

The Petrine Epistles

August 14, 2016



Synopsis:

The Apostle, Peter, son of Jonah is one of the most prominent of Christ disciples, who is noted for his boldness for good or for ill; as he provided the confession lauded by Christ himself in Mt. 16 and then fell to disfavor when he rebuked Christ for preaching the cross that awaited him. Remember that despite his boast that he would not depart from Christ no matter what, he denied Christ thrice at his trial fulfilling Christ's sad prophecy concern him. John 21 especially shows Christ's love for Peter as he restores him for his service appointed him as Apostle. According to church history, Peter died in Rome between 64 and 68 AD , and is credited with founding the congregations in Antioch and Rome. Tradition also testifies that the Gospel of Mark may be the preaching of Peter set into the Gospel by his assistant, John Mark.

His two epistles in the NT are controverted in modern "Biblical Scholarship" as to their authorship and 2 Peter is included in the set of NT books referred to as the "anilegoumena" meaning "spoken against" as their inclusion in the NT canon was spoken against by some ancient Church Fathers. Internal evidence in 2 Peter gives no satisfying answer as to whom it is addressed (as opposed to the first epistle). Stylistic criticisms of Petrine authorship are probably overblown and do not give sufficient credit to the Holy Spirit and personal circumstance of St. Peter. The references to "Babylon" suggest the emergence of a captivating and powerful governmental threat to the church which some have suggested affirms the hypothesis that Peter wrote this in Rome before his death.

Content (outline) of 1 Peter:

- I. Greetings (1.1 – 2)
- II. Hope through Christ (1.3 – 12)
- III. Hope with holiness of life (1.13 – 2.10)
- IV. Hope in spite of suffering (2.11 – 4.11)
- V. Advice for the persecuted (4.12 – 5.11)
- VI. Conclusion (5.12 – 14)

I – II. Greetings and Hope in Christ (1.1 – 2; 3 – 12)

1 Peter 1:1-12 (KJV)

Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, ²Elect 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.

³Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, ⁴To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, ⁵Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

⁶Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: ⁷That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ: ⁸Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: ⁹Receiving the end of your faith, even the salvation of your souls.

¹⁰Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: ¹¹Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. ¹²Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.

Whom does Peter address? Where are these?

Why is election linked here with foreknowledge?

Where do we look for our election?

Where are you “begotten again?”

How is being begotten related to inheritance?

What will be revealed in the last time (cf. 1 John 3.2f)?

How do hope and experience relate?

What function does trial serve for faith?

Must we hope for the end/result of our faith or do we have it now – why is this related to soul, not body?

Do the prophets have a different faith than ours?

Why do the angels desire and long to look upon our suffering which we would gladly escape?