sober] Avoid *drunkenness* of your *senses*, and *drunkenness* in your *souls*; be not *overcharged* with the concerns of the world.

Be vigilant] Awake, and keep awake; be always *watchful*; never be off your guard; your enemies are alert, they are never off theirs.

Your adversary the devil] This is the reason why ye should be sober and vigilant; ye have an ever active, implacable, subtle enemy to contend with. He *walketh about*-he has access to you everywhere; he knows your feelings and your propensities, and informs himself of all your circumstances; only God can know more and do more than he, therefore your care must be cast upon God.

As a roaring lion] Satan tempts under *three* forms: 1. The *subtle serpent*; to beguile our senses, pervert our judgment, and enchant our imagination. 2. As an *angel of light*; to deceive us with *false views* of spiritual things, *refinements* in religion, and presumption on the providence and grace of God. 3. As a *roaring lion*; to bear us down, and destroy us by *violent opposition, persecution, and death*. Thus he was acting towards the

followers of God at Pontus, &c., who were now suffering a grievous persecution.

Walketh about] Traversing the earth; a plain reference to ^{<1811D>}**Job 2:2**, which see.

Seeking whom he may devour] **τινψ καταπιη.** *Whom he may gulp down.* It is not *every one* that he can swallow down: those who are *sober* and *vigilant* are proof against him, these he **MAY NOT** swallow down; those who are *drunken* with the cares of this world, &c., and are *unwatchful*, these he **MAY** swallow down. There is a beauty in this verse, and a striking apposition between the *first* and *last words*, which I think have not been noticed: *Be sober*, **νηψατε** from **νη**, *not*, and **πειν** to *drink; do not drink, do not swallow down:* and the word **καταπιη**, from **κατα**, *down*, and **πειν**, to *drink*. If you swallow strong drink down, the devil will swallow you down. Hear this, ye drunkards, toppers, tipplers, or by whatsoever name you are known in society, or among your fellow sinners. Strong drink is not only the way to the devil, but the devil's way into you; and YE are such as the devil particularly **MAY** swallow down.

Verse 9. Whom resist] Stand against him, **αντιστητε.** Though *invulnerable*, he is not *unconquerable*: the weakest follower of God can confound and overpower him, if he continue *steadfast in the faith*-believing on the Son of God, and walking uprightly before him. To a soul thus engaged he can do no damage.

The same afflictions are accomplished in your brethren] It is the lot of all the disciples of Christ to suffer persecution. The *brotherhood*, **αδελφοτης**, the *Christian Church*, everywhere is exposed to the assaults of men and devils; you are persecuted by the *heathen* among whom ye live, and from among whom ye are gathered into the fold of Christ: but even those who profess the same faith with you, and who are resident among the *Jews*, (for so I think **εν κοσμω**, *in the world*, is here to be understood,) are also persecuted, both *heathens* and *Jews* being equally opposed to the pure and holy doctrines of the Gospel. Any man who has read the Greek Testament with any attention must have observed a vast number of places in which the word **κοσμος**, which we translate *world*, means the *Jewish people* and the *Jewish state*, and nothing else.

Verse 10. But the God of all grace] The Fountain of infinite compassion, mercy, and goodness. *Mohammed* has conveyed this fine description of the

Divine Being in the words with which he commences every sura or chapter of his *Koran*, two excepted; viz.;

[A r a b i c]

Bismillahi arrahmani arraheemi.

Of which the best translation that can be given is that of the apostle, *In the name of the God of all grace*; the God who is the most merciful and the most compassionate, who is an exuberant Fountain of love and compassion to all his intelligent offspring.

Who hath called us] By the preaching of the Gospel.

Unto his eternal glory] To the infinite felicity of the heavenly state.

By Christ Jesus] Through the *merit* of his *passion* and *death*, by the *influence* of his *Holy Spirit*, by the *precepts* of his *Gospel*, and by the *splendour* of his own *example*.

After that ye have suffered a while] *ολιγον παθοντας.* *Having suffered a little time*; that is, while ye are enduring these persecutions, God will cause all to work together for your good.

Make you perfect] *καταρτισει, στηριξει, σθενωσει, θεμελιωσει.* All these words are read in the *future* tense by the best MSS. and versions.

He will make you perfect.-καταρτισει. Put you in *complete joint* as the timbers of a building.

Stablish] *στηριξει.* Make you *firm* in every part; adapt you strongly to each other, so that you may be mutual supports, the whole building being one in the Lord.

Strengthen] *σθενωσει.* Cramp and bind every part, so that there shall be no danger of warping, splitting, or falling.

Settle] *θεμελιωσει.* Cause all to rest so *evenly* and *firmly* upon the best and surest foundation, that ye may grow together to a holy temple in the Lord: in a word, that ye may be *complete* in all the mind that was in Christ; *supported* in all your trials and difficulties; *strengthened* to resist and overcome all your enemies; and after all *abide*, *firmly founded*, in the truth of grace. All these phrases are *architectural*; and the apostle has again in view the fine image which he produced ^{αυτο} **1 Peter 2:5**, where see the notes.

Verse 11. To him] The God of all grace, *be glory*-all honour and praise be ascribed, and *dominion*-the government of heaven, earth, and hell, *for ever*-through time, *and ever*-through eternity. *Amen*-so be it, so let it be, and so it shall be. Amen and Amen!

Verse 12. By Silvanus, a faithful brother unto you, as I suppose] To say the least of this translation, it is extremely obscure, and not put together with that elegance which is usual to our translators. I see no reason why the clause may not be thus translated: *I have written to you, as I consider, briefly, by Silvanus, the faithful brother.* On all hands it is allowed that this *Silvanus* was the same as *Silas*, Paul's faithful companion in travel, mentioned ^{<4150>}**Acts 15:40; 16:19**; and, if he were the same, Peter could never say *as I suppose* to his faith and piety: but he might well say this to the shortness of his epistle, notwithstanding the many and important subjects which it embraced. See the *Syriac, Vulgate, &c.* If the words be applied to *Silvanus*, they must be taken in a sense in which they are often used: "I *conclude* him to be a trustworthy person; one by whom I may safely send this letter; who will take care to travel through the different regions in Asia, Pontus, Galatia, and Bithynia; read it in every Church; and leave a copy for the encouragement and instruction of Christ's flock." And in such a state of the Church, in such countries, no ordinary person could have been intrusted with such a message.

Exhorting] Calling upon you to be faithful, humble, and steady.

And testifying] **επιμαρτυρων**, *Earnestly witnessing*, that it is the true *grace*-the genuine Gospel of Jesus Christ, *in which ye stand*, and in which ye should persevere to the end.

Verse 13. The Church that is at Babylon] After considering all that has been said by learned men and critics on this place, I am quite of opinion that the apostle does not mean Babylon in *Egypt*, nor *Jerusalem*, nor *Rome* as *figurative* Babylon, but the ancient celebrated Babylon in Assyria, which was, as Dr. Benson observes, the metropolis of the eastern dispersion of the Jews; but as I have said so much on this subject in the *preface*, I beg leave to refer the reader to that place.

Instead of *Babylon*, some MSS. mentioned by *Syncellus* in his *Chronicon* have **ιοπινη**, *Joppa*; and one has **ρωμη**, *Rome*, in the margin, probably as the meaning, according to the writer, of the word *Babylon*.

Elected together with you] **συνεκλεκτη**. *Fellow elect, or elected jointly with you.* Probably meaning that they, and the believers at Babylon, received the Gospel about the same time. On the *election* of those to whom St. Peter wrote, see **Clarke's notes on "^{<4101>}1 Peter 1:2"**.

And-Marcus my son.] This is supposed to be the same person who is mentioned ^{<4121>}**Acts 12:12**, and who is known by the name of *John Mark*; he was sister's son to Barnabas, ^{<51040>}**Colossians 4:10**, his mother's name was Mary, and he is the same who wrote the gospel that goes under his name. He is called here *Peter's son*, i.e. according to the *faith*, Peter having been probably the means of his conversion. This is very likely, as Peter seems to have been intimate at his mother's house. See the account, ^{<41216>}**Acts 12:6-17**.

Verse 14. Greet ye one another with a kiss of charity.] See **Clarke's notes on "^{<51616>}Romans 16:16"**, and on "^{<46161>}1 Corinthians 16:20". In the above places the kiss is called a *holy kiss*; here, **φιληματι αγαπης**, a *kiss of LOVE*; i.e. as a mark of their love to each other, in order that misunderstandings might be prevented. But ten or twelve MSS., with the *Syriac, Arabic, Armenian, and Vulgate*, have **αγιω**, *holy; salute one another with a HOLY kiss*. The difference is not great.

Peace be with you all] May all *prosperity*, spiritual and temporal, be with all *that are in Christ Jesus*-that are truly converted to him, and live in his Spirit obedient to his will.

Amen.] Is wanting, as usual, in some of the principal MSS. and versions.

The *subscriptions* are, as in other cases, various.

In the VERSIONS:

The end of the First Epistle of the Apostle Peter.-SYRIAC.

The First Catholic Epistle of Peter the apostle is ended.-SYRIAC
PHILOXENIAN.

The end of the Epistle of St. Peter; may his supplication preserve us! Amen. Praise be to the Lord of never ending and eternal glory!

Amen.-ARABIC.

The First Epistle of Peter is completed; may his intercession be with us! Amen, and Amen.-ÆTHIOPIC.

Nothing in the COPTIC.

Nothing in the printed VULGATE.

The end of the First Epistle of St. Peter.-COMPLUTENSIAN
Polyglott.

The First Epistle of St. Peter is ended.-BIB. VULGAT. Edit. *Princ.*

In the MANUSCRIPTS:

The First of Peter.-Codex *Alexand.* and Codex *Vatican.*

Written from Rome.-A MS. of the twelfth century,

The end of the First Catholic Epistle of Peter, written from Rome.-A MS. of the thirteenth century.

These later subscriptions are of little value, nor do any of them help to ascertain the *place* where the epistle was written. The word *Rome* is only the supposed interpretation of the word *Babylon*, as in ~~1 Peter 5:13~~ **1 Peter 5:13**, which see.

As the true Church of Christ has generally been in a state of *suffering*, the epistles of St. Peter have ever been most highly prized by all believers. That which we have just finished is an admirable letter, containing some of the most important maxims and consolations for the Church in the wilderness. No Christian can read it without deriving from it both light and life. Ministers, especially, should study it well, that they may know how to comfort their flocks when in persecution or adversity. He never speaks to good effect in any spiritual case who is not furnished out of the Divine treasury. God's words invite, solicit, and command assent; on them a man may confidently rely. The words of man may be *true*, but they are not *infallible*, This is the character of God's word alone.

I SHALL sum up the contents of this chapter in the words of a good commentator: "Because the knowledge and good behaviour of the people depend, in a great measure, upon the kind of instruction which they receive from their teachers, the apostle in this chapter addressed the *elders*, that is, the bishops, pastors, rulers, and deacons among the brethren of Pontus, &c., ~~1 Peter 5:1~~ **1 Peter 5:1**, exhorting the bishops in particular to feed the flock of God committed to their care faithfully, and to exercise their episcopal office, not as by constraint, but willingly; not from the love of gain, but from love to their Master and to the flock, ~~1 Peter 5:2~~ **1 Peter 5:2**; and not to lord it over God's heritage, but to be patterns of humility and disinterestedness to the people, ~~1 Peter 5:3~~ **1 Peter 5:3**. This exhortation to bishops to feed Christ's flock was given with much propriety by Peter, who had himself been appointed by Christ to feed his lambs and his sheep. Next, because the

faithful performance of the bishop's office was, in that age, attended with great difficulty and danger, the apostle, to encourage the bishops, assured them that; when the chief Shepherd shall appear, they shall receive a crown of glory that fadeth not away, ^{<0104>}**1 Peter 5:4**. The distinguished reward which Christ is to bestow on those who have suffered for his sake being a favourite topic with our apostle, he introduces it often in this epistle.

“Having thus exhorted the pastors, the apostle turned his discourse to the people, charging them to be subject to their elders, and to one another; that is, to be of a teachable disposition, and to receive instruction from every one capable of giving it, and to do all the duties which they could to each other, according to their different stations and relations, ^{<0105>}**1 Peter 5:5**. But especially to be subject to God, by humbly submitting themselves to the judgments which were coming upon them, that God might exalt them in due time, ^{<0106>}**1 Peter 5:6**. Casting all their anxious care on God, because he cared for them, ^{<0107>}**1 Peter 5:7**. And to watch against the devil, who went about as a roaring lion, seeking to destroy them by instigating the wicked to persecute them, and drive them into apostasy, ^{<0108>}**1 Peter 5:8**. But they were to resist that terrible enemy by steadfastness in the faith, and not to think themselves hardly dealt with when persecuted, knowing that their brethren everywhere were exposed to the same temptations of the devil, ^{<0109>}**1 Peter 5:9**. In the meantime, to give them all the assistance in his power, the apostle prayed earnestly to God to stablish and strengthen them, ^{<0110>}**1 Peter 5:10**. And ended his prayer with a doxology to God, expressive of his supreme dominion over the universe, and all the things it contains.

“The apostle informed the brethren of Pontus that he had sent this letter to them by Silvanus, whom he praised for his fidelity to Christ, ^{<0112>}**1 Peter 5:12**. Then, giving them the salutation of the Church in Babylon, where it seems he was when he wrote this letter, he added the salutation of Mark, whom he called *his son*, either because he had converted him, or on account of the great attachment which Mark bore to him, ^{<0113>}**1 Peter 5:13**. And having desired them to salute one another, he concluded with giving them his apostolical benediction, ^{<0114>}**1 Peter 5:14**.” See Dr. *Macknight*.

Finished correcting this epistle for a new edition, Dec. 31, 1831,-A. C.