

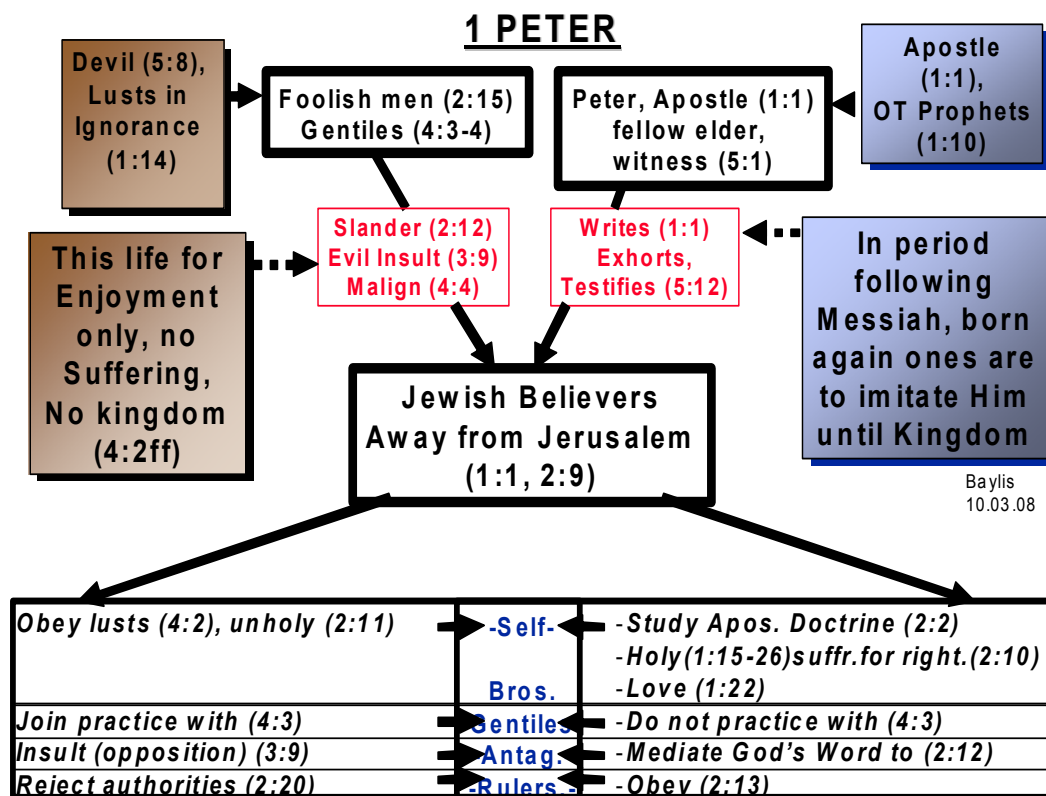
1 PETER

Problem: Jewish believers, away from Jerusalem are in danger of adopting Gentile philosophy and practice but not submitting to Gentile authority.

Solution: Peter writes Jewish believers that they should submit to God-established authority, without adopting the practices and philosophies of the Gentiles who rule over them during the Times of the Gentiles, waiting for the return of Christ to set up rule.

Subject: Suffering under Gentile authority and influence while waiting for the Messiah's return in judgment and deliverance

Complement: is revealed in the Old Testament and in Jesus words and works through the apostles and should result in imitation of Jesus in suffering and holy living.



1 Peter

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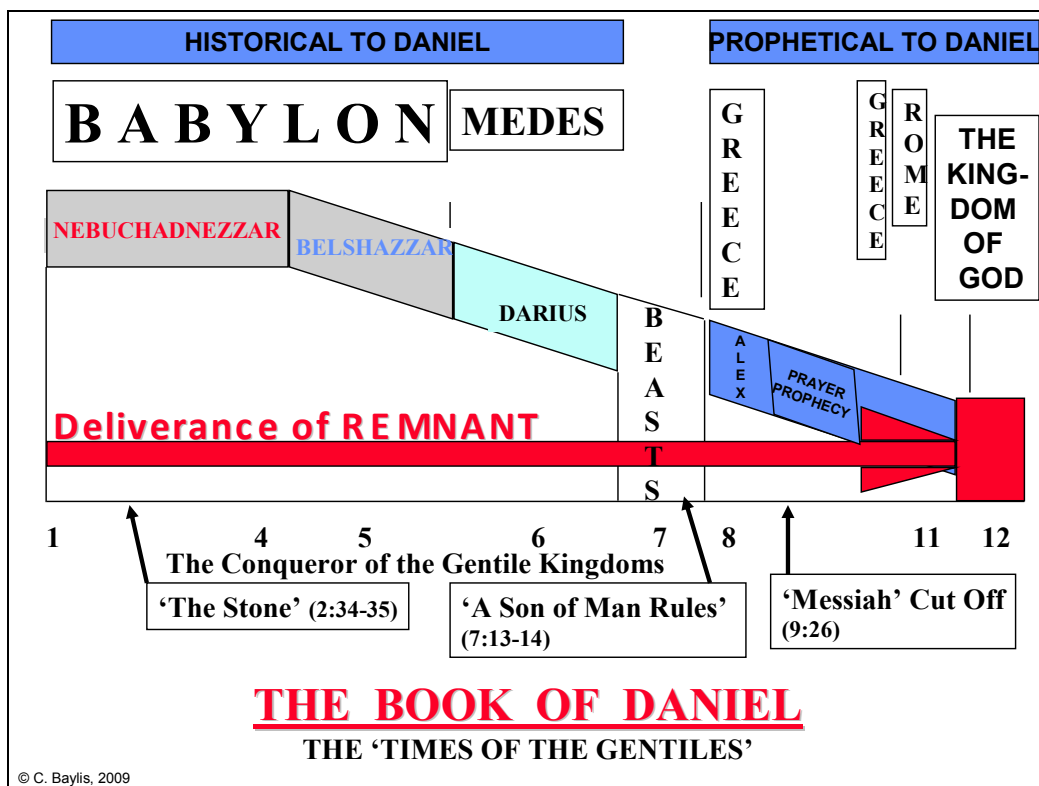
1 Peter

Theology of Daniel and the Remnant

The issue of Daniel comes into this book in a great way. In the Book of Daniel the remnant of Israelites was to be protected through four Gentile kingdoms. Rome, which was the kingdom during Peter's life, would be the last and so the time of the restoration of the Israelite kingdom is imminent following the first coming of Christ. While the residents under the first three kingdoms could not anticipate the coming of Christ to establish the Kingdom as imminent, these can. The prophets anticipated this "last days" of the Messiah's appearance and following. The "fiery trial", "tested by fire", "roaring lion", "those who are in Babylon" are allusions from the Book of Daniel to indicate that these Jews are going through the same thing that existed in Daniel and was prophesied to continue through the very age in which they find themselves.¹

¹ Credit is given to Samuel A. Baylis for showing this author the allusion of context from 2 Peter to Daniel.

² The fullness of times is referring to the fact that the Old Covenant was a partial indication of what was to come through symbols, partials and prophetic statements. The Old Covenant was a means by which they were representing God. However, that self-effort failed, and righteousness came with Christ. So now they *are* the people of the fullness of times, having been set apart by Christ's blood, not the blood of a bull.



The importance of the Second Coming to establish the Kingdom must not be underestimated in 1 Peter. The resurrection of Christ is the basis (the sign) and the 2nd Coming is the final fulfillment.

- 1:3 resurrection of Jesus Christ from the dead,
 1:4 to obtain *an inheritance which is imperishable and undefiled and will not fade away, reserved in heaven for you,*
 1:5 who are protected by the power of God through faith for *a salvation ready to be revealed in the last time.*
 1:7 that the proof of your faith, *being* more precious than gold which is perishable, even though tested by fire, may be found to result in praise and glory and honor at the revelation of Jesus Christ;
 1:9 ⁹ obtaining as the outcome of your faith *the salvation of your souls.*
 1:10 As to this salvation, the prophets who prophesied of the grace that *would come* to you made careful search and inquiry, ¹¹ seeking to know what person or time the Spirit of Christ within them was indicating as He predicted the sufferings of Christ and *the glories to follow.*
 1:13 ¹³ Therefore, gird your minds for action, keep sober *in spirit*, fix your hope completely on the grace to be brought to you at the revelation of Jesus Christ.
 2:12: Keep your behavior excellent among the Gentiles, so that in the thing in which they slander you as evildoers, they may on account of your good deeds, as they observe *them*, glorify God in the day of visitation.
 4:5 But they shall give account to Him who is ready to *judge the living and the dead.*
 4:7 *The end of all things is at hand;* therefore, be of sound judgment and sober *spirit* for the purpose of prayer.
 4:11: Whoever speaks, *let him speak*, as it were, the utterances of God; whoever serves, *let him do so* as by the strength which God supplies; so that in all things God may be glorified through Jesus Christ, to whom belongs the glory and *dominion forever* and ever. Amen.
 4:12 Beloved, do not be surprised at the fiery ordeal among you, which comes upon you for your testing, as though some strange thing were happening to you; ¹³ but to the degree that you share the sufferings of Christ, keep on rejoicing; so that also at *the revelation of His glory,* you may rejoice with exultation.
 5:4 And *when the Chief Shepherd appears,* you will receive the unfading crown of glory.
 5:8 Humble yourselves, therefore, under the mighty hand of God, that He may exalt you at the proper time
 5:10 And after you have suffered for a little while, the God of all grace, who called you to His *eternal glory in Christ, will Himself perfect, confirm, strengthen and establish you.* ¹¹ *To Him be dominion forever and ever. Amen.*

Argument

- I. **Content Theology**: Jewish believers through Christ's death are a true believing remnant, though apart from Israel, in the fullness of times² meant to imitate Him (1:1--2:10).
 - A. **Content Theology**: They are a special people privileged to suffer for glory. (1:1-12).
 1. **Author/Readers/Application**: The apostle writes to Jewish believers, scattered from Jerusalem, strangers in Gentile lands, who are to walk as they are in the fullness of times³ in God's provision (1:1-2).
 2. **Content Theology**: Believers are born again (not from Adam) to a new inheritance (not the old inheritance)⁴ which is with Christ, and will be received physically when He returns (1:3-5).
 3. **Application Theology**: Rejoice in suffering persecution since the truth of the revelation⁵ will be revealed at the Second Coming (1:6-9).
 4. The reader is in the fullness of times, which is shown by the fact that the Old Testament prophets looked forward⁶ to this fullness of times. (1:10-12).
 - B. **Content Theology/Application**: They are a holy people of God in an alien land and need to walk holy. (1:13-2:10).

² The fullness of times is referring to the fact that the Old Covenant was a partial indication of what was to come through symbols, partials and prophetic statements. The Old Covenant was a means by which they were representing God. However, that self-effort failed, and righteousness came with Christ. So now they *are* the people of the fullness of times, having been set apart by Christ's blood, not the blood of a bull.

³ This is the time following the revelation of the Christ, full righteousness, and the revelation of judgment to come in the resurrection.

⁴ This is to be compared with the inheritance of Israel (i.e., based in the land) in the Old Covenant, which was to be inherited through their obedience, which failed, as did the inheritance. Now the inheritance is through Christ and will not fail (cf. 1:18-20).

⁵ “. . . the proof of your faith” (1:7 is *not* the question as to whether one is saved or not. It is the truth (“proof”) of the basis of your faith (Christ's death and resurrection as a reason to suffer) will be found to be valid, not only in one's endurance, but ultimately at the Second Coming of Christ.

⁶ In other words, if they looked forward to it, then it was not present during their time.

1. **Application Theology**: A holy people need to be holy. (1:13-25)
 - a. Application Theology: Live in light of the Second Coming of the Holy One, Jesus Christ (1:13)
 - b. Application Theology: Be unlike the Gentiles among whom you live, but be holy like Jesus (1:14-16).
 - c. Content Theology: The Jewish believer was redeemed from the fruitless works of the Old Covenant and the lost inheritance to an inheritance based on God's work in Jesus Christ (1:17--21).
 - d. The implanted word (not the seed of Adam)⁷ has made them reborn, and this tells them to love their brethren. (1:22-25).
 2. **Content Theology**: They have the privilege of a Holy people. (2:1-2:10).
 - a. Therefore one is to put aside those things that belong to an unborn people, desire the study of the word. (2:1-3).
 - b. As they continue in the faith in Jesus, as the Jewish nation has rejected⁸, the believing remnant of Jews will be the first to enjoy the fulfillment of Hosea, being the remnant which flourishes. (2:4-10).
- II. **Application**: God's people are to submit to the God-established authorities even if ungodly, yet avoid their ungodly reasonings and practices. (2:11-5:11).
- A. **Summary**: Be submissive, yet holy in behavior. (2:11-12).
 - B. **Application**: Be holy in subjection as authorized by God. (2:13--4:6).
1. **Applications**: (2:13-3:12)
 - a. **Application #1**: All are to submit to the governmental authorities. (2:13-17).

⁷ The "perishable seed" is referring to the "flesh" or the body of death which they now occupy. The opposite is the "implanted word" which is sown by the Spirit and they know it through revelation not sight.

⁸ This is not a denial that the nation Israel will be in the kingdom; only that for a while they have been set aside due to their rejection. In the meantime the circumcision of heart has been provided (Deuteronomy 30:6) and Jews have begun to return (individually) of which they are the first in a long line of Jews to repent prior to the return of Christ.

- b. **Application #2:** Servants are to be submissive⁹ to masters. (2:18-25).
 - c. **Application #3:** Wives are to submit to their husbands, and husbands to lead with understanding. (3:1-7).
 - d. **Summary:** All interactions to be done from humility without insult (3:8-12)
2. **Content Theology:** The righteous sufferer is blessed through revelation (3:13--4:6).
- a. They should do good in persecution that they might suffer for what is right and not wrong, and in viewing that they might get opportunity to express the hope of Jesus. (3:13-17).
 - b. Jesus was an example of this, having died for them, as He was able to put them to shame, as in the days of Noah those who were disobedient were put to shame, when the remnant was preserved in the ark. Now we are saved through that purging of baptism, the belief in (“identification with”) Jesus' resurrection. (3:18-22).

¹⁸ For Christ also died for sins once for all, *the* just for *the* unjust, in order that He might bring us to God, having been put to death in the flesh, but made alive in the spirit¹⁰; ¹⁹ in which also He went and made proclamation to the spirits *now* in prison¹¹, ²⁰

⁹ The word fear is used here in the sense of a fearful respect for God and particularly toward His authority and to those whom He has established as authorities. It is used in 1 Pet. 1:17, 2:18, 3:2, 3:14, 3:16 in this sense.

¹⁰ See 1:11-12 where the Spirit of Christ was in the prophets as they wrote the Scriptures that predicted the Christ. Thus the prophets studied their own Scriptures to determine more about Christ. This is the point here; that the Spirit of Christ was in Noah preaching about, not only the revelation of the flood, but the revelation of redemption as a fulfillment of Genesis 3:15 (see Noah's father, Lamech, and his comment on Genesis 3:15 in Genesis 5:29 where he references 3:15 and 3:17 anticipating Messiah to remove the curse) where those who identified with the Seed of the Woman (Christ) would be delivered (cf. Matt. 24:37-39) while the Seed of the Serpent would be judged. Thus, based on Genesis 3:15, the flood was only a preface to the Greater Noah who would judge the world in a greater way than Noah (Matt. 24:37-39).

¹¹ In other words, Noah preached the Spirit of Christ (the gospel) to those who were in the flesh in Noah's day, and now they are in prison, demonstrating that they did hear the gospel but rejected it and after their life (now in a spirit) they are in judgment (in prison).

who once were disobedient, when the patience of God kept waiting in the days of Noah, during the construction of the ark, in which a few, that is, eight persons, were brought safely through *the* water.²¹ And corresponding to that, baptism now saves you-- not the removal of dirt from the flesh, but an appeal to God for a good conscience-- through the resurrection of Jesus Christ^{12, 22} who is at the right hand of God, having gone into heaven, after angels and authorities and powers had been subjected to Him.

- c. Thus believers should suffer unjustly that they might live for God (4:1-6).

C. Theology/Application: There will be suffering outside but peace inside the household of God. (4:7-5:11).

- 1. The judgment on the church is imminent. (4:7-19).

¹² The translation of this passage; 1 Peter 3:21 is as follows:

NAS: 1 Peter 3:21 And corresponding to that, baptism now saves you-- not the removal of dirt from the flesh, but an appeal to God for a good conscience-- through the resurrection of Jesus Christ,

GRK: 1 Peter 3:21 ὁ καὶ ὑμᾶς ἀντίτυπον νῦν σώζει βάπτισμα, οὐ σαρκὸς ἀπόθραυξις ῥύπου ἀλλὰ συνειδήσεως ἀγαθῆς ἐπερώτημα εἰς θεόν, δι' ἀναστάσεως Ἰησοῦ Χριστοῦ,

MINE: and the anti-type, baptism, now saves you, not the flesh removal of dirt, but appeal of good conscience to God, through the resurrection of Jesus Christ.

The anti-type, baptism, appears to be referencing the OT washings (or the NT symbol baptism), which are now fulfilled in the good conscience toward God. Good conscience here means that one is forgiven of their sins and thus has a good conscience toward God. It does not mean the general guilty conscience type of things. See Hebrews 9:14, 10:2 for this definition.

The word “saves” here is not likely the soteriological meaning only, but the sanctification as well – that is it enables believers to be saved (delivered to walk with God) as they walk in a clean conscience being forgiven of their sins. “Saves” (could be translated “delivered”) is what separates believers from the pagans – that God walks with them and thus even in suffering they are “saved” as they are doing it for Him.

- a. The age will come to an end quickly, so one should love his brother, use their gifts to serve one another, speak the word of God, and serve by the strength of God. (4:7-11).
 - b. Exhortation to suffer for righteousness sake, for the judgment on the church is imminent, and the judgment on the disobeyers of the gospel. (4:12-19).
 - 2. Instructions to elders and younger men regarding leading and following. (5:1-11).
 - a. Elders are to lead, not as lording it over the flock but as examples. (5:1-4).
 - b. Younger men are to obey their elders, not to be proud, not anxious, but sober. Resist the devil¹³, be firm in faith, knowing that the suffering is shared by brothers. (5:5-9).
 - 3. Reminder that they will share the glory with Christ who has authority over all. (5:10-11).
- IV. Closing and final urging to stand firm. (5:12-14).

¹³ The reference to the devil here is likely Daniel 10, where there were demons over the Gentile nations guiding them in their pagan and fleshly philosophies, which is the warning of this book. The devouring lion is also likely the image from Daniel in which Daniel was given the choice by the pagan government to submit to being eaten by a lion or conform to their gods. Thus the Satanic pressure of the Roman government is strong, even to the point of ruining the believing remnant of Jews.