

# From the First Epistle General of PETER


Apostle Peter, the most prominent disciple during Jesus's lifetime, was also the leading figure of the early Christian church, and completely justified the Lord's prophecy: "**thou art Peter, and upon this rock I will build My church;..**" The Lord used him to preach the Gospel on the day of Pentecost, the birthday of the Church, and also to open the gate of grace to the Gentiles.


In the first twelve chapters of the book of Acts we follow apostle Peter's ministry, and we see that sober dignity and firmness of purpose had displaced his former hasty zeal; sagacity and prudence characterized his conduct, and displayed his love and devotion to his Master in active labour rather than in loud protestations of attachment. The apostle Paul mentions him as one of the "pillars" of the Church (Gal 2:7-9) and two New Testament epistles are ascribed to his name.

The main object of the first epistle, written probably in the A.D.60's, is to give consolation to the persecuted. The repeated references to Jesus in His death and sufferings, are designed to strengthen the believers for the endurance of calamities.

1 Peter 1:12: "**..;which things the angels desire to look into.**"

In the Greek text the ainf of the verb **parakupto**  is used (**parakupsai** - παρακύψαι).

"*Parakupto*" is a compound verb made out of the preposition **para** ( παρά ): near, close, beside, and the verb **kupto**  to bend forward, to stoop down. So "*parakupto*" means: to bend forward beside.

In Luke 24:12 we read: "**Then arose Peter, and ran into the sepulchre; and stooping down, (parakupsas** -  apt of *parakupto*) **he beheld the linen clothes laid by themselves,..**"

We see that, to stoop down beside (*parakupto*) does not also automatically imply to look into.

In the above verse and also in John 20:5,11, after the verb "*parakupto*", the verbs **blepo** ( βλέπω ) and **theoreo** ( θεωρέω ): to look at, on, to behold, to perceive, are added.

In James 1:25 we read: "**But whoso looketh into (*parakupsas*) the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.**" Here we see someone that stoops down by the perfect law of liberty and continues in it in order to implement Him in his life.

So according to the above, in 1 Peter 1:12, the angels desire to stoop down by these things (namely the things pertaining to man's salvation), not to just take a glance, but in order to be active partakers of man's salvation. ( Acts 8:26, 10:3).

1 Peter 2:20 : "**but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God.**"

In the Greek text we read: **charis para Theo** ( χάρις παρά Θεῷ )

For "*charis*": unearned and unmerited favor, see also Lk. 1:30.

"Para": preposition meaning, near, close, beside.

"Theo" : dativ of "Theos": God.

"Para" with dativ: at, or in the vicinity of, with.

So according to the above we can read the above verse: **"but if, when ye do well and suffer for it, ye take it patiently, this finds grace with God"**.

This is exactly what the Lord Jesus Christ said, in Luke 6: 27-35: **"But I say unto you which hear, Love your enemies, do good to them which hate you,... For if ye love them which love you, what thank have ye? for sinners also love those that love them. And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same. And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again."**

In all the above verses, in the Greek text we read: **what umin charis estin ( ποία ὑμῖν χάρις ἐστίν; )**.

"Charis": grace

"Umin": the personal pronoun in the dativ, plural, second person.

"Estin" : auxiliary verb to be, present, singular, third person.

According to the above we read: **"For if ye love them which love you, what grace is it to you?.."** That is, **"what grace is upon you?"**, but also **"what grace is secured with God for you?"**

This is exactly what the Word of God in 1Peter 2:20 admonishes us to do, in order to secure grace with God, for our lives.

1 Peter 2:24: **"Who His own self bare our sins in His own body on the tree,.."**

In the Greek text, the word **xulon ( ξύλον )**: wood is used, meaning here the wood of the cross. (see also the analysis in Gal. 3:13).

In the Greek text we read: **"Who His own self bare our sins in His own body on the wood (of the cross),.."**.

1 Peter 3:14: **"But and if ye suffer for righteousness' sake, happy are ye:"**.

"Happy": is the translation of the Greek word **eutuches ( εὐτυχής )**. "Eutuches" is a compound word, made out of **eu ( εὖ )**: good, well, and a derivative of the noun **tuche ( τύχη )**: fate, fortune. Happy is the person, who has good fortune, favorable circumstances and as consequence of this, he is joyful.

In the above verse the Greek adjective **makarios ( μακάριος )**: blessed, is used. It indicates the state of the believer in Christ (Mt. 5:3-11, Lk. 6:20-22).

"The makarios": blessed is indwelt by God, because of Christ and as a result is fully satisfied. A blessed person is one whom God makes fully satisfied, not because of favorable circumstances, but because He indwells the believer, through Christ.

*Makarios* is the one who is in the world, yet is independent of the world; his satisfaction comes from God and not from favorable circumstances. Even in the face of difficulties he keeps his inner peace because he

knows that the Lord is always at his side to help him go through victoriously.

In Matthew 5:10 and 11 the Lord Jesus says: "**Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake.**"

In Luke 1:45 we read for virgin Mary: "**And blessed (*makaria*) is she that believed: for there shall be a performance of those things which were told her from the Lord.**"

According to the above, we read verse 3:14: "**But and if ye suffer for righteousness' sake, blessed are ye:**".

1 Peter 4:6: "**For, for this cause was the gospel preached also to them that are dead,**"

In the Greek text we read: **..nekrois eueggelisthe**, ( νεκροῖς εὐηγγελίσθη ).

"Nekrois": dat. pl. of the noun **nekros** ( νεκρός ): dead.

"Eueggelisthe": Passive aorist of the verb "euaggelizomai": to preach the good news.

So according to the above we read: "For, for this cause were the good news preached also to the dead".

(For an analysis of the verb "euaggelizomai" see: Mt.11:5, Lk.4:18, 16:16 and Hebr.4:2).

1 Peter 4:8: "**And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins.**".

In the Greek text the word **agape** ( ἀγάπη ): love is used. (see also 1 Corinthians 13th chapter.).

So we read the above verse: "**And above all things have fervent love among yourselves:..**"

1 Peter 5:2: "**Feed the flock of God which is among you,.**"

In the Greek text the verb **poimante** ( ποιμάνατε ) is used, the present imperative of the verb **poimaino** ( ποιμάνω ): to shepherd. It is a command for continuous or repetitive action.

To "poimaino" (shepherd) the flock of God is something more than to feed it. It also includes to water it, to guide it and to protect it.

**Poimen** ( ποιμήν ): shepherd. The Lord Jesus Christ is: **O kalos poimen** ( ὁ καλὸς ποιμήν ): "the Good Shepherd". (John 10:11..)

So according to the above we read: "**Shepherd the flock of God which is among you,.**"