Simon Peter was the foremost of Jesus’ disciples. Despite his denial of Christ on the night of His crucifixion, he repented and was restored to the position of leadership in the early Church. Just as Paul was sent to bring the Gospel to the Gentiles, Peter was known as the apostle to the Jews. And so it is that he wrote his first epistle to the Dispersion, the Jews who were scattered all over the world. Much of the letter is Peter describing the glory of salvation and calling the readers to live up to that standard. He goes through the family, the workplace and the government as examples of where the Gospel ought to impact the way that we relate to other people. He ends by calling for faithful endurance of suffering. The Jews were not strangers to persecution, and Christian Jews were outsiders even there. But because of Christ, we look forward to a reward for our suffering, so we must hold on.

December 12, 2018
About 1 Peter

Author: Peter
Date: ca. 62-65 AD
Genre: Epistle
Purpose: Peter writes to believers who are dispersed throughout the Roman Empire to encourage them to walk as people of God and suffer well in persecution.

Characteristics: Many references to the Old Testament, practical instruction concerning daily life as a believer, warnings and encouragements concerning suffering and persecution.

Outline

I. The Believer's Privileges and Duties (1:1-2:10)
   A. Salutation (1:1-2)
   B. His Position as a Believer (1:3-12)
   C. His Conduct in the Light of His Position (1:13-2:3)
   D. His Privileges in the New House and Priesthood (2:4-10)

II. The Believer's Relationships (2:11-4:6)
   A. As a Pilgrim in Relation to the World (2:11-12)
   B. As a Citizen in Relation to the Government (2:13-17)
   C. As a Servant in Relation to His Master (2:18-25)
   D. As a Wife in Relation to Her Husband (3:1-6)
   E. As a Husband in Relation to His Wife (3:7)
   F. As a Brother in Relation to the Fellowship (3:8)
   G. As a Sufferer in Relation to Persecutors (3:9-4:6)

III. The Believer's Service and Suffering (4:7-5:14)
   A. Exhortations for the Last Days (4:7-11)
   B. Exhortations and Explanations Concerning Suffering (4:12-19)
   C. Exhortations and Salutations (5:1-14)

Tradition Concerning Peter

"There is no final New Testament evidence that Peter went to Rome. 1 Peter 5:13 says that the epistle was sent from 'Babylon,' it is doubtful that this was the literal Babylon, because there is no tradition that Peter ever went there, and Babylon was sparsely populated. It is probably a cryptic reference to Rome, the 'Babylon of the West.' This would fit the strong tradition in the early church that Peter did indeed minister there. There are four early external witnesses. John 21:18 mentions the martyrdom of Peter, but does not give any hint as to the place. First Clement was written at the end of the 1st century and reports the martyrdom of Peter and Paul among others. While [it] testifies only to the fact and not the place of Peter's martyrdom, a study of two aspects favors Rome—the reference to a 'great multitude' of martyrs, which best fits the Neroan persecution, and the phrase 'glorious example among us,' which shows that the people of Clement's own church (Rome) were involved. Ignatius' letter to the Romans also testifies generally to the martyrdom of Peter and Paul, and again the context favors Rome as the place...Therefore, the earliest evidence does not explicitly point to Rome as the place of Peter's death, but that is the most likely hypothesis. Definite statements to that effect appear toward the end of the 2nd century. Dionysius, bishop of Corinth, in a letter dated approximately AD 170 says that Peter and Paul taught together in Italy. At the end of that century Irenaeus says that Peter and Paul preached in Rome, and Tertullian in the same general period adds that Peter was martyred 'like...the Lord.' Clement of Alexandria and Origen also allude to Peter's presence in Rome and the latter adds that he was 'crucified head-downwards,' a tradition which many see supported in John 21:18, 'when you grow old, you will stretch out your hands, and someone else will...bring you where you do not want to go.'

There has been a vigorous debate regarding the exact location of Peter's tomb, mostly on the basis of sectarian interests...Constantine, on the basis of the tradition recorded by Eusebius, built a church on Vatican Hill to commemorate Peter's grave. In 1939 excavations under the altar of St. Peter's discovered a memorial similar to Gaius' trophy, and Pope Paul VI in 1968 went so far as to announce that Peter's actual bones had been found in a marble chest uncovered in an ancient wall under the church. Neither, of course, is conclusive and the latter has especially been challenged.

Simon Peter, along with Paul, was a leading figure in the early church. His impact has been tragically dimmed by the arrobinominous debates...but the biblical evidence is clear. He was the leading disciple of Jesus and indeed the 'rock' who provided the foundation for the church. As the representative disciple, his enthusiasm and even his weaknesses have made him the supreme example of the developing disciple, one through whom the power of the risen Lord rises above his faults to become a towering figure on the church scene.

Questions to Think About

1.) Peter pointedly addresses suffering in the Christian's life. How should we view suffering? How should we respond in times of suffering?

2.) Because the believers were sojourners, they had opportunity to be a witness to the world around them. How ought we live our lives before the world to be a testimony of Christ to them? What is the ultimate hope of living this way before unbelievers?

3.) We are called to cast our cares upon Christ because He cares for us. What cares do you have now that you need to cast upon Him?
Through the Bible – 1 Peter

Doctrine of Angels by Troy Warner

Introduction

God’s creation contains that which is both seen and unseen. We are familiar with men who have been created in the image of God. The unseen realm is one that generates a lot of interest. Angels, demons and even Satan himself are often referred to in Scripture. These beings are seen in Scripture both ministering to and menacing mankind. There is much spurious writing on this topic but as with all doctrines the Christian must let the Word of God be our guide. In this chapter there is a study of angels, demons and Satan. Among some of the topics that will be considered with regard to these beings are their nature, ministry, creation and destiny.

Angels

The reference to angels is found in the Old Testament as well as the New Testament. Louw-Nida define angels as “a supernatural being that attends upon or serves as a messenger of a superior supernatural entity.” In the Old Testament, the Hebrew word is יָאִלַמ (malʾāk) and in the New Testament the Greek word is ἄγγελος (angelos). Both יָאִלַמ and ἄγγελος are used to refer to either a human messenger or spiritual beings created by God. It is the latter understanding of angels that will be the focus of this paper. Attention will now be given to explore the biblical record of the existence, creation, nature, organization and ministry of these spiritual beings that are the servants of the Lord.

Existence of Angels

Few would question that the Bible makes reference to spiritual beings who serve the Lord and minister to mankind, dwelling in an unseen realm. On this point Ryrie states, “If one accepts the biblical revelation, then there can be no question about the existence of angels.” From Genesis to Revelation there are 175 references to these supernatural messengers of the Lord. Affirmation to the existence of these supernatural finite beings comes from the λόγος Himself. Jesus referred to these servants of the Lord in the Olivet Discourse as a gathering of the elect from the four corners of the earth (Matt 24:27-31). That the λόγος speaks of their existence and future ministry at His Second Coming should be all the evidence needed to prove they are real.

Creation of Angels

Paul declares in Colossians 1:16 “For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him.” This is a clear testimony to angels, mankind and all in existence finding their beginning in Christ. Angels are described by Strong as “a class of finite beings.”

Job 38:6-7 references the joy of these finite beings in the day of their creation. While angels are amazing beings it should be noted that they are still creations and are not worthy of the worship that belongs to God alone (Rev 19:9-10). The number of these servants of the Lord known as angels is unknown, however, their numbers are believed to be very large. Passages such as Deuteronomy 33:2, Psalms 68:17, Hebrews 12:22 and Revelation 5:11 give indication according to Grudem that this represents “an amazingly large number.”

Nature of Angels

Angels are noted in Scripture as beings that are spirit and not corporeal (Heb 1:14). When Jesus presented Himself to the disciples after His resurrection He sought to assure them that He was not a spirit. He first offers His body as evidence noting that “a spirit does not have flesh and bones as you see I have” (Luke 24:39). That angels lack a physical body is further illustrated in Paul’s comment that fallen angels lack “flesh and blood” (Eph 6:12). As Erickson concludes his thoughts on the spiritual nature of angels he writes, “In view of the preceding considerations, it seems safe to conclude that angels are spiritual beings; they do not have physical or material bodies.”

While angels are spirit beings there is ample reference to angels in Scripture appearing with bodies. Scripture records angels appearing in physical form to Abraham and Lot, Daniel and Mary to name a few. It is best to conceive of these appearances as temporary manifestations for the purposes of God—angelophanies. It should be noted that in some places the Angel of the LORD is an appearance of God (Gen 16:7–13; 18:1–21; 19:1–28). This is distinct from the appearances of the created beings also referred to as angels.

Angels are not subject to the same physical limitations man experiences. Paul Enns writes that, “Angels are not subject to the limitations of man, especially since they are incapable of death (Luke 20:36). Angels have greater wisdom than man (2 Sam. 14:20), yet it is limited (Matt. 24:36). Angels have greater power than man (Matt. 28:2; Acts 5:19; 2 Peter 2:11), yet they are limited in power (Dan. 10:13).” This is not to say that angels are infinite beings for they do indeed possess limitations such as not being able to enjoy the

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intimacy of marriage or the fullness of the future glorified state of the redeemed (1 Cor 6:3).

**Organization of Angels**

The Word of God makes reference to angels as being part of a structure of rank and order (Eph 6:12). Jude 9 speaks of Michael as being an archangel. This title indicates that Michael is one who has a greater rank and holds more authority than others. Gabriel is another angel of great importance that appears delivering messages of God to his servants (Dan 8:16; 9:21; Luke 1:19; 1:26–27). Besides mentioning these two angels by name Scripture also speaks of two classes or orders of angels. The first are Seraphim who are seen worshiping the Lord in His throne room (Isa 6:2–3). The second order of angels are the Cherubim. Enns writes, *Cherubim are “of the highest order or class, created with indescribable powers and beauty...Their main purpose and activity might be summarized in this way: they are proclaimers and protectors of God’s glorious presence, His sovereignty, and His holiness.”*

**Ministry of Angels**

This last topic is probably the one that holds the greatest interest to men. Outside of being servants of God as previously mentioned, angels also interact with mankind. Hebrews 1:14 states of angels, “Are they not all ministering spirits sent forth to minister for those who will inherit salvation?” Donald Guthrie commenting on this verse writes, “heavenly messengers are occupied in a ministry directed towards the salvation of men.” The natural question that rises from this verse is “in what way do they minister to us?” The Moody Handbook of Theology offers the following six points of service of angels to men: (1) Physical protection (Psa 34:7), (2) Physical provision (1 Kings 19:5–7), (3) Encouragement (Acts 27:23–25), (4) Direction (Acts 8:26), (5) Assisting in answers to prayer (Acts 12:1–11), (6) Carry believers home (Luke 16:22).

While man has been created in the image of God and is able serve and worship Him, we are not the only ones in God’s creation who possess personhood. Angels are represented in Scripture as powerful, intelligent and faithful servants of the Lord. Believers should be grateful to God for these ministering spirit beings yet they are not to be the focus of our worship.

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8 Paul P. Enns, 290.
Demons

Closely related to the discussion of angels are the beings referred to in the Bible as demons. These beings are prominently present in the New Testament in the Gospels and the book of Acts. As Jesus and the disciples go about serving the Father, demons are presented as possessing people and disrupting ministry. Consideration will now be given to the reality, nature, and activities of these iniquitous beings.

Reality of Demons

Both the Old and New Testaments are replete with references to the existence of these fallen beings. The New Testament uses multiple terms in referring to demons. William Mounce offers the following summary of these terms,

“δαίμονιον (daimonion)...denotes a “demon.” They are called by various names: evil spirits (Lk 8:2), unclean spirits (Mk 1:26), spirits (Mk 9:20; Lk 9:39), “spirit of an unclean demon” (Lk 4:33), and rulers, authorities and powers (Eph 3:10; 6:12; Col 2:15). These terms are basically synonymous and are often used interchangeably within a single passage (Lk 8:2; 9:42).11

There were many recorded occasions where Jesus cast out these evil spirits from people who were possessed by them (Matt 12:22–29; 15:22–28; Mark 5:1–16). These accounts give us clear affirmation that Jesus both believed in the existence of demons and had power to stop their activities. Furthermore, Jesus announced at the end of the gospel of Mark that those who believe in His name would cast out demons (Mark 16:15–18). Ryrie boldly states, “To deny the reality of demons requires ignoring or denying the truth of many passages in Scripture.”12

Nature of Demons

Discussion on the origin of demons has led people to surmise that they: (1) are the spirits of those who have died, (2) are the spirits of those who existed on the earth before Adam, (3) the offspring of an unholy union between men. None of the above hypothesis is found on a clear exegesis of Scripture. Packer states, “The demons were fallen angels, deathless creatures serving Satan... Having joined Satan’s rebellion, they were cast out of heaven to await final judgment.”13 This fourth view is one that has biblical evidence and the one this author believes. While there is no place that explicitly states that “demons are fallen angels” it seems reasonable that this is a well-founded conclusion.

2 Peter 2:4 and Jude 6 are two passages that refer to the disobedience of angels. Berkhof,

12 Ryrie, Basic Theology, 180.
13 Packer, Concise Theology, 67.
commenting on these verses writes, "two passages in Scripture which clearly imply that some of the angels did not retain their original position, but fell from the state in which they were created." In Matthew 12:24 Satan is represented as the leader of demons so it is therefore likely that Satan led this rebellion in heaven, leading a multitude of angels in this deception.

**Activities of Demons**

The realm of fallen angels is a kingdom of darkness that stands in direct opposition to the work and will of God among men. These fallen beings seek to accomplish their nefarious plans through lies (John 8:44) and deception (Rev 12:9). One of God’s highest priority is to see men and women receive the redemption found in the gospel. Demons stand in opposition to this redemption and are at work to keep men from believing the gospel (2 Cor 4:4). Paul told Timothy in 1 Timothy 4:1–3 that these fallen spirits are the source behind the perversion of sound doctrine. A prominent work of demons in the gospels was that of possessing individuals (Matt. 4:24; 12:22; Mark 5:15–18; Luke 8:36; John 10:21). Additionally, it is recorded that demons were often the cause of physical affliction. In the gospels, blindness, muteness and seizures were attributed to the work of demons (Matt 9:33; 12:22; 17:15–18; Luke 8:27–29).

It should be noted that although demons can afflict people physically it does not mean that all illness is the cause of demonic activity. Consider that Trophimus, a traveling companion of Paul, endured a trip-ending sickness and no there is no mention that demonic activity was associated with his ailment (2 Tim 4:19–20). Ryrie states on this subject, “Of course, not all physical or mental problems result from demonic activity; actually, the Bible distinguishes natural illnesses from demonic ones (Matt. 4:24; Mark 1:32, 34; Luke 7:21; 9:1).” It is reasonable to conclude that some sickness is caused by the activity of demons and some is simply the result of living in a fallen world.

It should be understood that although these fallen angels are beings that have some superior qualities to men, Christ has given the believer victory over them. Packer states, “Though demons can give trouble of many kinds to regenerate persons in whom the Holy Spirit dwells, they cannot finally thwart God’s purpose of saving his elect any more than they can finally avoid their own eternal torment.” Paul wrote in Colossians 2:15 that Jesus triumphed over spiritual powers at the cross providing the believer ultimate victory. Paul wrote in Ephesians 6:10–13 that the believer can stand strong against this host of wickedness. The believer should never feel helpless or out-matched for John writes, “You are of God, little children, and have overcome them, because He who is in you is greater than he who is in the world” (1 John 4:4).

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15 Ryrie, *Basic Theology*, 189.
16 Packer, *Concise Theology*, 68.
One further point with regard to the activity of demons is whether or not a believer can be possessed by a demon. By possession this author understands it to be, “completely dominated by a demon, so that a person has no power left to choose to do right and obey God.” 17 The Bible states in Romans 6:14 that sin cannot have dominion over a believer’s life. In writing to the believers, Paul stated that Christ and Belial cannot dwell together for the believer is the temple of God (cf. 2 Cor 4:14–16). While it is possible for an unbeliever to become possessed by a demon this possibility is removed at the time of salvation for believers. That being said, the possibility of demons oppressing, harassing and influencing believers is a reality (Luke 4:2; 2 Cor. 12:7; Eph. 6:12; James 4:7; 1 Peter 5:8).

In closing this section, believers will do well to take heed to Paul’s instruction, “nor give place to the devil” (Eph 2:7). Through spiritual laxity the believer turns over more and more influence to a spiritual host of wickedness. Walking in sobriety and obedience to the Lord will ensure that the believer will be ready for every season of temptation (1 Cor 10:12–13).

Satan

The leader of fallen angels is the one known in Scripture as Satan. The Old Testament makes reference to Satan eighteen times and the New Testament references him thirty-six times. Mounce provides the following understanding from both the Greek and Hebrew in establishing what this name means, “Σατανάς... Satanas is a Gk. word formed from the Heb 18. word šāṭān, which means “adversary.” It is the name given to the ruler of evil spirits. In the NT “Satan” is a personal name for this diabolical creature, while “the devil” is more like a title.” 19 In similar fashion to the study on angels, consideration will be given to the existence, origin, activities and destiny of Satan.

Existence of Satan

That Satan exists as an adversary in the pages of Scripture is an undeniable reality. With every writer of the New Testament and seven books from the Old Testament referencing him it is clear that Satan is an actual being in existence. Not only are the writers of the New Testament convinced of Satan’s existence but Jesus Himself made reference to Satan twenty-five times in the Gospels.20 If one takes Scripture to be the inspired Word of God, and they should, the reality of an adversary named Satan is the only reasonable conclusion. This adversary is not a personification of evil or a reflection of the trouble that lies within men. Satan is one that possesses personhood. He has intellect, a will, emotions and is identified with personal pronouns to and with. Satan is a real adversary that Peter warns us is on the prowl looking to destroy the faith of believers 1 Pet 5:8).

17 Grudem, Systematic Theology, 424.
18 Mounce, Mounce’s Complete Expository Dictionary, 612.
19 Ryrie, Basic Theology, 156.
Origin of Satan

On the discussion of Satan and his origins it will be helpful to recall that Satan is the leader of fallen angels (Matt 12:24). It is believed that Satan is a fallen angel as well and thus created by God at the same time all other angels were made (Job 38:6–7). Some have mistakenly conceived Satan as a counterpart of God, but this is a gross misunderstanding. God has no equal and Satan is merely a created being. Although some reject the interpretation that Ezekiel 28:11–19 and Isaiah 14:12–14 offer valuable information on the fall of Satan, it seems to this author that these passages are worthy of consideration. Both Paul Enns and Charles Ryrie present these passages as having reference to Satan. Ryrie on using Ezekiel 28 writes the following,

It would, of course, not be unusual for a prophetic passage to refer both to a local personage and also to someone else who fully fulfills it. This is true of many passages that relate both to King David and Jesus Christ. It is also true of the reference to the prince of the kingdom of Persia in Daniel 10:13, a reference that must include a superhuman being related to the kingdom of Persia. So, for Ezekiel 28 to refer both to the then-reigning king of Tyre as well as to Satan would not be a unique interpretive conclusion.21

Viewing these passages as offering insight into the creation and fall of Satan does not negate the belief that certain historical figures were in the immediate view of the prophets. Ezekiel 28:16–17 and Revelation 12:4 make reference to the day in which Satan rebelled against God along with a third of the angels of heaven. Ezekiel refers to the day he was created (Eze 28:13, 15) and that Satan was an anointed Cherub (Ezekiel 28:14).

According to Isaiah 14 it was the pride of Satan that moved him to rebel, causing him to try to exalt himself above God. Enns writes of Satan, “After he became God’s chief adversary (Heb. Satan) he is never again called by any of these honorable titles. But in his pre-fall splendor he was filled with wisdom and beauty, and he was blameless (Ezek. 28:12, 15)”22 Satan was a perfect creation of God that became filled with pride and rebelled against the Lord. It has been his aim since the creation of mankind to lead them in that same rebellion.

Activities of Satan

Scripture shows Satan as an adversary against God, mankind and God’s plan to redeem man through the work of Jesus Christ. At the very beginning of creation, Satan came tempting man and leading him to sin against God. God, now needing to provide salvation for His fallen creation, sent Jesus Christ to be the second Adam (Rom 5:12–15) offering life to all who would receive Him (John 1:12–13). Satan’s attempts to thwart this redemption is

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21 Ryrie, Basic Theology, 162.
22 Enns, The Moody Handbook of Theology, 294.
seen throughout the Old Testament attacking the lineage of the coming Redeemer (Gen 11:30; Gen 25:11; Esther). Once the Christ was born Satan sought to destroy the young child. Failing to have him destroyed Satan then turned his attack directly against Christ, tempting Him to abandon the redemptive plan of God and worship him. Once again Satan failed to stop the plan of God to redeem mankind. Today Satan is hard at work blinded men to their need for the gospel (2 Cor 4:4). In addition, Satan is attempting to devour the faith of those who have put their trust in Him (1 Pet 5:8). The great news for the believer is that Christ has already won the victory (Col 2:15) and now we wait for the Lord to make all things subject to Him (1 Cor 15:20–28).

**Destiny of Satan**

The final judgment of Satan is a day that will come in the future. As noted above Satan was unsuccessful in his attempts to stop God’s plan of redemption. The believer today continues to wrestle against Satan and his demonic horde, but a glorious day is coming when he will no longer have influence over mankind. This judgment is recorded in the book of Revelation and is a two-part judgment that is separated by the 1,000-year reign of Christ upon the earth.

The first phase of this judgment will be initiated at the Second Coming of Christ when Satan will be bound for 1,000 years in the abyss and unable to deceive anyone (Rev 20:2–3). Some interpret this binding as an event currently under way but John Walvoord correctly argues, “If Satan is actually deceiving the nations today, as the Scriptures and the facts of history indicate, then he is not now locked in the Abyss, and the thousand-year Millennium is still future.” At the end of this imprisonment Satan will be released to deceive those who were born during this time. At the end of this rebellion he will be banished into the lake of fire for all of eternity (Rev 20:7–10). This will end Satan’s rule of lies and deception. Man will never again face this formerly anointed Cherub who rebelled against God.

**Conclusion**

Angels, demons, and Satan are those beings God has created in the unseen realm. The idea that all of these beings were created by God and were good is well established in Scripture. Angels who resisted the rebellion of Satan serve and worship the Lord to this very day. Included in their work is ministry to believers. One day soon Christ will come again and defeat the powers of darkness and eventually eternally banish these deceptive creatures to a place of doom. Until that time believers must walk soberly knowing their adversary lurks about to destroy them. All believers should pay careful attention to the instruction given by Paul on how to withstand the wiles of the devil given in Ephesians 6.

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