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The First Epistle of St. Peter.

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I. STYLE.—The frequent use of *ὡς* is noticeable (1^{14, 19} 2^{2, 5, 16} 4^{10, 11, 15, 16} 5³). The author never uses *ἄν*, and rarely any connecting particles (*δέ* at the beginning of a sentence, 1²⁵ 2⁹ 3⁸ 3¹¹ [quotation from LXX where *δέ* is lacking] 3^{14, 16} [1⁴ a quotation] 4^{7, 16} 5¹⁰). His preference is for *οὖν* and *γάρ*, but this is due to the fact that the author's manner is hortative rather than argumentative; it is that of a preacher with an eye on his hearers. The Epistle abounds in sharp contrasts (1^{6, 8, 11, 15, 18} etc.). The writer manifests an especial fondness for verbs compounded with *ἀνα-* (1^{3, 13, 17, 23} 2^{5, 24} etc.). *διότι γέγραπται* (1¹⁶), *διότι περιέχει ἐν γραφῇ* (2⁸) introduce Old Testament quotations (Paul has *καθὼς γέγραπται*, Ro 9³³). The balance of clauses is more carefully wrought out than is customary with Paul (cf. especially 3³); the eloquence of the writer is rather studied than effervescent. Note also the use of the optative with *εἰ* (3^{14, 17}), confined to Luke and 1 Peter in N.T., apart from the casual phrase *εἰ τύχοι* in 1 Co 14¹⁰. *χάρις* is used frequently (1^{2, 10, 13} 2^{19, 20} 3⁷ etc.), but not always in an especially Pauline sense. The combination *χάρις καὶ εἰρήνη* reminds us of 1 Co 1³, 2 Co 1², Eph 1² etc., but may be a conventional Christian salutation. In 1¹³ the Seminar inclined to accept an eschatological sense of the term *χάρις*, and the same is true of

σωτηρία in 1⁶. The latter, however, finds a parallel in Ro 13¹¹. But there appears to be no connexion between *χάρις* and the *παρουσία* in Paul; the *χάρις* has always already come in the Incarnation. Of the other instances of *χάρις* in the Epistle, 5¹² approximates most closely to the Pauline sense, looking back to 5¹⁰. The connexion between 5¹⁰ and 5¹² rather tells against Harnack's view that 5^{12, 13} and 1^{1, 2} are second-century additions; 2^{19, 20} are Lucan in their affiliations (cf. Lk 6³²⁻³⁴). 3⁷ may be eschatological (cf. *συγκληρονόμοι* ²); if so, *ζωή* also would be used in that sense (cf. Mk 9⁴³, but there with the article). 4¹⁰ corresponds to the Pauline idea of *χαρίσματα*. The author uses *ὑμεῖς* where Paul uses *ἡμεῖς*—he is always the preacher. It may be an accident that in Peter's speeches in Acts *ὑμεῖς* is constantly used (2^{22, 33} 3^{19, 20} etc.), whereas Paul (in similar contexts) has *ἡμεῖς* (13^{17, 20}). Too much must not be made of this, but it is interesting.

II. IDEAS.—Coincidences of terminology, especially with Romans, Galatians, and Ephesians are too numerous and close to be explained away, but these may not involve more than an acquaintance with Paul's language. *πίστις* is used only five times in the Epistle, never in an especially Pauline sense. 1^{6, 7} are perhaps nearest to this. Note 'salvation of souls' is 'the end of (your) faith' (1⁹); is this Pauline? It is curious that *πίστις* occurs only once after ch. 1, namely, in 5⁹. This fact by itself would suggest that the idea of faith was not part of the warp and woof of the writer's thought. Hope takes the place of faith in the Epistle, for the writer's eyes are upon the future rather than the past. Faith and hope are joined together in 1²¹; after that, though the word *ἐλπὶς* does not occur many times, the idea is everywhere. The author's conception of faith is more akin to that of the writer of Hebrews and of 1 Clement than to that of Paul. Faith gives to hope the support of the Resurrection and Exaltation of Christ as things that have actually happened (cf. 1²¹), whereas in Ro 4^{24, 25}—the parallel passage

² *v.l. συγκληρονόμοις.*

¹ [The Hellenistic Seminar of Manchester University was founded by Dr. James Hope Moulton in October 1913. Its aim is to promote advanced critical study of the New Testament, and meetings are held fortnightly during term. An important feature has been the discovery of linguistic problems requiring investigation. These have given rise to reports presented by individual members and occasionally contributed as notes to THE EXPOSITORY TIMES or other publications. A summary of findings on the First Epistle of St. Peter is here presented. The substance of this synopsis was drawn up by Dr. J. A. Findlay, the present chairman. Dr. H. McLachlan, the secretary of the Seminar since its foundation, recorded the summary, embodying certain modifications by the members. At the Editor's request and by authorization of the Seminar, Dr. H. G. Meecham has prepared the statement for publication.]

—the Resurrection of Christ is the support of faith in His atoning death. This Epistle also echoes the mystical language of Paul in 4¹, but the self-identification of the believer with the death of Christ is rather mental and moral than mystical—‘arm ye yourselves also with the same mind.’ The letter is nearer to the Epistle to the Ephesians than to any other N.T. writing, and should be studied in connexion with the question of the authenticity of that Epistle. A strong case can be made for authorship by a disciple of Paul, who, like the author of the Epistle to the Hebrews, worked out the ideas of the Master from his own point of view, rather than for direct borrowing or dependence in any imitative sense. Links with James are not very substantial. τὸ δοκίμιον ὑμῶν τῆς πίστεως (1⁷) seems to mean ‘the genuine residue of your faith after testing,’ whereas in Ja 1³ the meaning is rather, ‘the sterling quality of your faith is proved by your power to endure trial.’ James seems here to be nearer Ro 5⁴ in idea, though in Romans δοκιμή is used. Other links between James and 1 Peter are (a) the use in both addresses of the term διασπορά (Ja 1¹, 1 P 1¹), but it is noteworthy that in 1 Peter the article is missing, and the sense is perhaps rather general—figurative and Christian—than specifically Jewish; (b) two quotations from Proverbs (Ja 5²⁰ = 1 P 4⁸, Ja 4⁶ = 1 P 5⁶). With Hebrews this Epistle shares the idea of a future salvation, of the Christian life as a pilgrimage, and an emphasis, not conspicuous in Paul, on the Jesus of history as an example of resigned obedience to the will of God. Cf. He 5⁷⁻⁸ 12² etc. with 1 P 2²¹ (cf. He 13²⁰, 1 P 2²⁵) 4¹⁻¹⁹. Links with the Synoptic Gospels are much more obvious than is the case with Paul; they are mostly Lucan in colour (cf. 1 P 1¹⁰ = Lk 10²⁴, 1¹¹ = Lk 24²⁶, 1¹³ = Lk 12³⁵, 1²³ = Lk 8¹¹ [cf. Ja 1²¹], 2²⁰ = Lk 6^{32ff.}, 4¹⁰ = Lk 12⁴², 4¹⁹ = Lk 23⁴⁶). But there are also links with the First Gospel (1 P 2². Cf. Mt 18³, but the Lucan word βράφος is used here; 2¹² = Mt 5¹⁶ [M], 3⁹ = Mt 5⁴⁴, 5⁷ = Mt 6²⁵). The comparison of Christians to ‘living stones’ may go back to the ‘stone’ passage in Mt 16¹⁸. In Eph 2²², which at first sight looks like a closer parallel, believers are the temple; in 1 P 2⁵ they are the priesthood, as in Matthew and Revelation. There are also interesting suggestions of the Fourth Gospel here and there, notably 1 P 1⁵ (cf. Jn. 10²⁸ 17¹¹), 1⁸ = Jn 17²⁰ 20²⁹, 1⁹ = Jn 17²⁴,

1¹⁹ = Jn 1²⁹, 1²¹ = Jn 14⁸, 1²³ = Jn 1¹³ 3³, 2²³ = Jn 10^{11f.} 16, 4¹¹ = Jn 12⁵⁰, 5² = Jn 21¹⁶. 18, 5⁵ = Jn 13⁴. 14. Perhaps sufficient attention has not been paid to these coincidences.

We may perhaps infer that, whilst the language is often unmistakably Pauline, Bacon exaggerates when he says¹ that the writer is ‘a Paulinist if ever there was one.’ The main idea of the Epistle is to be found in the exhortation to follow the example of Jesus. Faith is not, as in Paul, so much a single decisive act, as a process by which ultimate salvation is to be won; it is, as in the Fourth Gospel, a journey not completed yet. Side by side with the exhortation to follow ‘in his steps’ is set the hope to the fulfilment of which we are travelling, which will be consummated only ‘at the revelation of Jesus Christ.’ This fills us already with unspeakable joy, suffused with glory, and nerves the Christian to endure persecution ‘for the name.’ It should be noticed that, as in Ephesians, there is no reference to the Eucharist in the Epistle, and that the doctrine of Baptism is not mystical as in Ro 6³; baptism is an adventure of hope. The ceremony contains in itself both question and answer, the question asked by the believer’s ‘good conscience,’ the answer being conveyed to him as he rises from the water. As Jesus Himself passed through death and defeat to triumphant life, so the believer, imitating His death and Resurrection in the act of baptism, rises to new life (3²¹). It may be observed that all the references to the Cross, except one, present it in terms that can be traced back to sayings of Jesus, e.g. 1². 18f. 2²¹. 24, whilst the reference to the tree (2²⁴) has a parallel in Acts. The view of Christ’s death is not developed in Pauline fashion.

III. AUTHORSHIP.—The question of authorship depends partly on the question of the meaning of ἐν Βαβυλῶνι in 5¹³; the Seminar came round slowly to the view that ‘Babylon’ here meant Rome.² It should be noted, however, that Merrill³ argues strongly for Babylon proper; he accepts the Petrine authorship, and points out that in the neighbourhood of Babylon there were large settlements of Jews. The question cannot be regarded as closed, for scholars are by no means unanimous

¹ *Jesus and Paul*, 155.

² Might it not mean simply ‘in exile’? Cf. the metaphorical use of διασπορά.

³ *Essays in Early Christian History*, 280.

that Peter ever reached Rome. It seems to be taken for granted too easily that the letter was meant for Jewish Christians; there is nothing specially Jewish in its ideas, and *διασπορά* (1²) without the article might conceivably be simply an extension of the idea of *παρεπιδήμοις*, 'the scattered pilgrims.' It has been assumed too readily that Peter never preached to any one but Jews, on the basis of Gal 2⁹. Streeter's arguments against Petrine authorship were examined. They are (a) that Peter was not a witness of the sufferings of Christ (cf. 5¹). It was felt that Lk 23⁴⁰ may be taken to imply the contrary. There is no proof that Peter remained in hiding from the denial onwards; all we have to rely on is psychological probability. (b) That Peter as *ἀπόστολος* could not speak of himself as *συμπρεσβύτερος*, as the two offices were distinct. There were divided opinions in the Seminar on this question, but it was felt that *ὁ συμπρεσβύτερος* is not quite the same thing as *πρεσβύτερος* merely, and that an apostle who had ceased to travel and had settled down modestly put himself on the level of the Church officials whom he was addressing. The real question is, Was the term *ἀπόστολος* inclusive of the term *πρεσβύτερος*, that is, was the apostle *ex officio* *πρεσβύτερος* of any Church in which he settled for a period, or was it strictly exclusive? It was felt by some that we cannot draw the lines of demarcation too rigidly at this early stage of ecclesiastical organization. The passage in 5¹ evoked a lengthy discussion. Two theories of its interpretation were offered: (a) That the writer claims (i) to share with all the *πρεσβύτεροι* the office of Church leadership; (ii) to share with all the inner circle of the disciples of Jesus the privilege

of having witnessed His sufferings; (iii) to share with James and John a glimpse of the coming eschatological glory at the Transfiguration. This the Seminar eventually rejected, though the chairman still held to this view. Doubt was expressed as to whether *μάρτυς* here means 'eye-witness' or merely 'preacher.' If the latter, *ὁ* should be taken with *μάρτυς* as well as *συμπρεσβύτερος*. They are all *πρεσβύτεροι* and *μάρτυρες* together, and all *κοινωνοί* in the coming glory. (b) That *τῆς μελλούσης ἀποκαλύπτεισθαι δόξης* refers to Pentecost and means the glory which was then, at the time of *τὰ παθήματα τοῦ Χριστοῦ*, destined shortly to be revealed. This involved an interesting inquiry into the use of *μέλλω* *ε.* present infinitive. Neither interpretation gained full acceptance, but neither is incompatible with Petrine authorship. On the other hand, opinion was unanimous that *ἡ συνεκλεκτή* (5¹³) denotes 'sister Church,' not Peter's wife.

A more serious difficulty may be found in Peter's lack of culture (Ac 4¹³); the fact that Silvanus is the amanuensis and something more may lessen that difficulty and account for Pauline language, though it is not certain that he is Silas. The fact that the language, rather than the underlying ideas of the Epistle, is Pauline seems to tell in favour of the view that the subject-matter may be Petrine (or at least derived from the general current of primitive Christian thinking), not specifically Pauline. Silvanus has expressed non-Pauline ideas in Pauline language, just as Luke, another companion of Paul, had used Pauline language (*e.g.* *χάρις* and *δικαιώω*) in a non-Pauline sense. Paul's friends and followers caught his tones but missed his meaning.

In the Study.

Virginitus Puerisque.

Bridge Builders.

BY THE REVEREND T. CROUTHER GORDON, D.F.C.,
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'It was a river that I could not pass over.'—Ezk 47⁵.

FOR more than two years I have been watching the new Forth Bridge from my study window. Slowly

but surely it has crept out into the middle of the fairway of the broad river, until now the two halves have been joined by the centre span. I am too far away to see the workmen, but this lovely thing has grown day by day as if by magic, until now it fills the landscape. Of course, it's not the first bridge over the Forth. Every boy worth his salt knows that. There is that mighty three-span bridge down at Queensferry, which makes nervous ladies sick to