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THE SALUTATION OF FIRST PETER
AND ITS RELATION TO
THE EPISTLE

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A THESIS

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"When once thou hast turned again,
establish thy brethren".

--Luke 22:32--

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CHAPTER ONE

INTRODUCTION

"Simon, son of Jonas, lovest thou Me?

. . . Feed My sheep".

--John 21:17--

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CHAPTER ONE

INTRODUCTION

A. The Field for Study.

The First Epistle of Peter has been termed by the most recent scholar who has written on the literature of the New Testament "one of the most beautiful writings in the New Testament, not philosophical or profound, but full of the purest spirit of Christian devotion".¹ About three generations ago another eminent scholar wrote of this epistle,

"There is no Epistle in the sacred Canon, the language and spirit of which come more directly home to the personal trials and wants and weaknesses of the Christian life. Its affectionate warnings and strong consolation have ever been treasured up close to the hearts of the weary and heavy-laden but onward-pressing servants of God. The mind of our Father towards us, the aspect of our Blessed Lord as presented to us, the preparation by sufferings for our heavenly inheritance, all these as here set forth, are peculiarly lovely and encouraging".²

Luther, in the sixteenth century, remarked, "this Epistle of St. Peter is one of the grandest books of the New Testament".³ Thus we see that scholars both ancient and modern have recognized in I Peter a document of extreme worth. It is this epistle with which the present study is concerned.

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1. Scott, The Literature of the New Testament, p. 217.
2. Alford, The Greek Testament, Vol. IV., p. 138.
3. Luther, Lenker edition of Luther's Works, Vol. III., p. 34.

B. The Subject of the Study.

This study is concerned with the salutation of I Peter and its relation to the epistle. Who was this Peter whose name stands at the opening of the epistle? From what place did he write and at what time? Who were the readers to whom the epistle was addressed? Where was their residence; and what were their circumstances? What did Peter mean by the words, "according to the foreknowledge of God the Father, in sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ"?¹ What relation does the salutation bear to the material that follows in the epistle? The present study is an attempt to answer such questions as these.

C. Justification of the Study.

Even the casual, half-interested reader of I Peter could hardly dismiss the salutation without special notice if he were acquainted with more than one version of the Bible. How much less, then, the exegete? The Authorized and Revised versions differ on their translation of these verses, and one is immediately led into an investigation of the original language to see which is correct or preferable, or whether either is true to the thought of the author. The Authorized version reads:

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1. I Peter 1:2.

"Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, etc., elect, according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied".

The Revisers have changed the reading to the following:

"Peter, an apostle of Jesus Christ, to the elect who are sojourners of the Dispersion in Pontus, Galatia, etc., according to the foreknowledge of God the Father, in sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace to you and peace be multiplied".

Which of these translations is preferable? Is either correct? These questions at the outset make this study significant.

At the opening of a study of this nature we are reminded of the words of the venerable Luther; "Theology is nothing else but a grammar applied to the words and sentences of the Holy Spirit".¹ What a challenge this statement brings to us as we struggle with the application it suggests! What more need be said in justification of this study?

We immediately hear the reply of the bored student or the unlettered layman, "Others have dealt with this passage; why bother with it more"? But think a moment! Because others have studied Shakespeare, do we merely read what they have to say about him and let him go unstudied?

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1. Quoted by Steiger, First Epistle of Peter, Preface, p. vii.

If so, then we shall never know Shakespeare. To know Shakespeare requires a personal introduction, followed by the long and intimate processes which lead to fellowship and acquaintance with him. To read what others have said concerning the work of St. Peter, this marvelous character of such universal appeal, yet to leave his work unstudied, makes of us mere parlor-guests who have a faint recollection of having been once entertained in his presence, but remember him only nebulously. There is no short-cut to acquaintance, and often those who have the greatest potentialities of friendship are most difficult to approach. We may have love at first sight, but we cannot become acquainted without spending time in another's presence, having heart beat to heart. To know St. Peter, we must go through the processes of getting acquainted.

We are here dealing with the work of one of the greatest of men, and that alone justifies the study.¹ Pasteur once said in justification of the study of great characters,

"From the lives of men who have marked their passage with a trail of enduring light, let us piously gather, for the benefit of posterity, every detail, down to the slightest words, the slightest acts calculated to reveal the guiding principles of their great souls".²

We here deal with the words of the "Prince of Apostles".³

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1. Ante, p. 3.

2. Albert Keim and Louis Lumet: Louis Pasteur. Cf. title-page.

3. Cf. title of Foakes-Jackson's book.

St. Peter lives today in his First Epistle. Have all the latent forces of his personality been exhausted? Has he nothing more to give? The formation of new friendships often draws out powers hitherto unknown in people, and makes available virtue which has before been dormant. Perhaps our own deepening fellowship with Peter may make him a greater man to us. Perhaps we may turn the jewel before our own gaze once more and discover a dull spot which might be polished and brightened. Or if not, we may at least work on the surface already bright to remove any dust that may have gathered or to rub it into ever-increasing lustre.

The wide diversity of opinion concerning the problems involved in this study suggests that there is still work to be done on them. This justifies a re-examination and re-evaluation of the evidence cited by writers on these questions, and inspires a search for evidence heretofore undiscovered.

It has been the aim of this study to discover any new light that might be shed on the problems discussed. We submit for careful consideration by the reader of this treatise three contributions emerging from the study which we believe savor of originality. These are found in the following:

1. The interpretation given to the phrase
ἐκλεκτοῖς παρεπιδήμοις διασπορᾶς
2. The discussion of the significance of the uniform omission of the article in the salutation.
3. The interpretation given to the expression εἰς ὑπακοὴν καὶ ῥαντισμὸν αἵματος Ἰησοῦ Χριστοῦ.

We feel that these contributions further justify the study.

Finally, the important relation that the salutation sustains to the whole epistle makes it a strategic gateway to the author's thought. In speaking of these verses, Bigg says, "Indeed, the whole Epistle is a commentary upon them".¹ A clear understanding of the passage, then, cannot but be of the greatest value in arriving at the thought of the entire letter.

D. Method of Treatment and Delimitation of the Study.

The material included in this study will be divided into three main divisions.

1. The geographical problem.
2. The historical problem.
3. The exegetical problem.

These will be dealt with in the order named. Each section, however, will involve some exegetical research.

It will be the method of the study to work from original sources as largely as possible, basing all exegetical conclusions on thorough lexical and grammatical foundations. Opinions of others will be used only when authenticated by valid evidence.

The limits of the study will be well understood as it progresses. The question of the personnel and circumstances

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1. Bigg, Epistles of St. Peter and St. Jude, p. 95.

of the readers addressed, and the final exegetical section, are treated exhaustively. The other problems are limited to a survey of the outstanding opinions regarding each, and the evidence given, with remarks as to the position which seems most tenable in each case. Two questions will not be dealt with: the probable list of cities visited by the bearer of the epistle, and the final expression of the salutation, "Grace to you and peace be multiplied".

CHAPTER TWO
THE GEOGRAPHICAL PROBLEM

"As sojourners and pilgrims".

--I Peter 2:11--

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CHAPTER TWO

THE GEOGRAPHICAL PROBLEM

At the beginning of Dr. Hort's estimable commentary on I Peter, he says, "To understand a book rightly, we want to know who wrote it, for what readers it was written, for what purposes, and under what circumstances; also, in reference to a book of the Bible, the history of its acceptance in the Christian Church".¹ The majority of these considerations will be reserved for a later chapter dealing with the historical problems connected with this epistle. We here deal with one phase of the second, the location of the readers geographically. What places are mentioned in describing their residence? In what order are these places mentioned? Is there any particular significance in this order? If so, what is this significance? Such questions as these will be dealt with in this chapter with a view to giving assistance in an understanding of the personnel of the recipients of this epistle.

A. The Provinces Named.

"To the elect sojourners of the dispersion in Pontus,

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1. Hort, The First Epistle of St. Peter, p. 1.

Galatia, Cappadocia, Asia and Bithynia"--we have them located! They dwelt in the five districts here named. But our problem is not so easily dismissed. Where were these five provinces, and what territory did they include? Bigg clearly sets forth the problem when he writes, "all of them except Cappadocia mean one thing in the usage of the Roman government, another in the mouths of the people, who still remembered the old kingdoms out of which the provinces had been carved . . . The question arises, then, whether the geographical names are to be taken in their stricter official or in their looser popular sense".¹ Hort confirms the reality of this difficulty when he says, "Each of the names in the list admits of different interpretations, according to variations of political or other usage and to successive changes of geographical limits".²

Let us first take a hasty glance at each of these districts to see what difference would be involved in their popular or their strictly official sense. Pontus first greets our attention. Originally Pontus was the ancient Mithradatic kingdom, which extended well down into the realm of Cappadocia, which extended from the borders of Cilicia to the Euxine. Under its last King, Mithradates the Great, the Pontine kingdom included not only this territory but also the sea-board from the Bithynian frontier

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1. Bigg, p. 67.
2. Hort, p. 157.

to Colchis, part of inland Paphlagonia, and Lesser Armenia.¹ This territory would be included in the popular sense of the term. However, under the Romans part of this original Pontus was annexed to Bithynia and the Roman province thus formed was named Bithynia Pontus.² This province included only the narrow strip of land along the seaboard between Heracleia and Amisus. This territory alone would be included under Bithynia Pontus in its official sense.

In its popular sense Galatia included the inland district stretching from Pessinus to Tavium and from the Paphlagonian hills north of Ancyra to the northern end of the salt lake Tatta, probably including the plains west of the lake during most of its history. The Romans in making this a province increased its dimensions by adding the part of Phrygia towards Pisidia (Apollonia, Antioch and Iconium), Pisidia, part of Lycaonia (including Lystra and Derbe) and Isauria.³ Thus there is a vast difference between the popular and official sense of this word.

Cappadocia may be dismissed without any detailed treatment, since as Bigg puts it, "in the first century there ap-

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1. Encyclopaedia Britannica, Eleventh Edition, Vol. XXII., p. 70, Article "Pontus", by John George Clark Anderson.
2. Cf. Ramsay, The Church in the Roman Empire, p. 15, where he points out that in each case where a compound province was formed, the component parts kept their individuality. Hence, it was perfectly plausible for Peter to separate Pontus and Bithynia if he had some particular purpose in mind. Cf. p. 16 of this thesis.
3. Encyclopaedia Britannica, Eleventh Edition, Vol. XI., p. 393, Article "Galatia", by Anderson. Cf. Ramsay, p. 113.

pears to be no noteworthy difference between the name of the province and that of the old kingdom".¹ It was bounded on the east by the Euphrates, on the north by Pontus, on the west by the desert of the salt lake, and on the south by the Taurus mountains.²

Asia, in its popular sense, denoted merely the Aegean coast lands. But to the Roman it included the territory of Mysia, Lydia, Phrygia and Caria.³ Bithynia has been dealt with above.

With regard to the sense in which these terms are used, Bigg states that "the point is . . . hardly worth debating . . . Whether St. Peter is thinking of the Roman provinces or of the ancient kingdoms, his list of names embraces the whole of Asia Minor except the south coast".⁴ We would attach more importance to the question than this, agreeing with Ramsay when he says,

"If . . . we take these terms in the popular sense in which they were employed by some writers, what an amorphous and haphazard enumeration it is! Mysia, Phrygia, Pisidia, Lycania, are omitted, some of the most important and many of the earliest Christian churches are excluded, and precisely the countries where evidence of the strength and numbers of the Jews is strongest are left out".⁵

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1. Bigg, p. 68.
2. Encyclopaedia Britannica, Eleventh Edition, Vol. V., p. 287, Article "Cappadocia", by Sir Edward Herbert Bunbury and David George Hogarth.
3. Ibid., Vol. II., p. 756, Article "Asia", by Sir Charles William Wilson and David George Hogarth.
4. Bigg, p. 69.
5. Ramsay, p. 110.

Bigg himself admits that it was the intention to include at least Phrygia when he says that "the bearer of the epistle could not pass from Cappadocia to Asia without traversing Phrygia, where, as we know, there were many Christians (Acts xviii. 23)".¹ Phrygia, however, is not included unless the designated names are meant to be Roman provinces. We must agree, then, with Ramsay and Hort that these names refer to the Roman provinces by that name, since

"the five names coincide precisely with the five names that make up the titles of the four provinces of the Roman Empire into which Asia Minor, the southern littoral eventually excepted, was divided in and after the reign of Tiberius; and it would need strong positive evidence to refute the consequent presumption that the territory denoted by the list in the Epistle was the territory of these four Roman provinces".²

Is there any "positive evidence" against this conclusion? There seems to be no positive evidence in favor of the other possible interpretation, and the objections to this interpretation seem to be but two in number. It is objected that Pontus was never by itself a province, and hence would not be referred to alone if used in the official sense. The official name of the province of which it was a part was Bithynia Pontus. Yet, it would be possible to separate these two names without bringing confusion to the minds of the readers, since, as Ramsay points out with regard to these compound names, "there was a permanent dis-

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1. Bigg, p. 68.
2. Hort, p. 157.

inction between the component parts: each retained a certain individuality of constitution".¹ Hence, if there were any design to be accomplished by separating these two names, it would be justifiable. Hort says that "separation of the two names in enumeration of provinces would have been highly improbable unless actually prescribed by some adequate external cause".² A discussion of this probable cause will follow shortly. Thus we feel that this first objection is not sufficiently valid to call for a change of conclusion regarding the provinces named.

A second objection is sometimes raised by pointing out that if these names refer to the Roman provinces, Cilicia, Pamphylia and Lycia are omitted. This objection is first rendered invalid by the fact that territory of a much more significant character is omitted if the names do not mean the Roman provinces. But further, Hort and Zahn³ give very satisfactory explanations of the omission of these three names. With regard to Cilicia, until at least the year 74 A.D. it belonged to the Roman province of Syria. This connection of Cilicia with Syria was well-known to the New Testament writers, since they coupled the two together. In Acts 15:41 we read that Paul "went through Syria and Cilicia, confirming the churches". In Galatians 1:21 Paul speaks of

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1. Ramsay, p. 15.
2. Hort, p. 169.
3. Zahn, Introduction to the New Testament, pp. 134, 151.

"the regions of Syria and Cilicia". Since, as Zahn points out, Cilicia was "more closely allied to the group of Churches centring in Syrian Antioch"¹, no difficulty arises from its exclusion from this group of Asia Minor churches.

The omission of Lycia is unimportant, for there is no evidence of any Christian churches there until far later. However, Pamphylia was early evangelized by Paul and Barnabas. Yet its exclusion from the list is explicable. In A.D. 43 Claudius subjected the Lycians and joined them to Pamphylia, but the province went under the name of Lycia. Late in Nero's reign, Lycia was freed from Roman rule, and Pamphylia was placed under the political jurisdiction of Galatia. If this had taken place at the time this letter was written, Pamphylia would be included under the term Galatia. If this separation of Lycia and Pamphylia did not come until later, under Galba, the omission is still understandable. Much importance was given to natural features of the country in thinking of the territory of Asia Minor. The territory between the mountains and the sea was called "Asia without the Taurus". If Lycia and Pamphylia were still united, Lycia being without the Taurus, the whole province would be considered as "without the Taurus", and would naturally be omitted. This explanation is Hort's, whose conclusion concerning this question and concerning the whole list is here given:

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1. Ibid., p. 134.

"Hence the Provincial names in the list in the Epistle make a complete whole; and the addition of Cilicia, Pamphylia, or probably even Lycia, except in case of temporary political connexion with a province north of the Taurus, would have been as likely to introduce an incongruity as to give greater completeness. The list as it stands may to all appearance be truly said to include the whole of Roman Asia Minor, if we may apply the later name to the corresponding but not identical territory marked out by the limits best known to the first or second century".¹

As to what churches were included in these provinces we quote Steiger, "The churches, then, situated in the regions named at the beginning of this Epistle, were the same, so far as we have intelligence of them, which had been founded by Paul or his scholars".² It is possible, of course, that there may have been other churches in this region unknown to us, to which this epistle was addressed. St. Paul's churches were included, however, as will be shown later by the fact that it is not possible that this epistle was addressed to Jewish Christians alone.³

B. The Order of the Places Named.

We now turn our attention to the order in which these provinces are named. We shall confine ourselves to a discussion of Dr. Hort's ingenious theory concerning this question, since such scholars as Bigg, Moffatt, and Jones but refer to him in their remarks.⁴

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1. Hort, p. 167.
2. Steiger, p. 19.
3. Cf. Steiger, pp. 14 ff., and Alford, Vol. IV., Prolegomena, pp. 123 ff., for detailed discussion of cities likely visited by the bearer of this epistle.
4. Hort, pp. 167 ff.

There are those who use the order of naming these provinces to cite proof for the origin of the epistle, either from Babylon or from Rome. This will be discussed more fully later when the question of origin is dealt with, but it is sufficient here to merely point out Dr. Hort's conclusion, that "the appeal to mere position on the map condemns Rome and Babylon alike: in other words, the arrangement of the list must be either accidental or dependent on some different principle".¹ That the order of these names is merely accidental, resulting from a process similar to shaking them up in a bag and drawing is dismissed as impossible, since "in the absence of a principle consciously followed, the arrangement would obey unconscious promptings of association, and in such a matter association itself would be mainly the product of antecedent arrangements of some intelligible kind".² So, if no principle of selection had been followed, Pontus and Bithynia would not have been separated, and Asia would have been given a more prominent place, either first or last, for it was perhaps the most important province of the group both externally and from a Christian standpoint. Therefore, since it could not have been a random list, and since even the unconscious "promptings of association" in the mind would have led to a different order had no principle of arrangement been followed, it must follow that "the

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1. Hort, p. 168.
2. Ibid.

very peculiar order of the list must have been dictated by some definite motive or occasion".¹

C. The Occasion for the Order of the Provinces Named.

What was this motive or occasion? Apparently the order of the names here suggested indicates that this was an encyclical letter which was to enter Asia Minor somewhere in the region of Pontus, make a circular sweep of the whole territory north of the Taurus mountains, and reach its final destination in Bithynia, or perhaps at the point of entrance in Pontus.² The probable inland journey taken by the bearer of the letter, doubtless Silvanus, can be conjectured with probable certainty. Entering at Pontus, he would pass southward through Galatia to Ancyra, which could be reached from any of the Pontic seaports by one or another of the various roads which crossed the Paphlagonian hills, and which would be a convenient center from which to reach the other Galatian churches. He would then turn eastward to Caesarea, the capital of Cappadocia, perhaps directly, or possibly through Tavium, another important commercial town of the district. Once at Caesarea he would be on the great road that went eastward through Apamea to Ephesus in Asia. Then, passing northward along the Aegean shore, he would arrive at Bithynia, and either sail from there or the

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1. Ibid.

2. Hort gives Ewald credit for first alighting upon this theory.

same port at which he landed, and the circuit would be complete. To quote Dr. Hort's conclusion, "In thus following by natural and simple routes the order of provinces which stands in the first sentence of the Epistle, Silvanus would be brought into contact with every considerable district north of the Taurus in which there is reason to suppose that Christian communities would be found".¹ (See accompanying map on p. 24 of this thesis).

The only difficulty arising from this explanation is that Pontus should be chosen as the starting point of the cycle. If Peter wrote from Babylon proper, it is hardly probable that Pontus would have been his starting point, since it was one of the most distant points. If he wrote from Rome, it is likely that Ephesus would have been the place from which the tour would begin. In neither case would Pontus be the likely starting point. Hort answers this difficulty with reasonable effectiveness when he points out that Pontus might have been the native country of Silvanus, or he may have had other personal reasons for going there. If so, it would be perfectly natural for him to go there and then proceed on his trip through Asia Minor.² He further suggests Ewald's conjecture that "a ship going to Pontus happened to afford the earliest opportunity for transmission".³ Bigg objects to these explanations and

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1. Hort, p. 184.
2. Ibid., p. 168.
3. Ibid., p. 168.

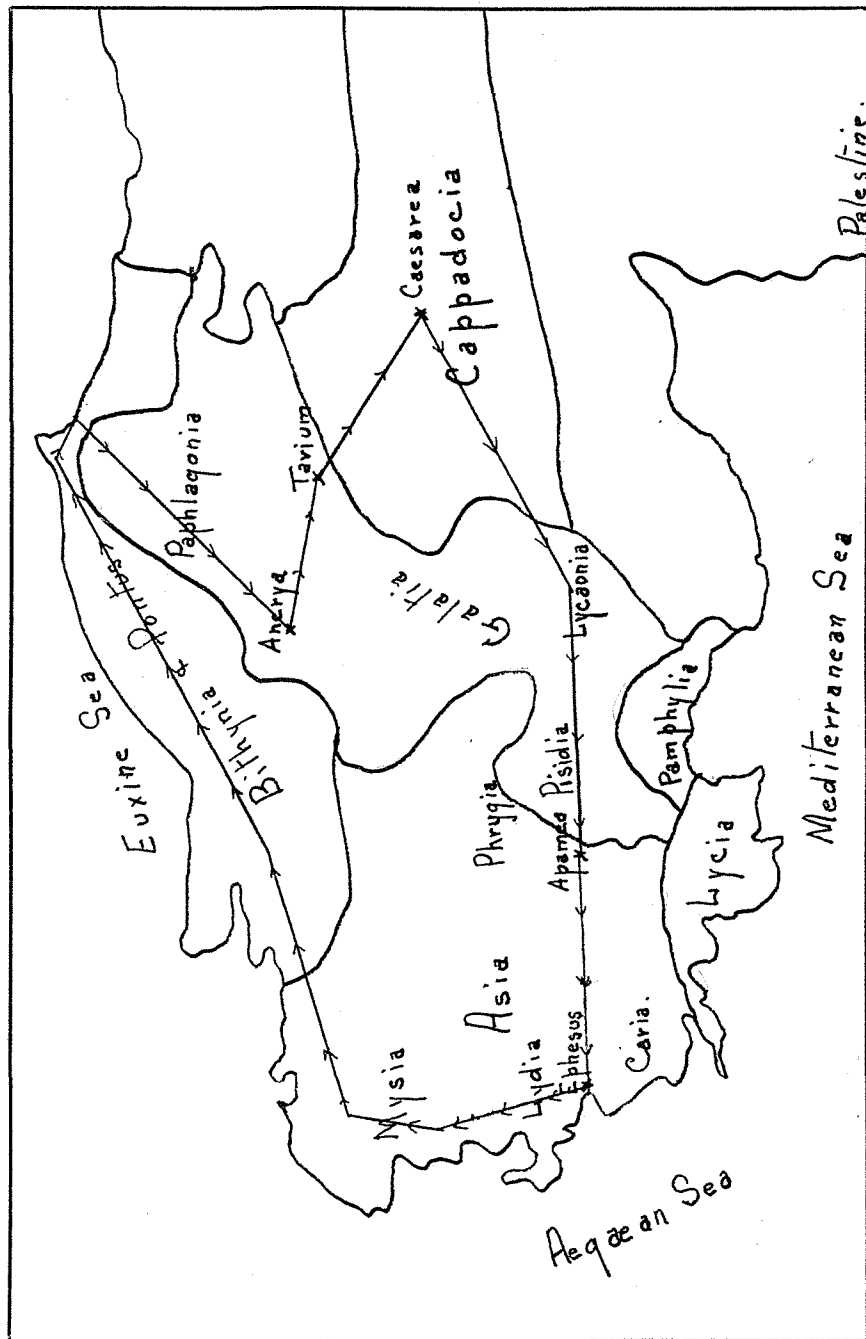
says that "the personal convenience of the envoy would hardly determine the choice of route"¹, and insists that there must have been some other reason. He reasons from Paul's experience with the church at Antioch that the Pontine churches may have felt led to institute this great missionary project, and called on Peter for his sanction and guidance, which he gave in this letter. If this were the case, the letter would naturally be sent to Pontus first, from there to continue on its mission throughout the whole territory of Asia Minor. This explanation seems very plausible.

D. Conclusion.

Thus we have disposed of the geographical problem in connection with the recipients of this epistle. The places mentioned are the Roman provinces of that name, including all of Asia Minor north of the Taurus. The order in which they are mentioned indicates that the letter was for some unknown, but not impossible reason, to enter through the province of Pontus and make a circle throughout Galatia, Cappadocia, Asia and Bithynia, thus covering all the churches in Asia Minor of Pauline origin, and possibly some of a different origin, if such there were. Further considerations as to the recipients of the epistle will be dealt with in a later chapter.

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1. Bigg, pp. 69, 70.



Probable General Direction of Silvanus' Journey
With the Epistle

CHAPTER THREE
THE HISTORICAL PROBLEM

"For hereunto were ye called: because Christ also suffered for you, leaving you an example, that ye should follow his steps".

--I Peter 2:21--

III THE HISTORICAL PROBLEM

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CHAPTER THREE

THE HISTORICAL PROBLEM

A. The Readers Addressed.

Immediately after stating his own name and authority, Peter states to whom his epistle was written. He had no question as to whom he was writing, and the recipients of his letter would hardly spend any time arguing as to who was included in this address. However, the passing of centuries has somewhat blurred the clarity of the address of the epistle, and we find ourselves involved in a long and heated discussion as to who the recipients were. This much is certain. They were ἐκλεκτοῖς, they were παρρησιόημοις, they were Διασπορᾶς Πόντου, etc. If the true meaning of these expressions can be determined, then we will know for whom the epistle was designed. We shall discuss each of these separately, and then try to arrive at the proper meaning of all three combined.

1. Ἐκλεκτοῖς .

There appear to be at least two problems connected with this word: namely, its function in the sentence, and its meaning. Let us consider the first. What is the function of ἐκλεκτοῖς ? Is it a substantive or an adjective? If it be a substantive, it will read, "To the elect who are

sojourners of the Dispersion", while if it is an adjective the meaning will be, "To the elect sojourners of the Dispersion". What difference does it make? Merely this. If it is a substantive, it can stand alone, and the phrases that follow in Vs. 2 may be applied to it alone. If it is an adjective, and there be any qualifying phrases to follow, they will not refer to ἐκλεκτοῖς alone, but to the whole expression of which it is a part. Aside from opinion, commentators are remarkably silent on this point.

Bigg, however, points out that "It is better to take ἐκλεκτοῖς as an adjective"¹, and cites as his evidence a passage in 2:9, where ἐκλεκτός is used. The expression is γένος ἐκλεκτόν, "but ye are an elect race". Here it seems to be adjectival in force. It is not "a nation of elect ones", but "an elect nation". Since the construction in the salutation is similar to this, it seems plausible that it is there used as an adjective also.

The strongest basis for judgment concerning the function of this word, however, is its position in the sentence. The expression contains both ἐκλεκτοῖς and παρεπιδήμοις, side by side, with exactly the same form. What, then, would be the reason for separating them, making ἐκλεκτοῖς a substantive? Grammatically, it would hardly be possible to separate these words, giving one a different value than the other, unless there were good evidence for so doing. We

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1. Bigg, p. 90.

have here merely a noun and its qualifying adjective, and what objection can justly be raised to translating it in its ordinary sense? As we pointed out above, γένος ἐκλεκτόν means "elect nation", so why does not ἐκλεκτοῖς παρεπιδήμοις mean "elect sojourners"? Had the Apostle desired to separate them, and make ἐκλεκτοῖς a substantive, itself designating the people to whom he was writing, rather than using it as a part of the larger designation, he could easily have inserted the article, making the expression τοῖς ἐκλεκτοῖς, which would have definitely set it apart for special emphasis and made it a substantive, meaning "the elect ones". Since the Apostle did not use this device, and since there seems to be no reason for thinking that it was in his mind but did not get down on paper, we conclude that ἐκλεκτοῖς must be here thought of as an adjective, qualifying the noun παρεπιδήμοις, and as an integral part of the whole phrase ἐκλεκτοῖς παρεπιδήμοις Διασποράς, "elect sojourners of the Dispersion".¹

We now come to the second problem connected with the word ἐκλεκτοῖς; its meaning. Did the Apostle have any theological implications in mind concerning the doctrine of election, or was he merely using it in a popular sense, designating the whole Christian group to whom he was writing? Hutmre states that "the 'elect' had, like the 'saints',

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1. Huther, The First Epistle of the Apostle Peter, p. 201.

become almost a synonyme for Christians"¹, while Bigg lends emphasis to the same idea in saying, "Elect, in fact, means simply Christian. What the Apostle is thinking of is corporate citizenship among the elect people; the individual elements of the new life are faith and obedience".² With the same opinion, Vincent says that "elect" regards "all whom he addressed as subjects of saving grace".³ The prevailing opinion seems to be in favor of the view that the Apostle has no theological implications in mind, but that he uses the word in a popular sense, as Paul used the term "saints" to designate the whole body of Christians. Let us examine the evidence.

The first bit of justification for the above conclusion is in the use of this word in other passages of the New Testament. The word is used in two different connections, sometimes referring to a group, and sometimes to an individual. It is used in eighteen different passages. Five of these refer to individuals. An examination of these five passages clearly substantiates the above conclusion. In Romans 16:13 Paul, in closing his letter, says "Salute Rufus the chosen in the Lord", or "the elect one in the Lord". St. John, in the address of his second Epistle, says "The elder unto the elect lady and her children".

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1. Plumtre, The First Epistle General of Peter, p. 92.
2. Bigg, p. 90.
3. Vincent, Word Studies in the New Testament, Vol. I., p. 627.

Clearly, these do not refer to any theological theory concerning eternal election. Paul was writing to those who were "heirs of God, and joint-heirs with Christ".¹ If any were elected to eternal salvation, would it not be these? Yet, Paul speaks of one in this group who is an "elect one", τὸν ἐκλεκτόν . If ἐκλεκτόν referred to eternal election, then it would not be proper to single out this one, but the term would necessarily apply to the whole group. This would also hold true of the passage in John. The other three cases where ἐκλεκτός is used in an individual connection refer to Christ. In Luke 23:35 He is referred to as "the Christ of God, His chosen", and in I Peter 2:6 He is the "chief corner stone, elect precious". These would hardly have any theological implications concerning election, but would seem to convey the idea of a special mission and of a special favor with God. Being "elect" as God's anointed One refers to His mission, and being "elect, precious", shows His relationship to God.

The passages where ἐκλεκτός is used in connection with a group seem to indicate that it merely refers to Christians, who are especially favored by God. Paul refers to the whole Christian group as "God's elect",² apparently synonymous with "saints", and he uses a different word in

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1. Romans 8:17.
2. Colossians 3:12.

passages which are held to teach the doctrine of election.

Again, as Bigg points out, "election does not carry with it the final salvation of the individual".¹ In 4:17, the Apostle says that "the time is come for judgment to begin at the house of God", and he speaks of the tragic end of those who obey not the Gospel of God. Then, too, all through the epistle, the "elect ones" are exhorted to prayer, watchfulness, soberness, and faithfulness, as though their salvation were not assured by eternal election, but the very fact of their salvation made them members of a select group, and they were to strive to retain the favor that was theirs. In this same connection, Matthew 22:14 reads, "For many are called, but few chosen" (*ἐκλεκτοί*)². The "choosing" depends on willingness to comply with the conditions, for in this context, the one spoken of refused to wear the wedding garment. An interesting passage in Revelation 17:14 designates those that are with the Lamb as "called, and chosen, and faithful". Here the "election" is side by side with "faithfulness". These facts seem to lend weight to the conclusion that the Apostle is here not referring to the doctrine of election.

Some interesting, if not conclusive, light is thrown upon the meaning of this word by its use in the Papyri. Moulton and Milligan give three interesting quotations con-

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1. Bigg, p. 90.
2. Ibid., p. 90.

cerning this word.¹ The first dates back to A.D. 102, when ἑκλεκτὸν ἀντρῶνα describes a "choice" or "beautiful" lodging.² It is an especially fine and well-favored one. Another inscription, dating from A.D. 195 refers to baskets "selected", "of a better quality than the rest".³ The third example listed is ἑκλεκτῆς πόλεως ὁ πολέιτης τοῦτ' ἐποίησα, "I, a citizen of an elect city, did this", no doubt referring to an especially beautiful, well-situated and important city.⁴ All of these examples seem to indicate the idea of "choice", "select", "well-favored", "well-situated", as the correct meaning of this word. If these throw any light upon our passage, it would be to emphasize the fact that Christians are a choice, select group in the totality of mankind, and that they stand in a unique relationship to God. Not "elect" as predestinated, but well-favored, well-blessed, choice in the sight of God.

Another means of determining the meaning of the term ἑκλεκτοῦς is to trace through the epistle, to see who these readers are. Admittedly, this adjective describes those to whom the Apostle is writing. If, then, we look at the epistle to see who they are, perhaps it will aid in determining the meaning of this word. This must necessarily be brief and without detail.

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1. Moulton and Milligan, The Vocabulary of the Greek Testament.
2. P Rein 43/9 (A.D. 102).
3. P Fay 102/3 (c. A.D. 105).
4. The Avircius epitaph, late ii/A.D., from MS. of Acta Sanctorum.

The writer first addresses his readers as "sojourners and pilgrims".¹ Our discussion of this expression later, and the conclusion that it refers to their sojourn on earth while heaven is their home, lends somewhat to the view that the "elect" are the Christian group who are temporarily abiding here, but who seek their permanent dwelling place above. Next, the writer exhorts them to be subject to the civil powers. They are a group who are being persecuted and accused by their enemies of being worthy of civil punishment for their alleged evil deeds. By their good lives they are to put to silence the ignorance of foolish men".² Then Peter addresses himself to the servants who are suffering wrongfully, and exhorts them to endure.³ Following this, he speaks to the wives who are living with unbelieving husbands, exhorting them to honor their husbands by being in subjection to them, endeavoring to win them by their chaste behaviour.⁴ Then, he speaks to the husbands, exhorting them to honor their wives as weaker vessels,⁵ and finally he speaks to the elders, telling them of their duties toward the flock.⁶

The people of the above circumstances, then, are the "elect sojourners". St. Peter does not enter upon any

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1. I Peter 2:11.
2. Ibid., 2:13 ff.
3. Ibid., 2:18 ff.
4. Ibid., 3:1 ff.
5. Ibid., 3:7.
6. Ibid., 5:1 ff.

theological discussion, stating his views concerning free will or the lack of it, but he is writing to a group of Christians who are suffering and undergoing severe hardships because of their faith. The epistle is intensely practical. The elect are the sojourners, those who are suffering under civil oppression for alleged crime, the servants, the wives, the husbands, the elders. What are these but a cross-section of the Christian group in the territory to which the letter is addressed. The "elect" are merely Christians.

Another interesting bit of evidence which further proves that St. Peter was appealing to these people on the basis of experience rather than dealing with the doctrine of election, is the close connection of the word ἐκλεκτός with Θεοῦ Πατρός in the salutation and with Θεοῦ in the passage 2:4-10. The readers were suffering and in need of comfort and encouragement. To bring them comfort by reminding them of God's goodness, the Apostle's first thought about God is that He is Father. Each reference to God that follows in the epistle, then, would recall their thoughts to the Fatherhood of God; hence, His great love and tenderness and mercy. Hort says of the expression Θεοῦ Πατρός, "Each word suggested a part of the truth. To associations of supremacy, power, authorship, superintendence, were added associations of love, watchful

care, and corrective discipline".¹ It is very significant that ἑκλεκτός bears such a close relation to this idea of the Fatherhood of God. Peter is not saying, "You are eternally elected to salvation, in preference to others who are eternally rejected", but he says, "You are suffering, but remember that you are choice, precious in the sight of God, who is your tender and compassionate Father, whose love never fails".

The last argument that will be brought forward to the point at hand concerns the passage in I Peter 5:13, Ἀσπάζεταί ὑμᾶς ἡ ἐν Βαβυλῶνι συνεκλεκτή, "She that is in Babylon, elect together with you, saluteth you". There is some difference of opinion as to the exact meaning of "she". A few contend that it refers to St. Peter's wife, but the majority of opinion seems to favor the view that the Apostle is here speaking of the Christian church in Babylon, from whence he was writing, wherever that might be. A more detailed study of this passage will be undertaken in a later section, but granting the most plausible meaning, that it refers to the Christian church where the Apostle was at the time of writing, then it throws light upon our passage. If those who are "elect together" with them are a Christian group, and if this word merely designates the church in Babylon, with no theological implications, then it seems logical to conclude that the same

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1. Hort, p. 21.

meaning is attached to the word in the salutation.

From the foregoing evidence, then, we conclude that Peter was not speaking doctrinally or theologically, but that his term "elect" merely characterized those to whom he was writing, and was used synonymously with Paul's favorite word "saints". "The Apostle wrote to comfort and encourage them in their distress, and to urge them to remain loyal to Christ in spite of persecution".¹ The "elect" were merely Christians. Hort, in speaking of this word's meaning, states that Peter here is "following the Old Testament idea in its idea of a chosen people"², and then goes on to explain this Old Testament idea. He shows that God had two motives in choosing the Hebrews. First, He loved them, and second He desired them to "tell forth His excellencies".³ Hort says,

"God's choosing is not for the sake of His chosen alone; they are chosen because He has a special ministry for them to perform towards the surrounding multitude. This is but a wider application of the principle recognised already. As is the election of ruler or priest within Israel for the sake of Israel, such is the election of Israel for the sake of the whole human race. Such also, still more clearly and emphatically, is the election of the new Israel. Nor is the principle of less validity in respect of the individual members of the new chosen race. Each stone in the spiritual house of God has its own place to fill, and was chosen by God for that place. Each member of Christ's spiritual body

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1. Bennett, The First Epistle General of Peter, Intro. p. 45.
2. Hort, p. 15.
3. Cf. Isaiah 43:21 and Psalm 51:15.

has its own work to do, and was chosen by God for that work".¹

The "elect", then, are special objects of the love of God, and have a special ministry to perform to those around them. This is characteristic and true of all Christians.

2. Παρεπίδημοις.

This second characterization of the recipients of the epistle tells us what they were. They were sojourners. But what is a sojourner? Cremer gives the meaning of Παρεπίδημος "as present anywhere for a short time among others as a stranger, residing in a place as a sojourner, not as one who has settled down".² Polybius used it of Greeks sojourning a short time in Rome, but who did not reside there.³ Vincent says that "the preposition παρά, in composition, implies a sense of transitoriness, as of one who passes by to something beyond".⁴ The expression is used twice in the Septuagint, in Gen. 23:4, and Psa. 38:(39)13. In each connection it is used with πάροικος. The passage in Genesis contains the words of Abraham to the children of Heth, "I am a stranger (πάροικος) and a sojourner (παρεπίδημος) with you". The passage in Psalms is very similar, and appears to be

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1. Hort, p. 15.
2. Cremer, Biblico-Theological Lexicon of New Testament Greek, en loco.
3. Cf. Liddell and Scott, A Greek English Lexicon, en loco.
4. Vincent, Vol. I., p. 628.

based on the earlier passage. "For I am a stranger (παροικος) with thee, a sojourner, (παρεπίδημος), as all my fathers were". Cremer suggests with apparent accuracy that παρεπίδημος emphasizes the "homelessness" of the sojourner.¹ The one so characterized was not only a stranger, but he had no permanent dwelling place. This seems to be the particular emphasis of the word παρεπίδημος. And not only does it apply to the lack of a permanent dwelling place geographically speaking, as in the Genesis passage, but the use of it in the Psalm seems to go further and refer to the earth being merely a place where we sojourn. The Psalmist is speaking of death, and of departure from the earth, and he realizes that the earth is not his permanent abiding place. In commenting on this, Kirkpatrick says,

"The Israelites were taught to regard themselves as 'strangers and sojourners' in the land of Canaan, which belonged to Jehovah (Lev. xxv. 23): and here the idea is extended to man in general. The earth is God's, and man is His tenant upon it. This being so, the psalmist appeals for a hearing on the ground that he is but a temporary resident on the earth".²

The only places where this word is used in the New Testament are the two passages in I Peter, 1:1 and 2:11, and in Hebrews 11:13. The meaning in Hebrews is plainly spiritual. Those who are sojourners now "desire a better

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1. Cremer, Op. Cit., en loco.

2. Kirkpatrick, The Book of Psalms, p. 207.

country, that is, a heavenly; wherefore God is not ashamed of them, to be called their God: for he hath prepared for them a city". These, then, were sojourners for a while on earth. This was not their permanent abiding place, but they were waiting for their permanent home in heaven.

In the light of these foregoing passages, what is there to prevent us from applying a spiritual meaning to this term as used by Peter? References to the Old Testament are usually spiritualized in the New Testament, but spiritualization is hardly necessary here, since the passage in Psalms seems to refer to earth as being a temporary abode in the light of eternity. The use of this word in 2:11 is plainly spiritual, for the Apostle says, "Beloved, I beseech you as sojourners and pilgrims, to abstain from fleshly lusts, which war against the soul; having your behaviour seemly among the Gentiles". He is speaking of living a life of the Spirit, in contrast to a life of the flesh, such as the Gentile heathen live. He does not argue, "Now since you are sojourners from Jerusalem, your true home, do not do as those around you", but he argues, "since you are not of the earth, but are merely sojourners here for a time among those who are fleshly, do not indulge in the things of the flesh, but do works of righteousness, which become your heavenly citizenship".¹ If this be the

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1. Cf. Plumptre, p. 91, who contends for the exact meaning of this word as "dwellers in a strange land" and applies the whole expression to the dispersed Jews throughout Asia and elsewhere. Cf. Calvin, The First Epistle of Peter, p. 25.

use of $\tau\alpha\rho\epsilon\pi\iota\delta\acute{\eta}\mu\omicron\iota\varsigma$ here, we see no reason for giving it any geographical connotation in 1:1.¹ This, of course, is vitally related to the succeeding discussion concerning $\Delta\iota\sigma\pi\omicron\rho\acute{\alpha}\varsigma$, but as far as evidence for this word alone is concerned, we must conclude that the Apostle designates these Christians, not as sojourners away from Jerusalem, the home of the Jews, but as those whose citizenship is in heaven, while they sojourn on earth for a time², waiting for their "inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for" them "who by the power of God are guarded through faith unto a salvation ready to be revealed in the last time".³

3. $\Delta\iota\sigma\pi\omicron\rho\acute{\alpha}\varsigma$.

This word, according to Vincent in his "New Testament Word Studies" means literally "of the dispersion".⁴ It is derived "from $\delta\iota\sigma\pi\epsilon\acute{\iota}\rho\omega$, to scatter or spread abroad; $\sigma\pi\epsilon\acute{\iota}\rho\omega$ meaning, originally, to sow. The term was a familiar one for the whole body of Jews outside the Holy Land, scattered among the heathen".⁵ Our problem is to discover what this term designates here. It surely does not apply to all the Jews who were scattered among the heathen, for

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1. Bigg, p. 90, 91.
2. Huther, p. 202 f. Cf. Alford, Op. Cit., p. 217.
3. I Peter 1:5.
4. Vincent, Vol. I., p. 628.

the epistle is admittedly addressed to Christians. It must refer to Christian Jews, then. However, is this all that it refers to? Some thinkers upon this subject contend that Christian Jews alone are included. Others think that the epistle was addressed to proselytes of the gate.¹ A third group of scholars feels that these words were penned to Christians in general, whether Jews or Gentiles, residing in the countries mentioned. Let us look into the problem to see if we can arrive at any definite and plausible conclusion. The main ground of contention seems to be between the two views that it refers to the Jewish Christians alone, and that it refers to all Christians, both Jewish and Gentile. We shall confine our remarks to a discussion of these, attempting to balance the evidence given for both sides, in the hope of arriving at the proper conclusion.

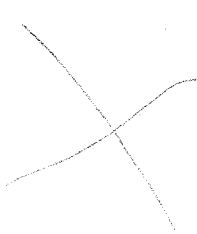
The first argument to be adduced in favor of the opinion that the epistle was addressed exclusively to Jewish Christians is based on the expression $\Delta\iota\alpha\sigma\pi\omicron\rho\alpha\iota$ itself.² We agree with Huther, who says that this "proof falls to the ground when the expression . . . is correctly understood".³ True, the original connotation of the word $\Delta\iota\alpha\sigma\pi\omicron\rho\alpha\iota$ referred to the Jews who were scattered

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1. Cf. Huther, p. 202.
2. Calvin, The First Epistle of Peter, p. 25. Cf. also Fronmuller, The First Epistle General of Peter (Lange Series), p. 7. Cf. also Hastings Dictionary of the Bible, Vol. III., p. 782, Article "Peter, First Epistle of", by F.H. Chase.
3. Huther, p. 188.

abroad among the Gentiles. But, does it necessarily mean that here? This word is used only three times in the New Testament; once in John 7:35, where the Jews ask if Christ is going to go away to "the Dispersion", again in James 1:1, where he addresses his epistle to the "twelve tribes which are of the Dispersion", and in the passage we are now considering. The first use in John came from the lips of Jews, and undoubtedly must be taken literally to mean the Jews scattered among the Gentiles. However, this passage is no criterion for determining the meaning in I Peter, for it was used before the death of Christ, when there were no Christian communities anywhere, and the word could not possibly have had any other connotation than the literal. The second example of its use in the New Testament is open to question, for it can be argued that James referred to the "twelve tribes which are of the Dispersion"¹ much as Paul referred to the Christian group as the "Israel of God".² Furthermore, James' direct mention of the "twelve tribes", and the distinctly Jewish character of

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1. Hort, p. 15, "The absence of the article before would hardly here exclude the sense "strangers of the Dispersion", for in sentences having the nature of headings articles are often omitted in places where they would naturally be inserted in ordinary composition . . . The $\tau\eta$ before $\Delta(\alpha\sigma\pi\omicron\rho\alpha\varsigma$ in St. James's salutation followed almost of necessity from the indispensable $\tau\alpha\upsilon\tau\alpha$ before $\delta\omega\delta\epsilon\kappa\alpha\ \phi\upsilon\lambda\alpha\tau\iota\varsigma$."
 2. Galatians 6:16.

his epistle differentiate it from I Peter so widely that his use of this expression, though literal, could not directly apply to our present problem.¹ Hence, it seems expedient to confine our argument concerning this expression to the epistle itself.

In the first place, let us notice that the two expressions $\pi\alpha\rho\epsilon\pi\iota\delta\acute{\eta}\mu\omicron\iota\varsigma$ and $\Delta\iota\sigma\pi\omicron\rho\acute{\alpha}\varsigma$ are used together, "sojourners of the Dispersion". If our foregoing belief concerning $\pi\alpha\rho\epsilon\pi\iota\delta\acute{\eta}\mu\omicron\iota\varsigma$ be true, namely, that it is used metaphorically in this passage, referring to all Christians as sojourners on the earth, then it would be rather harsh, to say the least, to take $\Delta\iota\sigma\pi\omicron\rho\acute{\alpha}\varsigma$ literally.² Hence, it is entirely possible that $\Delta\iota\sigma\pi\omicron\rho\acute{\alpha}\varsigma$ could refer, and should refer, to the dispersed Christians, and not merely to the Jews of the Dispersion, in its literal sense.

Again, we here cite an argument that cannot be decisive for the present, but will lend weight to the metaphorical interpretation of $\Delta\iota\sigma\pi\omicron\rho\acute{\alpha}\varsigma$.³ The term "Babylon" at the close of the epistle seems to be a kindred term to this expression in the first two verses. It refers to the church from where the Apostle is writing, while the former refers to the church to which he is writing. We

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1. J.H.A. Hart, The First Epistle General of Peter (Exp. Gk. N.T.), p. 40. Cf. Scott, The Literature of the New Testament, p. 218, who holds that even James' use of "Dispersion" was symbolic.
2. Chase, Op. Cit., p. 783.
3. Ibid.

cannot here attempt to prove the point, but there appears to be good evidence for taking the word "Babylon" metaphorically rather than literally, meaning Rome. If this be the case, then it seems more probable that $\Delta\iota\sigma\pi\omicron\rho\acute{\alpha}\varsigma$ would be used metaphorically here, rather than literally.

Another bit of evidence against regarding $\Delta\iota\sigma\pi\omicron\rho\acute{\alpha}\varsigma$ literally comes from other passages in the epistle which use language regarding the Christian church which was primarily applied to Israel. In 2:9,10 we read, "But ye are an elect race, a royal priesthood, a holy nation, a people for God's own possession, that ye may show forth the excellencies of him who called you out of darkness into his marvelous light: who in time past were no people, but now are the people of God: who had not obtained mercy, but now have obtained mercy". Here, it seems evident that the Apostle is referring to people who were not originally Jews, yet he calls them "an elect race", "a royal priesthood", etc. He uses exclusively Jewish terms to designate the whole body of Christians. $\Delta\iota\sigma\pi\omicron\rho\acute{\alpha}\varsigma$, then, could well be used in this same sense here, and does not limit the address to Jews alone.

Moffatt gives an interesting word on this question:

Peter "takes over into the Christian vocabulary the technical Jewish phrase exiles of the Dispersion (see ii. 11, v. 9). But on his lips it has a fresh sense and scope.
(a) The reassembling of the exiles is to be in heaven, not on earth in Palestine; the thought is eschatological, as in Mark xiii. 27 and in the primitive eucharistic prayers of the Didache (ix.4: 'As this broken bread

was scattered upon the hills and collected to become one, so may thy church be collected from the ends of the earth into thy kingdom'; x.5: 'Remember thy church, Lord, to deliver her from all evil and perfect her in thy love, and collect her, made pure, from the four winds into thy kingdom which thou hast prepared for her'). Then (b) there is no touch of pathos ('poor exiles'), but an exulting stress upon the privilege of membership in this community which is soon to be admitted to its proper glory and privileges in heaven. These Christians of pagan birth are heirs to all that Jews proudly claimed for themselves from God. (c) Hence the ethical obligation, which is worked out in ii.11f., of pure detachment from the vices of the pagan world; those who have such a prospect must not disqualify themselves by careless lives".¹

From these foregoing considerations, we conclude that $\Delta\iota\sigma\pi\omicron\rho\epsilon\iota\varsigma$ must not be taken in its original, literal meaning, referring only to the Jews who were scattered among the Gentiles, but that it is used metaphorically, referring to Christians, whether Jews or Gentiles, who are scattered among unbelievers in the districts named.

The second argument that we will notice in favor of referring $\Delta\iota\sigma\pi\omicron\rho\epsilon\iota\varsigma$ to the Jews alone is that St. Peter was the Apostle to the circumcision (Gal. 2:9), that Paul was the Apostle to the heathen Gentiles, and that Peter would have been interfering with the work of Paul if he had written to any but Jews.² This argument seems hardly

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1. Moffatt, The First Epistle of St. Peter, p. 89.
2. Frommuller, The First Epistle General of Peter (Lange Series), p. 11. Cf. Hort, p. 3, who contends that this view arises from a misunderstanding of the "temporary estrangement" of St. Paul and St. Peter in the incident recorded in Galatians.

plausible, since it presupposes that the special missions of these two Apostles entirely excluded their branching out into other fields. St. Peter himself tells us in Acts 15:7 that God made choice of him that by his mouth the Gentiles might hear the word of the Gospel and believe, and in Gal. 2:12-14 we find that he ate with the Gentiles and followed their manner of life. It was Peter's special mission to take the Gospel to the Jews, but he was not confined to this nor circumscribed in his work. He, like all true followers of the Christ, witnessed to all classes of people, and his work reached out into Gentile circles. Again, suppose Peter had written only to the Jews, this would not do away with the argument that he was interfering with the work of St. Paul, for Paul was not confined to the Gentiles in his work. Everywhere he went, if there was a synagogue, we find him beginning his work there, and his influence among the Jews must have been widespread. So, even if Peter had written only to Jews, he would have been treading upon ground that had been broken by St. Paul. Then, too, there seems to be no evidence that the Christian churches in the localities mentioned were split up into Jewish and Gentile groups.¹ How could Peter have written to the Jews and not have included all the Christians? In Christ there was neither circumcision nor uncircumcision, but they were all one. Hence, this argument is not valid in referring the epistle exclusively to the Jews.²

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1. Bigg, p. 72.

2. Ibid., p. 73.

A third argument advanced by those who take $\Delta\iota\sigma\tau\omicron\rho\omega\varsigma$ literally is that the material of the epistle is based so largely on the Old Testament that it must surely be addressed to the Jews alone.¹ This is hardly valid, for there is no involved argument based on the Old Testament, but merely an application of Old Testament terms to the Christian group. These would be as intelligible to the Gentile Christians as to the Jews, for we cannot conceive that they could remain in the Christian group long without getting a foundation in the Old Testament. The whole system of Christianity was based on the Old Testament, and Gentile converts would not be long in discovering this. Added to this, we find that Paul uses many Old Testament expressions in his epistles, which were primarily addressed to Gentile Christians, if not to all, both Jewish and Gentile.

Other arguments of a minor nature are introduced by different writers on this subject, but we feel that we have dealt with the significant ones, showing that they are not at all conclusive in the matter of taking $\Delta\iota\sigma\tau\omicron\rho\omega\varsigma$ literally, and making the address of the epistle refer to Jewish Christians only.

We now go further, and introduce a few other arguments of a positive nature which show that the epistle certainly included Gentile Christians. First, the epistle contains

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1. Cf. Huther, p. 187.

several passages which plainly refer to Gentiles and not to Jews. In 1:14 we read "as children of obedience, not fashioning yourselves according to your former lusts in the time of your ignorance". In the words of Lardner, "This might be very pertinently said to men converted from Gentilism to Christianity; but no such thing is ever said by the Apostles concerning the Jewish people who had been favored with the divine revelation, and had the knowledge of the true God".¹ The passage 2:10 refers to the readers as those "who in time past were no people, but now are the people of God". This would seem to point to the Gentiles who had been brought into the fold of God. In 4:3,4 the Apostle speaks of them as having "walked in lasciviousness, lusts, winebibbings, revellings, carousings, and abominable idolatries", and he refers to the fact that the Gentiles "think it strange" that they do not run with them to these excesses now. The readers of the epistle, then, had in times past been idolaters, and subject to the sins which usually accompany idolatry.² This can hardly refer to the Jews, who were not idolaters, and whose sins were more sins of the spirit, such as pride, greed, and hypocrisy, and not those sins mentioned here.

Then, too, would these heathen think it strange that the Jews did not enter into their practices? Hardly, for

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1. Quoted by Barnes, The First Epistle General of Peter, Introduction, p. cxviii.
2. Hastings Dictionary of the Bible, Vol. III., p. 783, Article "Peter, First Epistle of", by Chase.

the Jews were known among the heathen as different. But the reason these wicked men wondered was that some of their own number had ceased from these wicked practices. Huther says,

"In favor, too, of this view, is the circumstance that these same churches are represented as suffering persecution, not at the hands of the Jews, but of the heathen; which goes to show that the latter did not regard these Christians merely as a sect within Judaism, as would naturally have been the case had they been formerly Jews, or for the most part Jews. The persecuting zeal of the heathen was directed against it only when Christianity began to draw its professors no longer from Judaism chiefly, but from heathendom; and it was not Jewish but Gentile Christian churches which were the objects of detestation".¹

Again, there seems to be a potent argument from silence in the epistle concerning the question of its recipients. Hort says, "Had St. Peter intended to single out in this manner the Jewish Christians, he would hardly have made exclusive use of words which in themselves contained no reference to Israel or anything belonging to Israel".² Chase, in speaking of this same point, says, "The writer is silent on many topics on which almost inevitably he would have dwelt had he been speaking as a Jew to Jews".³ He substantiates this by pointing out that St. Peter does not, like St. James, "draw out the moral teaching of the law", nor does he, like the author of the Book of Hebrews, "concern himself with the spiritual interpretation of the

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- 1: Huther, p. 188.
2. Hort, p. 16 . Very strong statement. Chase more sound.
3. Chase, Op. Cit., p. 783.

ancient histories, and of the ritual of the old covenant". Neither does he "allude to the glories of the Israelitish ancestry and its manifold significance for a Christian Jew" by referring to "the Fathers".¹ The epistle is in sharp contrast to the portions of the New Testament which are addressed strictly to the Jews.

We conclude, then, after an examination of the evidence, that the word ΔΙΑΣΠΟΡᾶς must not be taken literally, but metaphorically, for the epistle is not addressed to Jewish Christians alone, but it includes in its address all types, both Jewish and Gentile.

4. The whole phrase ἐκλεκτοῖς παρεπιδήμοις ΔΙΑΣΠΟΡᾶς, κτλ.

From our foregoing study we conclude that ἐκλεκτοῖς is used as an adjective and not as a substantive, and that it merely designates Christians rather than involving any theological implications concerning the doctrine of election; that ἐκλεκτοῖς and παρεπιδήμοις are equivalent in their position in the sentence, and are so tied together that they cannot be separated, for neither of them is singled out by the use of the article; that παρεπιδήμοις is used figuratively to mean that the Christians are sojourners on the earth, passing through toward their permanent abiding place, which is heaven; that ΔΙΑΣΠΟΡᾶς cannot

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1. Ibid.

be taken in its original, literal sense, referring exclusively to the Jews who were scattered among the Gentiles, but that it, along with *παρεπιδήμοις* , is used metaphorically to refer to the Christians who were scattered about among the unbelievers.¹

Hence, the phrase stands together. It tells us who they are; they are *ἐκλεκτοῖς* , elect. It tells us what they are; they are *παρεπιδήμοις* , sojourners. It tells us where they are; they are *Διαπορώς Πόντου, κ.τ.λ.* , scattered throughout Pontus, Galatia, etc. The Apostle wanted them to feel that even though they were suffering, they were "choice" and "precious" in the sight of God, that they were only sojourning under these conditions and that their real inheritance was awaiting them when their suffering was done; and that though they were dispersed, they were to be encouraged, for their "brethren who were in the world"² were enduring the "same sufferings", but they all looked forward to the return to the heavenly Canaan. As Hort sums up, "Behind the visible strangership and scattering in the midst of the world were the one invisible and universal commonwealth, of which the Asiatic Christians were members, and the God who had chosen it and them out of the world".³ They were "elect sojourners

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1. This conclusion is based on data available, and allows for any special reference for these words concerning which we have no data to determine.
2. I Peter 5:9.
3. Hort, p. 16.

of the Dispersion".¹

B. Circumstances of the Readers.

One of the five points given by Dr. Hort as essential to a proper understanding of a book is the purpose for which it was written.² Evidence regarding this in this case, of course, must come only from the epistle itself. Let us look for a moment into the contents of the epistle to see if the purpose of writing can in any way be determined. What is given of the condition of the readers of this epistle which would lend purpose to its composition?

Hort expresses the most apparent fact in this regard when he writes, "The clearest point is that it was written during a time of rising persecution to men suffering under it, and this persecution must apparently have been of wide extent, covering at least a great part of Asia Minor".³ Our thoughts immediately turn then to the first century, and we are confronted with several persecutions of somewhat major proportions, and we wonder which of these drew forth this letter. Or did any of those with which we are familiar produce the suffering described therein? Could it be that because of what Hort calls our "extreme slenderness and incompleteness"⁴ of knowledge about early

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1. Ante., p. 12 ff. for geographical location of readers.
2. Ibid., p. 12.
3. Hort, p. 1.
4. Ibid.

persecutions, we might here have a picture of a persecution nowhere else recorded? Sir William Ramsay has taken the place of leadership in insisting that the type of persecution described in I Peter precludes the possibility of dating it in the reign of Nero or earlier. He contends that the persecution is not of the nature that might be expected at any period of the first century, but that it is distinctly the type of persecution that was carried out by the Roman government when it took a decided stand against the Christians as such, and persecuted them for no other reason than that they were followers of Christ. Ramsay, although rejecting the earlier date, does not go so far as some who place this epistle in the reign of Domitian¹ and others who put it as late as Trajan². He writes, "The First Epistle of Peter then must have been written soon after Vespasian's resumption of the Neronian policy in a more precise and definite form. It implies relations between Church and State which are later than the Neronian period, but which have only recently begun".³ He feels that conditions described in the epistle came later than Nero, but were earlier than Domitian. Since both Ramsay and those who hold to Domitian's reign for dating the epistle are only about ten years apart in their conclusions,

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1. Ora Delmer Foster, The Literary Relations of First Peter, in Transactions of the Connecticut Academy of Arts and Sciences, Vol. XVII., 1912-13, p. 378.
2. Cf. J.H.A. Hart, (Exp. Gk. Test. Vol. V., p. 17.
3. Ramsay, The Church in the Roman Empire, p. 282.

and since they both take a middle ground between the much earlier and much later dates, we shall for the sake of convenience class them together as a middle class. On the basis of the persecution described in the epistle, then, of which period in the experience of the early Christians may we hold this to be a picture? Does this epistle describe the condition of the readers under Trajan and Pliny, under Vespasian or Domitian, or under Nero or some simultaneous or earlier persecution unknown to us? We shall attempt to give the most significant evidence both for and against each of these views in order to reach a conclusion as to the condition of the recipients of this letter of Peter.¹

Our first concern is with the type of persecution here described, since upon that largely depends our conclusion. According to Jülicher, "The Christian congregations, and that throughout the whole world, have now to endure bitter suffering, to bear the fiery proving of their faith (4:12)--a trial so bitter that now the end of all things cannot be far off (4:7,17) . . . The period of systematic persecutions has begun".² Zahn, on the contrary, finds it difficult to understand how a "persecution of the Christian confession, regulated by the imperial power or by the magistracy, can be discovered in the epistle".³ Recourse to the epistle itself must be the

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1. The evidence here will be limited solely to that bearing on the type of persecution found in the epistle. Other evidence will be considered in section on Date.
2. Quoted by Chase, *Op. Cit.*, p. 784, 785.
3. Zahn, *Introduction to the New Testament*, p. 183.

determining factor in deciding this question. Each passage in question will be dealt with very briefly and summarily.

Two kindred passages, 1:6 and 4:2, receive our first attention. "Wherein ye greatly rejoice, though now for a little while, if need be, ye have been put to grief in manifold trials", and "Beloved, think it not strange concerning the fiery trial among you, which cometh upon you to prove you, as though a strange thing happened unto you", are the A. R. V. renderings. From these passages it is argued on the basis of the expressions "manifold trials" and "fiery trial" that the persecution must surely have been of a vicious and intensive nature compatible only with that instituted by the government when its great offensive was launched against the Christians. With regard to the first expression, it is used in James 1:2, which there is good reason to believe was one of the earliest of the Christian writings. Then, too, it is an expression of such a general nature that valid argument for an intense character of the trials could not be deduced from it.¹ The expression "fiery", according to Bigg and others emphasizes "not so much the fierceness of the heat and the pain, as the refining power of fire. 'Trial by fire' would perhaps be a better translation than 'fiery trial'".²

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1. Chase, Op. Cit., p. 785.
2. Bigg, p. 176.

In the Didache this word is used in a context which is dealing with the coming of the "world deceiver", where it clearly refers not to the intensity of suffering so much as to its testing nature.¹ The Didache surely is not referring to any definite period of particularly intense suffering, but is referring to suffering in general as liable to produce unfaithfulness in the ranks. The outstanding book of the New Testament on suffering and chastening, the epistle to the Hebrews, speaks definitely to men who "had not yet resisted unto blood".² Do we necessarily need to see more in the sufferings in I Peter, at least from these two passages now under consideration, than is found in Hebrews? The references in the context of each of these passages to the sufferings of Christ do not intimate anything beyond that which Paul writes of in II Cor. 1:5, 4:10; Phil. 1:29; and Col. 1:24; and Paul surely did not refer to affliction brought about by the civil magistrates.

In connection with these two passages just considered, I Peter 5:8, referring to the devil going about "as a roaring lion . . . seeking whom he may devour", may be dealt with. Is not Peter here pleading for watchfulness and faithfulness under suffering rather than emphasizing the intensity of the suffering? Just because Peter happened

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1. Didache, XVI., 5.
2. Hebrews 12:4.

to light upon the happy simile of "a roaring lion" to describe the devil is no valid reason for supposing that he was describing suffering of any different sort than was found in the usual experience of the early Christians.

The expression "strange thing" in 4:12 is held by some to imply that the suffering was different than that heretofore experienced, hence must have been of a governmental nature.¹ This reads more into the words than Peter had in mind. There is no indication whatsoever that Peter was here comparing this suffering with any previously experienced, but he is answering the question in their minds why it was that they had to suffer if they were the special objects of God's love and care. Moffatt phrases Peter's answer to this query, "the ordeal is not a foreign experience, not something irrelevant and abnormal, but in the direct line of Christ", and states that he "summons his friends to rejoice in sharing what Christ suffered".² Thus, in the light of this evidence, we feel that these references to suffering do not argue for a definitely organized attack by the government.³

Such passages as 2:12, 3:9,16, and 4:4,14 seem to imply that slanders and insults played a prominent part in

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1. Ora Delmer Foster, The Literary Relations of First Peter, in Transactions of the Connecticut Academy of Arts and Sciences, Vol. XVII., 1912-13, p. 372.
2. Moffatt, The First Epistle of St. Peter, p. 156.
3. Chase, Op. Cit., p. 785.

the persecution, which would speak against the view of an organized governmental persecution. The Christians were referred to as "evil-doers", they were "reviled", they were "spoken against", they were "evil-spoken of", and they were "reproached for the name of Christ". These seem to imply a persecution of the nature of social annoyance rather than that of an imperial nature. It is true that Ramsay argues from the expression "reproached for the name of Christ" in 4:14, that they suffered "for the Name pure and simple".¹ This he uses to prove that a "fixed policy of the Empire towards the Christians"² had been adopted, and that the phrase is descriptive of official persecution by the government. Against this Bigg effectively points out, "So did the apostles in the very first days of the Church (Acts v. 41)"³, and later adds, "St. Peter tells us that Christians were regarded as evil-doers (ii. 12), and he says 'for the name', not 'for the name alone'. It is surely obvious that, whatever the pagan might say, the Christian would from the first regard the sufferings entailed by his profession as borne 'for the name' and for no other cause, however the true issue might be disguised by the malice or prejudice of his adversaries".⁴ We conclude, then, that Ramsay has read more into the passage

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1. Ramsay, The Church in the Roman Empire, p. 281.
2. Ibid.
3. Bigg, p. 29.
4. Ibid., p. 30.

than was in the mind of the author.

The passage 4:15,16 is used by Ramsay to prove that the sufferers spoken of in the epistle were "exposed to suffer death", and "liable to execution".¹ He writes,

"The words, 'Let none of you suffer as a murderer, or as a thief; but, if (a man suffer) as a Christian, let him glorify God in this Name' (iv. 15,16), have no satisfactory meaning, unless those to whom they are addressed are liable to execution".²

Further, he ridicules the idea of taking the word "suffering" in any milder sense, by stating that

"... the whole sentence then implies: 'Do not commit murder and be executed for it; and if your neighbours make fun of you as a Christian, do not be ashamed of this name'. What a feeble production does this noble letter then become! A leader of the religion writes to his co-religionists in a distant land, advising them to abstain from murder and theft, and to disregard their neighbour's jeers . . . All reality of tone, all nobleness, all power, disappear from this letter, unless it be addressed to those who are liable to suffer unto death as Christians".³

In these statements Mr. Ramsay disappoints us, and it takes but a meagre amount of effort to turn his ridicule on him.

In the first place we notice that Mr. Ramsay has carefully avoided including the whole of the verses in question in his discussion. Included with the "murderer" and the "thief" are the "evil-doer" and the "meddler in other men's matters". Mr. Ramsay argues that "suffer" with relation to

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1. Ramsay, Op. Cit., p. 292.
2. Ibid.
3. Ibid.

murder and theft means execution, and that it must be so interpreted when referred to Christians immediately following. He has, however, failed to notice that the word "suffer" is here used also in connection with "evil-doing" and "meddling", which most certainly would not be punishable by death. According to Zahn, "πάσχειν taken alone does not mean 'to suffer punishment in consequence of a judicial sentence', still less 'to be executed'. A person convicted as a thief or ἀλλοτριόεπισκοπος would certainly not be punished with death".¹ Then, too, Dods points out that "It is 'reproach'² they suffered as Christians, and the fear was that they would be 'ashamed' of this reproach".³ Zahn further refutes Ramsay's argument in this regard when he says,

"The exhortation, 'If anyone suffer as a Christian, let him not be ashamed', would be very strange indeed, if this suffering were execution. When one is on the point of being executed, there are matters of deeper concern than whether one is ashamed of his position and confession, or proud of it. It is self-evident that God can be glorified in the name of Christ without sacrificing life (cf. Phil. 1. 20), and there are classic instances which show that arrests and trials which end with acquittal can be regarded as suffering for Christ's sake".⁴

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1. Zahn, Intro. to N.T., p. 190. Cf. Ramsay, p. 293, footnote, where he admits the fact that Paul warned against this, and the govt. was friendly in his day.
2. Dods, Introduction to the New Testament, p. 200.
3. Cf. Zahn, p. 190, where he says that ἀναδίστασθαι does not mean "To be accused before a court".
4. Ibid., p. 191. Cf. p. 183, where he says that Paul's trial "brought out the fact that he was innocent of the offences against public order of which he was accused, and that he was indicted, imprisoned, and brought before the tribunal simply because he confessed and preached the Christian faith".

Bigg adds, "The passage is, beyond a doubt, ambiguous, to say the least, and St. Peter could not have spoken ambiguously, if both himself and those whom he addresses were in imminent peril of the death sentence".¹ Hence, we must conclude that Ramsay's argument from this passage is not valid in proving that legal persecution is implied.

Ramsay attempts to reinforce his viewpoint on the basis of I Peter 5:8 and 3:15, pointing out that the Christians are subject to "trial and question", and that they "are not merely tried when a private accuser comes forward against them, but are sought out for trial by the Roman officials".² Against this, it seems contrary to sane and reasonable exegesis to take the words, "your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour" to have any reference to the system of seeking out Christians for trial. Such an interpretation could hardly enter the mind were not a pet theory at stake. Besides, as J.H.A. Hart says, the author "definitely excludes the narrow interpretation of the roaring lion, when he urges the Christians to resist it".³ Earlier in the epistle, he has definitely charged them to "be subject to every ordinance of man" and to "honor the king".⁴ How could such a contradiction be possible that he should now exhort them

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1. Bigg, p. 29
2. Ramsay, p. 280.
3. J.H.A. Hart, The First Epistle General of Peter, (Exp. Gk. Test.), p. 31.
4. I Peter 2:13 ff.

to "resist" if they were sought out. An attempted reconciliation has been made by separating the first and second parts of the epistle, referring the second part to a later date.¹ This theory, however, seems to have no validity and shows marks of arising from an attempt to defend a theory, rather than from the evidence of the epistle itself.

The evidence given by Ramsay with regard to the passage 3:15 is weak indeed. He holds that the "answer" or ἀπολογία refers to a formal defence in a legal court, thus implying official persecution.² His evidence for this is two-fold. First, he argues that 3:15 must be taken with 4:15. And, since he believes that 4:15 has official and legal implications, then 3:15 must necessarily be so construed. We have above condemned his premise that 4:15 may be so construed as he desires. Besides, if it could be, what justification is there for insisting that this passage carried the same thought? The connection is not apparent, and this passage must stand or fall on its own merits. The second argument stated is that "Ἀπολογία is a strong term, strictly a legal term, a defence against a formal accusation. Unless formal trials were in the writer's mind, I do not think he would express himself thus; though any less formal challenge is included".³

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1. Cf. J.H.A. Hart, Op. Cit., p. 29.
2. Ramsay, footnote p. 294.
3. Ibid.

The very character of this statement of Ramsay's indicates that he was not altogether convinced of his conclusion in his own mind. But, let us look for a moment at the word *ἀπολογία* to discover whether he is right in insisting that it is "strictly a legal term, a defence against a formal accusation". Liddell and Scott give as the meaning of *ἀπολογία* "a defence", or "a speech in defence".¹ This argues neither one way or the other with regard to the legality of the term, and surely gives no grounds for Ramsay's interpretation. We turn to the corresponding verb for further evidence. The meaning of *ἀπολογίζομαι* is listed "to talk one's self out of a difficulty, to speak in defence", "about a thing" or "in reference or answer to a thing", also "to defend what one has done".² The meanings listed do not seem to shut us up to a defence before a magistrate, but allow for the possibility of the defence being made before an angry group of Gentiles or a personal explanation to an inquiring individual. In the papyri, Moulton and Milligan list under the word *ἀπολογία* a usage of *ἀπολογισμός*, a kindred term, where a purely personal matter is unquestionably involved.³

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1. Liddell and Scott, A Greek English Lexicon, en loco.
2. Ibid.
3. P Oxy II. 297/3ff. (A.D.54) *καλῶς ποιήσεις γράψεις*
διὰ πιπακιῶν τὸν ἀπολογισμὸν τῶν [π]ρ[ο]βάτων,
"kindly write me in a note the record of the sheep".

In the New Testament ἀπολογία is used in Paul's speeches in Acts twice, four times in his epistles, and once in the passage we are considering. At least twice the word is used with no legal or formal implications whatever. In I Cor. 9:3 Paul is dealing with his legalistic opposers who objected to his liberty, and he says, "My defence to them that examine me is this". Nothing formal or legal is involved. He is merely making an apology, setting forth his reasons for doing as he did. In II Cor. 7:11 Paul speaks of the reaction in the Corinthian church caused by his rebuke in an earlier epistle. He says that they were made sorry and careful and that they apologized or defended themselves to him. Again there is no indication of a formal defence, much less legal, but a personal apology sent by Titus to Paul. Hence, we must reject Ramsay's view of this word and agree with Bigg that,

" ἀπολογία (followed by a dative, as in I Cor. ix. 3) means any kind of answer or self-justification, whether formal before a judge, or informal. Here παντί fixes the word to the latter sense. λόγον αἰτεῖν is a classical phrase. Every cultivated sensible man was expected by the Greeks to be prepared λόγον δίδοναι τε καὶ δέξασθαι, to discuss questions of opinion or conduct intelligently and temperately, to give and receive a reason".¹

The passages 3:14 and 3:17 argue strongly against Ramsay's viewpoint. The expressions εἰ καὶ πάσχετε and εἰ θέλοι make "it clear that the

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1. Bigg, p. 158.

writer regards suffering for Christ as no more than a possibility for at least some of those whom he is addressing".¹ J.H.A. Hart says that " εἰ with optative is used to represent anything as generally possible without regard to the general or actual situation at the moment (Blass, Grammar, p. 213). The addition of καί implies that the contingency is unlikely to occur and is best represented by an emphasis on should".² Commenting on εἰ θεέλοι he reiterates, "Again optative implies that it is a purely hypothetical case".³ Dods points out that "Indeed Peter hints (iii. 13) that to be free from persecution they have only to continue in well-doing, each in his own position, whether as servant (ii. 18-25), as wife (iii. 1-6), or as husband (iii. 7)."⁴ Chase says that "Such language is inconsistent with the hypothesis that a general persecution, organized by the government, was raging fiercely".⁵

We must again emphasize the attitude of the author towards the imperial government in the passage 2:13 ff. This parallels Paul's attitude in Romans 13, and according to Chase even goes beyond it when he writes,

"St. Paul wrote Ro 13 when he still regarded the Roman State as 'the restraining power',

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1. Hastings Dictionary of the Bible, Vol. III., p. 785, Article "Peter, First Epistle of", by F.H. Chase.
2. J.H.A. Hart, First Epistle General of Peter, (Exp. Gk. Test.), p. 66.
3. Ibid., p. 67.
4. Dods, Intro. to the New Testament, p. 200. (Cf. Ramsay, p. 295 for reference to Dods' argument here).
5. Chase, Op. Cit., p. 785.

and still looked to the Empire as the protector of the Church. That a Christian teacher, writing from Rome after Nero's attack on the Church to fellow-Christians in the provinces, should adopt St. Paul's hopefulness, seems inconceivable".¹

The author's language that the government was "for vengeance on evil-doers and for praise to them that do well"² could not refer to a government that was making a worldwide attack on the Christian group.

Two other passages of rather minor significance are cited by adherents to Ramsay's interpretation. On the basis of 4:7, "the end of all things is at hand" it is argued that the suffering of the Christians was so intense and severe that the expectation of the end was a hope of relief in the mind of the writer.³ Chase points out that

"The context, however, gives no countenance at all to the supposition that the expectation of the end was connected in the writer's mind with the cruelty of the Church's sufferings. He draws from the expectation the lesson, not of patience but of devout sobriety--a duty dealt with also in the preceding context".⁴

The phrase ἐν τῷ κόσμῳ , in 5:9 suggests to Ramsay that the persecution "extends over the whole Church".⁵ Hence he feels that such an empire-wide persecution must of necessity imply persecution of an official nature.

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1. Chase, Op. Cit., p. 785.
2. I Peter 2:14.
3. Julicher and Harnack, referred to by Chase, Op. Cit., p. 785.
4. Chase, Op. Cit., p. 785.
5. Ramsay, p. 280.

What evidence is there that εἰς means "throughout the whole"? The Apostle is rather comforting the sufferers by reminding them that they are not alone in their difficulty than giving a statement of the extent of the persecution in the empire.

The groups addressed in the epistle argue strongly against Ramsay's view. The author pleads for loyalty to the government much as St. Paul does, which in itself argues against Ramsay, but his main concern is not with the relation between Christians and the State. Servants, wives, husbands are to be careful to give no offence and to cause no trouble. Such passages as 2:13 and 3:1 ff. indicate a hopefulness that these people, living according to their standards as Christians, may win others to Christ. Does Peter suggest that the Roman government be won to Christ by their behavior? Here he more likely refers to the Gentiles among whom the Christians were scattered¹, thus indicating that these sufferers did not suffer because of their relationship to the government but because of the persecution of a social nature brought upon them by their heathen neighbors and relatives.

We conclude, then, from the evidence, that Chase is right when he writes,

"Not a word is found in the Epistle about men
shedding their blood or laying down their lives

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1. Ante., p. 38 ff.

for the gospel. None of the passages in any of the above groups, as we have seen, contain any reference to, or hint of, an organized persecution.¹ But it needs only a little reflexion in the light of actual history to convince us how much of the keenest suffering the confession of Christ must have cost these Asiatic Christians, though the State had not as yet become their enemy. They were called upon to face violence, slander, the severance of social and family ties, worldly ruin. In the earliest days of their missionary activity St. Paul and Barnabas frankly told their converts-- *διὰ πολλῶν θλίψεων* *δεῖ ὑμᾶς εἰς ἐλθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ*, (Ac 14:22). Such tribulations were not confined to the Churches of Asia Minor. It was well that St. Peter, out of his wider experience at Rome² and elsewhere, should remind them that these sufferings were the lot of the Christian brotherhood everywhere (5:9).³

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1. It is true that the reference to suffering as murderers and thieves implies official proceedings, but not such as were initiated by the government. Moffatt says, "while the epistle has judicial proceedings in view now and again, it does not exclude the hardships due to exasperated popular feeling; indeed, the two cannot be kept apart, as the action of governors was usually stimulated by private information laid by angry citizens, and the language of the epistle cannot fairly be held to imply that the authorities were taking the initiative regularly against Christians simply and solely because the latter confessed the name and faith of Christ". (Moffatt, Intro. to N.T., p. 326). Ramsay even yields to the point of admitting that "the mixture of official and popular action is very clearly expressed". (Ramsay, C.R.E., p. 295). There is, however, no ground for insisting on official action alone as a governmental action, and we must regard any reference to it as that occasioned by "angry citizens" having the Christians brought to trial on the charges of murder, thievery, evil-doing and busybodying.
2. Chase inserts footnote here as follows: "When St. Paul first arrived at Rome, the Jews at Rome tell him that they know that 'everywhere this sect is spoken against' (Ac 28:22). The language of Tacitus (Ann. xv. 44) clearly implies that before the Neronian persecution Christians were regarded at Rome with feelings of hatred and horror".
3. Chase, Op. Cit., p. 785.

What, then, is our conclusion as to the period out of which this epistle came, basing our evidence solely on the type of persecution described therein? Could it refer to the persecution of Pliny during the reign of Trajan? Ramsay refers to Holtzmann as giving the best summary of the reasons for this view.¹ They are three in number. First, according to Pliny the Christians took oath to avoid such crimes as murder, theft, etc., against which I Peter warns them. Before this argument would be valid, it would have to be proved that Christians did not take a decided stand against crimes of this nature before the year 112 A.D. Second, it is argued that because trials are referred to in the epistle it must be located in the reign of Trajan, since Christians were brought to trial then. This is not decisive, however, for we have but to look at the New Testament to discover a series of trials before Roman governors extending from Jesus down. The third argument is that the issue at stake in these trials was merely the question whether the accused were a Christian or not, and that this was the case under Trajan. Ramsay agrees with this, but also registers an agreement with Hort who says that "Pliny's letter, when carefully examined, implies distinctly that already before his time it was illegal to be a Christian, i.e. not simply to belong to a secret association, but eo nomine to be a

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1. Ramsay, pp. 288 f.

Christian. This implies a previous and apparently long previous enactment".¹ Hence, this argument is not valid. When we add to this our conclusion above that the epistle does not imply persecution "for the name alone",² we must reject the view that the conditions described in the epistle refer to the time of Trajan.

What of the middle view, that the epistle was written sometime during the reign of either Vespasian or Domitian? There seems to be only one argument for this period on the basis of the references to persecution, and that is well summarized by Ramsay. "The First Epistle of Peter then must have been written soon after Vespasian's resumption of the Neronian policy in a more precise and definite form. It implies relations between Church and State which are later than the Neronian period, but which have only recently begun".³ We have dealt with Ramsay's view as to the relation between the Church and the State above, and must reject this date.

Viewing the epistle from the type of persecution implied, then, we must assign it either to the period of Nero's persecution, or to a non-official persecution just previous to that. If it refers to Nero's stroke against Christianity, it must have been written immediately after the blow was

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1. Hort, p. 3.
2. Ante., p. 59.
3. Ramsay, p. 282.

struck, for it is a well authenticated fact that as Nero's persecution continued, it became illegal to be a Christian.¹ Hort and Bigg favor the second alternative, that it refers to a persecution in Asia Minor "independent of any known persecution bearing an emperor's name".² There is no reason why such a persecution might not have arisen, and the language of the epistle would be adequately accounted for on that basis. The attitude of the author towards the emperor and his governors is strongly in favor of this view.³ Bigg says that he who carefully examines the evidence concerning the persecutions of Trajan and Nero, and the language of the Apocalypse and of the epistle to the Hebrews, "will feel that the First Epistle of St. Peter must come in point of date before them all. At the time when it was written Babylon had not yet unmasked all its terrors, and the ordinary Christian was not in immediate danger of the tunica ardens, or the red-hot iron chair, or the wild beasts, or the stake".⁴

C. Circumstances of the Author.

Again calling to mind Dr. Hort's demands for a proper understanding of a book, we include a brief inquiry as to the circumstances under which I Peter was written. At the

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1. Cf. J.H.A. Hart, p. 27, and Chase, p. 785.
2. Hort, p. 3.
3. Ante., p. 66.
4. Bigg, p. 33.

close of the epistle we find the following lead: "By Silvanus, our faithful brother, as I account him, I have written unto you briefly . . . She that is in Babylon, elect together with you, saluteth you; and so doth Mark my son".¹ Where is this Babylon from which St. Peter wrote? This problem will be treated summarily, not in detail.

Three main answers have been given to this question.² Until the time of the Reformation, Babylon was universally thought to refer to Rome. Erasmus and Calvin, and others since their day, held that Babylon was not used metaphorically, but designated the famous Assyrian city. Still others have seen in it a reference to the Egyptian Babylon, or Old Cairo. Each of these views will be considered in the reverse order.

Against the view that Egyptian Babylon is intended there are two decisive arguments. In the first place, nothing but a military station graced this site during the first century, and this would be "the last place where we should expect to find St. Peter and his friends".³ In the second place, if St. Peter had labored in this vicinity, it is impossible to explain the entire absence of any notice of it whatsoever either in writing or from traditional sources which would naturally have grown up around the

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1. I Peter 5:12,13.
2. Joppa and Jerusalem have both been advocated, but are both so unlikely that they need not be considered.
Cf. Bigg, p. 75.
3. Bigg, p. 75.

Egyptian churches. This difficulty is increased by the fact that Silvanus and Mark were present with the author, which indicates that the visit could not have been a chance one, but one definitely undertaken for the purpose of extensive missionary labors.¹

There are at least four objections to this as a reference to the Assyrian Babylon. Not long before the writing of this epistle there was a terrible massacre of the Jews at Babylon, which necessitated the flight of all those who escaped to Ctesiphon. If St. Peter went to the East at all, it would be far more likely that he would have gone to this city rather than Babylon.² Again, there is not a word of tradition which suggests a visit of Peter to Babylon in Assyria. There is, however, traditional evidence of Thomas' presence there. How can this be accounted for if Peter had been there?³ Further, it is difficult to explain the presence of Mark in Babylon, for he was in Rome at the time of the writing of Colossians in 61-63, and was recalled to Rome after a brief visit to Asia before Paul's martyrdom.⁴ (Cf. II. Tim. 4:11). How could Mark have paid a visit to the banks of the Euphrates at this time? Finally, Assyrian Babylon was so far distant from Asia Minor that it would have been practically impossible for one to

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1. Zahn, Introduction to the New Testament, p. 159.
2. Bigg, p. 75.
3. Schaff, History of the Apostolic Church, p. 363.
4. Ibid.

have labored extensively there and still kept up a contact with the Asiatic churches.¹

Hence, we are forced to think of Rome as the city from which Peter wrote. There are, of course, objections to this view, but they seem less weighty than those given against the other views. The main argument against this view is that Rome could not have been designated by the name Babylon at that early date. Why not? True, there is no documentary evidence that Rome was so termed before the destruction of Jerusalem in A.D. 70, but there is no evidence to the contrary. Besides, as J.H.A. Hart points out, the Christians inherited from the Jews their tendency to think of the state in its opposition to God as Babylon. He says, "Whenever any Christian community became exposed for whatever reason to attack by any representative of the State, the State became for them the enemy, and therefore Babylon".² Add to this the fact that there were other symbolic terms in this same passage, and the evidence in favor of Rome is increased. The author speaks of "She that is in Babylon"³ and of "Mark my son".⁴ Some have taken these to mean Peter's wife and his real son, but the evidence seems to be in favor of considering these as symbolic language. The first expression refers to the

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1. Bigg, p. 75.
2. Hart, p. 20.
3. I Peter 5:13.
4. Ibid.

church in Babylon, and the term "son" refers to John Mark, Peter's "son in the gospel".¹ Thus the symbolic name for Rome is perfectly in harmony with the passage.

Again, the universal testimony of the church until the time of the Reformation² was in favor of Rome. The very motive that lead the Reformers to change their view regarding this weakens their argument. Calvin writes,

"Many of the ancients thought that Rome is here enigmatically denoted. This comment the Papists gladly lay hold on, that Peter may appear to have presided over the Church of Rome: nor does the infamy of the name deter them provided they can pretend to the title of an apostolic seat; nor do they care for Christ, provided Peter be left to them. Moreover, let them only retain the name of Peter's chair, and they will not refuse to set Rome in the infernal regions. But this old comment has no colour of truth in its favour; nor do I see why it was approved by Eusebius and others, except that they were already led astray by that error, that Peter had been at Rome".³

It is easy to see that Calvin was influenced in his view not so much by evidence but by his attitude towards the Church of Rome. We conclude, then, that St. Peter wrote from Rome.⁴

Why was Peter in Rome? What were the circumstances under which he wrote this epistle? Answers to these questions could not but be conjectural. Chase has an interesting theory which is worthy of notice. He argues on the

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1. Cf. Schaff, p. 364, and Moffatt's Intro. to N.T., p. 328.
2. Cf. Bigg, p. 76.
3. Calvin, The First Epistle of Peter, p. 154.
4. Cf. Barnes, Intro. p. cxx., for further objections to Rome. They are too insignificant to be dealt with here.

basis of indirect evidence that St. Paul invited St. Peter to come to Rome during his imprisonment there, for the purpose of demonstrating the unity desirable among Christians, when he, the Apostle to the Gentiles, could work and think and plan along with the Apostle to the circumcision. Paul was sending Silvanus on a tour of these Asiatic churches, and if Silvanus "brought with him a letter from St. Peter, the effect on the minds of the Asiatic Christians would be only less powerful than that produced on the Roman Christians by the sight of the two Apostles working and planning together in the Capital".¹ This explains Peter's attitude towards the Roman Government in 2:13-17, for St. Paul had undoubtedly been acquitted and released from prison, and it explains the silence of the epistle about St. Paul², for Silvanus would carry news from him or might even carry a letter, and it would be needless for St. Peter to mention St. Paul. The motive lying behind the composition of the epistle would in this case differ from that conjectured by Bigg³ but would be equally as plausible.

D. Date and Authorship.

The questions of date and authorship, according to

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1. Chase, p. 791.
2. Hort, p. 6, says the epistle might have been written during absence of Paul from Rome after his release, or it might have been written after he had been martyred, and news may have already been known by the readers. Then, too, personal matters may have been left to Silvanus.
3. Ante., p. 23.

Kirsopp Lake, "are so closely connected that they cannot be considered separately".¹ Hence, we will discuss them together. Lake continues, "The whole question of authorship and date is . . . a complex of smaller problems, many of which do not seem to admit of any definite answer".² Since our main contribution in this connection has already been made in the rather full discussion of the question of suffering in the epistle, we will here merely give a brief statement regarding the other problems involved.

The first and most obvious fact that one is faced with in considering the authorship of this epistle is that "its genuineness . . . is proved by the most unanimous reports".³ Even Foakes-Jackson, who denies the Petrine authorship, states that "the first books to be recognized as Christian Scriptures were the four Gospels, and almost at the same time the Epistles of Paul, and the First Epistles of Peter and John".⁴ It must be remembered that such a secure place in the canon was not easily attained, and this is strong witness to its authenticity. Scott, who rejects the Petrine authorship, writes, "How the letter came to be attributed to Peter, we do not know . . . The attribution to Peter must have been due to some misunderstanding, but how

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1. Encyclopaedia Britannica, Eleventh Edition, Vol. XXI., p. 295, Article "Peter, Epistles of", by Kirsopp Lake.
2. Ibid.
3. Steiger, p. 2.
4. Foakes-Jackson, Peter, Prince of Apostles, p. 107.

it arose we cannot now discover".¹ When it is remembered with what great difficulty books found their way into the canon, this problem cannot be so easily dismissed. The early Church Fathers were familiar with the epistle and strongly assert their belief in its genuineness.² Any objection, then, to the authenticity of the epistle must be on the basis of internal evidence.

What objections to the Petrine authorship are raised? The main objections are four in number.³ First it is argued that the epistle is indebted to St. Paul, hence could not be by St. Peter, for as Scott says, "It is difficult to conceive of Peter, the elder Apostle, thus making himself Paul's pupil, especially since we know that he had finally ranged himself in opposition to Paul".⁴ Bigg argues against this by pointing out that although there is a general agreement between this epistle and those of St. Paul, yet there are many points of difference, and where the differences occur, St. Peter is nearer the Gospels and the Acts than St. Paul.⁵ Hort similarly points out that "the Epistle is certainly full of Pauline language and ideas, but it differs from St. Paul's writings both positively and negatively, i.e. both in the addition of fresh elements

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1. Scott, p. 221.
2. Cf. Bigg, p. 7.
3. Cf. Hart, p. 9.
4. Scott, p. 220.
5. Bigg, p. 34.

and in the omission of Pauline elements".¹ But even admitting that there was quite full dependence on the Pauline epistles with no marked differences whatsoever, this would be no valid argument against the Petrine authorship, for it is based on a false assumption of the estrangement of St. Paul and St. Peter, Though they saw things differently, yet, as Hort² points out, there "is no evidence or probability that "St. Peter "would dissent from the general strain of St Paul's teaching, much less stand in any sort of antagonism to him".³ If, as is reasonably sure, St. Peter wrote from Rome, he would surely either meet Paul himself and talk things over, or discover his epistle to the Romans. If so, it is not at all strange that St. Peter should be both familiar with and in agreement with Pauline ideas, and that they should find expression in his epistle.

The second objection commonly raised is that no specific references are made to our Lord's life and teachings, which would naturally be expected from one so closely in touch with Him during His earthly ministry. "The alleged expectation", says J.H.A. Hart, "is not altogether a reasonable one. If the document is, as an unbroken chain of tradition affirms, a pastoral letter addressed to Christian

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1. Hort, p. 4.

2. Ibid.

3. Cf. Chase, p. 785, with regard to the whole question of Date and Authorship.

Churches already in being, there is no reason to expect reminiscences of the life and teaching of Jesus".¹ Moreover, admitting that the expectation is reasonable, still the argument is not valid, for Chase points out that there are passages in the epistle which almost lose their meaning if they do not refer to Peter's experiences as an eye-witness of our Lord's earthly life, and that many other passages show a direct connection between the sayings of our Lord and the language of I Peter.² Hence this objection is not decisive.

In the third place, it is objected that the Greek of the epistle is better than a Galilean peasant could have written. J.H.A. Hart³ and Chase⁴ both point out that this is not an insurmountable difficulty, for had Peter never left Jerusalem he would have had sufficient contact there with Hellenistic Jews to have acquired a knowledge of the Greek language. Besides this, his missionary endeavors and travels in regions outside Jerusalem would make him familiar with the Greek. The epistle itself gives evidence of a knowledge of the Septuagint version of the Old Testament. J.H.A. Hart⁵ and Bigg⁶ both argue that even if it is admitted that Peter himself could not have written as good Greek as is contained in the epistle, yet the Petrine authorship

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1. J.H.A. Hart, p. 11.
2. Chase, p. 787.
3. J.H.A. Hart, p. 12.
4. Chase, p. 787.
5. J.H.A. Hart, p. 13.
6. Bigg, p. 5.

may be maintained. They argue that the phrase "By Silvanus . . . I have written unto you" means that Silvanus was St. Peter's amanuensis. Peter furnished the thought and Silvanus wrote it down.¹ Thus the third objection is cleared away.

Finally, the objection to the Petrine authorship is made that the epistle reflects conditions which post-date the life of St. Peter. This objection is based on a very doubtful view of the type of suffering described in the epistle, which has been dealt with above.²

The objections raised to the Petrine authorship, then, are not decisive against it. Furthermore, the difficulties involved in the theory that the epistle was not written by the "Prince of Apostles" are many and great. Either Peter wrote it, or a forger used his name. What reason would a forger have to use St. Peter's name in connection with this epistle? Chase says,

"A close study of the document itself reveals no motive, theological, controversial, or historical, which explains it as a forgery. It denounces no heresy. It supports no special system of doctrine. It contains no rules as to Church life or organization. Its references to the words and the life of Christ are unobtrusive. It presents no picture of any scene in St. Peter's earlier life, and does not connect itself with any of the stories current in the early Church about his later years".³

This clearly indicates that the author of this epistle had no particular axe to grind, so why would he forge the name

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1. Cf. Chase, p. 790.
2. Ante., p. 53.
3. Chase, p. 785.

of St. Peter, if he were not the author. Moreover, a forgery seems impossible from the fact that the one who attempted it would have fortified himself against discovery in a way which is not at all evident in the epistle. A forger would hardly have named the countries at the opening of the epistle in such a chaotic order. He would not have mentioned Silvanus as an amanuensis or a bearer of the epistle, for all that we know of Silvanus connects him with St. Paul. A forger would hardly have given Pauline thoughts and language such a prominent place in the epistle.¹

All of these objections to the non-Petrine theory are inexplicable by its adherents. Even Harnack, who rejected the Petrine authorship, was clearly convinced that it could not possibly have been written by a forger. He has put forth the hypothesis that the epistle was written by "some prominent teacher and confessor, who . . . was certainly so familiar with Pauline Christianity that he could move about within its area with perfect freedom",² and that the opening and closing lines, 1:1,2 and 5:12 ff., were inserted by a later writer between A.D. 150 and 175. He then adds,

"If the hypothesis here brought forward should prove erroneous, I should more readily prevail upon myself to regard the improbable as possible and to claim the Epistle for Peter himself, than to suppose that a Pseudo-Petrus wrote our fragment as it now stands, from the first verse to

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1. Chase, p. 785.
2. Quoted by Chase, p. 786.

the last, soon after A.D. 90, or from ten to thirty years earlier".¹

Hence, until more decisive evidence can be brought against the Petrine authorship, until the difficulties involved in the opposing theory can be reasonably removed, and until it can be explained how this epistle was so early received into the canon as the work of St. Peter, we must hold to the Petrine authorship.

What bearing does this have on the date? It at least gives us a terminus ad quem for the epistle if St. Peter suffered martyrdom under Nero in 64, as tradition indicates. Ramsay, following Harnack, tries to prove that St. Peter lived in Rome for many years after the Neronian persecution.² Both views are based on tradition, but the former is by far the most widely accepted, and until it is proven otherwise, we must accept the weightier view. I Peter, then, being authentic, must have been written not later than 64 A.D. The acquaintance of the author with St. Paul's letter to the Ephesians gives us the terminus a quo. Ephesians was written about 62 A.D.³ Hort sees an acquaintance with James to which he assigns a date shortly before 64 A.D., and this connection gives "substantially the same result".⁴ Hence, if St. Peter was the author of this epistle, and we

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1. Quoted by Chase, p. 786.
2. Ramsay, p. 282.
3. Cf. Ellicott, Eadie, etc., on Ephesians.
4. Hort, p. 5.

believe that he was, it must be dated somewhere between 62 A.D. and 64 A.D.

An attempt has been made to date I Peter otherwise from the standpoint of its literary relations.¹ It is argued that St. Peter copied from certain authors, and that other authors copied from him. These other authors are dated, and so I Peter must come somewhere between them. On this basis it has been conjectured that 90 A.D. is approximately the date. The weakness of this method of dating the epistle is apparent. How can it be determined who did the copying? The method of determination is necessarily subjective, and would therefore be coloured by the viewpoint of the person dealing with the problem as to the date and authorship of the epistle.

One other significant objection against the above mentioned date is brought by Ramsay, when for two reasons he insists that "the history of the spread of Christianity imperatively demands for I Peter a later date than A.D. 64".² First, he argues that sufficient time had not elapsed for Christianity to have spread so far as the address of the epistle indicates. We need but refer to the second chapter of the Book of Acts to discover that on the Day of Pentecost there were people present who dwelt in "Cappadocia, in Pontus and Asia, in Phrygia and Pamphylia".³ Barring the

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1. Ora Delmer Foster, Literary Relations of First Peter.
2. Ramsay, p. 284.
3. Acts 2:9,10.

possibility of missionary activity in these countries by A.D. 64 it is very probable that these converts on the Day of Pentecost would have begun the spread of Christian work immediately, and that it would have gained considerable momentum by the year 64. Ramsay's second argument is that "it is inconceivable that . . . so much organization and intercommunication had grown up as is implied in I Peter, where a person writing from Rome is familiar with the condition and wants of the congregations, and advises them with some authority".¹ In opposition to this, we at least have evidence of communication between Pontus and Rome, for we find "Aquila, a man of Pontus by race"² in Rome at an earlier date. There were extensive roadways throughout the region to which the epistle was addressed, so what would prevent extensive communication between the Christians? With regard to the organisation implied and the authoritative tone of the epistle, Bigg argues that the organisation "was of a very simple, primitive kind"³ and that the author "writes with the greatest modesty in a tone of exhortation, not of command, exhorting, not rebuking, calling himself a brother of the presbyters. Nothing in the Epistle is more authoritative than the brief emphatic phrase in which he commends the faithfulness of so eminent a man as Silvanus".⁴

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1. Ramsay, p. 285.
2. Acts 18:2.
3. Bigg, p. 48.
4. Ibid.

We conclude, then, that this epistle was written by the Apostle Peter from Rome, sometime between A.D. 62 and 64, since the evidence is strongly in favor of its genuineness, which would prevent its composition later than A.D. 64, for Peter likely suffered martyrdom that year, and since there is nothing in the epistle which demands a later date, either on the basis of the type of organisation indicated, the type of persecution implied, or the authority of the author.

We add the words of Moffatt,

"there is nothing in the homily which fairly tells against the Petrine authorship, once the error of regarding it as a product of secondary Paulinism is abandoned. The allusions to persecution harmonize with those reflected in the contemporary Gospel of Mark, behind which lie Peter's spirit and experience; in these references there is no item which does not suit the seventh decade of the first century. The tone of the religious arguments accords at several points with that of Peter's speeches in the early chapters of Acts, which go back to a good tradition. There are numerous indications of an acquaintance with the primitive tradition of the sayings and sufferings of Jesus, and, once it is recognized that Peter did not set himself to compose a full statement of the Christian faith, there seems no crucial objection, so far as internal evidence goes, to the acceptance of the homily as it stands, viz. as a pastoral letter sent by Peter from Rome during the seventh decade of the first century".¹

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1. Moffatt, The First Epistle of St. Peter, p. 87.

CHAPTER FOUR
THE EXEGETICAL PROBLEM

"Knowing that ye were redeemed, not with corruptible things, with silver or gold, from your vain manner of life handed down to you from your fathers; but with precious blood, as of a lamb without blemish and without spot, even the blood of Christ".

--I Peter 1:18,19--

IV THE EXEGETICAL PROBLEM

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CHAPTER FOUR
THE EXEGETICAL PROBLEM

A. Reference of Phrases introduced by *κατά*, *ἐν*, and *εἰς* .

We have now disposed of Vs. 1 for the present, and as we are about to begin our study into Vs. 2, we are immediately attracted by three prepositional phrases, introduced by *κατά*, *ἐν*, and *εἰς*, which link the thought of Vs. 2 with Vs. 1. These prepositions refer back to something that has gone before in Vs. 1. The question that confronts us is, To what do they refer. There are several words or expressions to which they might refer.¹ They could refer to the word *Πέτρος*, meaning that Peter was once Simon, but now is Peter according to the foreknowledge of God, etc. They might refer to *Ἀπόστολος*, meaning that Peter was an Apostle according to the foreknowledge of God, etc. They might refer to *ἐκλεκτοῖς*, meaning that the readers of the epistle were "elect" according to the foreknowledge of God, etc. They might refer to both *Ἀπόστολος* and *ἐκλεκτοῖς*. Again, they might refer to the expression *ἐκλεκτοῖς παρεπιδήμοις*, meaning that they were "elect sojourners" according to the

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1. Cf. Bigg, p. 91, who says that "the precise connexion of these words has been disputed".

foreknowledge of God, etc., and finally, they might refer to the whole phrase ἐκλεκτοῖς παρεπιδήμοις Διасπορᾶς Πόντου, κ.τ.λ., designating the fact that they were "elect sojourners of the Dispersion", according to the foreknowledge of God, etc.

Concerning the first of these interpretations, little need be said, since the grammatical structure of the sentence forbids it, as we shall see later, and it is highly improbable that Peter would here be entering into any discussion as to how his name was changed.

The second interpretation, that these prepositions refer to the word Ἀπόστολος, has found favor with some scholars, but does not appear to be sound after investigating the grounds for it.¹ In the first place, Peter was one of the original twelve Apostles, and in many ways, the outstanding one of the whole group. He, therefore, would not find it necessary to defend his Apostleship as St. Paul often did,² so it is hardly probable that he would be referring these three phrases to his apostolic office. But more significant than this is the word order of the sentence. If Peter had been referring to his Apostolic authority, would he not have inserted these substantiating phrases immediately after he mentioned the fact of being an Apostle?

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1. Cf. Huther, p. 203; Cf. also Bigg, p. 91.
2. Cf. Hart, p. 40.

Had that been his purpose, he would have connected the three phrases as closely as possible with the word Ἀπόστολος , in order to substantiate his claim more firmly. A glance at the address of all the other epistles of the New Testament lends weight to this argument. In Romans, we read, "Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God . . . to all that are in Rome".¹ Galatians opens "Paul, an apostle (not from men, neither through man, but through Jesus Christ, and God the Father, who raised him from the dead), . . . unto the churches of Galatia".² When Paul had anything to say about his Apostleship he inserted it immediately after he stated the fact of being an Apostle, and then when he had done talking about himself, he stated to whom he was addressing his letter. Obviously, Peter would have done the same thing, had he been referring to his Apostleship.

The third interpretation mentioned was that which refers these three clauses to ἐκλεκτοῖς , meaning that these people were "elect" according to the foreknowledge of God, etc.³ The first argument against this view is that the word order does not warrant it. Had the Apostle intended to convey this meaning, he could very easily have said, "Peter, an Apostle of Jesus Christ, to the sojourners of the Dispersion of Pontus, Galatia, etc. . . who are

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1. Romans 1:1 ff.
2. Galatians 1:1 ff.
3. Cf. Huther, p. 203.

elect, according to the foreknowledge of God, etc.", thus emphasizing the word ἐκλεκτοῖς and placing it in close relationship to these three phrases that follow.¹ But he did not do this; hence, we must interpret his meaning in the light of what he did with the possibilities of language that were at his disposal. Again, Huther offers a second valid argument against this interpretation when he says that "the mere circumstance that the question here is not one of a nearer definition of election, but of the condition in which the readers were, is opposed to a connection with ἐκλεκτοῖς".² We must, therefore, reject this interpretation.

It is Dr. Hort that gives the fourth interpretation mentioned, that the phrases refer both to Ἀπόστολος and to ἐκλεκτοῖς.³ We will merely state here that this, too, is highly improbable, for, as we have shown that these phrases cannot refer to either one of these words alone, there is no reason for thinking that they refer to both of them, when there is absolutely no connection between these two words that would make this legitimate. Dr. Hort's theory is theologically sound, since he argues that this would make both Peter and the readers "elect", thus making a common link between the Apostle and the Christian converts.

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1. Ibid., Cf. Bigg, p. 91.
2. Huther, p. 203.
3. Cf. J.H.A. Hart, p. 40.

He bases his argument largely on analogy from the salutation of Romans, where Paul identifies himself with his readers. As we showed previously, the language construction in Romans is entirely different than it is here, so we will have to part with Dr. Hort's good theology, and stick to the language itself.

Huther advances the theory that these phrases refer to the double expression *ἐκλεκτοῖς παρεπιδήμοις*. He first shows that other theories are not plausible, and then he bases his theory on the close connection between these two words. He says, "inasmuch as the ideas *ἐκλεκτοῖς παρεπιδήμοις* stand in closest connection, the two prepositions *κατά* and *ἐν* must apply equally to them".¹ The word order and the sense of the passage seem to bear out this interpretation, with one addition which is suggested by Zahn,² when he includes the word *Διαφορᾶς* with the other two words, making these prepositional phrases of Vs. 2 refer to the entire expression. As we noted above, these three words are closely bound together in such a way that they cannot be separated. Hence, the prepositions must refer to the whole expression. This fits the construction of the sentence perfectly. It is logical to refer prepositional phrases to the nearest possible expression, unless there is reason for doing otherwise. Here,

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1. Huther, p. 203.
2. Zahn, p. 153.

these three phrases follow immediately upon this whole expression, and logically refer to it.¹

Instead of jumping over several words and violating the word order, this interpretation leaves the construction of the sentence smooth just as it is, and seems to be the only correct interpretation. Then, too, the sense of the passage seems to favor this interpretation. Peter is not trying to vindicate his Apostleship, nor is he arguing any theological doctrine of election, as we pointed out above, but he is addressing the people as Christians who are sojourners on the earth, scattered among the unbelievers, yet precious and choice in the sight of God. The total expression refers to Christians, telling who they were, what they were, and where they were. Since, then, he is referring to the condition of those people, it seems right to let these three prepositional phrases refer to their condition, describing the origin of it, Divine foreknowledge; the sphere in which it progresses, in the realm of sanctification; and the end of it, unto obedience and sprinkling of the blood of Jesus Christ.

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1. Of course, the names of the countries are included between, but they are merely specific designations of places where these people are scattered, and could not be placed anywhere else conveniently, and do not disturb the connection between the three words in question and the three following prepositional phrases. In fact, they are an integral part of the description of Vs. 1, and should be included in the reference of the phrases in Vs. 2.

B. κατὰ πρόγνωσιν Θεοῦ Πατρός .

The preposition κατὰ is the doorstep of this verse, being the initial word in the first expression. The root meaning of κατὰ according to Dana and Mantey¹ is "down". Moulton and Milligan cite Brugman who "considers that the earliest use of the word was 'along' something, so as to remain in connection and contact with the object, and from this", he holds, "most of the senses found in the N T can be derived".² Whatever the true root meaning of this preposition, it has found its way into various uses which have given it a variety of meanings. It is apparent that κατὰ here cannot be given its original meaning "down"; hence, it must be used figuratively. Winer lists at least three categories in which the figurative use might be classified.³ We must make our choice from these. First, κατὰ could indicate a "measure" or a "standard", and would be translated "according to" a certain measure, or "in conformity to" a certain standard. To illustrate, we find in Eph. 4:7 Ἐνὶ δὲ ἑκάστῳ ἡμῶν ἐδόθη ἡ χάρις κατὰ τὸ μέτρον τῆς δωρεᾶς τοῦ Χριστοῦ , "But unto each one of us was the grace given according to the measure of the gift of Christ". Here the meaning is plain. In John 2:6 we read in the story of the miracle at Cana, ἦσαν δὲ ἐκεῖ λίθιναι ὑδρίαὶ ἑξ κατὰ τὸν καθαρισμὸν τῶν Ἰουδαίων κείμεναι

1. Dana and Mantey, A Manual Grammar of the Greek New Testament, p. 109.
2. Vocabulary of the Greek Testament, en loco.
3. Winer, A Grammar of the Idiom of the New Testament, Edition VII., p. 40.

"Now there were six waterpots of stone set there after the Jews' manner of purifying. Here the word plainly refers to conformity to an accepted standard. In each case, the word which the preposition accompanies seems to suggest this particular meaning. In the expression we are now considering, this meaning could hardly be upheld, since it would require an impossible twisting of the passage.¹

The second possible meaning is that which makes *κατὰ* define the occasion and the motive at the basis of the happening. Romans 4:4 describes the occasion of a man receiving a reward and deals with the motive behind the gift.

τῷ δὲ ἐργαζομένῳ ὁ μισθὸς οὐ λογίζεται κατὰ χάριν ἀλλὰ κατὰ ὀφείλημα

"Now to him that worketh, the reward is not reckoned as of grace, but as of debt".

Winer suggests that this might well also be rendered "out of" grace.² The reward arises out of the motive of grace rather than the motive that prompts one to pay a debt.

Matthew 19:3 tells us of an interview between some Pharisees and Jesus.

καὶ προσῆλθον αὐτῷ Φαρισαῖοι πειράζοντες αὐτὸν καὶ λέγοντες Εἰ ἐξέστιν ἀπολῦσαι τὴν γυναῖκα αὐτοῦ κατὰ πᾶσαν αἰτίαν ;

"And there came unto him

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1. Cf. Demarest, First Epistle of Peter, p. 53. He so interprets *κατὰ* in this passage, but twists the passage by referring the prepositional phrases to *ἐκλεκτοῖς*. Then he arrives at the meaning of *κατὰ* as a result of his interpretation of the passage.
2. Grammar, p. 402.

Pharisees, trying him, and saying, Is it lawful for a man to put away his wife for every cause"? Here the preposition introduces the occasion of putting away one's wife, although instead of naming any one particular occasion, the Pharisees speak in general terms. The very fact of a question arising as to the lawfulness of the occasion implies the idea of motive. The lawfulness would depend upon the motive which the occasion produced, or upon the motive which produced the occasion.

It is this meaning of *κατά* that seems to best fit the passage before us. Peter is describing the condition of those to whom he is writing, and in this expression he states the occasion of their present condition. Let us attempt to clarify the meaning by contrast. In Acts 3:17 the man who wrote these words stood in Solomon's porch and accused the Jews of killing "the Prince of life", but gave them a chance to vindicate themselves by then and there changing their attitude, for he said, ἀδελφοί, οἶδα ὅτι κατὰ ἀγνοίαν ἐπράξατε, "Brethren, I know that in ignorance ye did it." Here, the occasion of their action was ignorance. In contrast, Peter tells these people, Your present condition is not the result of ignorance, but is perfectly in line with God's foreknowledge. The situation in which you find yourselves is not outside the cognizance of God. He has been aware from beforehand of your present circumstances.

The "motive" element suggested by this use of *κατά* is strongly brought out by the following words *Θεοῦ*

Πατρός . God is Father, says Peter, and your present condition is in line with His foreknowledge as a Father. Bengel suggests that by this expression "good-will and love" are included in the whole idea.¹ Good will and love are the motivating forces at the basis of the occasion described by the Apostle as he speaks of the perilous and difficult conditions under which these people are living.

The third use of *κατά* is that of intention, or purpose, carrying with it the result, or the carrying out of the intention or purpose. I Timothy 6:3 might be adduced as an example of this. *τῇ κατ' εὐσέβειαν διδασκαλίᾳ* "the doctrine which is according to godliness". This usage, of course, could also be classified under the first heading mentioned, since the doctrine is according to the standard of godliness. Yet it carries with it the idea of purpose, or intention, with the necessary result. The purpose of this doctrine is to produce the result of godliness, or conformity to the standard of godliness, as mentioned above. There are those who would give a purposive force to *κατά* in the passage under consideration, but there seems to be no justification for it other than the meaning which they attach to the following word *πρόνουν* . If this word includes the idea of purpose, or predeterminate counsel,

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1. Bengel, Gnomon of the New Testament, Vol. V., p. 45.

then this usage of *κατά* would here be justified. This leads us to a consideration of the meaning of this word.

Thayer lists two meanings for *πρόγνωσις*.¹ First, "foreknowledge", as used in Judith, Plutarch, etc., and secondly, "forethought" or "pre-arrangement". For this second meaning only New Testament authors are cited. Hence, we must go to the New Testament itself to see whether this meaning is ever justified, and if it is, which of the two meanings should be used here.

We first state the opposing views of two writers which quite adequately set forth the grounds of contention in this case. Barnes insists that the idea of "forethought" or "pre-arrangement", which would include the element of purpose, is here set forth.² How does he establish his case? Not on the basis of the language of St. Peter, but by a logical deduction. He admits that "the simple fact here affirmed, which no one can deny, is, that there was foreknowledge in the case on the part of God", which, to these people would convey the idea that their condition "was not the result of ignorance or blind chance".³ Then he goes one step further to arrive at his conclusion, and says, "But if foreknown, must it not be certain? How could a thing which is foreknown be contingent or doubtful"?⁴

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1. Lexicon, en loco.

2. Barnes, The First Epistle General of Peter, p. 127.

3. Ibid.

4. Ibid.

This seems logical, and may be true, but was that in St. Peter's mind when he penned these words?

The opposite view is set forth by Meyer in his remarks concerning the use of this word in Romans, when he says that πρόγνωσις "never in the N.T. (not even in xi.2, I Pet. i.20) means anything else than to know beforehand." He continues, "That in classic usage it ever means anything else, cannot be at all proved". He would limit the meaning of the word to "foreknowledge", eliminating the idea of "pre-arrangement".¹ Which view is most acceptable?

To justify Meyer in his statement concerning Classical usage, we turn to Liddell and Scott who give the meaning "a perceiving beforehand", especially prominent as a medical term, "a prognosticating". Lucian, Plutarch, etc., are listed as using the word in this sense, but no mention of any use of the word involving pre-arrangement or purpose is given.²

We next turn to the New Testament itself. We discover that this word is used only twice, and both times by Peter. In Acts 2:23 we find τοῦτον τῇ ὠρισμένῃ βουλῇ καὶ προγνώσει τοῦ Θεοῦ ἑκδοτον διὰ χειρὸς ἀνόμων προσπήσαντες ἀνείλατε, "him, being delivered up by the determinate counsel and foreknowledge of God, ye by the hand of lawless men did crucify and slay". Here the

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1. Meyer, Handbook to the Epistle to the Romans, p. 335.
2. Lexicon, en loco.

word is used in connection with *Βουλή* , counsel or purpose. Is it synonymous, merely a repetition, as we would say, "according to his purpose and plan", making no distinction between the meaning of the two words? Or is there a different idea conveyed by the two words? Meyer contends even here that although *πρόγνωσις* is usually "taken as synonymous with *Βουλή* ", yet it is "against all linguistic usage".¹ The evidence he gives is rather weak,

Acts 4:28, *ποιῆσαι ὅσα ἡ χεὶρ σου καὶ*

ἡ Βουλή προώρισεν γενέσθαι , "to do whatsoever thy hand and thy counsel foreordained to come to pass".

Here *Βουλή* is used in preference to *πρόγνωσις* , showing at least that when used separately, *πρόγνωσις* conveys the idea of foreknowledge rather than *Βουλή* . If, then, *πρόγνωσις* carries the idea of purpose here, it is qualified to do so only by its association with *Βουλή* .

This evidence is somewhat valid in the light of other uses of the word. The usage in both these passages is so doubtful that we can hardly decide on them alone. Let us, then, take a look at the verb form of this word, *προβινώσκω* , to see if any light may there be gathered.

The verb *προβινώσκω* is used five times in the New Testament. In two of these instances, at least, the meaning

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1. Meyer, Op. Cit., p. 335.

cannot be doubted. In Acts 26:5 Paul is making his defence before Agrippa and concerning the Jews he says,

προγινώσκοντές με ἄνωθεν , "having knowledge of me from the first". Here there could not be any idea of forethought or pre-arrangement. In II Peter 3:17 the author admonishes his readers, Ὑμεῖς οὖν , ἀγαπητοί,

προγινώσκοντες φυλάσσεσθε, "Ye therefore, beloved, knowing these things beforehand, beware". Here the idea of foreknowledge is clear.

The other three passages in which this word is used may not as clearly indicate the correctness of our view, but they seem to lend weight to it. In Romans 8:29 Paul says ὅτι οὓς προέγνω , καὶ προώρισεν , "for whom he foreknew, he also foreordained". Here the distinction between "foreknowledge" and "foreordination" is clearly drawn. The theologians, of course, argue on the basis of this passage that those who are "foreknown" are "predestinated", therefore the word "foreknowledge" of necessity carries with it the idea of "pre-arrangement". Perhaps theology warrants this, but what we are dealing with here is the word itself, and this passage clearly distinguishes between "foreknowledge" and "predestination".

Just three chapters later in the epistle to the Romans, Paul again uses this word. In 11:2 he says, οὐκ ἀπόσωτο ὁ Θεὸς τὸν λαὸν αὐτοῦ ὃν προέγνω , "God did not cast off His people which he foreknew". The whole context

seems to limit the meaning here to "foreknowledge" and excludes "pre-arrangement", for Paul is speaking of Israel's rejection of God's original desire for them, and the consequent rejection of them by God. They had thwarted God's desire for them as a nation, yet God would accomplish his purpose for the world in spite of that. The question then arises, If God foreknew that these people would thwart his original desire, why did he choose them in the first place? Who knows?

The other use of this word is found in I Peter 1:20, concerning Christ being προεγνωμένου μὲν πρὸ καταβολῆς κόσμου, "foreknown indeed before the foundation of the world". This is a passage in question, hence light must be shed on it from our conclusion, rather than light on our conclusion from it.

From the above survey, we have reached the following conclusion. This word in its classical usage always means merely "foreknowledge". In the New Testament there is at least one passage where the word is clearly distinguished from "foreordination" when the two words are used together, Romans 8:29, and another passage where the context seems to limit the meaning of the word to "foreknowledge", Romans 11:2. Besides this, there are two passages where the word clearly could mean nothing else, Acts 26:5 and II Peter 3:17. Where the idea of foreordination is clearly meant, another word is employed. Hence, we conclude that the word πρόγνωσις

itself does not carry with it the idea of "forethought" or "pre-arrangement" or "foreordination", but means merely "foreknowledge". Our desire has been to discover just what Peter had in mind when he wrote this passage, not to discuss the theological question involved. Regarding that problem we hail Plumtre as wise when he says,

"In what way the thought of man's freedom to will was reconcileable with that of God's electing purpose the writers of the N.T. did not care to discuss. They felt, we may believe, instinctively, half unconsciously, that the problem was insoluble, and were content to accept the two beliefs, which cannot logically be reconciled".¹

He follows this with the statement that "the language of Scripture issues in the antinomy of apparently contradictory propositions".² The thing in which we are particularly interested here is Peter's thought, and we believe that he was describing the condition of his readers, following this by the statement that their condition was not by chance or ignorance, but that it was well-known to God.

We next come to the remainder of this expression

Θεοῦ Πατρός . This relationship of the Fatherhood of God is very significant in this passage. Not only did God know their condition, but God was their Father. Plumtre says regarding this expression,

"The choice and the knowledge were not those of an arbitrary sovereign will, capricious as are the sovereigns of earth, in its favours

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1. Plumtre, The First Epistle General of Peter, p. 92.
2. Ibid.
3. Ibid.

and antipathies, seeking only to manifest its power, but of a Father whose tender mercies were over all His works, and who sought to manifest His love to all His children".¹

These people were suffering, they were "put to grief in manifold trials",² they were enduring "fiery trial".³ They were about ready to cry out in despair and hopelessness, "My God, My God, why hast thou forwaken us", when Peter suddenly bursts upon their attention with this epistle. "No, don't be discouraged, don't think it strange that fiery trials are yours, don't think in your despair that God has forsaken you. Rejoice, hope, and believe. God has not forgotten, nor is He ignorant. He has known all about your difficult circumstances from the beginning. And more than that, not only does He know, but He is your Father, and as such, you are choice in His sight."⁴ He notices the sparrow's fall, doesn't He? How much more is He concerned about you in your present plight! And this "God of all grace, who called you unto his eternal glory in Christ, after that ye have suffered a little while, shall himself perfect, establish, strengthen you. To him be the dominion for ever and ever. Amen!"⁵ Peter here deals not with any scholastic problem of theology, but is summoning these sufferers to heroic steadfastness based on the providence of God, who "knoweth the way we take".

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1. Plumptre, p. 92.
2. I Peter 1:6.
3. Ibid., 4:12.
4. Ante., p. 35.
5. I Peter, 5:10,11.

This was Peter's story to a suffering people,

"Truth for ever on the scaffold, Wrong for ever on the throne;
Yet that scaffold sways the future, and, behind the dim unknown,
Standeth God within the shadow, keeping watch above His own".

Just one more thought before leaving this expression,

κατὰ πρόγνωσιν Θεοῦ Πατρός . Peter's omission of the article is unique, but as to its significance, we cannot be sure. Here we have five lines, brim full of significant words and important meanings, and not one article is in evidence. This is strange, indeed, and very markedly violates the common usage in this respect. The rules concerning the article in Greek are not binding, and much freedom is permitted, but it is unusual to omit the article and ignore it to the extent that Peter here does. Winer lays down the principle that "the names of countries more frequently take the article than those of cities",¹ and states that Ἰουδαία, Ἀχαΐα, Ἰορδάνης, Ἰταλία, Γαλιλαία, Μυσία, Ἀσία, Σαμάρεια, Ἑβραία, Κρήτη "never or very seldom occur without the Art." Here we have Ἀσίας without any article. What is the explanation?

The only significance that we have been able to discover concerning this comes from Moulton in his Prolegomena. He first states that it is very common for the article of a

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1. Winer, Grammar, p. 112.

substantive to be omitted in prepositional phrases, and states that "the qualitative aspect of a noun, rather than the deictic, is appropriate to a prepositional phrase, unless we have special reason to point to it the finger of emphatic particularisation".¹ He continues, "For exegesis, there are few of the finer points of Greek which need more constant attention than this omission of the article when the writer would lay stress on the quality or character of the object".² Of course, since every article is omitted in this passage, we cannot press this too far here, but if there is any significance in this omission, it would seem to point out that Peter was interested not so much in the particularisation of any one group or any one idea, nor was he interested in the technicalities that might arise concerning the terms he uses, but he was dealing with the quality of life that was theirs and was interested in the relationships that would make that life what it ought to be. He was not merely laying down truths to any one small group of particularly elect ones, but he was writing to a whole group of Christians in the places named, to the "elect sojourners of the Dispersion, yea, to any choice, sojourning sufferer for the name of Christ, who was wandering on earth's pathway waiting for the revelation of His glory that he might rejoice with exceeding joy. Peter was not interested in defining God

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1. Moulton, A Grammar of New Testament Greek, Proleg., p. 82.

2. Ibid., p. 83.

to these people by particularising Him over against false gods, but he was calling them to a realization of the quality of the care and love of God for them. He was their Father.

c. Ἐν ἀγιασμῷ Πνεύματος.

We now come to the second expression in our verse,

ἐν ἀγιασμῷ Πνεύματος . Again may we begin our discussion by a glance at the introductory preposition To determine the particular function of ἐν in our passage, we have a large list from which to select. Moulton, in his Prolegomena, states that "the late Greek uses of

ἐν would take too much space if discussed in full here. It has become so much a maid-of-all-work that we cannot wonder at its ultimate disappearance, as too indeterminate".¹ Let us see if we can determine its function here. Dana and Mantey list the root meaning of ἐν "within".² This can hardly be used in our passage, so we must look for some derived or figurative meaning for the word.

Winer lists four figurative uses.³ The first pertains to the "basis on which", or "the sphere in which" some power acts. This is well illustrated in John 13:35, ἐν τούτῳ γινώσκονται πάντες ὅτι ἐμοὶ μαθηταί ἐστε, εἰ ἂν ἀγάπην ἔχυτε ἐν ἀλλήλοις.

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1. Moulton, Prolegomena, p. 103.
2. Dana and Mantey, Grammar, p. 112.
3. Winer, Grammar, p. 386.

"By this shall all men know that ye are my disciples, if ye have love one to another". Here it clearly means "the basis on which" men may judge of their discipleship. I Cor. 4:2 refers to "the sphere in which", ὧδε λοιπὸν ῥητεῖται ἐν τοῖς οἰκονόμοις ἵνα πιστός τις εὑρεθῇ "Here, moreover, it is required in stewards, that a man be found faithful". Faithfulness is required in the sphere in which stewards operate.

The second sense in which ἐν may be used is to denote the "measure or standard" in accordance with which something is executed. For instance, Eph. 4:16, ἐξ οὗ πᾶν τὸ σῶμα συναρμολογούμενον καὶ συνβιβασόμενον διὰ πάσης ἀφῆς τῆς ἐπιχωρηρίας κατ' ἐνέργειαν ἐν μέτρῳ ἑνὸς ἐκάστου μέρους τὴν αὔξησιν τοῦ σώματος ποιεῖται εἰς οἰκοδομὴν ἑαυτοῦ ἐν ἀγάπῃ, "from whom all the body fitly framed and knit together through that which every joint supplieth, according to the working in due measure of each several part, maketh the increase of the body unto the building up of itself in love". Here the words "in due measure" very well illustrate this usage. Every thing must be measured and fit according to the pattern of Christ.

The third derived function of ἐν refers solely to the external occasion of a happening, and does not concern us here, for the passage deals not with externals, but with the things of the Spirit.

Lastly, ἐν may denote "instrument" or "means". Revelation 17:16 speaks of the great harlot being burned "utterly

with fire", ἐν πυρί . The fire is the instrument or the means of destruction.

Which of these usages shall be adopted here? The first one mentioned seems to best fit the case, making its signification here "the sphere in which". This view seems to be quite generally accepted by commentators. Moffatt makes a rather interesting suggestion when he says that both "the means and the process are described" by this term.¹ This would combine the first and last uses dealt with above, and seems quite plausible. The Christian is distinct from the ordinary person in that he lives "in the sphere of sanctification", and he is enabled to live the life he does "by means of the sanctification wrought by the Holy Spirit in his heart".

We next turn to a study of the word ἁγιασμός . As stated by Moulton and Milligan² and affirmed by Liddell and Scott,³ there are no classical or Koine examples of the use of this word. The word ἁγιος , however, was very common to the Greek, and from this ἁγιασμός seems to have been derived. Hence, any Greek would immediately understand the idea contained in this derived form, even if he had never seen the exact word before. The Greeks had the words ἁγίστω , ἁγιος ,

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1. Moffatt, The First Epistle of St. Peter, p. 90.
2. Vocabulary, en loco.
3. Lexicon, en loco.

ἁγιστεύω , ἁγιστήριον , etc., associated with their heathen worship. The formation of these new Christian words, according to Moulton and Milligan, was very important, since "the variant words with the added -a- answered to them in function, but were free from pagan association".¹

Thayer lists two meanings of the word ἁγιασμός . First, "consecration", or "purification", and secondly, "the effect of consecration" or "the sanctification of heart and life".²

In the Septuagint the word seems to be used in a ceremonial sense, as in Exodus 19:22, καὶ οἱ ἱερεῖς οἱ ἐγγίζοντες κυρίῳ τῷ Θεῷ ἁγιασθήτωσαν μήποτε ἀπαλλάξῃ ἀπ' αὐτῶν Κύριος.

"And let the priests also, that come near to Jehovah, sanctify themselves, lest Jehovah break forth upon them". This, of course, refers to ceremonial sanctification.

The New Testament usage seems to bear out Thayer's two meanings. In I Thess. 4:3, we read, "For this is the will of God, even your sanctification, that ye abstain from fornication". In II Tim. 2:15, we find, "if they continue in faith and love and sanctification with sobriety". These

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1. Vocabulary, en loco.
2. Lexicon, en loco.

passages would seem to denote the sanctification of heart and life, or purity of action. Another passage bearing on this is Hebrews 12:14, "Follow after peace with all men, and the sanctification without which no man shall see the Lord". Here, coupled with following after peace, it seems to denote an outward walk of life.

• The act of consecration or sanctification must be dealt with in our passage, for we have the expression ἐν

ἀγιασμῷ Πνεύματος, "in sanctification of the Spirit".

Is this a subjective or an objective genitive? Does it mean the sanctification of our spirits, or does it mean the sanctification of the Spirit of Christ? Evidently the latter.

Plumtre puts it,

"the juxtaposition of the word Spirit with that of the Father and with Christ, is decisive in favour of the explanation which sees in the construction the genitive of the subject, or of the agent, and finds in the sanctification wrought by the Spirit the region in which the foreknowledge of God finds its completion".¹

Hence, as Moffatt has suggested, we have here both the means and the process of our sanctification. The means is the Spirit of Christ, and the process is a life lived in the sphere of sanctification.

In the Old Testament, living in the sphere of sanctification involved external relationships. The chosen people of God lived in a separate country all their own, they had

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1. Plumtre, p. 93.

their own peculiar laws and customs, and they refrained from intercourse with other nations. They differed from the nations round about them in these externals. Peter now carries the figure over into the New Testament, but places it in a different realm. He now speaks of the sanctification of the Spirit. These people are now to be set apart, separated from those around them, not so much by customs, language, laws, or external characteristics of any kind, but they were to be set apart by the Spirit of God in their spirits. Yet, though this setting apart was inward and spiritual, it resulted in an outward setting apart which was manifest to those around them. The Spirit, as He set apart and hallowed, bore fruit, and this fruit was manifest to their heathen neighbors who revelled in the works of the flesh. Peter warned them against fashioning themselves according to their former lusts in the time of their ignorance, and admonished, "but like as he who called you is holy, be ye yourselves also holy in all manner of living; because it is written, Ye shall be holy; for I am holy".¹ By their lives, the readers of this epistle were to "show forth the excellencies of him who called"² them out of darkness into light.)

Spence expresses this outgrowth of a life of the Spirit when he says, "God's election places the Christian in the sphere of the sanctifying influences of the Holy Spirit; he lives in the Spirit, he walks in the Spirit, he prays in

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1. I Peter 1:13 ff.

2. Ibid., 2:9.

the Holy Ghost".¹ He adds also the idea that the Spirit worketh in the Christian that holiness without which no man shall see the Lord. Bigg expresses much the same idea when he writes,

"Sanctification is the atmosphere, or perhaps rather the instrument, of the elect life . . . Holiness is the attribute of God in whom is no stain of evil, either in thought or in deed: the Spirit, by the act of sanctification or hallowing, imparts this divine attribute to the Christian society, consecrating it, setting it apart, calling it out of the world, devoting it to God, and furnishing it with divine gifts and powers".²

Here again we see both the means and the process. The Spirit is the means and the work of sanctification that He accomplishes is the process. Peter encourages these people by telling them not only that God knows about their condition, but that their situation is working itself out in the realm of the Holy Spirit. The "sanctifying influences of the Spirit" are constantly working in their behalf, and if they continue in that sphere, they will be empowered to live the type of life described in the epistle, which is different from the life lived by the surrounding heathen.

D. Εἰς ὑπακοὴν καὶ πάντισμὸν αἵματος Ἰησοῦ Χριστοῦ.

In beginning our study of this expression we first deal with the introductory preposition εἰς briefly. What is

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1. Spence, The First Epistle General of Peter (Pulpit Commentary), p. 3.
2. Bigg, p. 92.

expressed by this preposition? Winer lists three main uses of this preposition.¹ The first refers to locality, the second to time, and the third is a metaphorical or figurative use referring to relationships, and denoting any aim or end. The third usage is plainly the one that is significant for our present passage. Winer lists several uses of εἰς under this third general heading, but the usage is here so clear that we will not list them as we did for the other prepositions. The preposition here clearly denotes "the purpose and end in view";² or as Hort puts it, "the purposed result".³ Since God their Father knows of their condition, and in His love He has given them the Holy Spirit to separate and hallow them, this ought to result in ὑπακοὴν καὶ ῥαπτισμὸν ἀγνότητος Ἰησοῦ Χριστοῦ .

The meaning of ὑπακοή is listed by Thayer as "obedience", "compliance", "submission".⁴ There are no instances of Classical usage of this word, hence our investigation regarding the particular meaning of the word must be confined to the Septuagint, the New Testament and the Papyri. First the Septuagint usage. There is only one instance of the use of this noun in the Septuagint; namely, II Sam. 22:36, where it is used for the Hebrew word which is translated in the A.R.V. "gentleness", or as the margin has it,

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1. Winer, Grammar, p. 396.
2. Ibid., p. 397.
3. Hort, p. 22.
4. Lexicon, en loco.

"condescension". The more literal meaning, however, seems to be "hearing". "Thy hearing hath made me great". Erdmann says that this hearing means a "favorable acceptance of a request".¹ In other words, Jehovah had heard the request, and had acted upon it. David received salvation "through God's granting his petition".² The "hearing", then, involves an active response on the part of the hearer. In Psa. 18:36, which seems to be taken from this song of David, the Hebrew word meaning "condescension" is in place of "hearing". The words evidently have a close connection, and according to some Commentators and the Revisers, the word in II Sam. has the element of "condescension" or humility in it. This is compatible with the other meaning of the word, "hearing with an active response". To respond to someone else, one must be humble and recognize the claim of the other upon him. Only when this humility is present will one set aside his personal interests and respond to the interests of another. What a picture this gives us of what St. Peter must have had in mind. These people were no longer to follow their own inclinations and desires, but they were to set self aside and humble themselves to the point where they would hear God speaking to them, and would respond to His call. They were not only to hear what God told them, but they were to respond to that

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1. Erdmann, in Lange Series, Volume on II Samuel, p. 575.
2. Ibid.

by an active obedience.

The New Testament usage of this word seems to bear out the meaning attributed to the word above. In Rom. 1:5 and 16:26 Paul uses the expression "obedience of faith". Concerning these expressions Hort says, "What is doubtless intended is not the mental acceptance of a belief but action consequent on such acceptance, open profession in the first instance and afterwards a life in accord with it".¹ The hearing resulted in action.² Peter himself uses this word twice again in the first chapter of this epistle. In 4:14 he exhorts them "as children of obedience" not to fashion "yourselves according to your former lusts in the time of your ignorance; but like as he who called you is holy, be ye yourselves also holy in all manner of living". Their obedience involved hearing the truth about God, and then conforming their lives to it. See also the passage 1:22.

In the Papyri we have a very suggestive example of the use of this word. We find the sentence καὶ ὑπακοὴν ἤκούετο ἀπὸ σταυροῦ [ἐ]τι Ναὶ , "And a response, or refrain, was heard from the cross, No!"³ Someone had heard someone else speaking and had responded. What a picture of the meaning of this word in our passage! Peter tells them first that God, who is their loving Father,

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1. Hort, p. 22.
2. Cf. II Cor. 7:15, Philemon 21, etc.
3. Ev. Petr. 9.

knows all about their present condition; secondly, that He has given them the Holy Spirit to separate them and to hallow their lives. Now, he says, What is the purpose of all this, the end that is to be accomplished? The purpose and end of it is obedience. You are to respond to this word that you have heard about God. You are to humble yourselves, not goint your own way and following your own manner of life, but you are to respond by obeying God, and living the type of life that will indicate that you have heard the truth. God's truth is to be put into action in your lives. If Peter were soliloquizing, he would say,

"Love so amazing, so divine,
Demands my soul, my life, my all!"

Then he carries this thought throughout the epistle. Every reference to their manner of life and their conduct under their present circumstances is a commentary on this expression in the salutation.

Thayer gives the meaning of *ῥαντισμός* as follows: "a sprinkling (purification)".¹ Liddell and Scott², confirmed by Moulton and Milligan³, assert that it is not used outside the Septuagint and the New Testament. Hence, we must seek for its meaning in the Sacred Writings themselves.

Bigg states that this "is a sacrificial word, and, as the result of Sanctification and Obedience, can here mean

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1. Lexicon, en loco.
2. Lexicon, en loco.
3. Vocabulary, en loco.

nothing but the means by which we are brought into real spiritual conformity to the Death of Christ".¹ For a purpose which will later be revealed, we question whether this word always has a sacrificial connotation. It is used once in the Septuagint where it clearly has nothing to do with the Jewish sacrificial system. In II Kings 9:33 we read of Jezebel being thrown out of the window, "and some of her blood was sprinkled on the wall, and on the horses". Farrar says of this, "her blood spirted upon the wall, and on the horses".² Spence and Exell give their interpretation as follows:

"As she fell, some portion of her body struck against the wall of the palace, and left splashes of blood upon it. There were probably some projections from the wall between the window and the ground . . . As her body struck the projections, a bloody shower spurted from it, which fell in part upon the horses that drew Jehu's chariot".³

This example of the use of *παρτιονός* is sufficient to show that the word had meaning to the Greek speaking people apart from its sacrificial connections. It must be admitted, however, that in the majority of cases, this was the meaning intended. The only use of it and its corresponding verb

παρτίσω in the New Testament is found in the Book of Hebrews, where the old covenant with its sacrificial system is explained as typical of the new.

The word *αἵματος* presents no difficulty, meaning

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1. Bigg, p. 92.

2. Farrar, The Second Book of Kings, (Expositor's Bible), p. 122.

3. Spence and Exell, The Second Book of the Kings, (Pulpit Commentary), p. 196.

"blood, whether of men or of animals".¹ We would note in passing, however, that among the various uses of this word Thayer lists one as follows: "blood shed or to be shed by violence . . . hence αἷμα is used for the bloody death itself".² Though it, too, in connection with Christ naturally refers to His sacrificial death for sin, might it not upon occasion possibly refer merely to His physical sufferings at the hands of violent men, apart from its sacrificial implications"?

The function of καί in the sentence can hardly be determined on grammatical grounds, but must be sought largely in its relation to the meaning of the passage. The position of this word raises no problem in the minds of most commentators and is not discussed.³ καί is usually used "as a simple copula".⁴ Nevertheless it sometimes means "even", and again its force is sometimes "epexegetical, more closely defining",⁵ in which case it is explicative and means "namely".⁶ Most writers give καί its usual force here as a simple connective, connecting the two expressions ὑπακοήν and παντιγενὸν αἵματος Ἰησοῦ Χριστοῦ with the εἰς, making the whole expression a double end or aim which the writer has in mind. We here merely note the possibility of the special uses we have named.

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1. Thayer, Lexicon, en loco.
2. Ibid.
3. Cf. Steiger, p. 70, who deals with the problem briefly.
4. Winer, p. 435.
5. Ibid.
6. Ibid.

With these preliminary considerations in mind, let us attempt to reach a true interpretation of this whole expression. Steiger represents one view when he sees in this whole expression a double end which the writer had in view; namely, "an active obedience, implying subjection to Christ's authority and fidelity in executing it, and a purification of the heart through the sprinkling of his blood".¹ He would give this passage a meaning similar to that found in I John 1:7 where "walking in the light" is the condition of the cleansing of the blood of Christ. To this cleansing the believers "contribute nothing of themselves, but can expedite it by a faithful obedience, springing out of a grateful sense of their divine regeneration".² With this view Barnes agrees when he writes, "The phrase 'unto sprinkling of the blood of Jesus Christ', means to cleansing from sin, or to holiness, since it was by the sprinkling of that blood that they were to be made holy".³ These men, then, hold that the expression refers to the constant cleansing of Christ's blood which is the fruit of constant obedience. True as these statements may be, we doubt whether they express what Peter had in mind. The comparison of the passage in I John is hardly valid, since there John is dealing with the question of sin and the relation of the blood of Christ to it. To

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1. Steiger, First Epistle of Peter, p. 84.
2. Ibid., p. 85.
3. Barnes, p. 128.

put any such theological implications into the words of St. Peter here seems to demand more evidence than is given. As has been pointed out before, and will be considered more fully later, Peter is not interested in the doctrinal significance of the blood of Christ, but is appealing to these people purely from the standpoint of experience.

Another interpretation is given to this by Moffatt, who says that,

"This is not the thought of I John i. 7, the continuous forgiveness needed by those who are trying to obey Jesus Christ . . . Peter's point is that the new and true People of God owe obedience to Jesus Christ, not to any Jewish Law, as the authority to be followed; or, more precisely, that their entire relation to God depends upon the sacrificial death of Jesus Christ".¹

Moffatt bases his interpretation on the incident in the Old Testament to which he thinks Peter was referring; namely, the covenant made between the people of Israel and Jehovah in Exodus 24. There Moses read the law of Jehovah to the people, and they all pledged obedience to it, Moses sprinkled blood on the altar and then on the people, thereby ratifying the covenant between them and Jehovah. Hort is in essential agreement with Moffatt on this point, and gives a detailed comparison of the enactment of this covenant in the Old Testament and the new covenant that Peter had in mind. He explains the fact that the "sprinkling" follows

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1. Moffatt, First Epistle of St. Peter, p. 91. Cf. Hobart, Transplanted Truths from First Peter, p. 35, and Brown, First Epistle of Peter, p. 39.

the "obedience" on the basis of the sequence in the Old Testament incident. There the people pledged obedience before they were sprinkled. Hort concludes,

"Thus each element of the transaction recorded in Exodus had its counterpart in the entrance into the New Covenant, and the combination and sequence of "obedience" and "sprinkling" in the establishment of the Old Covenant explain the combination and sequence of "obedience" and "sprinkling" which we find in St. Peter".¹

We find ourselves more in agreement with this latter opinion than with the one first mentioned, but feel that it hardly expresses what St. Peter had in mind. Hort, however, more nearly approaches the interpretation to which we are inclined, when he writes,

"While however, the incidents of the Old Covenant with Israel thus supplied St Peter with the framework of his language, the fundamental sacrifice of the New Covenant could not but impart its own character to the ideal sprinkling of the new people of God. Fulfilment of the New Covenant rested on union with Him who had died and now lived again, and on a life conformed to His in the strength of that union, that is, on the life of sacrifice. To be sprinkled with His blood was to be pledged to the absolute and perpetual abnegation of self, culminating, if need be, in a violent death, for the good of men and the glory of God . . .

. it is not rash to surmise that St Peter's words were used by him with an ulterior reference to the immediate occasion of his Epistle. Persecution having begun, martyrdom would not long be absent. Both for the writer and for the recipients of the Epistle there was a not remote prospect of having to seal their testimony with their blood".²

Hort substantiates this view by referring to Rev. 7:14 and 12:11, which "passages imply the idea that the blood of

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1. Hort, p. 24.
2. Ibid., p. 24.

martyrdom was in some sense comprehended in 'the blood of the Lamb', of Him who is called in the same book 'the faithful Witness' or Martyr".¹

Why is it suggested that this latter meaning is St. Peter's "ulterior" or "more remote" reference? Is it not possible that this was the very thing that was in his mind? Bigg seems to feel that this is the case when he writes,

"If we are to lay stress upon the order of words, 'sprinkling' cannot here mean Forgiveness or Reconciliation, which is the effect of the blood in Rom. v. 8-10. Here the 'sprinkling', following obedience, seems to impart the spirit of readiness, not so much to do God's will as to suffer for Christ's sake. This is the highest stage in the progress of the Christian life on earth".²

It is here that our preliminary considerations are significant. They will serve largely to show that there is no grammatical or lexical reason why this might not have been Peter's meaning. We will then give some positive proof to substantiate Bigg's view that this is the meaning. First, we noticed that *ῥαντισμὸν* did not need to be connected with the sacrificial system, but might refer to the spurning of the blood from the body in a violent death. Next, we observed that *αἷματος* might refer to "blood shed by violence" or to "the bloody death itself". Hence, these two words could very possibly describe the violent suffering and death of the Master as He was crucified on the cross, without necessarily referring to the relation of this to the forgiveness of sin. Finally, the *καί* might mean "even" or might

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1. Hort, p. 25.

2. Bigg, p. 93.

explain more fully the meaning of the previous statement. The expression could then be translated, "unto obedience, namely the obedience which led Christ to give His life on the Cross", or "unto obedience, even the obedience of Christ when He sacrificed His life at the hands of violent men". Gramattically and lexically this seems possible.

Further, in positive support of this view, let us notice the construction of the expression. We have three parallel expressions, each of which closes with one person of the Trinity. In the first *πρόγνωσιν* refers to *Θεοῦ Πατρός*, and in the second *ἀγιασμῶ* refers to *Πνεύματος*. Why, then, should not the *ὑπακοήν* of the third expression refer likewise to *Ἰησοῦ Χριστοῦ*? Unless evidence to the contrary can be found, this must be the case. It is argued that *ὑπακοήν* cannot refer to *Ἰησοῦ Χριστοῦ* because of the close connection between the latter with *ῥαντισμὸν αἵματος*.¹ This is not decisive evidence, however, in the light of the general form of the passage. In both the preceding expressions the main idea refers to the corresponding person of the Trinity. Here, if either of the two ideas is the more important, it must be the first, by virtue of its position in the sentence. Or, if both ideas are of equal importance, there is no reason for refusing the *ὑπακοήν* its most natural relationship to *Ἰησοῦ Χριστοῦ* in the light of the whole

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1. Alford, p. 332.

passage. Hence, the ὁπακοήν must be translated "the obedience of Christ". In other words, Peter was holding up Christ as the perfect example of obedience, which obedience led Him along the path of suffering, and was telling these people that the end and goal of their experience was to learn to obey as Christ did, even though it cost them their lives.

This connection of the obedience of Christ with His sufferings was not foreign to the thought of these early Christians. The author of Hebrews writes of Christ, "Who in the days of his flesh, having offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and having been heard for his godly fear, though he was a Son, yet learned obedience by the things which he suffered".¹ And again he writes, "For it became him, for whom are all things, and through whom are all things, in bringing many sons unto glory, to make the author of their salvation perfect through sufferings. For both he that sanctifieth and they that are sanctified are all of one".² The first passage connects the obedience of Christ with His suffering, even unto death, and the second shows how the perfection of His life, towards which His followers are to strive, was attained through suffering. In like manner, Peter here pointed his readers to the obedience

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1. Hebrews 5:7 ff.

2. Ibid., 3:10 f.

of Christ, whose perfect obedience brought Him suffering, and tells them that the end of their life should be a perfect obedience such as Christ had.

This is well borne out by the whole tenor of the epistle. In 2:21 ff. we read, "For hereunto were ye called: because Christ also suffered for you, leaving you an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, threatened not". In 3:8 f. Peter admonishes them to be "all likeminded, compassionate, loving as brethren, tenderhearted, humbleminded: not rendering evil for evil, or reviling for reviling; but contrariwise blessing; for hereunto were ye called". 3:17 f. reads, "For it is better, if the will of God should so will, that ye suffer for well-doing than for evil-doing. Because Christ also suffered for sins once, the righteous for the unrighteous". St. Peter continues in 4:1, "Forasmuch then as Christ suffered in the flesh, arm ye yourselves also with the same mind", and in verse 13 of the same chapter, "but insomuch as ye are partakers of Christ's sufferings, rejoice". Throughout the epistle the readers are again and again reminded of the example of suffering that is theirs in Christ, and are encouraged to obey God as Christ did, and to rejoice if that obedience leads them over the rocky steep of hardship and suffering. The author is not concerned with explaining to his readers the meaning of redemption of the philosophy of the atonement, but he is applying the experience

of Christ to their present experience. The following was the problem of the readers of this epistle:

"God of Mercy, must it be so, that the noblest suffer most?"

Peter answers, the solution to this problem is Christ. He, the noblest, suffered most. You, too, ought to be willing to suffer.

Why, then, does not this expression in the salutation refer to Christ's perfect obedience which resulted in His suffering and death on the Cross? The Old Testament associations that surrounded the idea of sprinkling would of course arise in the minds of the readers, but may not this have been the more remote meaning of the passage rather than the element of Christ's suffering? Lumby in commenting on this passage says,

"The Christ-pattern which the Spirit sets before men is in no feature more striking than in its perfect obedience. The prophetic announcement of this submission sounds down to us from the Psalms: 'Lo, I come to do Thy will, O God!'; and the incarnate Son declares of Himself, 'My meat is to do the will of Him that sent Me, and to finish His work': and even in the hour of His supreme agony His word is still, 'Father, not My will, but Thine, be done' . . . With the Lord as an example, obedience is made the noblest, the New Testament form of sacrifice".¹

St. Peter was saying to his readers then, "The end of your life, the aim of your life, should be to attain unto that perfect obedience which was Christ's, even that obedience which led Him to the Cross. You ought to be so obedient

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1. Lumby, The Epistles of St. Peter, p. 12 f.

that if perchance you are called upon to give your life for the sake of the Gospel, like Christ you shall rejoice in your sufferings, gladly giving yourself up, knowing that like Him, you will be made perfect through sufferings".

E. Restatement of Verse 2.

We conclude our discussion with a restatement of verse 2. In the first verse Peter has described the condition of these people. They were "elect sojourners of the Dispersion". He now proceeds to define the occasion of their condition, the sphere in which their condition is being realized and the means by which they are living in this sphere, and finally, the end or aim of their present condition. He writes, "Your present condition is not the result of mere chance or of ignorance, but it is well known to God. He is perfectly aware of your present difficult circumstances. And more than that, He is not only aware of your condition, but He is your Father and loves you. Is not He who notices the sparrow's fall concerned about you in your present plight? Your suffering is well-known to Him and you must be confident and steadfast, knowing that His love is yours. Your present condition is in the providence of your Father. He knoweth the way you take. Furthermore, the Holy Spirit has hallowed your lives and set them apart so that you are living in a different sphere from the heathen round about you. You are set apart by the Spirit of God, who enables you to live a manner

of life that is not fashioned 'according to your former lusts in the time of your ignorance'¹, by whose power you are strengthened 'that ye no longer should live the rest of your time in the flesh to the lust of men, but to the will of God'.² Now, since your condition is in harmony with the providence of your loving Father, and since the Holy Spirit has hallowed your lives and set them apart, you should respond by a willing obedience which is like unto that perfect obedience which you see in Christ, that obedience which led Him to suffer, even to the point of giving His life for righteousness' sake",

"Strong with the strength that fears no foe,
And bares the head to meet the blow".

We close our study with the very significant words of Hobart concerning the salutation to this epistle,

"If this letter had been read in sections only, and these two verses were the first section, so that they went home with the thought of their relations to God thus set forth, it would have been a comforting message, if they never heard the rest of the letter".³

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1. I Peter 1:14.
2. I Peter 4:2.
3. Hobart, Transplanted Truths from the Epistles of St. Peter, p. 35.

"The Christian battle once begun
Bequeathed from bleeding sire to son,
Though battled oft, is ever won".

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"Of making many books there is no end;
And much study is a weariness of the flesh".

-Ecclesiastes 12:12--

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