

The First Epistle of Peter

A Commentary on the Greek Text

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Preface

I was recently watching a colleague being *sliced and diced* on a left-leaning current affairs program. He was trying to defend the church's somewhat sexist treatment of women, and was struggling to make any headway. We know, well enough, that in the past we have downplayed mutual submission in the oneness we possess in Christ, and so, over the last fifty years or so, we have sought to redress the improper male-female imbalance that once existed in the Christian church. Yet, from the perspective of the pervasive Marxism now dictating the social agenda of Western civilisation, the church will always be sexist, and this because we follow the teachings of Jesus, and not Karl. We believe in a God-designed complementarity which finds its fulfilment in the union of a man and woman in marriage under God.

My colleague probably should have gone to the heart of the issue, a clash of civilisations, the clash between a new Marxian social compact and traditional Christian values. As we well know, Christian civilisation is losing the battle. In the recent plebiscite on Gay Marriage in Australia, only 40% supported the proposition that marriage is the union between a man and a woman. And so, the troubles begin.

Peter writes to remind God's people, increasingly marginalised, alienated and threatened, that the Creator God has not left the field of battle. "To this end, First Peter encourages a transformed understanding of Christian self-identity that redefines how one is to live as a Christian in a world that is hostile to the basic principles of the gospel", Jobes.

It is my hope that these notes aid your task of knowing the mind of Christ.

Bryan Findlayson, 2021.

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Notes

Commentary Intention: This exegetical commentary aims to provide a foundation for expository preaching, assisting fellow pastors with *rusty* Greek to come to grips with the text. The Greek level is college years 2/3, with a focus on syntax to aid an understanding of the text - accents are only used where necessary. Highly technical issues are avoided, with the exposition primarily guided by the expressed views of respected published commentators. Where possible, the commentary is structured to conform with the readings of the Revised Common Lectionary.

Format: RCL study units - synopsis, context, structure, interpretation, homiletical suggestion and exegesis: the Greek word or phrase; a limited parsing; the English text (NIV and/or NIV11); a literal English translation (TNGEL, Accordance, Louw & Nida); syntax where necessary; comment, often with a published translation.

Copyright: No copyright covers this commentary, nor is citing expected. Where citing is required for academic purposes; Findlayson, *The First Epistle of Peter; A Commentary on the Greek Text, 2021*.

Abbreviations: See series Addendum.

Print: Formatted for double-sided A5 colour printing.

Greek: Nestle-Aland / UBS 4 Greek New Testament.

Greek Glossary: See series Addendum.

Inclusive language: Numerous older translations and paraphrases are used throughout the studies to enhance the meaning of the text. Latitude is given to sexist language, although alterations are sometimes made to the original text.

Primary English Text Bible: The New International Version, NIV, 1985, and / or NIV11, 2011, copyright by International Bible Societies and published by The Zondervan Corporation. All rights reserved worldwide. The full text is not provided under copyright requirements and it is recommended that a copy of the NIV be at hand when consulting these notes.

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Dedication: To my children, Marelle, Paul and Justyne.

Corrections: See the last page to identify the latest corrected edition.

Commentaries on 1 Peter

Achtemeier, Hermeneia, 1996. 5
Beare, Blackwell, 1945. 4GD
Best, NCB. 2D
Bigg, ICC, 1902. 4GD
Bowman, Laymans, 1962. 1D
Clowney, BST, 1994. 2
Cranfield, Torch, 1950. 1D
Dauids, NICNT, 1990. 3
Dubis, HGT, 2010. G
Donelson, NTL, 2010. 3
Elliott, Anchor, 2000. 4
Grudem, Tyndale, 1988. 2R
Hiebert, Moody, 1984. 3
Jobs, BECNT, 2005. 4R
Kelly, Blacks / Harpers, 1969. 2
Krodel, Proclamation, 1977. 1D
Leaney, CBC, 1967. 1D
Marshall, IVP Commentary Series, 1991, 3R
Michaels, Word, 1988. 4GR
Mounce, Eerdmans, 2005. 2
Reicke, Anchor, 1964. 3D
Schreiner, NAC, 2003. 3
Selwyn, Macmillan, 1947. 5D
Senior, Sacra Pagina, 2002. 3
Stibbs & Walls, Tyndale, 1959. 2D

Key:

Level of complexity: **1**, non-technical, to **5**, requiring a workable knowledge of Greek.

Deceased: **D**. For publications no longer in print, search bookfinder.com

Other identifiers: Recommended **R**; Greek Technical **G**; Theology **T**

The above is a selection of some of the English Bible Commentaries on the First Epistle of Peter

Analysis

Prologue

Greeting, 1:1-2

Argument Proper

The grace of God is the means for survival in a Godless world

1. The holy people of God, 1:3-2:10

- i] God's people are reassured in divine blessing, 1:3-9
- ii] The witness of salvation, 1:10-12,
- iii] Personal holiness - be what you are, 1:13-2:3
- iv] The Christian fellowship - one in Christ, 2:4-10

Application

2. Instructions on Christian living, 2:11-3:12

- i] The principle, 2:11-12
- ii] State and household duties, 2:13-25
- iii] Marital duties, 3:1-7
- iv] Civil and domestic duties, 3:8-12

Exhortation

3. Encouragement to the suffering churches, 3:13-5:11

- i] Living as a believer in the face of suffering, 3:13-17
- ii] Suffering unjustly for Christ, 3:18-22
- iii] Standing firm in the face of suffering, 4:1-11
- iv] Sharing Christ's sufferings, 4:12-19
- v] General exhortations for elders and church members, 5:1-11

Conclusion

A final word of greeting and benediction, 5:12-14

Introduction

The first epistle of Peter is in the form of a letter, not a personal letter, but more like a general letter, the type of letter a bishop might circulate to churches under his charge. The churches are facing difficulties, probably persecution, and so the letter seeks to encourage those who find themselves in the minority, alienated, threatened and at a socioeconomic disadvantage, to rely on the grace of God.

The structure of 1 Peter

It is often argued that 1 Peter is a homily, even a baptismal homily, but it is generally held to be a letter to believers facing persecution. In epistolography, the opening of a letter aligns with the *exordium* in rhetoric, although more personalised, then follows the body of the letter, ending in a *conclusio* which aligns with the *peroratio* in rhetoric. Adolf Deissmann made a distinction between a personal letter and an epistle, i.e., "a longer, conscious work of literature cast in the form of a letter but addressed to a wider audience and meant for publication", Boer. New Testament epistles tend more toward a rhetorical address than a personal letter. Their peculiarity lies in the writer's intention that they be read publicly, that they be read aloud in church. For this reason, they adopt many of elements of secular rhetoric. In 1 Peter, the body of the letter / epistle takes up all but the prologue, 1:1-2, and the Conclusion, 5:12-14. The body presents in three parts which, to some degree, aligns with formal deliberative rhetoric:

Probatio - The teaching section within which Peter establishes his central thesis / *partition*, 1:3-2:10:

**The grace of God
is the means by which
a believer survives in a Godless world**

Digressio - Practical application / instructions on Christian living within a Godless world, 2:11-3:12.

Exhortatio - Exhortations and encouragement for surviving in a Godless world, 3:13-5:11.

Authorship

Petrine authorship of this letter was accepted by the early church, but in the modern era doubts have been raised due to:

- The eloquence of the Greek used in the letter which is assumed beyond an uneducated Aramaic speaker;

- The failure to acknowledge Paul's missionary work;
- The adoption of Pauline doctrinal constructions;
- The use of quotations from the LXX rather than Hebrew / Aramaic translations;
- The evidential hints of the letter's composition later than Peter's death during the persecution of believers by Nero.

This has led to the widely held view that the letter is pseudonymous, emerging from a Petrine school, cf., Beare, Best, Bigg, Elliott. Against this view there are those who argue that the letter was written by an amanuensis under Peter's direction, cf., Clowney, Cranfield, Davids, Jobs, Kelly, Reicke, Stibbs & Walls.

Date

Those who argue that the letter is pseudonymous, date its composition between 75 and 95AD. If, on the other hand, it was written by Peter using an amanuensis, then it would be dated close to his death. Tradition has it that Peter died at the hand of the emperor Nero in 64AD.

Recipients

The letter states that it is intended for the believers who live in Pontus, Capadocia, Galatia, Asia and Bithynia, ie., ancient Asia Minor, or what is today known as Turkey. This was a Greek speaking Hellenised region, urban, educated and mobile and it is generally accepted now that the intended recipients of the letter were Gentile believers.

Purpose and themes

Peter states that his letter has, as its intended purpose, "exhorting and declaring that this is the true grace of God. Stand firm in it!", 5:12. Peter sets out to teach the true grace of God, encouraging his readers to stand fast in it and in so doing, face the temptations, trials, doubts and confusion of the Christian life which so easily undermine faith. This divine grace is "manifested in the new life which they enjoy through the resurrection of Jesus Christ (1:3-5), in the life they experience as members of God's people (2:4-10), in the example of Jesus in his sufferings (2:21-25), in the forgiveness of sins in baptism (3:18-22), and in gifts of ministry in the church (4:10f). This same grace of God enables them to purify their lives as citizens (2:13-17) and live by the will of God (4:2). So, they ought to stand fast in this grace. This they need to do all the more because they are in the last times; the end is about to break upon them (4:7, 17); a sign of the closeness of the end is the persecution and suffering which they have already suffered in part (1:6; 3:13-17), which they endure even as he writes and will have to endure to an even greater degree (4:12-19)", Best.

The suffering of Peter's readers is central to this letter, and so it is addressed in detail. It is unclear what type of suffering is being addressed. Many commentators feel that State sponsored persecution is in mind, but it seems more likely that the problem is "verbal abuse and social ostracism", Achtemeier.

So then, Peter outlines the gospel of Jesus Christ, the fundamental principle of which is the free grace of God. He addresses all who believe, arguing that it is by this grace that "the Christian life is lived out within the larger unbelieving society", Jobes.

Commentary

1:1-2

The Prologue

Greeting

Argument

This letter from Peter is typical of the Hellenistic world, beginning with a prescript, 1,1-2, and ending with a postscript, 5:12-14. The prescript contains the normal elements of a letter, indicating its author and to whom it is sent. Unlike Paul's letters, it is a general letter to the four Roman provinces of Asia Minor. Prior to the greeting, an affirmation of the letter's recipients may be included, and Peter expresses three qualities of the elected status of his readers. As is typical of Christian letters, the Greek word "greeting" is changed to the more substantial word "grace" and to this is added the Jewish greeting "peace".

Issues

i] Context: The body of the letter / epistle takes up all but the prologue, 1:1-2, and the conclusion, 5:12-14. The body presents in three parts:

First, in 1:3-2:10 Peter develops his main argument, and in doing so, he establishes his central thesis:

**The grace of God
is the means by which a believer
survives in a Godless world.**

- The prologue / prescript is thematically developed, v3-12;
- A classic "be what you are" ethical perspective follows, 1:13-2:3;
- The identity of God's chosen people is then further explored in 2:4-10.

Then follows practical application / instructions on Christian living within a Godless world, 2:11-3:12.

Finally, exhortations and encouragement for surviving in a Godless world, 3:13-5:11.

ii] Background: The *Rock man*, Peter, was a member of the inner circle of disciples, James and John being the other two members. He comes across as a very strong person, but a bit rash. At the time of Jesus' arrest, not only did he run, but he even denied his Lord. This failing deeply affected him and it was most likely the reason why Jesus appeared to him before revealing himself to the other apostles. Peter preached the first gospel sermon after Jesus' resurrection and became the first leader of the church in Jerusalem. His missionary zeal soon took

him throughout the Roman empire, although we only get a slight glimpse of his movements from the book of Acts. Tradition has it that in later life he became the leader of the church in Rome where he was crucified, upside-down, during Nero's persecution of the Christian church in 64AD.

Many conservative scholars still hold to Petrine authorship, although doubts are raised by others. The argument against Petrine authorship is prompted by the following issues:

- The eloquence of the Greek used in the letter which is assumed beyond an uneducated Aramaic speaker;
- The failure to acknowledge Paul's missionary work;
- The adoption of Pauline doctrinal constructions;
- The use of quotations from the LXX rather than Hebrew / Aramaic translations;
- The evidential hints of the letter's composition later than Peter's death during the persecution of believers by Nero.

The situation that Peter addresses in this letter is anything but pleasant. The believers of Asia Minor are suffering persecution, probably in the terms of social ostracism. They are facing the typical slander that is often directed at a minority community, slander which results in a lack of business and employment opportunities, along with social isolation. It is to this situation that Peter addresses his letter providing "hope, consolation, and encouragement by explaining their identity in Christ and how even suffering is an integral part of that identity", Jobes.

iii] Structure: *Greeting*:

From whom and to whom

Chosen by God

According to the foreknowledge of God

Through the Holy Spirit

For obedience and the sprinkling with his blood

The greeting.

iv] Interpretation:

Our author begins with the usual "From So and so, to So and so; Greetings." Our author identifies himself as Peter, *Petros*, the Rock Man (*Kepha* in Aramaic), the apostle of Jesus Christ. Authors at this time were less scrupulous in identifying their work with a Great One of the past, but this statement is fairly black and white. If Peter is not the author, then we are dealing with a forgery and probably shouldn't regard it as scripture.

Peter addresses the Elect, the Chosen. The term was originally used to refer to God's people Israel, and is applied here to Christians throughout

Asia Minor. Peter also draws on Biblical imagery when he describes these communities as **διασπορας**, "exiles", "of the Dispersion", ESV. In much the same way as Israel found itself scattered and exiled from the promised land, so are believers exiles in a foreign land awaiting their promised home in glory.

In v2, Peter follows up with a Trinitarian formula which identifies the different functions of the members of the Trinity in the formation of the Elect people of God. First, we have the **προγνωσιν**, "foreknowing", of the Father, probably with the sense that he destined, determined, decided, as an act of his will, to form this people. This, of course, refers to the "destining" of the elect community, not necessarily the individual members of that community. The NIV's use of the word "chosen" determines one particular theological conclusion, a conclusion accepted by Calvinists, but opposed by Arminians.

To the "destining" by the Father we have the **ἀγιασμω**, the "sanctification" by the Spirit - the work of the Spirit to make the "Elect" people of God a holy set-apart people, a people in the image of God. To this work of the Father and the Spirit, we have the work of the Son, the **ὕπακοην**, "obedience", and the **ῥαντισμον αἵματος**, "sprinkling of blood", of Jesus Christ - possibly even as a hendiadys, "the obedient sacrifice of Jesus Christ" for the salvation of the Elect. This interpretation assumes that the genitive "of Jesus Christ" is verbal, subjective (rather than objective "obedient to Jesus", NIV, ESV, etc.) and that it applies to both "obedience" and "sprinkling of blood", so Elliott.

Peter now adds the usual salutation common in Greek letters of the time, although instead of "Greetings", he uses the Christian greeting, "grace" - a word that encapsulates the unmerited mercy of God extended to sinners through the sacrificial work of Jesus. To this Peter adds the common Jewish greeting, "peace" - a word that signifies the state of peace between God and mankind now realised through Jesus Christ.

Text - 1:1

Greeting, v1-2.

Πετρος [ος] "Peter" - Nominative absolute.

αποστολος [ος] "an apostle" - A SENT ONE. Nominative, standing in apposition to "Peter". Here used of one of the twelve, the primary sense of "apostle".

Ιησου [ος] gen. "of Jesus" - OF JESUS [CHRIST]. The genitive may be taken as adjectival, possessive, or verbal, subjective, in the sense "an apostle sent by /

appointed by Jesus Christ". **Χριστου**, "Christ", the anointed one of God, genitive in apposition to "Jesus".

εκλεκτοις dat. adj. "**to God's elect**" - TO ELECT, CHOSEN. The adjective serves as a substantive, dative of recipient. Used in the sense of the elect people of God. The title does not say how this elect / chosen set-apart people become members - predestination, or an act of the will. Either way, it is by grace through faith.

παρεπιδημοις [ος] dat. "**exiles**" - REFUGEES, PILGRIMS, EXILES. Dative in apposition to "elect". If Peter were writing to Jews, the sense would be of Jews of the dispersion, but it is more likely that he is writing to Gentiles, in which case the sense is metaphorical.

διασπορας [α] gen. "**scattered**" - DISPERSED. The genitive is adjectival, attributive, limiting "exiles"; "exiles who are dispersed" Again, if Peter is writing to Jews, the reference would be to the Diaspora, "the Dispersion", ESV, the scattered people of Israel. The sense may again be metaphorical, or simply descriptive, "believers who are scattered around Asia Minor."

Ποντου [ος] gen. "**Pontus**" - OF PONTUS, [OF GALATIA, OF CAPADOCIA, OF ASIA, AND OF BYTHYNIA]. The Roman provinces of Asia; the genitive being adjectival, locative, of place.

v2

The three prepositional phrases in this verse introduced by **κατα**, **εν** and **εις**, modify the substantive adjective **εκλεκτοις**, "*the elect*", establishing three qualities related to their status.

κατα + acc. "**who have been chosen according to**" - Expressing a standard; "corresponding to / in conformity with."

προγνωσιν [ις εως] acc. "**the foreknowledge**" - FOREKNOWLEDGE, FORE-CHOICE. "Foreknowledge" seems softer than "fore-choice", but both mean much the same. God determined of his own freewill to establish a people to himself / of his own, and intended / planned to do so some time before there was time as we know it. The intention to form a people of his own does not necessarily define individual membership. The bottom line is that Israel / the church exists through a divine initiative. Translations will often go beyond what the text is saying, eg., "to those who have been chosen in the providence of God the Father", Barclay.

θεου [ος] gen. "**of God**" - OF GOD. The genitive may be treated as adjectival, possessive, or verbal, subjective.

πατρος [ηρ ρος] gen. "**the Father**" - FATHER. Genitive in apposition to "God".

εν + dat. "**through**" - IN, BY. Instrumental, expressing means, "by means of", but possibly locative, "in the realm of", so Selwyn.

ἁγιασμῷ [ος] dat. "**the sanctifying work**" - HOLINESS, SANCTIFICATION [OF SPIRIT]. If the genitive πνεύματος, "S/spirit" = "Holy Spirit" (possibly, but unlikely to be a person's inner being = "spirit") is adjectival, possessive, then "in the sphere of the Spirit's holiness", but the noun is usually taken as verbal and "Spirit" as a subjective genitive, either with the sense "consecration", (understood by Luther as the prompting of faith expedited by the Holy Spirit), or "sanctification".

εἰς + acc. "**to be [obedient]**" - TO [OBEDIENCE AND SPRINKLING OF BLOOD]. Here possibly expressing purpose / end-view, "for", or result, "resulting in", but better causal, "because of the obedience and the sprinkling of blood", Elliot; "this final prepositional phrase roots the *cause* of Christian election in Jesus Christ's obedience to the Father's will and his suffering and death (involving the shedding of his blood)", Elliot.

Ἰησοῦ [ος] gen. "**to Jesus**" - OF JESUS [CHRIST]. The genitive is adjectival, possessive. See above for Χριστοῦ.

ὑμῖν dat. pro. "**be yours**" - [MAY GRACE] TO YOU [AND PEACE MULTIPLY]. Dative of interest, advantage, "for you"; "may grace and peace multiply for you." The verb "multiply" is optative, expressing a wish, the wish being that God's abundant undeserved mercy and kindness, along with his peace, be multiplied and bestowed as an overflowing blessing.

1:3-9

1. The holy people of God, 1:3-2:10

i] God's people are reassured in divine blessing

Argument

Following normal Jewish practice, Peter opens his letter with an ascription of praise to God. After the statement of praise, Peter goes on to remind his readers of the wonderful blessings that they have received through Christ. The rest of the passage outlines four areas of mercy - four gifts of grace given to believers: a) a living hope in the resurrection of the dead; b) an inheritance kept safe in heaven; c) protection from forces, both seen and unseen, and d) a faith daily tested, purified and proved by the trials of life.

Issues

i] Context: See 1:1-2. Peter now moves into the argument proper where he establishes his thesis / proposition that “the grace of God is the means by which a believer survives in a Godless world”, 1:3-12. He then challenges his readers to live differently in the world, 1:13-2:3, before going on to speak of the privileges that belong to the members of God's new community, 2:4-10.

- God's people are reassured in divine blessing, 1:3-9
- The witness of salvation, 1:10-12,
- Personal holiness - be what you are, 1:13-2:3
- The Christian fellowship - one in Christ, 2:4-10

ii] Background: See 1:1-2.

iii] Structure: *An encouragement to stand firm in suffering*:

"Blessed be the God and Father of our Lord Jesus Christ", v3a

The ground upon which God is so addressed (adored / thanked):

Not yet:

new birth in Christ, v3b;

eternal inheritance, v4;

a sure salvation, v5;

Now:

tested by life's troubles, v6-7;

confirmed in the fruit of faith, v8-9.

Long ago

God's sovereign intentions by his prophets of old, v10-12

iv] Interpretation.

The passage before us presents in three parts:

- v3-5 looks at the future consequences that flow from God's election of a people for himself;
- v6-9 looks at the present consequences, namely, suffering, love and joy.
- v10-12 looks at the prior understanding of God's sovereign intentions by his prophets of old.

Barclay says of this passage that "there are few passages in the New Testament where more of the great fundamental Christian ideas come together." The realities of a believer's life in Christ is expressed in a series of mind-blowing truths.

This passage forms part of a very long Greek sentence covering v3-12. The main clause, "blessed be the God and Father of our Lord Jesus Christ", is modified by a series of three subordinate clauses, v3-5, 6-9, 10-12.

v] Homiletics: *Thanks be to God*

It's very easy to forget to say "thank you" for a kindness, particularly the regular ones, like a tasty evening meal. (Do you notice how all the blokes are sinking down into the Pews feeling a little guilty? Notice how I'm sinking down a bit in the Pulpit?). Peter, in our reading today, doesn't forget to give thanks to God: "Praise be to the God and Father of our Lord Jesus Christ!" And here's why.

1. A living hope, v3

Death is a terrible thing; it denies everything beautiful about the human spirit. It's so terrible that we have an aversion toward the ageing process; we fear it, deny it. The aged in our community are ignored, while youthful vitality is worshipped. So, death is hidden behind the piped music of a crematorium; the unspoken subject, denied, veiled from the eyes of children. Yes, death is a terrible thing, a horror. Yet, it need not be, for in Christ it has lost its sting.

2. An inheritance, v4.

Our possessions, health, relationships, etc. make a strong claim on our affections. It's very easy to come to see them as part of the blessings of discipleship - the blessings of God. Yet, although they are part of the bounty of God, they have little to do with eternal verities. In fact, often health, wealth and happiness is illusionary, it fades before our very eyes. Our inheritance is eternal, an inheritance that is "untouched by death, unstained by evil, unimpaired by time", Francis Beare.

3. A safe keeping, v5.

One of the greatest theological failures in the church today is found in our limited understanding of the doctrine of perseverance. We are unsure of our eternal salvation - will we be kept safe until that wonderful day? We are inheritors of the teachings of Pelagius - salvation is a work of man. Yet, the truth is that Christ will keep us safe. "He will shield us by the power of God until the coming of the salvation that is ready to be revealed in the last day".

4. A perfected faith. v.6-9.

Affluence is a great physical blessing, but it is not at all helpful for our walk in the Lord. We are tempted to pad our lives for security and pleasure. In Peter's day, cross-bearing meant standing firm in the face of violent persecution. Many were tempted to compromise their faith and pour out a libation to the Emperor. We too are tempted to protect our affluent life-style. Yet, it is in the struggle of life where our faith is purified for service in eternity, and it is in that struggle where we catch a glimpse of the one whom we serve.

Text - 1:3

Blessings in Christ, v3-9: The opening doxology is followed by the grounds upon which God is praised. i] The Not yet, v3-5. a) We have received a living hope in the resurrection of the dead. Jesus has broken the bonds of death and because he lives we live also. The body will weaken and die, but in the last day we will come alive and rise from the dead.

ευλογητος adj. "**praise**" - BLESSED *be* [THE GOD AND FATHER]. The verb to-be is assumed, either optative, as NIV, or indicative, "God is one who is worthy of praise", Dubis. Serving as an "utterance of adoration and thanksgiving", Beare, to God the redeemer, the one who gives new birth. Following Granville Sharp's rule, "God" and "Father" are one in the same.

του κυριου [ος] gen. "**of [our] Lord**" - OF THE LORD. The genitive is adjectival, relational, and is dependent on both "God" and "Father". A common confessional title in the NT.

ημων gen. pro. "**our**" - OF US [JESUS CHRIST]. The genitive is adjectival, possessive or of subordination, "Lord over us."

κατα + acc. "**in**" - [THE ONE] ACCORDING TO. The preposition here probably expresses a standard, "in accordance with / corresponding to", so "in his great mercy", REB, etc., as NIV.

πολυ adj. "**great**" - [THE] GREAT. In the sense of degree.

ελεος [ος] "**mercy**" - MERCY [OF HIM]. Probably here encapsulating the word "love" and particularly "grace" - the sovereign grace of God.

ὁ αναγεννησας [αναγαννω] aor. part. "**he has given [us] new birth**" - HAVING BORN ANEW, REGENERATED [US]. The participle is adjectival, attributive, limiting the subject, "God and Father", as a relative clause, "who caused us to be born again". This relative clause is modified by three prepositional phrases, **κατα**, "according to [his great mercy], **εις**, "into [a living hope]", **δια** "through [the resurrection of Jesus Christ from the dead]." Here referring to spiritual rebirth, of regeneration brought about by incorporation in the death and resurrection of Christ, and serving as the cause for the praise and adoration addressed to God. "Praise be to him who is the God and Father of our Lord Jesus Christ, who out of the fullness of his compassion caused us to be born anew", Cassirer.

εις "**into**" - TO, INTO. Possibly just spatial here; the new birth is into a hope which is alive, a hope "which lives on", CEV, but purpose seems better, "for the purpose of appropriating / in order to appropriate a hope which lives on, and (v4) **εις** "an inheritance imperishable."

ζωσαν [ζω] pres. part. "**living**" - [A] LIVING [HOPE]. The participle is adjectival, attributive, limiting "hope". "A hope that is never extinguished by untoward circumstances", Selwyn.

δι [δια] "**through**" - THROUGH [RESURRECTION OF JESUS CHRIST FROM DEAD]. Instrumental, expressing means; "through, by means of." The resurrection of Jesus is the instrument by which a believer is able to appropriate the benefits of new birth, namely "a living hope" and "an eternal inheritance".

v4

b) We have received an inheritance kept for us in heaven. The people of Israel knew all about their inheritance from God. Their inheritance was a land flowing with milk and honey - the promise of a great nation and a great people. Yet, when this letter was written their inheritance lay in ruin. Unlike their inheritance which now stood denuded of trees, eroded, and under the subjection of a foreign power, the inheritance promised in Christ is incorruptible - it can "never perish." It is an inheritance which cannot be defiled, "spoiled", affected by sin, or "fade" away, as was the inheritance of old.

εις "**and into**" - TO, INTO. Introducing a prepositional phrase standing in apposition to "into a living hope" and so probably here expressing purpose.

κληρονομιαν [α] "**inheritance**" - AN INHERITANCE. Referring to the covenant promise made to Abraham, partly realised in Israel's acquisition of the promised land, and now fully realised in Christ; "their share in the kingdom of God", Jobes.

αφθαρτον adj. "**that can never perish**" - INCORRUPTIBLE, IMPERISHABLE, NOT LIABLE TO PASS AWAY. As concerning the resurrected body, ie. "freedom

from death and decay", Michaels. The three negative adjectives, serve to describe the inheritance (Gundry suggests they allude to Luke 12:33), are nicely paraphrased by Beare; "the inheritance is untouched by death, unstained by evil, unimpaired by time." Of course, together they form a single idea and serve only to emphasise that idea.

αμιαντον adj. "**spoil**" - [AND] UNDEFILED. "Freedom from uncleanness or moral impurity", Michaels.

αμαραντον adj. "**fade**" - [AND] UNFADING. "Freedom from the natural ravages of time", Michaels.

τετηρημενην [τηρω] perf. pas. part. "**kept**" - HAVING BEEN KEPT, HELD IN RESERVE FOR A SPECIAL PURPOSE. The perfect tense serves to express the fact that the inheritance has already been distributed to the heirs (believers) and is preserved into the future on their behalf. The participle is adjectival, attributive, limiting "inheritance", best expressed as a relative clause; "which he is keeping in heaven for you", Barclay.

εν + dat. "**in**" - IN [HEAVEN]. Locative, expressing space / sphere.

εις + acc. "**for**" - TO, INTO [YOU]. Here expressing advantage, "for you", as NIV.

v5

c) A sure salvation. We are kept safe from the forces that surge around us, both seen and unseen. The Lord keeps us safe until that wonderful day when all will be revealed. Of course, the Evil One will use all his guile and cunning to break our confidence in the Lord. Persecution, trouble, hardship, temptation, and the like, invade us daily, but in the power of the living God we can stand against his assaults.

τους φουρουμενους [φρουρω] perf. pas. part. "**who are shielded**" - THE ONES BEING PROTECTED, GUARDED, SHIELDED. The perfect tense expresses completed action with abiding results, ie., God's shielding is ongoing, "perpetually guarded", Beale. The participle is adjectival, attributive, limiting **υμας**, "you", v4; "you who are protected by God's power through faith for salvation."

δια + gen. "**through**" - [IN, BY POWER OF GOD] THROUGH, BY MEANS OF [FAITH]. Instrumental use of the preposition. Of course, the key question is, by the instrument of whose faith? Paul would answer, Christ's faith / faithfulness, upon which we rest our faith.

εν + dat. "**by**" - IN. Probably instrumental, expressing means, as NIV.

θεου [ος] gen. "**of God**" - [POWER] OF GOD. The genitive may be taken as adjectival, possessive, or verbal, subjective.

εις "until the coming of" - TO, TOWARD = FOR. "Toward" = "until", or possibly expressing purpose / end view, "for"; "for a work of deliverance", Cassirer.

σωτηριαν [α] "salvation" - "Salvation in the sense of the actual possession of the inheritance, with its fullness of life and its open vision of God, (which) is still future", Selwyn.

αποκαλυψθηναι [αποκαλυπτω] aor. pas. inf. **"to be revealed"** - [READY] TO BE REVEALED. The adjective **ετοιμην** is often followed by an infinitive, which is often classified as complementary, "about to be revealed", although Dubis classifies it as epexegetic.

εν + dat. "in" - ON (AT) [LAST TIME, AGE]. Temporal use of the preposition. An eschatological phrase, encompassing "the complex of ideas concerning the final period of history and existence", Elliott; the "decisive moment when God will bring to an end the world as it has always been and make a new beginning", Michaels.

v6

ii] The Now, v6-9. The capacity to rejoice in the face of trials is the experience of those in Christ. At the present moment, our faith is being put to the test, purified and proved by the trials we face. Persecution, trouble and the inherent difficulties that are ours in our walk along the narrow way, prove our faith. As gold is tried and purified by fire, so our faith is tried and purified by the difficulties we face when we strive to live for Christ in a world falling apart. This may seem troublesome now, but the present difficulties are nothing to compare with the glory that awaits us. As our faith is strengthened, so we are assured of the blessings of eternity.

We now come to the second main clause of the Gk. sentence covering v3-12. The main verb in this second clause is **αγαλλιαω**, "greatly rejoice / exalt", found in v6 and forming an *inclusio* with its appearance again in v8; "[v6-7] you exalt / rejoice in all this although you are distressed [v8-9] although you have not seen him although you do not see him now you exalt / rejoice"

εν + dat. "in [this]" - IN, ON = BY [WHICH]. Introducing a propositional phrase, "in all which = this (ὧ, the coming day of salvation) you rejoice." The preposition is probably local, "in all this", Barclay, with the antecedent of the following relative pronoun ὧ, when taken as neuter singular, referring to the new birth (the inheritance and salvation about to be revealed, ie., the package of blessings in v3-5). Of course, this construction, **εν ὧ**, is often temporal, which here would form an adverbial temporal clause, "on that day you will be glad",

CEV. It is even possible that the construction here is causal, "because of all this", or instrumental, "by this"

αγαλλιασαθε [αγαλλιαω] pres. "**you greatly rejoice**" - YOU REJOICE. The present tense may be futuristic, "will rejoice", but surely the intention is of an ongoing rejoicing in the face of suffering, given the future prospect of a believer's inheritance and salvation. The verb may also be read as a present imperative, "keep on rejoicing", although generally not translated this way. "You exalt."

ολιγον adj. "**a little while**" - FOR A LITTLE WHILE. The neuter is used in adverbial expressions. Here of time, "for a short time / for a little while [now]." Reinforced by the adverb **αρτι**, "now", also temporal.

ει "-" - IF [NOW]. With the participle "being necessary" this conjunction possibly forms a simple indefinite clause, "if [being necessary]"; "if it must be", Berkeley. The variant indicative verb to-be, **εστιν** indicates a tendency to read **ει δεον** as a 1st class conditional clause, "if *as is the case* now, *then* it is necessary." Even without the verb to-be, Peter possibly intends a 1st class condition. "Even though for the present it is necessary for you to suffer affliction."

δεον [δει] pres. part. "**may have had**" - *it is* NECESSARY. The participle of the impersonal **δει** is adverbial, probably causal, "because this has to be / since it is necessary", Michaels. The word usually implies divine necessity, the necessity of messianic woes, of the birth-pangs of the kingdom, which are but for a little while and do not compare with the glory to come. So, the necessity of suffering is but the way it is for aliens in a world hurtling headlong toward destruction. It was this way for Jesus, and it is this way for those who follow him.

λυπηθεντες [λυπεω] aor. pas. part. "**to suffer**" - HAVING BEEN DISTRESSED, GRIEVED. The participle is adverbial, probably concessive, "although / even though [for a short time now, since this has to be,] you are distressed.

ποικιλοις dat. adj. "**all kinds of**" - [IN / BY] MANIFOLD, VARIOUS. Different kinds, diverse, ie., there is not one particular problem in mind, but rather diverse difficulties. The preposition **εν** may be instrumental, "**by** diverse trials", or local / circumstantial, "**in the midst of** various trials", Dubis.

πειρασμοις [ος] dat. "**trials**" - TESTS, TRIALS. Possibly "temptations", but "trials" seems best; "all sorts of trials", NJB.

v7

The secular world is often confused when faced by a believer rejoicing in the face of suffering, but it is not so amazing when the context is considered. The suffering may be life-threatening, and may well take the wind out of us, but as Peter notes, for a believer, it has a present value in refining / firming-up faith, as well as a future perspective, "the praise, glory and honour" that is ours as we

stand approved in Christ before the Ancient of Days. This truth psychologically empowers us in the face of suffering.

ίνα + subj. "**these have come so that**" - THAT [THE GENUINENESS OF YOUR FAITH, MUCH MORE VALUABLE *than* GOLD OF THE PERISHING, MAY BE FOUND]. Introducing a final clause expressing purpose, or possibly a consecutive clause expressing result. "All kinds of trials" function (have as a purpose) the discovery = revelation (**εύρισκω** "to find") of a purified / genuine faith, i.e., troubles expose the quality of our faith enabling us to refocus on Christ where necessary, so confirming our eternal hope - divine approval at the return of Christ. "And there is a purpose in this, namely that you will be seen to have praise redounding to you, when the time comes for Jesus Christ to reveal himself", Cassirer.

της πιστεως [ις εως] gen. "**[your] faith**" - THE FAITH [OF YOU]. The genitive is usually treated as objective, so expressing the object of the verbal noun **δοκιμιον**, "tried, tested = approved after testing", so "the genuineness of your faith", but probably better taken as adjectival, attributive, "a tried and tested faith", Barclay. "Faith" (better than "faithfulness") is obviously the faith of the readers, i.e., their reliance on the faithfulness of Christ.

πολυτιμοτερον adj. "**of greater worth**" - MUCH MORE PRECIOUS, VALUABLE. Comparative adjective.

χρυσιου [ον] gen. "**than gold**" - OF GOLD. The genitive is ablative, comparison, so "more valuable than gold", as NIV.

του απολλυμενου [απολλυμι] gen. pres. part. "**which perishes**" - OF THE PERISHING. Genitive in agreement with "gold". The participle is adjectival, attributive, limiting "gold". Gold will one day disappear, unlike faith which will never cease to exist. Although there remains the question concerning "faith, hope and love" as to whether all three "abide", or only "love" abides!!!!

δοκιμαζομενον [δικιμαζω] gen. pres. pas. part. "**even though refined**" - [BUT/AND] BEING TESTED. Genitive in agreement with "gold". The participle is adverbial, introducing a concessive clause, "although tested / proved (refined) by fire.

δια + gen. "**by [fire]**" - THROUGH, BY MEANS OF [FIRE]. Instrumental. Comparing the testing / purifying of a person's faith with the smelting of gold which, through fire, is refined / purified.

εۇρεθη [εۇρισκω] aor. pas. subj. "**may be proved [genuine]**" - MAY BE FOUND. "There is a purpose in this. it is to show that your faith is genuine", TH.

εις "**and may result in**" - TO, INTO [PRAISE AND GLORY AND HONOUR]. Here possibly expressing purpose, "for praise and glory and honour", but probably better result, as NIV; "to result in praise, glory and honour", i.e., "eschatological reward", Michaels.

εν "when" - IN, ON. Here a temporal use of the preposition, as NIV; "at the revelation of Jesus Christ", Elliott.

Ἰησοῦ Χριστοῦ gen. "**revealed**" - [*the* REVELATION] OF JESUS CHRIST. The genitive "Jesus" is possibly adjectival, idiomatic / temporal; "at that time when Jesus Christ is revealed"; "Christ" stands in apposition to "Jesus". On the other hand, it may be treated as verbal, subjective if Jesus reveals himself, or objective if the Father reveals him. For Peter, Christ is coming and so must be revealed.

v8

In the present context, the believer faces a paradox. In the face of suffering and struggle, having never seen Jesus in the past, nor in the present, we none-the-less believe for a wondrous future "with a glorious joy too great for words", NEB. The inevitable outcome of this faith is "salvation for our souls", NEB, v9, i.e., to receive at the heavenly court "praise, glory and honour", v7.

ἰδοντες [**εἶδον**] aor. part. "**though you have [not] seen**" - [WHOM NOT] HAVING SEEN. The participle is adverbial, concessive, as NIV. See structural note v6. The negated aorist, being punctiliar, implies, "although you have never seen him". This is taken by some to imply "you have not seen him, but I have", i.e., evidence of Peter's authorship (Selwyn), or pretence of authorship (Kelly), depending upon ones view! Yet, it seems unlikely that the author is including himself in this statement, and if he were, it would be in the sense of no one has "ever seen Jesus Christ in the way they will see him at the time when he is revealed", Michaels. Note that being a participle, the negation **μη** would be expected. **ουκ** normally negates indicatives. See BDF #426. Note also that the antecedent of the pronoun **ὄν**, "whom", the accusative direct object of the verb to love, is Christ.

αγαπατε [**αγαπαω**] pres. "**you love him**" - YOU LOVE. "Love" is always difficult to define, particularly in relation to loving God. The demand "love me and keep my commandments", Ex.20:6, seems to imply that "love" aligns with obedience, yet in the NT "love" tends to align with faith and that is surely implied here.

μη ὁρωντες [**ὁραω**] pres. part. "**even though you do see**" - [INTO WHOM NOW] NOT SEEING. The participle is adverbial, introducing a concessive clause, as NIV. Expressing an ability to perceive, particularly in the spiritual domain. Having not seen in the past, and also **αρτι**, "now", in the present. Note the use of **εις**, "into", of believing "into" Jesus, a Pauline idea.

πιστευοντες [**πιστευω**] pres. part. "**you believe**" - [BUT/AND] BELIEVING. Attendant circumstance participle expressing action accompanying the verb **αγαλλιασθε**, "rejoice"; "you believe in him and rejoice", ESV. Faith / loyalty; "have faith in him", CEV.

αγαλλιασθε [αγαλλιαω] pres. "**are filled**" - YOU EXALT, REJOICE. To be overjoyed, rejoice. Being found in a state of "joy that is inexpressible and filled with glory", ESV, describes that inward joyous calm that accompanies a sure faith in Jesus. "And you exalt with inexpressible and heavenly joy", Berkeley.

χαρᾶ [α] "**with joy**" - WITH JOY. The dative is instrumental. Rejoicing with a joy that is beyond expression.

ανεκκλαητω dat. adj. "**an inexpressible**" - UNSPEAKABLE. Dative in agreement with "joy".

δεδοξασμενη [δοξαδζω] dat. perf. pas. part. "**glorious [joy]**" - [AND] HAVING BEEN GLORIFIED. The participle is probably best taken as adjectival, attributive, limiting "joy"; "filled with a joy which is all-glorious / an all-glorious joy", ie., clothed with splendour in heaven.

v9

κομιζομενοι [κομιζω] pres. part. "**for you are receiving**" - OBTAINING, RECEIVING. To get something for oneself, in this case salvation. The participle is adverbial, better taken as causal by NIV, "because you are receiving ...", but possibly temporal, "when you receive / while you are reaping ...", REB, or consecutive / result, "and the secret of your joy is that, as the final result of your faith, you are on the way of receiving the salvation of your souls", Barclay. The present tense may be viewed as futuristic, but as Wallace notes, a futuristic present may be completely futuristic, or mostly futuristic. "Mostly" seems likely here - we already taste the *not-yet*.

το τελος [ος] "**the end result**" - THE END, GOAL, OUTCOME. Accusative direct object of the participle "obtaining". Not the purposed end, but the outcome itself.

της πιστεως [ις εως] gen. "**of [your] faith**" - OF THE FAITH. The genitive is adjectival, idiomatic / producer, limiting "end, goal"; "the end / goal *which is the product of your faith*", so Dubis.

υμων gen. pro. "**your**" - OF YOU. Variant ημων, "our faith", is unlikely, although Hort suggests that the pronoun is an interpolation, see Metzger. The genitive may be classified as adjectival, possessive, or verbal, subjective.

σωτηριαν [α] "**the salvation**" - *the* SALVATION [OF *your* SOULS]. A state of salvation, here usually viewed as "the salvation which is ready to be revealed", ie., "the final cosmic triumph of the divine ... as it is realised in the souls of men", Beare.

1:10-12

1. The holy people of God, 1:3-2:10

ii] The witness of salvation

Argument

Peter now concludes the opening section of his letter where he develops his thesis / proposition that “the grace of God is the means by which a believer survives in a Godless world.” Peter has looked at how God's election of a people for himself applies to the future and to the present, now he looks at how it applies to the past. God's sovereign intentions, realised in the suffering of Christ, were revealed to the prophets of old. These intentions are now being fulfilled in the life of Peter's readers who, although suffering, can feel assured that their ultimate salvation is firmly within God's plan.

Issues

i] Context: See 1:3-9.

ii] Background: See 1:1-2.

iii] Structure: *Salvation in Christ was revealed long ago:*

"Blessed be the God and Father of our Lord Jesus Christ", v3a

The ground upon which God is so addressed (adored / thanked):

Not yet, v3b-5;

Now, v6-9;

Long ago, v10-12; (chiasma cf., Michaels)

A. Inquiries of prophets in the past, v10-11.

B. Divine revelation to prophets in the past, v12a.

B'. Divine announcement to Christians in the present, v12b.

A'. Inquiries of angels in the present, v12c.

iv] Interpretation:

In this passage, Peter establishes the authority of the Old Testament as a source for his readers' understanding of Jesus, as well as a source of ethical instruction.

Long ago, God revealed to the Old Testament Prophets the salvation that would be realised by Israel through the sufferings of the Messiah. This revelation gave confidence to their generation in the face of suffering, but also gives confidence to Peter's readers. Peter points out to his readers that they have the same knowledge of God's revelation as did the prophets, although the revelation revealed to the prophets is now realised in the redemptive mission of the Messiah, Jesus Christ. This knowledge was

explained to them in the gospel, a knowledge that even the angels long to hear explained over and over again.

By making this argument, Peter has established an important link with the Old Testament, a link he will use throughout the letter for a foundation upon which to build his ethical instructions.

Text - 1:10

Salvation in Christ was revealed long ago, v10-12: i] The gospel is grounded on God's revelation to the prophets of old, v10-11. The prophets intently pondered God's revelation to them in order to understand the mystery of the coming kingdom in the Christ, the messiah. They wanted to understand the nature of God's promised salvation, how this would be achieved by the messiah, and when all this would occur. This salvation, this "grace", has now come to Peter's readers, and the same Spirit that worked in the prophets now works in God's people today.

περι + gen. "**concerning**" - ABOUT, CONCERNING. Reference / respect; "with respect to this salvation."

ἧς pro. "**this**" - WHICH [SALVATION]. Introducing a relative clause with an embedded antecedent, namely, "salvation", so "this salvation", as NIV.

προφηται [ης ου] "**the prophets**" - PROPHETS. Nominative subject of the verb "to search out." Selwyn suggests New Testament prophets, but OT prophets seem more likely.

οἱ προφητευσαντες [προφητεω] aor. part. "**who spoke**" - THE ONES PROPHECYING [ABOUT THE GRACE TO YOU]. The articular participle is adjectival, attributive, limiting "prophets", as NIV. Peter is referring to the OT prophets, although since he is addressing Gentiles he doesn't specify this fact.

περι + gen. "**of**" - ABOUT, CONCERNING. Reference / respect.

της χαριτος [ις ιτος] gen. "**the grace**" - THE GRACE. Divine grace; God's unmerited favour, although with Peter, the stress is on the outcome of the favour, ie., "salvation", "the specific consequences of the divine favour", Beare.

εις + acc. "**that was to come to**" - TO, INTO [YOU]. Expressing advantage, "for you", or possibly goal, "destined for you", Beare.

εξηραυνησαν [εξεραυνω] aor. "**with the greatest care**" - [SOUGHT DILIGENTLY AND] MADE AN INVESTIGATION. Both verbs here are aorist and are intensified by the prefix εξ. Both verbs express the same thought and are obviously used together for rhetorical effect (paronomasia) and so can be combined with effect; "this salvation was the subject of intense search by the prophets", REB.

v11

εραυνωντες [εραυνωω] pres. part. "**trying to find out**" - SEARCHING, TRYING TO LEARN. Attendant circumstance participle, expressing action accompanying the verbs "to seek diligently" and "to investigate", although somewhat redundant. Dubis suggests it is not completely redundant as it does provide an amplification; "they tried to discover the circumstances and the time pointed to by the Spirit of Christ that was in them", Cassirer.

εις "-" - TO, INTO [WHAT OR WHAT KIND OF TIME]. Spatial; "inquiring into the time and circumstances", so Michaels, who argues that the preposition is to be taken with **εραυνωω**, "to learn", and not **δηλωω**, "to make known." They were delving into "the signs of the times", Beare.

Χριστου [ος] gen. "**of Christ**" - [THE SPIRIT] OF CHRIST. The genitive is likely to be adjectival, relational, but it may be idiomatic / source, "the Spirit *sent forth from* Christ."

εν + dat. "**in**" - IN [THEM WAS MAKING CLEAR, KNOWN]. Local, expressing sphere. The Spirit of Christ facilitated the divine revelation being opened up to the prophets.

προμαρτυρομενον [προμαρτυρομαι] pres. mid. part. "**when he predicted**" - TESTIFYING BEFOREHAND, FORE-TELLING, PREDICTING. The participle is adverbial, probably temporal, as NIV. The singular referent is obviously the Spirit; "when that Spirit declared beforehand the sufferings Christ would have to endure", Barclay.

εις + acc. "**of [the messiah]**" - [THE SUFFERINGS] TO, INTO [CHRIST]. The NIV has read the preposition as equivalent to a genitive phrase, adjectival, possessive / verbal, subjective. Dubis suggests that the genitive phrase "sufferings of Christ", 4:13, may be adjectival, attributive; "messianic sufferings." He proposes that these "sufferings" include the sufferings of Christ's body, the church, the people of God. This sense is reflected in some translations where "sufferings", plural, is given weight, and **εις** is taken to express advantage / benefit, "on behalf of, for"; "sufferings in Christ's cause", REB. Elliott argues that the preposition here expresses goal, so "bearing witness to the sufferings destined for Christ."

μετα + acc. "**would follow**" - [AND THE GLORIES] AFTER [THESE *things*]. Temporal use of the preposition is probably intended, "after these things", but association is possible, "and the glories along with them", Berkeley, although a genitive to follow would be expected. "Christian teaching in early times commonly summarised the message about Christ under the two heads of suffering and glory; this is the sum both of the prophetic witness in past ages and of the gospel proclamation, now that the events have come to pass", Beare. "As it (the

Spirit) predicted the sufferings in store for Christ as well as the splendours that would follow", Cassirer.

v12

ii] The gospel aligns with God's revelation to the prophets of old, v12. The **ταυτα**, "things", namely, revelations which the prophets wrestled with and finally committed to the written word, "these *things*" (**αυτα**) constitute the substance of the gospel announced to Peter's readers by **των ευαγγελισαμενων**, "the ones having preached the gospel" = Christian evangelists. The gospel message of the evangelists is the same message as the prophets of old. The promised blessings of the covenant proclaimed by the prophets is renewed by Christ and proclaimed by the evangelists such that *what is old is new again*. As the prophetic word was empowered by the Holy Spirit, so the gospel is empowered by the same Spirit. And as God's covenant with his people unfolds toward fruition, the angels look on in wonder.

οις dat. pro. "**to them**" - TO WHOM. Dative of indirect object.

οτι "**that**" - [IT WAS REVEALED] THAT [THEY WERE MINISTERING THESE *things*]. Introducing a dependent statement of indirect speech expressing what was revealed.

εαυτοις refl. pro. "**themselves**" - [NOT] TO THEMSELVES. As with the dative **υμιν**, "to you", dative of interest, advantage; "not for themselves, but for you."

δε "**but**" - BUT/AND [TO YOU]. Here as an adversative in a counterpoint construction; "not, but", used to emphasise the contrasted point; "it was revealed to them that their search was not for their own sakes, but for yours", Barclay,

α def. pro. "**when they spoke of the things**" - [THEY WERE MINISTERING THESE *things*] WHICH. The antecedent is **αυτα**, "these *things*", God's promised covenant blessings and their realisation in God's messiah, as revealed to the prophets.

νυν adv. "**now**" - NOW [WERE ANNOUNCED]. Temporal adverb.

υμιν dat. pro. "**you**" - TO YOU. Dative of indirect object.

δια + gen. "**by**" - Instrumental, expressing agency; "by, by means of."

των ευαγγελισαμενων [ευαγγελιζω] gen. aor. mid. part. "**those who preached the gospel**" - THE ONES PREACHING, ANNOUNCING, COMMUNICATING AN IMPORTANT MESSAGE [*to you*]. The participle serves as a substantive.

πνευματι αγιω dat. "**by the Holy Spirit**" - IN, BY THE HOLY SPIRIT. The dative is instrumental, expressing means. Variant instrumental **εν**.

αποσταλεντι [αποστελλω] dat. aor. pas. part. "sent" - HAVING BEEN SENT. The participle is adjectival, attributive, limiting "Holy Spirit"; "in the power of the Holy Spirit who was sent down from heaven."

απ [απο] + gen. "from" - FROM [HEAVEN]. Expressing source / origin.

εις + acc. "into" - INTO [WHICH things (αυτα, "these things") ANGELS DESIRE, LONG]. Here more προς, direction, "toward", than expressing movement toward and arrival at.

παρακυψαι [παρακυπτω] aor. inf. "to look" - TO LOOK - TO BEND DOWN AND LOOK INTO FROM WITHOUT. The infinitive introduces a dependent statement of perception expressing what the angels want. It is not clear what the angels are intently interested in, ie., the direct object of this verb. Certainly ὅ, "which things" = αυτα, "these things" = the revelation of the covenant promises, so possibly the information itself, so Jobes, Moffatt, Achtemeier. Surely the angels would know all about the ins and outs of the covenant and its realisation in the messiah. Thomas Aquinas argued that they certainly don't lack knowledge, but rather that they never grow weary of God's revealed truths. Maybe they are interested in its realisation, the salvation of a people in Christ, so Selwyn, namely, "the circumstances of the Church and the progress of its redemptive work."

1:13-2:3

1. The holy people of God, 1:3-2:10

iii] Personal holiness - be what you are

Argument

Following normal Jewish practice, Peter opens his letter with an ascription of praise to God. After this statement of praise, Peter goes on to remind his readers of the wonderful blessings that they have received through Christ. Peter now goes on to challenge his readers to live as faithful children of God, rather than conform to their secular environment:

Issues

i] Context: See 1:3-9.

ii] Background: See 1:1-2.

iii] Structure: *Personal holiness - be what you are:*

A call to holy living, v13-16;

A call to fear God rather than man, v17-21;

A call to action, v22-2:3.

iv] Interpretation:

Peter opens his letter by giving thanks to God for the blessings drawn from the past, realised in the present and guaranteed in the future, 1:3b-12; "Blessed be the God and Father of our Lord Jesus Christ", v3a. A believer's standing before God is a product of the grace of God the Father (v10), the redemptive work of the Son (v7, 11), and the indwelling compelling of the Holy Spirit (v11,12). Peter's readers have every reason to rejoice because of the "living hope" / "the inheritance" / "grace" that is theirs.

Given this hope, Peter now draws a conclusion, introduced by the conjunction **διὸ**, "therefore", encouraging his readers *to be what they are* - they are to be the holy people they are already in Christ. This conclusion consists of responsibilities which Peter expresses in a series of Greek imperatives, along with dependent participles, defining the responsibilities / ethical implications of the living hope that is now theirs in Christ. By this means "he sets forth the strenuous moral demands of the life into which (his readers) have entered", Beare.

Jobs identifies four main imperatives, each identified by main clauses with subordinate clauses:

- Set your mind on the grace ahead;
- Be holy in your whole way of life;

- Love one another earnestly;
- Crave pure spiritual milk.

Peter's argument presents in three main parts:

- A call to holy living, v13-16. Think and act with the mind of Christ: "prepare your minds for action", "set your hope fully on the grace to be given you" and "be holy" - the reader is asked to rest on the glory that is theirs in Christ and live out that grace rather than be conformed to the world about them.
- A call to fear God rather than man, v17-21. Fear does not mean to feel horror, but rather to feel a reverence for God's authority, for his awesomeness, so "respect God." Peter asks his readers to remember who God is and what he has done.
- A call to action: "Love one another deeply from the heart" and "crave the uncontaminated milk of the gospel.", 1:22-2:3.

v] Homiletics: *Set free by the sacrifice of Christ*

The way of Christ is apart from, and often opposed to, the culture of the secular city. Christian culture is increasingly counter-culture. For the apostle Peter, Christian culture is a counter-culture, and for this reason he asks his readers to "live as strangers here." As Western culture continues to drift from its Christian roots, so we will need to give ourselves to the business of holy living in an unholy environment.

1. A call to holy living, v13-16

"Be holy in all you do." God is a holy God, a moral, kind and loving God who desires his people to be as he is. In Christ we are that way, possessing the righteousness of Christ, and yet, we must strive to be that way. Therefore, we must cooperate with the renewing work of the indwelling Spirit of Christ as he shapes us into the image of our holy God.

Peter gives us some practical steps to this end. For example, think Christianly, "be self-controlled", focus on God's sovereign grace. Remember, substance is found in eternity; life here is transitory.

2. A call to fear God, v17-21

Peter gets us to visualise the God of Israel's wilderness journey - the mighty, powerful, redeeming God. He is the one we serve, and if we are to live a life honouring to him, rather than be conformed to this age, we need to keep his awesomeness before us. We don't need to be afraid of him, awe-struck by him.

3. A call to love, v22-25

Peter encourages us to "love one another deeply, from the heart." Interestingly, he makes the point that his readers already "have sincere

love" for the brotherhood, and this as a consequence of their response to the gospel. Still, he calls on them to realise this love. We must do it practically, setting aside "deceit, hypocrisy, envy, and slander."

4. A call to study God's Word, 2:1-3

As the old King James version of the Bible puts it "As newborn babes, desire the sincere milk of the word." It is by the spiritual nourishment of the scriptures that we can "live as strangers here."

Text - 1:13

Be what you are, 1:13-2:3: i] A call to holy living, v13-16. Peter has just outlined the gospel of God's grace to his readers and now he encourages them to be what they are. His exhortations are very practical. "Prepare your minds for action", i.e., work to understand the truth of God's revelation. Also, "set your hope fully on the grace to be given you", i.e., rely on the glory that is to come.

διο "therefore" - Inferential conjunction. "So then, your minds must be stripped for action", Barclay.

αναζωσαμενοι [αναζωνυμι] aor. part. "**prepare**" - HAVING GIRDED UP, TIED UP READY FOR WORK [THE LOINS]. Attendant circumstance participle expressing action accompanying the main verb "hope [completely]", which being an imperative, makes this participle an imperative, so NIV; see Moulton MHT I re participles used as imperatives, also Selwyn p.467-480. Yet, see "set your hope" below. Here, of pulling together the loose ends of ones thinking.

της διανοιας [α] "**mind**" - OF THE MIND, THINKING [OF YOU]. The genitive is adjectival, exegetical, limiting by specifying the sense of "loins". "Put your minds in readiness, therefore, as", Cassirer.

νηφοντες [νηφω] pres. part. "**self-controlled**" - BEING WELL-BALANCED, SELF-CONTROLLED. Again, possibly an attendant circumstance participle expressing action accompanying the main verb "hope", so again imperative, as NIV, but possibly adverbial, instrumental, expressing means, "by being sober-minded."

ελπισατε [ελπιζω] aor. imp. "**set your hope**" - HOPE. The word in Greek usage is not the same as commonly used in English; "hope" is not "wishful thinking", but "a sure expectation". As Jobes notes, the word commonly means "to look forward with confidence", but also carries the sense "to think concerning future contingencies." This main verb needs to be emphasised rather than giving emphasis to the two attendant participles, eg., "bracing up, therefore, your minds for action and perfectly composed, fix your hope altogether on the grace that will be coming to you when Jesus Christ is revealed", Berkeley.

τελειως adv. "**fully**" - ABSOLUTELY, PERFECTLY, COMPLETELY. This adverb of degree modifies the verb "set your hope."

ἐπι + acc. "on" - UPON, ON. Possibly expressing a basis / ground, "down upon" = "on", but also possibly direction toward, ie., expressing the object of the hope.

χάριν [ἰς εὐσ] "the grace" - THE GRACE. Peter has used a number of words in his letter so far to describe the content of the eschatological "living hope" of a believer: "inheritance", "salvation", "grace", ie., "grace rather than wrath", Beare.

τὴν φερομένην [φέρω] pres. pas. part. "given" - BEING BROUGHT, CARRIED. More likely in this context, "proclaimed". The participle is adjectival, limiting "grace"; "which is coming to you", Barclay. When Christ comes he proclaims God's eternal acceptance, or literally, he brings it to us.

ὑμῖν dat. "you" - TO YOU. Dative of indirect object / interest.

ἐν + dat. "when [Jesus Christ is revealed]" - IN, ON /AT [REVELATION OF JESUS CHRIST]. A temporal use of the preposition is probably intended here, as NIV. The actual "when" is usually taken in eschatological terms, ie., "at the second coming of Christ", rather than "when Christ is revealed in the teaching of scripture."

v14

Don't be shaped by the transient nature of this age. The phrase, "As obedient children" is probably best rendered "children of obedience." We are never truly obedient, but we do, through the indwelling Spirit, possess a pervasive inclination toward obedience.

ὡς "as" - LIKE, AS. Peter uses this particle as a comparative, "like, as if", or adverbial, "in the manner of", and sometimes to express a characteristic quality, "functioning as." Here as a comparative.

ὑπακοῆς [ἡ] gen. "obedient [children]" - [CHILDREN] OF OBEDIENCE. The genitive is adjectival, attributive, limiting "children", as NIV; "obedient people", "those characterised by obedience", Zerwick. It seems likely that Peter uses "obedience" here as a pre-existing condition possessed by his readers, due to the fact that they are "the chosen exiles of the dispersion", and this "according to the foreknowledge of God" and "by means of the sanctification of the Spirit", εἰς "into the obedience" and blood of Jesus Christ, 1:1-2. In their union with (into / in) Jesus, a believer is obedient / righteous / holy. In simple terms Peter is saying "be what you are."

μη συσχηματιζόμενοι [σχηματιζω] pres. pas. part. "do not conform" - NOT CONFORMING TO, FASHIONING TO, SHAPING TO. Attendant circumstance participle expressing action accompanying the imperative verb γεννηθῆτε, and so also expressed as an imperative, as NIV. "Do not be conformed / do not allow your lives to be shaped", Barclay.

προτερον adv. "-" - FORMER, BEFORE. Adverb used as an attributive adjective, limiting the noun "passions"; "do not be conformed to your former passions."

ταις επιθυμιας [α] dat. "**to the evil desires**" - THE PASSIONS, LUSTS. The dative is possibly instrumental, so "by the passions that controlled you", Berkeley, although the **συν** prefix verb "to be conformed", usually takes a dative of direct object.

ὑμων "**you had**" - OF YOU. Probably possessive, so "your former passions", but it may be taken as verbal, subjective, "the former passions *emanating from* you."

εν + dat. "-" - IN. Adverbial use of the preposition, possibly expressing reference / respect, "As obedient children, do not be conformed with respect to your passions", but more likely taking on a temporal function, modifying an assumed verb to-be, "when *you were* ignorant", as NIV; "In the days of your ignorance", REB.

τη αγνοια [α] dat. "**ignorance**" - IGNORANCE. The sense here is of being in a state of sinfulness

v15

So, be holy, be what you are, and this because God is holy, v15-16, cf., Ex.6:6, 19:3f.

αλλα "**but**" - BUT. Strong adversative in a counterpoint construction; "do not be conformed to (v14), but be holy in all your conduct."

κατα + acc. "**just as so ...**" - ACCORDING TO. Here expressing cause / reason, "since / because he who called you is holy", but possibly "in accordance with / like", ie., in relation to something else, "modelling yourself on him", Cassirer. "Instead of conforming to this age the Christian is to conform to God", Davids.

τον καλεσαντα [καλω] aor. part. "**he who called**" - THE ONE HAVING CALLED [YOU]. The participle serves as a substantive. Certainly "called" takes the sense of "destined by divine will", although it is the covenant people who are so destined, while membership of this people is through faith in the faithfulness of Christ. Peter's readers, most likely Jewish believers, well understand the notion of being part of God's called-out people, whereas a Gentile (a stranger to Israel) is more inclined to understand the notion of being "invited" to join God's covenant family.

ἅγιον adj. "**is holy**" - Predicate adjective.

και "**so**" - AND = SO ALSO. Adjunctive; "you also be holy", ESV.

γενηθητε [γίνομαι] aor. pas. imp. "**be**" - BECOME [HOLY]. As noted above, the point is "be what you are." "Holiness is not just an inner pietistic ideal, but a quality to be expressed in the whole of life", Best.

εν + dat. "**in**" - IN [ALL]. The preposition here is again adverbial, here expressing reference / respect; "with respect to all your conduct."

ἀναστροφή [ἡ] "**you do**" - CONDUCT, WAY OF LIFE, BEHAVIOUR. We should be like the one who called us.

v16

διότι [δια-ὅτι] "**for**" - WHEREFORE, THEREFORE / SINCE, BECAUSE, FOR [IT HAS BEEN WRITTEN]. Causal conjunction; "for, as scripture says", Cassirer. The believer is to live out the holiness that is theirs in Christ because God has told us to be holy.

ὅτι "- " - THAT. Variant. Serving to introduce a dependent statement, direct speech / quote. Leviticus 11:44, 19:2, 20:7-8, 26.

ἔσεσθε [εἰμι] fut. "**be [holy]**" - YOU WILL BE [HOLY]. The future tense is used here as an imperative.

ὅτι "**because**" - Here introducing a causal clause explaining why a person should "be holy."

ἔγω pro. "**I am**" - I AM [HOLY]. Emphatic by use and position.

v17

ii] In v17-21 Peter challenges his readers with a second imperative, to live "as strangers here" with "reverent fear." He asks us to recognise whom we serve - the mighty God who redeemed us. Peter seems to play with an Exodus image in this passage. God is pictured as the stern Lord of the wilderness wanderings. He is a "judge" who has "redeemed" his people with the precious blood of the "lamb", people who are "strangers", "called" from their "empty way of life." So, we are pictured as sojourners in the wilderness waiting to enter the promised land. Christ has gone before, and we will soon follow. Obviously, we are tempted to return to Egypt, to the power and pleasure of the secular city, and so we must keep our "faith and hope" burning brightly before us.

In the Greek these verses form one sentence which, according to Achtemeier, summarise "the whole of what he (Peter) has to say and indeed virtually the whole of the import of the Christian faith." "We must spend our time on this earth in reverent living", cf. Barclay, because: a) our Father God is an impartial judge; and b) we have been redeemed from our former life by Christ's death.

καὶ "- " - AND. The use of **καὶ** rather than **δέ** indicates a close association with the preceding argument.

ει + ind. "**since**" - IF. Introducing a 1st class conditional clause where the proposed condition is assumed to be true, "if, *as is the case*, [you invoke the Father, the one who judges according to each one's works (impartially)] *then* [live with fear (behave reverently) during the time of your exile]." The presence of the **και** possibly indicates that it is intended to stand with **ει** to give a concessive sense; "even if". The condition is not expressing doubt, so best expressed in English, "given that / since".

επικαλεισθε [επικαλεω] pres. "**call on**" - YOU CALL UPON. In the middle voice it is "call upon", and here calling on the divine, "invoke".

πατερα [ηρ ρος] "**a Father**" - A FATHER. Emphatic by position. Serving as the accusative complement of the direct object "the one who judges impartially according to each one's deeds", standing in a double accusative construction, and stating a fact about the object; "since you call the one who judges impartially according to each one's deeds Father, then"

τον κρινοντα [κρινω] pres. part. "**who judges**" - THE ONE JUDGING. The participle serves as a substantive, accusative direct object of the verb "to call upon." Note how the NIV treats the participle as adjectival, attributive, limiting "Father"; "call on him as Father who judges impartially", ESV.

κατα + acc. "-" - ACCORDING TO [THE WORK]. Expressing a standard; "according to, in accordance with each one's deeds."

εκαστου adj. "**each person's [work]**" - OF EACH. The adjective serves as a substantive with the genitive being adjectival, verbal, subjective, or possessive.

απροσωπολημπως adv. "**impartially**" - WITHOUT RESPECT OF PERSONS. Adverb of manner modifying the verbal aspect of the participle "the one judging."

αναστραφητε [αναστρεφω] aor. pas/mid. imp. "**live your lives**" - *then* LIVE / CONDUCT *yourselves*. In the Middle, "I conduct myself" in the sense of living by certain principles.

της παροικιας [α] gen. "**as strangers**" - [IN FEAR *during* THE TIME] OF THE EXILE, SOJOURN, RESIDING WITH A FOREIGN PEOPLE. The genitive is adverbial, of time; "conduct *yourselves* with fear during the time of your sojourn / journeying / exodus. Used here of believers who camp in the world awaiting entrance into their true home.

εν + dat. "**in [reverent fear]**" - IN [FEAR]. "Fear" is not being used of feeling scared, but rather of reverential respect. The preposition **εν**, "in", is being used adverbially, modal, expressing the manner of the conduct, "with awe"; "in awe of him", Cassirer.

v18

Peter goes on in v18-20 to support his exhortation that his readers spend their time on this earth in reverent-living by reminding them that they have been

redeemed from the slavery of sin and death, and this at great cost. The redemption-price paid by God is the life of the Messiah, the suffering servant. This price is "without blemish or defect." It is a perfect "blood" offering. The Messiah, who redeems God's people out of bondage, was "chosen" to fulfil this task even before the creation of the world. All this took place in "these last times" (these last days), the age when the history of humanity finds its consummation.

ειδοντες [οιδα] perf. part. "**for you know**" - HAVING KNOWN. The participle is adverbial, probably causal, "because", as NIV.

ὅτι "-" - THAT. Introducing a dependent statement of perception expressing what they know.

ου αλλα (v19) "**it was not but**" - NOT [WITH PERISHABLE THINGS *like* SILVER OR GOLD WERE YOU REDEEMED FROM YOUR VAIN MANNER OF LIFE HANDED DOWN FROM *your* FATHERS], (v19) BUT [WITH PRECIOUS BLOOD] Forming a counterpoint construction.

φθαρτοις dat. adj. "**with perishable things**" - IN CORRUPTIBLE, PERISHABLE *things*. The adjective functions as a substantive, so "corruptible things." The dative is probably instrumental, expressing means, so Beare, possibly of measure "in / with", "the ransom has not been paid in perishable things", Cassirer; "It was not by perishable silver or gold that you were ransomed", Moffatt.

αργυριω [ον] dat. "**silver**" - *like* SILVER [OR GOLD] = MONEY. Dative in agreement with **φθαρτοις**, "perishable things." "Silver or gold" stand in apposition to "perishable things", so defining them, as NIV.

ου ... ελυτρωθητε [λυτρω] aor. pas. "**you were redeemed**" - WERE YOU RANSOMED, RANSOMED / LIBERATED, DELIVERED. As is always the case with this word, it is unclear whether the sense is "ransom / redemption", referring to the payment of a price, or "deliverance", referring to deliverance from bondage without the payment of a price. It seems "ransom" is intended, the price being the blood of the lamb, rather than silver or gold, but without the logical implication of a price paid to someone. Of course, some have tried to identify the recipient of the ransom, eg., The devil. No such identification is made in the scriptures. See Leon Morris, *The apostolic Preaching of the Cross*, 1955.

εκ + gen. "**from**" - Expressing separation; "away from."

ματαιας gen. adj. "**empty**" - [THE] VAIN, USELESS, FRUITLESS, FUTILE [MANNER OF LIFE, LIFESTYLE]. Possibly even "godless".

πατροπαραδοτου adj. "**handed down to you from your forefathers**" - HANDED DOWN ANCESTRAL WAY OF LIFE. The genitive is adjectival, attributive, limiting the noun "lifestyle, manner of life"; "empty lifestyle which was inherited from the forefathers." Believers have inherited the corrupt condition of their forebears, and it is from this that we are redeemed.

v19

αλλα **"but"** - Strong adversative. See ου ... αλλα, v18.

τιμιω dat. adj. **"with the precious"** - IN VALUABLE, PRECIOUS, COSTLY [BLOOD]. The dative is instrumental, expressing means; see above.

ώς "-" - AS, LIKE. As with ώς v14, probably comparative, but sometimes used by Peter to express manner; like *the blood* of a lamb unblemished and unspotted." "Like a lamb", Cassirer.

αμνου [ος] gen. **"a lamb"** - *the blood* OF A LAMB. The genitive is adjectival, possessive, limiting an assumed αίμα, "blood".

ασπιλου adj. **"[or] defect"** - [UNBLEMISHED AND] UNSPOTTED [OF CHRIST]. Referring to the sacrificial offering. "Flawless and faultless", Elliott. The genitive "of Christ" is adjectival, possessive, referring back to αίματι, "blood" in the main clause, not the assumed αίμα, "blood", in the comparative phrase, as NIV.

v20

μεν δε "-" **but**" - [*who*] ON THE ONE HAND [HAVING BEEN FOREKNOWN BEFORE FOUNDATION OF WORLD] BUT/YET ON THE OTHER HAND [HAVING BEEN MANIFESTED]. Adversative comparative construction.

προεγνωσμενου [προγινωσκω] perf. pas. part **"he was chosen"** - HAVING BEEN FOREKNOWN / CHOSEN AHEAD OF TIME. The meaning is "to know in advance / foreknow", but often implies "foreordained / chosen before / appointed in accord with God's eternal plan", as here, ie., "God's electing foreknowledge." The participle is adjectival, attributive, limiting by describing "Christ", v19. "He was destined to this task before the creation of the world", Barclay.

προ + gen. **"before"** - BEFORE [*the* FOUNDATION]. Temporal use of the preposition.

κοσμου [ος] gen. **"of the world"** - OF *the* WORLD. The genitive is usually classified as verbal, objective.

φανερωθεντος [φανερω] perf. pas. part. **"was revealed"** - [BUT] WAS MANIFESTED. With the sense reveal to someone. The participle is adjectival, attributive, as above.

επ [επι] + gen. **"in"** - IN. Here adverbial; temporal use of the preposition. When followed by a genitive, duration of time is usually intended.

εσχατου gen. adj. **"these last"** - THE LAST, AFTER WHICH THERE IS NOTHING REMAINING [OF *the* TIMES]. See επ above. The genitive "of times" is adjectival, partitive. "Disclosed at the end of time", Berkeley.

δι [δια] + acc. **"for [your] sake"** - BECAUSE OF, ON ACCOUNT OF [YOU]. Here expressing advantage; "for the benefit of"; "for your benefit." Stressing the "for-you-ness" of the gospel, cf., Elliott.

v21

Peter concludes by making the point that it is through Jesus the Messiah, that we can believe "in God." The "in" here means "toward" - Jesus enables us to approach God. God has raised Jesus and glorified him and through Jesus he will do the same for us. For this reason, our trust and eternal hope is in him.

δι [δία] + gen. "**through [him]**" - [BELIEVERS] THROUGH, BY MEANS OF [HIM]. Instrumental / agent, namely "Jesus." Salvation depends on what God has done in and through the death and resurrection of Jesus.

τους πιστους adj. "**you believe**" - THE FAITHFUL, RELIABLE = BELIEVERS. The articular adjective serves as a substantive standing in apposition to **ὤμας**, "you", v20; for the sake of you, believers through him (Jesus). Yet, it is unclear whether the adjective should be read positively, or actively, ie., is it "believers" or "believing"? Beare argues that "the adjective most likely brings out the thought of faithfulness; through Christ, we are not only brought to have faith in God, but are enabled to show ourselves faithful to Him in all our life." None-the-less, most commentators, as with translations, take the articular adjective to mean "the believers"; "you who are believers in God", Michaels.

εις "**in**" - TO, INTO [GOD]. A preposition often used of placing ones trust in God.

τον εγειραντα [εγαίρω] aor. part. "**who raised**" - THE ONE HAVING RAISED [HIM]. The participle is adjectival, attributive limiting "God", as NIV.

εκ + gen. "**from [the dead]**" - OUT OF, FROM [DEAD]. Expressing separation; "away from."

τον δοντα [διδωμι] aor. part. "**glorified**" - [AND] HAVING GIVEN [GLORY]. The participle is adjectival, attributive, limiting "God". "In the primitive tradition the resurrection and exaltation of Christ are associated as a single action of God indicating his triumph, Ac.2:32f, Phil.2:8-11, ...", Best. "And gave to him glory."

αυτω dat. pro. "**him**" - TO HIM. Dative of indirect object.

ωστε + inf. "**so**" - SO THAT. This construction usually forms a consecutive clause expressing result, but sometimes a final clause expressing purpose, or, as is the case here, hypothetical result, "so that", BDF #393.3.

την πιστιν ... και ελπιδα "[**your**] **faith and hope**" - THE FAITH [OF YOU] AND HOPE [TO BE INTO GOD]. Of these two nouns, joined by **και**, only **πιστιν** takes an article. This has prompted many commentators to treat **ελπιδα** as predicate after the infinitive **ειναι**, giving the sense that the intended result of Christ's glorification is "so that your trust may also be (is also) your hope in God", Elliott, cf., Moffatt. None-the-less, most commentators, as with translations, treat the lack of the second article as stylistic. "Faith" and "hope" are certainly closely connected ideas (both being confidence-based), here treated as coordinate nouns

("almost in the sense of a hendiadys", Achtemeier), almost interchangeable, but not identical; "these two are most closely joined, but they differ with respect to the present and the future", Bengel, *NT Word Studies*; "those who believe in God also hope in him", Beare. Through Christ, faith and hope are realised in the life of a believer, and this directed towards God, thus bringing us into a living union with him. "So then, your faith and hope look to God", Barclay.

v22

iii] Given the "living hope" / "the inheritance" / "grace" that belongs to his readers, and how this is played out in relation to God, Peter now sets out some key responsibilities / ethical implications which apply to the business of living within a Christian fellowship, 1:22-2:3. These responsibilities focus on two imperatives, the third and fourth imperatives in this letter so far, namely "love one another", v22, and "crave pure spiritual milk", 2:2. "They are to love one another earnestly and to crave the spiritual nourishment that fosters a vital Christian community", Jobes. The first responsibility is set out in two Gk. sentences, v22-23, and v24-25.

ἡγνικότες [αγνίζω] perf. pas. part. "**now that you have purified**" - HAVING PURIFIED. The participle is adverbial, probably causal, "because". By taking a perfect tense the participle expresses a single past act with ongoing results. Often taken as a reference to baptism although this is unlikely. Submission to the gospel for regeneration is more likely. "Since, by your obedience to the truth, you have purified yourselves", NJB.

τας ψυχας υμων "**yourselves**" - THE SOULS OF YOU. "Your personal inner self", so "yourselves", as NIV, but obviously not the whole self, but here the spiritual self.

εν + dat. "by" - IN, ON = BY. Instrumental use of the preposition seems best, expressing "by means of", as NIV, but local / sphere is possible, "in connection with", Hiebert.

νης αληθειας "**the truth**" - [THE OBEDIENCE] OF THE TRUTH. Usually treated as an objective genitive, "obedience to the truth", Moffatt, etc., ie. acceptance of the gospel. Of course, an adjectival sense is possible where the genitive functions attributively, limiting / modifying "obedience"; "true / truthful obedience." This "true" type of obedience may be construed as the type which concerns a person's acceptance of, and living out of, the gospel, given that in the NT the word "truth" is often synonymous with "the gospel", so "gospel obedience." In fact, "obedience" is often expressed in the terms of "the obedience of faith", such that obedience and faith become synonymous, so "true faith." To further confuse matters, taking **εν** as local, it is possible that the "true obedience"

is Christ's obedience such that we are purified in union with him. At any rate, the principle is clear enough, we are purified by faith in the faithfulness of Christ.

εις "so that" - TO, INTO = RESULTING IN. Here expressing purpose, or better hypothetical result, the result being the fruit of faith: "so as to engender in you an unfeigned love", Cassirer.

ανυποκριτον adj. "**sincere**" - GENUINE, UNFEIGNED [BROTHERLY LOVE]. Genuine, rather than superficial play-acting. "See to it that you do love each other fervently, from the heart", Phillips.

εκτενωσ adv. "**deeply**" - [*therefore* LOVE ONE ANOTHER] EARNESTLY, EAGERLY, WITH FULL INTENSITY. Adverb of manner.

εκ + gen. "**from [the heart]**" - FROM [A PURE HEART]. Expressing source / origin.

v23

Peter's exhortation to love rests on his readers having obeyed the truth. This obviously refers to their having believed the gospel. Thus "purified" and "born again" (forgiven and quickened) they can now love. This gospel, "the living and enduring word of God", is an "imperishable seed" which gives life to those who believe in it.

αναγεννημενοι [αναγεννω] perf. pas. part. "**have been born again**" - HAVING BEEN REGENERATED, CAUSED TO BE BORN. The participle is adverbial, probably causal, "because / for", as NIV. "Love each other intensely from the heart, for your new birth was not from any perishable seed, but", NJB.

εκ + gen. "**of**" - [NOT] OUT OF, FROM. Expressing source / origin, although Dubis suggests means - a means consisting of a source.

φθαρτης gen. adj. "**perishable**" - PERISHABLE, CORRUPTIBLE, MORTAL.

σπορας [α] gen. "**seed**" - Initially referring to sowing, but can mean the seed itself, as here. The image of "perishable seed" is being used of natural human life which is mortal, while "imperishable" seed applies to a divine spiritual new birth which, in and through Christ, is immortal. Brotherly love is a natural fruit of those who are alive in Christ. Note that "seed" does not serve here as an image of the word of God.

αλλα "**but**" - BUT. Strong adversative in a counterpoint construction; "not, but"

αφθαρτου adj. "**of imperishable**" - INCORRUPTIBLE, IMPERISHABLE, IMMORTAL [*seed*].

δια + gen. "**through**" - THROUGH, BY MEANS OF. Instrumental, expressing means.

ζωντος [ζωω] gen. pres. part. "**[living]**" - *the* LIVING [AND REMAINING, ABIDING WORD OF GOD]. This participle, as with "enduring / abiding / remaining",

is adjectival, attributive, limiting "word"; "by means of a word which is living and abiding." The "word" is probably not the theological *λογος*, the incarnate Christ, but rather the preached word about Christ / the gospel. So, the "word" is living, not in the sense that Christ is living as a risen Lord, but living in the sense of being "dynamic", even "life-giving". The "word" is also *μεντοντος*, "abiding / enduring" in the sense of eternal, a constant reality; "permanent and unchanging", Hiebert. Both adjectives are used of God in Daniel 6:26, but here of his word, reminding us that the words, as well as the being of God, are one. Of course, it is possible that the adjectives modify *θεου*, "God", but *λογου*, "word", seems more likely.

v24

Peter now quotes the LXX version of Isaiah 40:6 and 8 in support of the divine nature of the gospel.

διоти "for" - BECAUSE, FOR [ALL FLESH]. Causal conjunction. A shorthand version of "for as it is written", serving to introduce a scriptural support for, and thus verification of, the regenerative and imperishable nature of the gospel. The human experience of life is *here today, gone tomorrow*, but the word of God is eternal.

ως "like" - [*is*] LIKE [GRASS]. Comparative.

χορτου [ος] gen. "of the field" - [AND ALL THE GLORY OF IT LIKE FLOWER] OF GRASS. The genitive is adjectival, possibly of place, "flowers growing in a field", so Michaels.

ξηρανθη [ξηραινω] aor. pas. "withers" - IT WAS DRIED UP [*and* THE GRASS AND THE FLOWER FELL OFF]. Passive = "become dry."

v25

The things of this world fade; they are transitory, but "the word of the Lord stands forever".

δε "but" - BUT/AND. Transitional, indicating a step in the argument, here to a contrasting point.

κυριου [ος] gen. "of the Lord" - [THE WORD] OF THE LORD. The genitive is adjectival, idiomatic / source, or verbal, subjective.

εις + acc. "stands forever" - [REMAINS] INTO [THE AGE]. Temporal use of the preposition. The term "into the age" is idiomatic for "forever". "But the word of God remains forever", Barclay.

δε "and" - BUT/AND. Transitional, indicating the next step in the argument, here copulative, concluding the argument; "and taken note, this is news which we communicated to you."

το ευαγγελισθεν [ευαγγελιζω] aor. pas. part. "**that was preached**" - [THIS IS THE WORD] THE ONE HAVING BEEN PROCLAIMED, EVANGELISED [TO, INTO YOU]. The participle is adjectival, attributive, limiting ῥημα, "word", as NIV. "Which you have had proclaimed to you", Cassirer.

2:1

The fourth imperative, "crave pure spiritual milk", the second concerning life in the fellowship of believers, is contained in a single Gk. sentence covering v1-3. This call for spiritual growth, as for brotherly love, represents a natural consequence of the readers' new birth in Christ, their "living hope" / "inheritance", ie., the imperative rests on the indicative = be what you are.

οὖν "**therefore**" - Drawing a logical conclusion; "therefore, having rid yourself(ie. having loved the brotherhood), crave pure spiritual milk."

αποθεμενοι [αποτιθημι] aor. mid. part. "**rid yourselves**" - HAVING PUT AWAY, REJECTED. The participle is probably adverbial, possibly causal, "since you have rid yourself of all", or temporal, "as you lay aside all", Berkeley. Causal would work nicely with the durative present tense; "since you are laying aside ..."). The list of negative qualities, serve to define what it means to love one another. To love a brother entails getting rid of all "malicious and twisted conduct, of two-faced and envious behaviour, of all slanderous gossiping", Barclay. As already noted, it is argued by many commentators that Peter often uses participles as imperatives, here attendant on the imperative verb επιποθησατε, "crave", v2. This has prompted translations of this verse in the form of an imperative, as NIV; see also, NJB, REB, CEV, TNT, Moffatt, NAB, Knox, Williams,

πασαν adj. "**all [malice]**" - ALL [MALICE AND] ALL [GUILE AND HYPOCRISIES, PRETENCE AND ENVIES, JEALOUSY AND ALL EVIL SPEAKINGS]. The threefold use of "all" "conveys the sense of totality and inclusiveness (no exceptions!)", Elliott. The list of nouns all serve as the direct object of the participle "having put away."

v2

Peter knows that his readers do strive to love one another, putting away malicious and twisted conduct, two-faced envious behaviour, and slanderous gossiping, so he encourages them to support their Christian life by "craving pure spiritual milk." We are not quite sure what Peter means by this phrase, but we are best to go with the old King James version: "As newborn babes, desire the sincere milk of the word." We grow in the Christian life when we infuse ourselves with the gospel of God's grace.

ὡς "**like**" - AS, LIKE [A RECENTLY BORN INFANT, BABY]. Comparative, here introducing a modal adverbial construction; "in the manner of newborn children

who crave after their mother's milk, so we should crave" The comparison is related to craving, not to children, although the New Testament will often describe Jesus' disciples as children.

επιποθησατε [επιποθεω] aor. imp. "**crave**" - DESIRE GREATLY, LONG FOR GREATLY, CRAVE. "As newly-born children want nothing more than their mother's milk, so you must set your heart on", Barclay.

αδολον adj. "**pure**" - [THE] PURE, WITHOUT DECEIT, SINCERE. The attributive adjective limits "milk." "Uncontaminated", Beare.

το λογικον adj. "**spiritual**" - RATIONAL. This limiting adjective has many subtle meanings, eg., reasonable / rational / metaphorical / spiritual in the sense of not of this world, in contrast to literal. Here, Peter may be using any of these meanings. Other than metaphorical, the gospel is all of the above. "Spiritual" is preferred in most modern translations; "long for spiritual milk, the milk, that is, which is wholly pure", Cassirer, ie., milk which is necessary for spiritual growth / existence. As already indicated, the tendency is to understand this "spiritual milk" as representing the Word of God, that which provides spiritual nourishment and growth, so eg. Elliott, Best; "Go for the real spiritual milk of the Word", Junkins. Yet, by itself, the phrase "pure spiritual milk" could be referring to anything! None-the-less, Clowney is surely right when he notes that "since Peter has just been describing the living *logos* by which Christians are given new birth, it would seem that he is using **λογικον** in that sense: *the milk of the word*", so also Hiebert. "As newborn babes, desire the sincere milk of the word", AV.

το γαλα [α] "**milk**" - The article indicates something specific, as above, "the milk of the word"; "the divinely-given nourishment supplied by the gospel", Hiebert. Of course, other possibilities have been suggested, eg. the acceptance of Christ in the Eucharist, Beare. "Crave the uncontaminated milk of the gospel."

ινα + subj. "**so that**" - THAT. Introducing a final clause expressing purpose, "in order that."

εν + dat. "**by**" - IN = BY [IT]. Here taking an instrumental sense expressing means.

αυξηθητε [αυξω, αυξανω] aor. pas. subj. "**you may grow up**" - Transitive, "I cause to increase"; intransitive, "I grow". The word is used of a growing child and here the sense is of maturing toward eternal salvation.

εις "in" - TO, INTO [SALVATION]. Here expressing purpose / end-view; the purpose of desiring this milk is that we may "grow up" in our "salvation". Peter is probably using "salvation" here to mean something like "the full realisation of our eternal inheritance." Not earning it, of course, but releasing our full potential in it. So, Peter is encouraging his readers to desire the spiritual nourishment of the Word of God, so guiding their Christian walk together, and this in preparation for eternity.

v3

ει + ind. "**now that**" - IF. Introducing a 1st. class conditional clause where the proposed condition is assumed to be true; "[therefore], if, *as is the case*, [you tasted that the lord is good, gracious, kind *then* having put away all malice = put away all malice and all that by it you may grow into salvation].

εγευσασθε [γευομαι] aor. "**you have tasted**" - YOU TASTED, EXPERIENCED. Here of experiencing the Lord's kindness. Peter is alluding to Psalm 33:9, LXX.

ὅτι "**that**" - THAT. Introducing an object clause / dependent statement of perception expressing what they have experienced.

2:4-10

1. The holy people of God, 1:3-2:10

iv] The Christian fellowship - one in Christ

Argument

Having challenged his readers to live differently in the world, 1:13-2:3, Peter goes on to speak of the privileges that belong to the members of God's new community, 2:4-10. When a person responds to the gospel, they become members of this new community, the church (a "spiritual house"). In this "house" the members function as a "priesthood" in service to God. Christ is the unifying centre of this new community and those who share with him are blessed, but those who reject him face judgement. Those who accept Christ become part of God's new community; they enjoy his mercy, and are privileged to shed the light of his grace to the ends of the universe.

Issues

i] Context: See 1:3-9.

ii] Background: See 1:1-2.

iii] Structure: *A holy people one in Christ:*

In the stone of destiny, we find our destiny, v4-5;

A destiny revealed long ago, v6-8;

A destiny of one people in Christ, v9-10.

This passage is built around six quotations from the LXX which are fulfilled by Christ and realised by those who are in Christ, thus revealing the true identity of the people of God. Ps.118:22; Ex.19:5-6; Isa.8:14; 28:16; 43:20-21; Hos.2:23. Jobes suggests the following arrangement:

Christ as a Living Stone, v4a;

Believers as living stones, v4b.

Believers as a spiritual house, v5;

Christ as a cornerstone of the house, v6a.

Believers will never be shamed, v6b;

The Cornerstone is honour to believers, v7a.

The downfall of all who reject the Living Stone, v7b-8a;

Stumbling as the destiny of unbelievers, v8b.

The new identity of believers - a chosen race, v9;
Believers receive God's mercy and are his people, v10.

iv] Interpretation:

Peter addresses his readers as those who have left the *secular city* and become citizens of God's eternal city, the holy city Zion, as such he has encouraged his readers to live in a manner appropriate to their membership - be what you are, be that holy people, 1:13-2:3. Peter now sets out to provide a doctrinal justification for this exhortation to holiness by describing the nature of the community into which Peter's readers have been born again, so Hiebert, Beare, Jobes, Michaels, Selwyn, Citizenship of this new city, this divine society, this people of God, this spiritual temple, this new priesthood, this true Israel, this holy nation, this chosen race, this possession of God, this building of which Christ is the cornerstone and believers the building blocks, of itself demands our all.

The passage may continue Peter's series of exhortations, being the fifth in the series, the third concerning life in the Christian fellowship. This is prompted by reading **οικοδομεισθε**, "to build", v5, as an imperative rather than an indicative; "So then, you must come to him, as if you yourselves were living stones, and you must let yourselves be built into a living temple", Barclay, cf. also Goodspeed, Moffatt, Cassirer, TNT, REB, Knox,.... None-the-less, **οιδοδομεισθε** is best read as an indicative such that the whole passage serves to support the call to *be what we are*, 1:13-2:3.

v] Homiletics: *A light to the world*

Our reading today focuses on Christ, and on those who bathe in his glory.

Jesus is the "precious cornerstone". Not only is he the Messiah, the anointed one who came to call together a new community in the presence of God, he is also everything that God's people should be. Jesus is the Godly line, the remnant of Israel, the true Israel; he is the one "chosen by God", the elect one, the predestined Son of God; he is the prophet, priest and king; he is the perfectly obedient and faithful one. Wicked people may have taken him and crucified him, but God raised him up. He lives, and in his life we can live.

So then, we who "come" to this "living stone", we "who believe" in him, end up possessing all that is his. In him we possess the fullness of God's glory. This stone, for us, becomes "precious". In our relationship with Jesus we become, as Elliott (Anchor) puts it in his translation, an "elect line, a royal residence, a priestly community, a holy people, a people for God's possession." Such defines our corporate nature in Christ.

Peter then goes on to remind his readers of an important function for this people of God's own possession. It is that we might communicate to others the wondrous things that Christ has done; to display his noble deeds. The Christian community fulfils this function by supporting the evangelistic programs of the church, contributing to missionary societies, or the Bible Society, and even speaking of the Lord ourselves when the opportunity presents itself.

And what is it that motivates us in our priestly duty? "In the past we had no experience of God's mercy, but now it is intimately ours" (cf. J.B. Phillips).

Text - 2:4

A spiritual temple and holy people, v4-10: i] In *the stone of destiny*, believers find their destiny, v4-5. Although Peter uses Old Testament language here, he is describing, in very simple terms, the "narrow way" - the call to follow God's *stone of destiny*, Jesus. When a person comes to Jesus they are incorporated into the fellowship of believers - a community, a "spiritual house", a heavenly assembly gathered in the presence of God and eternally secure before him. In this assembly believers function as priests in service to God, "offering spiritual sacrifices acceptable through Jesus Christ." Peter does not define this service, but "faith expressing itself through love" is probably the sum of it. The rest of Peter's letter fleshes out this service, a service which is acceptable to God.

The opening Gk. sentence has as its main verb **οικοδομεισθε**, "are being built up", found in v5. As noted above, this verb is best read as an indicative, not an imperative.

προσερχομενοι pres. part. "**as you come**" - COMING = BECAUSE YOU HAVE COME. The present tense is durative expressing a continuous coming, a holding onto, a resting on, Christ the living Stone. The participle is most likely adverbial, as NIV, causal, "because", "since you have come to him, the living stone you are being built up into a spiritual house", or instrumental, expressing means, "by coming to him", Dubis. There has been a tendency to treat some of the prominent participles in this letter as imperatives, this being one such example; "So, come to him [and] be built up", REB - **οικοδομεισθε**, "are being built up", being read as an imperative, the participle, being attendant on it, then read as an imperative. See Selwyn p.467-480.

προς "to [him]" - TO [WHOM]. Spatial; movement toward.

ζωντα [**ζωω**] pres. act. part. "[**the living stone**]" - [A] LIVING [STONE]. The participle is adjectival, attributive, limiting "stone", accusative in apposition to the pronoun **ὃν** "whom"; lit. "coming to whom, a stone which lives." Temple imagery is being used here. Christ is a living person unlike a pagan temple which

is mere stone. Yet, "living" implies a metaphorical use, so "spiritual". "Spiritual, because as the temple, as the priests, as God, so the offering", Alford.

μεν δε "- ... **but**" - Adversative comparative construction; "on the one hand [rejected.....] but on the other [...]"

αποδοκιμασμενον [αποδοκιμαζω] perf. pas. part. "**rejected**" - HAVING BEEN REJECTED. The participle is adjectival, attributive, limiting "stone", forming the relative clause "who was rejected", ie., regarded useless after examination.

υπο + gen. "**by [men / humans]**" - Expressing agency.

εκλεκτον "chosen" - [BUT WITH GOD] CHOSEN. Used of the Servant in Isaiah. Through faith in Christ, we are united with the chosen one of God and so become, in him, the elect of God.

παρα + dat. "**by**" - WITH. Spatial; on the Godward side, in the presence of God, before God. Humanity may have rejected Jesus, but to God he is chosen, precious.

εντιμον adj. "**precious**" - PRECIOUS, VALUABLE / HONOURABLE, RESPECTED. Dubis suggests that the adjective **εκλεκτον**, "chosen", serves as a noun, "a chosen one", with **εντιμον** serving as an attributive adjective, "a precious chosen one / stone with God / in God's sight."

v5

και αυτοι "you also" - AND YOU = YOURSELVES. It is possible, although unlikely, that the subject of this clause is God, the passive **οικοδομεισθε** being deferential. It is though more likely that the "you" of **οικοδομεισθε**, "you are being built up", is the subject, in which case **και** is adjunctive, "also", and the personal pronoun **αυτοι** functions as a reflective pronoun; "you, yourselves, also as living stones." Christ is the "living" stone of prophecy, and in him we are like that stone, "built with him into the spiritual structure of the divine household", Beare.

ως "as" - LIKE / AS. As already noted, Peter uses this particle as a comparative, "like, as if", or adverbial, "in the manner of", and sometimes to express a characteristic quality, "functioning as". Here the particle expresses a comparative relationship.

ζωντες [ζωω] pres. part. "**living**" - LIVING [STONES]. The participle is adjectival, attributive, limiting "stones".

οικοδομεισθε [οικοδομειω] pres. ind. pas. "**are being built**" - ARE BEING BUILT UP. Best treated as a passive indicative rather than a middle imperative, see v4.

οικόν πνευματικός "a spiritual house" - A SPIRITUAL HOUSE. Possibly a spiritual family, but house, in the sense of temple, is better; a spiritual temple to

house a priestly community. It could even mean "you are being built up into God's true temple", cf., John 2:17. Yet, the fact that this phrase is nominative, rather than accusative, indicates that it is not the object of the "being built up." Elliott suggests an ellipsis with the words "you are" missing; "*you are a household of the Spirit.*" Schreiner suggests that "spiritual house" stands in apposition to ὑμεῖς, "you", implied in the verb "to build." We are best to follow Dubis who suggests it is the nominative complement of the subject αὐτοί, "you", in a double nominative construction. With an active verb the sense would be "God is building you as a spiritual house" (double accusative construction - "you" = object, "spiritual house" = accusative complement), but as a passive, "you yourselves are being built as a spiritual house" (double nominative construction).

εἰς "to be" - TO, INTO. Here expressing purpose, "for"; "to the end that they be a body of priests (a community of priests, although possibly "to exercise priestly functions", so Beare)", Achtemeier. Therefore, describing the vocation of the church, so Selwyn. This preposition is missing in some important manuscripts leading to the possibility that "holy priesthood" was originally nominative and stood in apposition to "household of the Spirit." "Its right to be in the text is strongly attested", Metzger.

ἱερατεῖα [ἁ ατος] "priesthood" - A [HOLY] PRIESTHOOD. One who performs the role of a priest, presumably here emphasising the role of providing access to God. This is a collective function for God's household such that the church, believers themselves, provide a way into the presence of the living God, rather than just specially appointed functionaries = the priesthood of all believers. This priesthood is holy, in that it is unlike a pagan priesthood.

ἀνενεγκαι [ἀναφέρω] aor. inf. "offering" - TO OFFER UP. The infinitive is probably exegetical, explaining the ministerial function of the priesthood, here the function of a priest offering sacrifices to God; "so as to become a holy priesthood offering up spiritual sacrifices", Cassirer. On the other hand, the infinitive may express purpose; "in order to offer ..."; "a body of priests whose purpose is to offer acceptable sacrifices to God", Achtemeier.

πνευματικός adj. "spiritual" - SPIRITUAL [SACRIFICES]. Attributive adjective. The sacrifices offered are figurative - in the form of prayer, praise, brotherly love, self-surrender..... as distinct from animal sacrifices.

εὐποσδεκτος adj. "acceptable" - Predicate adjective; "that are acceptable." Such offerings are not acceptable in themselves as they would always be compromised, but "through Jesus Christ", that is, under the canopy of his perfect obedience, they find acceptance. The ancients were always very concerned as to whether their sacrifices were acceptable to the gods.

τῷ θεῷ [ος] dat. "to God" - Adverbial, expressing reference / respect; "with respect to God."

διὰ + gen. "**through**" - THROUGH, BY MEANS OF [JESUS CHRIST]. Instrumental, expressing agency.

v6

ii] Peter now explains that his proposition concerning *the stone of destiny* was long ago revealed in the scriptures, v6-8. Peter quotes three passages from the Old Testament to support the point he has just made: Isaiah 28:16, Psalm 118:22, Isaiah 8:14. One of the titles for the Messiah is "the Stone". Christ is the chief cornerstone of God's new building - the new Israel, the Temple, Jerusalem, the people of God. Those who link themselves to Christ, who "come" to Christ, who "trust in him, will never be put to shame." They will become a "living stone", sharing in the life and glory of the "precious cornerstone". For those who reject Christ, the stone will cause them to stumble and inevitably crush them, i.e., those who reject the gospel align themselves with apostate Israel, a people destined to destruction. This is not a predestined damnation of individuals, but rather the predestined damnation of those who stand outside God's community of grace. The individuals who "come" are saved, but those who "reject" "the precious cornerstone" are damned.

See Selwyn for the argument that these verses are taken from a Christian hymn, and Elliott for a counter argument. Note the omission of "a firm foundation stone", as also in Rom.9:33, since this may imply that the cornerstone is buried and would not be easily tripped over.

διότι "**for**" - BECAUSE, THEREFORE [IT STANDS IN WRITING = SCRIPTURE. This conjunction is not necessarily causal here, nor is it necessarily drawing a logical conclusion, because Peter commonly used it to introduce a scriptural quotation; "it is just as God says in the scriptures", CEV.

ἰδοὺ "**see**" - BEHOLD [I PLACE]. Interjection; "Take careful note."

ἐν + dat. "**in**" - IN. Local; expressing space.

Ζῶν "**Zion**" - Usually referring to Jerusalem, sometimes particularly to the temple; identified as the seed-bed for the messianic kingdom.

ἐκλεκτὸν adj. "**a chosen**" - [A CORNER STONE] ELECT, CHOSEN. The adjective is attributive, limiting "stone", a stone which is "the specific object of God's approval and election", Hiebert.

ἐντιμὸν adj. "**precious**" - PRECIOUS. The third limiting adjective describes the stone as of immense value.

ἀκρογωνιαίον adj. "**cornerstone**" - "A chosen precious cornerstone", accusative, standing in apposition to **λίθον**, "stone". Some argue the meaning is "keystone", a stone which ties together, eg., of an arch. It does probably mean "cornerstone", a stone at the extreme edge of a building establishing the line for its construction.

ὁ πιστευων [πιστευω] pres. part. "**the one who trusts**" - [AND] THE ONE TRUSTING, BELIEVING. The participle serves as a substantive, nominative subject of the verb "to be shamed." Often expressed as "whoever believes in him", Barclay, although the participle properly means "trusting", with the preposition giving the sense of "on / upon". There is no real difference in meaning, although it is useful to understand "faith / trust / belief" in the sense of a resting upon / relying on Christ.

επ [επι] + dat. "**in**" - UPON, ON. Spatial.

αυτω dat. pro. "**him**" - Technically "it", seeing "stone" is neuter in English, but usually translated "him".

ου μη + aor. pas. subj. "**never**" - NOT NEVER [WILL BE SHAMED]. A subjunctive of emphatic negation; "will never ever / shall in no wise be disappointed."

v7

In this, and the next verse, Peter's quotations establish that the positive and negative responses to "the stone" are accommodated in God's plan for the human race.

ουν "**now**" - THEREFORE. Resumptive, so "now" as NIV, rather than an inferential "therefore".

υμιν "**to you**" - TO YOU. Emphatic by use and position. Dative of interest, advantage, "for you", so Achtemeier, or dative of possession, or dative of reference / respect, "with respect to", so Hort.

τοις πιστευουσιν pres. part. "**who believe**" - THE ONES TRUSTING. The participle may be classified as a substantive in apposition to "you", or adjectival, attributive, limiting "you".

η τιμη [η] "**the stone is precious**" - *is* THE HONOUR, REVERENCE, RESPECT / VALUABLE, PRECIOUS. Nominative subject of an assumed verb "to be." Note how the NIV has the noun apply to Jesus, "the stone", but it more likely applies to believers; "the honour is to you who believe", ESV.

δε "**but**" - BUT/AND. Transitional, indicating a step in the argument, here to a contrast, as NIV.

απιστουςιν [απιστωω] dat. pres. part. "**to those who do not believe**" - TO *the ones* UNBELIEVING. The lack of an article serves to increase the indefinite nature of this group who do not believe. The participle functions as a substantive, dative as for **πιστευουσιν** above.

οι οικοδομουντες [οικοδομεω] pres. part. "**the builders**" - [A STONE WHICH] THE ONES BUILDING [REJECTED]. The participle serves as a substantive. Fulfilled in the rejection by Israel's religious leaders of Jesus the messiah, cf., Matt.21:42, Acts 4:11.

οὗτος "-" THIS ONE [BECAME]. This demonstrative pronoun stands in apposition to "stone".

εις + acc. "" - TO, INTO. In conjunction with γινομαι, serving as a predicate nominative in OT quotations, see Wallace p.47 - a Semitic construction.

γωνιας [α] gen. "[the cap]stone" - [A HEAD] OF the CORNER. The genitive is adjectival, partitive, limiting the "head" stone. This leading stone is best understood as the pivotal "cornerstone" to which the whole building is aligned, although some argue for a keystone, a stone that locks the highpoint of a portal; "capstone" / "the apex of the building", NEB margin. "The very stone which the builders rejected as unworthy has become the cornerstone", Cassirer.

v8

και "and" - Connective, linking to the third quote from scripture.

προσκομματος [α ατος] gen. "[a stone] that caused men to stumble" - [A STONE] OF STUMBLING, FALLING, RUIN [AND A ROCK OF FALL, OFFENCE]. As with σκανδαλου, "makes them fall, causes offence", the genitive is adjectival, idiomatic / of producer; "a stone which causes someone to stumble." "A stumbling stone, a rock to trip people up", NJB.

απειθουντες [απειθεω] pres. part. "because they disobey" - [WHO] BEING DISBELIEVING, DISOBEDIENT. The participle is adverbial, probably causal, "because", as NIV, but possibly instrumental, "by means of." "The word" is obviously God's divine revelation, particularly his self-revelation in Christ, or more particularly the gospel.

τω λογω [ος] dat. "the message" - [STUMBLE AT] THE WORD. Dative of direct object after the προ prefix verb "to stumble at."

εις "-" - TO, INTO [WHICH]. Expressing purpose / end-view / goal; "to which end", Zerwick.

και "-" - Adjective; "also".

ετεθησαν [τιθημι] aor. pas. "they were destined for" - THEY WERE APPOINTED. "Their appointed lot" is best linked with the main verb "stumble" rather than the modifying participle "being disobedient." It is somewhat crude to take these words as a support for the idea that "God predestines [people] to stumble", Best. In the giving of the law, Israel is placed under a curse and thus destined to destruction. Yet, under God's sovereign grace, another way is provided for a person to become covenant compliant and thus, with Abraham, gain eternal blessing. This way is the way of faith in the mercy of God, finally realised in God's messiah, Jesus Christ, who was destined not to stumble. It is in him, by grace through faith, that a believer appropriates the promised blessings of the covenant. So, those who "stumble", by rejecting the gospel, align themselves with the ones destined to destruction, while those who accept the

gospel align themselves with the one destined for glory. "They stumble because they refuse to obey the word - a fate for which they were destined", Barclay.

v9

iii] Having described what God does for those who, through faith, are united to *the stone of destiny*, as opposed to those who have rejected him, Peter now concludes "with a vivid portrayal of [the Christian community's] corporate nature and function", Hiebert, v9-10. The new community, in union with the "precious cornerstone" (the true Israel, the remnant people of God), consists of the true children of Abraham, the children of faith. As such, believers bear the glorious nature and function of God's special people (God's royal residence, a chosen race, a royal priesthood, a holy nation, a special possession of God). As God's special people, we are called on to be a "light unto the Gentiles", to proclaim the wonderful mercy of God realised in the person of Jesus Christ.

δε **"but"** - BUT/AND. Transitional, indicating a step in the argument, here contrastive in that Peter now moves the focus from unbelievers to believers.

ὅμεις pro. **"you"** - YOU [*are*]. Emphatic by use and position.

γενος [ος] **"are a [chosen] race / people"** - A [CHOSEN] GENERATION, RACE. Predicate adjective; "are a chosen people", TNIV, is better. "Chosen / elect" is being used again in a corporate sense, "the elect people of God", membership of which is by grace through faith. "God's own people."

βασιλειον adj. **"a royal"** - A ROYAL, KINGLY. Quoting the LXX (Greek) version of Isaiah 43:20 we have "royal priesthood", whereas the MT (Hebrew) has "a kingdom of priests." It is unclear whether the adjective in the LXX is to be read as a noun; in the MT it is a noun:

- If βασιλειον is an adjective, Peter is saying that believers are "a royal priesthood", i.e., priests who are in service to God, or belong to God; "the king's priests", NCV.
- If it is read as a substantive, then it may mean "kingdom", i.e., priests of the kingdom of God, "a kingdom of priests", NJB, "kingdom" being understood as a national community.
- As a substantive it could just mean "king", i.e., kings and priests, cf., the reign of the priesthood of believers, Rev.20:6. The reign of the people of God in eternity is certainly promised in the scriptures.
- Finally, taken again as a substantive, βασιλειον may mean "a royal house / building / palace / residence", a community indwelt with the presence of the divine. This sense is adopted by Elliott who translates the opening clause "you are a royal residence, a priestly community, a holy people."

ἱερατευμα [α ατος] "**priesthood**" - PRIESTHOOD. Nominative standing in apposition to "race". Taken as a collective noun, "priestly community", Elliott. Believers function as holy priests by providing divine access to God through the gospel.

λαος εις περιποιησιν "**a people belonging to God**" - [A HOLY NATION] A PEOPLE TO *god's* POSSESSION. Nominative standing in apposition to "a holy nation." The preposition εις is expressing purpose / end-view; "a people for possession", "for the purpose of belonging to God", Dubis. From Exodus 19:5, a peculiar, or special people. Israel was a people of God's special affection, and now that people are the followers of Christ.

ὅπως + subj. "**that [you may declare]**" - SO THAT [YOU MAY TELL OUT, DECLARE, ADVERTISE, EXPRESS]. This construction introduces a final clause expressing purpose, "in order that.". The word εξαγγελω, "to make known, proclaim", is a very strong word. "Now you must tell of the wondrous things that he has done", CEV.

τας αρετας "**the praises**" - THE MORAL VIRTUES, HEROIC DEEDS. Accusative direct object of the verb "to tell out." "The perfections of him", Berkeley, or better "noble deeds", Barclay, ie., all that Christ has done, his wonderful deed of redemption.

του καλεσαντος [καλεω] gen. aor. part. "**of him who called**" - OF THE ONE HAVING CALLED [YOU]. The participle serves as a substantive, the genitive being adjectival, idiomatic / of producer. "Called / summons / invite" here in the sense of "choose for receipt of a special benefit or experience", BDAG.

εκ + gen. "**out of**" - FROM [DARKNESS INTO THE MARVELLOUS LIGHT OF HIM]. Expressing separation; "away from".

v10

Peter again employs Old Testament imagery. Israel was once no people, and the heathen too were without mercy, lost. Yet now, in the church, believers stand as God's eternal children, "the people of God." This verse alludes to Hosea 2:23. In Romans 9:25 the quotation applies to the inclusion of the Gentiles, but Peter uses it of the Christian community which replaces apostate Israel.

ποτε adv. "**once**" - Temporal adverb.

οἱ rel. pro. "**you were**" - WHO [ONCE, FORMERLY]. Somewhat technical and beyond my *pay-grade*, but an article which is followed by a word like ποτέ, shortened to ποτε, takes on the accent, so actually it is the article οἱ, standing in parallel with οἱ ουκ, instead of the relative pronoun οἱ; "The ones formerly not a people, but now a people of God" - standing in apposition to "people", v9, cf., Dubis.

ου δε ... "not but" - *were* NOT [A PEOPLE] BUT [NOW *are* A PEOPLE OF GOD]. A negative-positive correlative construction.

νυν adv. "now" - Temporal adverb.

οἱ ... ἦλημενοι [ελεεω] perf. pas. part. "**once you had [not] received mercy**" - THE ONES [NOT] HAVING RECEIVED MERCY. The participle serves as a substantive, with the nominalizer οἱ covering εληθεντες as well. "The perfect tense portrays their entire preconversion life as characterised by no conscious experience of God's forgiving compassion", Hiebert.

ουκ δε "not but [now]" - A second negative-positive correlative construction.

εληθεντες [ελεεω] aor. pas. part. "**you have received mercy**" - *are now the ones* HAVING RECEIVED MERCY. Again, the participle functions as a substantive; "but they [you are the ones] who have received mercy." The aorist is punctiliar indicating "that at a definite time God acted to bestow His mercy on them, thereby terminating their former state", Hiebert.

2:11-12

2. Instructions on Christian living, 2:11-3:12

ij] The principle

Live appropriately within secular society as those who are but visitors

Argument

The Christian church is the true people of God, mightily blessed by God. Yet, it exists within a hostile environment and so believers must constantly resist the temptation to assuage hostility by conforming to their secular society. Believers are a set-apart people, a "spiritual house", a "holy priesthood", offering "spiritual sacrifices to God", and ordained to proclaim God's "mighty acts." None-the-less, there is a way to assuage secular hostility and that is by doubling our efforts to live "honourably among the Gentiles." So, Peter encourages his readers to behave in a way that reflects their standing in Christ.

Issues

i] Context: See 1:1-2. In his letter, Peter seeks to encourage the believers in Asia Minor as they struggle within an environment hostile to the Christian faith. Peter's practical instructions covering 2:11-3:12 promote good citizenship, which quality will help to promote acceptance from the wider society and ease access for the gospel. At the top of the list, we have the obvious suspect for societal acceptance, respect for the governing authorities. Then the submission of slaves for the maintenance of economic order, and so on. This does appear a bit mercenary, but as Jobes notes, it reflects a "visitor mind-set" - as we once sang in youth club *This world ain't my home I'm just passin thru*. So, *when in Rome do what the Romans do*, without, of course, compromising Biblical ethics. See "Interpretation", 2:13-25.

Peter first lays down the principle of living with honour - exemplary behaviour is less likely to provoke hostility, 1:11-12.

He then examines a series of issues which would likely enhance the Christian community in the eyes of their pagan neighbours:

- Respect toward the secular state, 2:13-17;
- Respect by slaves / servant toward their masters, 2:18-25;
- Respect of wives toward their husbands, again with particular reference to pagan husbands, 3:1-6;
- Respect of husbands toward their wives, 3:7;
- Respectful relationships within the Christian fellowship, 3:8-9.

Peter concludes with a citation from scripture, 3:10-12.

ii] Background: See 1:1-2.

iii] Structure: *Live appropriately within secular society:*

Adopt a *visitor* mindset, v11;

Live exemplary lives, v12.

iv] Interpretation:

Peter has indicated that the/a purpose (ὄπωϛ) in God's gathering of a people unto himself is that they "might proclaim the mighty acts of him who called you", 2:9. So, it can rightly be argued that the ethical instructions covering 2:11-3:12 have, as a primary, or at least secondary intent, the conversion of the Gentiles. Peter's instructions (live honourable lives and fit in with the given culture of your local community) serve to gain acceptance for the Christian community within society at large. The instructions are designed to reduce hostility / persecution, and at the same time provide an open access for the gospel.

It is probably going too far to suggest that the instructions amount to "lifestyle evangelism", Jobes; "for the hope of winning converts", Beare. None-the-less, v12 may indicate this intent. Peter encourages his readers to live honourable lives among the Gentiles ἰνα, "that [..... they may glorify God on the day of visitation]." The "day" is possibly the day when those who have seen the good works are moved to repent and believe, but it is usually viewed as the day of judgment when those Gentiles, who have been moved to repent by the lifestyle of believers, are able to "glorify God" rather than run in fear. Yet, Peter is probably not promoting lifestyle evangelism, but rather making the point that the godliness of God's people will be vindicated in the last day and the right of it will be affirmed by all humanity.

Text - 2:11

Countering a negative perspective within a pagan / secular society by good behaviour - how to resolve the inevitable conflict between Christians and unbelieving neighbours, v11-12: i] Resting on a "visitor mind-set" within the context of an aggressive pagan / secular society, Peter encourages his readers to curb their *natural impulses* "towards survival and acceptance in Roman society", Michaels - the temptation to adjust behaviour and belief for social acceptance, v11.

αγαπητοι [οϛ] voc. "**Dear friends**" - BELOVED. The vocative "expresses the intimate bond uniting author and addressees as joint members of the brotherhood", Elliott. "Its introduction at this point shows that the author is consciously passing to a new element in the discourse", Beare.

ὥς "[I urge you] as" - [I ENCOURAGE, EXHORT you] AS [ALIENS AND EXILES]. This comparative particle is adverbial here, best treated as causal; "I would appeal to you that, since you have no permanent home on earth and live here as mere strangers", Cassirer. Peter's descriptive language at this point reflects Psalm 39:12, cf., Heb. 11:13, "strangers or passing travellers on earth" - *just passin thru*. As Jobes notes, Peter is expressing his "visitor mind-set" at this point.

ἀπεχεσθαι [ἀπεχω] pres. mid. inf. "**to abstain**" - TO ABSTAIN FROM, KEEP AWAY FROM, AVOID. The infinitive introduces an object clause / dependent statement of indirect speech expressing what Peter exhorts; "that you avoid worldly passions."

ἐπιθυμιῶν [ἐ] gen. "**desires**" - [WORLDLY, MATERIAL, FLESHLY] LUSTS, PASSIONS, DESIRES, APPETITES. Genitive of direct object after the verb ἀπεχω, "to keep away from." It is unclear what Peter has in mind when he refers to these worldly / material desires. We are inclined to define Peter's words as "the evil impulses of our own nature as men, which prompt us to deeds and thoughts incompatible with the new life which God has brought us through Christ", Beare. Something of a gentler bent may be in mind; "natural impulses", Michaels. Such are not evil in themselves, but they certainly are if they "wage war against your soul." It is impossible to specify what was in Peter's mind, other than to say that in the context of surviving within a hostile pagan / secular environment, an honourable other-person orientated lifestyle is likely to be more acceptable than a selfish one.

αἰτνες pro. "**which**" - Wallace classifies this indefinite pronoun as qualitative; "the very things that wage war against the soul", so also Dubis.

κατα + gen. "**against**" - [WAR] AGAINST. Expressing opposition; "against". The main verb "wage war", being present tense, is durative; "they wage a continuous campaign against your soul", Barclay.

της ψυχης [η] gen. "**your soul**" - THE SOUL. One's inner life, or being as a person, ones being in relation to God. The word "life" can be nuanced in a number of ways, eg., "I beg you not to surrender to those desires that fight against you", CEV.

v12

ii] Peter, continuing his exhortation commenced in v11, encourages his readers to live honourable lives within their unbelieving local community, v12. He seems to make the point that by acting this way, hostility toward the Christian faith will be curbed; it blunts aggressive opposition to the Christian faith. In specific terms, Peter makes a point that has prompted numerous interpretations.

The most accepted interpretation is that Peter implies that through the honourable lives of the Christian community some of those who were once

opponents will come to believe the gospel and stand to glorify God at the coming of Christ, so Elliott, Selwyn, Beare, Kelly, Jobes (lifestyle evangelism), In practical terms, the application of this interpretation struggles today in that a lifestyle which reflects Biblical values often clashes with the increasingly dominant progressive left agenda of the secular elite. Socialism and Christianity are not comfortable bed-fellows!

Another possible interpretation, although unlikely, is that the act of glorifying God on the day of visitation is describing the conversion of those who have been impressed by the good works.

It seems more likely that Peter is addressing the issue of vindication, nicely expressed by Jobes; "the witness of a sustained good lifestyle by Christians who are being maligned by their society will be a testimony on the final day of judgment, which will vindicate the Christian faith. Those who reject the gospel will be condemned by their own harsh judgment of Christians, who refused to indulge in the values and practices of an ungodly society." On the day of judgment, the ungodly will realise that they were wrong and that believers were acting under divine authority. The ungodly will indeed, in that day, praise God, although it is the universal glorification of God by mankind on the day of judgment, not necessarily that of converted pagans, cf., Phil.2:10-11, so Michaels, Achtemeier.

"Live an exemplary life among unbelievers so that your actions will refute their prejudices. Always remember, everything will be set right when Christ returns."

εχοντες [εχω] pres. part. "**live**" - HAVING [THE CONDUCT, LIFESTYLE, WAY OF LIFE OF YOU IN = AMONG THE GENTILES]. A participle will sometimes introduce a dependent statement, although usually of perception, whereas here it is indirect speech after the verb to exhort, v11, so best classified as attendant circumstance, expressing action accompanying the infinitive "to abstain", v11; "I exhort, that you abstain and that you conduct"

καλην adj. "**good**" - GOOD. This adjective is best taken as a substantive, accusative complement of the direct object "the conduct of you among the Gentiles", standing in a double accusative construction.; "keep (have) your conduct among the gentiles honourable", ESV. Contra Elliott who treats it as an attributive adjective modifying / limiting "conduct"; "maintain honourable conduct among the Gentiles." The word *kalos* "good", "denotes conduct that is both morally just and aesthetically attractive, thus behaviour that is in all senses worthy of honour", Elliott.

εν + dat. "**among [the pagans]**" - Locative, spatial; "in = among".

ινα + subj. "**that**" - SO THAT. Introducing a final clause expressing purpose; "I urge, v11, that you live good lives SO THAT / IN ORDER THAT, [although

(εἰς) they speak against you as evildoers, because (ἐκ) they see your good deeds], they may praise God on the day of visitation."

εἰς + dat. "though [they accuse]" - IN [WHICH THEY SPEAK AGAINST]. Introducing an adverbial prepositional construct modifying the purpose clause "in order that they may glorify God", possibly temporal, Achtemeier, "when they speak against you", ESV, concessive, as NIV (Elliott suggests either temporal or concessive), local, εἰς ᾧ, "in which" = "in a case (or situation) where ..." Michaels, "in the very matter wherein they slander you", Beare, leaning toward reference / respect, so Dubis, "with reference to that which." "The hope is that unbelievers will one day glorify God with regard to that very thing (ie., The Christian faith) that they currently speak evil of", Dubis.

ὑμῶν gen. pro. "you" - YOU. Genitive of direct object after the κατά prefix verb "to speak evil of / against."

ὡς "of" - AS IF *speaking against*. Comparative; "they speak evil against you / slander you like they would speak against evildoers." Simplified as NIV, TNIV, CEV.

κακοποιῶν [οἷ] "doing wrong" - EVILDOERS, BAD PEOPLE, CRIMINALS. Genitive of direct object after the assumed verb "to speak evil against"; "people slander you *as they slander* evildoers", Dubis.

ἐκ + gen. "-" - FROM [THE GOOD WORKS]. Introducing a second adverbial prepositional construct modifying the purpose clause "in order that they may glorify God ...", here probably expressing means / ground, a means consisting of a source, "by", "through *the influence of* the good works", Beare, or cause, "because of", "because of your good lifestyle", Dubis. This preposition sometimes serves instead of a partitive genitive and this is suggested here by Achtemeier who sees the prepositional phrase serving as the object of the participle "observing"; "observing of (some of) the good works." Although a matter of debate, it is unlikely that this prepositional phrase modifies καταλαλοῦσιν, "they speak evil against", "they speak evil against you because of your good deeds"; it is more likely that it modifies δοξάσωσιν, "they may glorify", "because of your good deeds they will glorify God", ie., in the day of judgment those who were hostile to the Christian faith will have to recognise the right of it.

εποπτεύοντες [εποπτεύω] pres. part. "they may see" - SEEING, BEHOLDING, OBSERVING. The present tense being durative may give the sense "continuing to observe." The participle here may be treated as adjectival, attributive, limiting "the good deeds", "the good deeds which they behold", AV, or adverbial, causal, "the nonbelievers will be led to glorify God because they observe the Christians' conduct", Achtemeier. Dubis takes an interesting approach when he suggests that it stands in apposition to the prepositional phrase "from the good works";

"because of your good works (that is because seeing them) they might praise God" The participle would then explain the causal function of the good works, namely, that those initially opposed to the gospel, having observed insightfully ("spiritual insight", Beare) the positive lifestyle of the Christian community, are moved to accept the gospel and so affirm Christ's coming in the last day. This sense takes the verb to mean "observing that leads to a change of mind or outlook", Michaels; note the case against this interpretation above.

εν + dat. "**on [the day]**" - [THEY MAY GLORIFY GOD] IN [DAY]. Temporal use of the preposition, as NIV; "in order that they may glorify God on the day when he comes in judgment."

επισκοπης [η] gen. "**he visits us**" - OF VISITATION. The genitive is adjectival, idiomatic / of time; "when he visits *us*." The day of visitation is best understood in eschatological terms as the day of judgment, the day of the coming of the Lord.

2:13-25

2. Instructions on Christian living, 2:11-3:12

ii] State and household duties

Argument

In the passage before us, Peter reminds his readers that they are to act with regard towards all humanity. In particular, he calls on his readers to submit to secular authority, v13-17, reminding slaves that they must submit to their masters, v18-21a. In a cover-all exhortation, Peter makes the point that believers should follow the example of Christ, v21b-25.

Issues

i] Context: See 2:11-12.

ii] Background: See 1:1-2.

iii] Structure: *State and household duties*:

Societal obligations:

Be subject to secular authority, v13-16.

Be respectful, v17.

Employment:

Fulfil your duty in unjust circumstances, v18-21a;

The example of Christ, v21b-25.

iv] Interpretation:

Having spoken of the privileges of being part of God's chosen people, 2:4-10, Peter goes on to speak of the responsibilities believers have towards others, 2:11-3:12. The responsibilities he tackles seem to reflect the social situation of the time. Christians were facing persecution, and so Peter wants to make sure that church members don't inflame the situation, but rather that they live as exemplary citizens. In the passage before us, Peter focuses on a believer's responsibilities with respect to secular authority and employment.

The interpretive problems posed by this passage: Peter lays on us, as a Christian duty, obedience and respect for secular authorities, to governments and employers. We would have little trouble doing this with authority which is legally constituted and which acts morally. Yet, what of authority that acts immorally? Does Peter demand, as to the Lord, submission to immoral authority? The following three points are worth considering:

- Although not clear in the passage dealing with submission to government authority, it is clear in the passage on slaves that believers, as a Christian duty, are to submit to unjust treatment, rather than resist. "Submit with respect to those who are harsh", 2:18.

- Given the social environment of the first century, we have to admit that both government and business were corrupt. The Roman government was a tyrannical dictatorship which discriminated on the basis of race, favoured the privileged, ignored the poor, and waged war on its neighbours. As far as employment was concerned, Roman society was based on slavery.

- Peter argues that there is eternal value in suffering for doing good. He tells us that God's grace is active in such a situation. He gives the example of Christ, and on this basis, argues that we should suffer willingly when treated harshly by secular authorities. In so doing, God's favour is activated towards us and toward those around us.

Given the totalitarian nature of the Roman empire and its suspicion of organised associations, religious or otherwise, and given the fact that those addressed in this letter are facing persecution, Peter encourages his readers to submit to unjust governmental interference and an employer's infringement of their rights. Given this situation, Peter applies both pragmatics and sound theology. First, he encourages his readers to submit (ie. to face unjust circumstances stoically), to continue to do good in the face of evil (accentuate the positive!), and to recognise in this situation an alignment with the sufferings of Christ. This approach reflects Peter's "visitor mind-set", Jobes; we are *just passin thru*.

Of course, such necessary compliance with injustice does not stop believers from applying the humanising effect of the gospel, when the opportunity presents itself. Although the kingdom of God is primarily realised in God's covenant people, its social justice elements should be shared with secular society. The dream of Christian socialism, of heaven on earth, is just that, a dream, but such does not prevent us from striving to realise something of what is primarily an eschatological reality, and this for the good of our neighbours. The abolition of slavery, driven by the children of the Great Awakening, by Wilberforce and friends, was driven by this truth. But then, how far should a Christian go in the struggle against injustice? Is it acceptable to join with Bonhoeffer and the like and take up the sword against tyranny? We would probably have to be alive and living in Nazi Germany to answer that question!

v] Homiletics: *Submitting to secular authority*

During the second world war, the Lutheran church in Germany found itself under the rule of a criminal government. The problem faced by the church was whether they should be obedient to the government or



undertake non-violent, or even violent action, to overthrow it. The inaction of the church stemmed from their inability to work through the issues in this passage and in Romans 13:1-7. Only a small number of church leaders, people like Dietrich Bonhoeffer, took action against the Nazi Government. So, does this passage command, even encourage, acquiescence to

immoral secular authority in government and business?

From our passage for study, we can draw a number of principles, although we need to remember that those of us who enjoy the freedom of a democratic society will find it difficult to place ourselves in the life-experience of Peter's readers. The Roman government, at this time, was a tyrannical dictatorship which discriminated on the basis of race, favoured the privileged, ignored the poor and waged war on its neighbours. Associations of any sort were viewed with suspicion. So, Peter sets out to advise his readers how to live as Christians within a despotic state that rested on enforced slavery and viciously trounced on non-compliance.

First - keep your head down. Peter advises his readers to comply with secular authority, whether government officials or slave owners. This is certainly the best way to avoid pain, and anyway, as Peter points out, government authority is instituted by God "to punish those who do wrong and to praise those who do right", so compliance is in accord with God's will. Also, compliance silences those who are critical of the Christian church.

Second - accentuate the positive. Peter advises his readers to get on with the business of life as if they were living in a free and open society, not using their freedom to infringe the freedom of others, but actually considering others in everything they do. They should remember that God actually views such behaviour favourably.

Third - take on the mind of Christ. Suffering, particularly when that suffering is undeserved, can be soul destroying, but it can also be edifying

if we view it in the light of Christ's suffering. This is Peter's third piece of advice to his readers. As Charles Cranfield puts it, "our sufferings may be transformed from the meaningless and maybe sordid thing that they often are into something of dignity and worth by being associated with Christ's suffering such that our little crosses are lit up by the splendour and brightness of his cross."

Today, in Western societies, the church's interaction with secular authorities is much more civilised. We are able to apply the truth that secular authorities are instituted by God to achieve a socially good end in an environment of freedom. If government, or business, acts in an immoral way by promoting wrongdoing and reducing freedom, then it is opposing its God-given function. We are bound to give to Caesar what belongs to Caesar, but the right to do evil does not belong to Caesar. We cannot ignore the evil of government or business, for to do so is to condone immorality and foster even greater evil. Of course, when it comes to social activism, of promoting a little touch of heaven on earth, it has its time and season. For first century believers the time was not ripe!

Jesus calls on us to be good citizens. In a democratic society this involves voting, lobbying, serving, paying our taxes, obeying the laws of the land... but also, protesting, demanding justice, etc. Doing right may cause us to "suffer", but God's grace is active in suffering.

Text - 2:13

Concerning submitting to authority, v13-25: i] Peter begins by telling us to "submit" (rank ourselves under) the authority of government, v13-16. The term "every authority instituted among men" is probably best viewed as local human institutions which exist for the welfare of society, this means government and government instrumentalities. Peter implies that such institutions are from God - they are Divinely instituted, cf., Rom.13:1. We should submit to them for the "Lord's sake", ie., we should submit freely out of our respect for Jesus - it is something he wants us to do, cf., "give unto Caesar....."

Verses 13-16 consist of a single sentence in the Gk. with the main verb being the imperative ὑποταγητε "be subject, submit."

ὑποταγητε [ὑποτασσω] aor. pas. imp. "**submit yourselves to**" - SUBJECT TO = YOU BE SUBJECT TO [EVERY HUMAN AUTHORITY, INSTITUTION]. The aorist imperative expresses a decisive demand. In this case to submit to civil authority.

δια + acc. "**for**" - BECAUSE OF, ON ACCOUNT OF [THE LORD]. Causal. A believer should seek to obey secular authority because of / out of loyalty to the Lord, "the Lord" presumably being the Lord Jesus Christ.

παση dat. adj. "every" - Dative of direct object after the ὑπο prefix verb, "to submit to." All levels of authority, eg., local, state or federal government authorities.

κρισει [ις εως] dat. "authority / [human] authority" - [HUMAN] INSTITUTION, AUTHORITY. Dative, as above. This is the only place in the NT where this word is translated "institution, authority." "Accept the authority of every human institution", NJB, although better "every human authority", ie., civil rulers.

ανθρωπινη dat. adj. "instituted among men" - HUMAN. The adjective "human" probably means "man-made", ie., authorities appointed / created by men, rather than "human authority", as opposed to "spiritual authority."

ειτε ειτε "whether or" - EITHER [TO THE EMPEROR, KING BEING IN AUTHORITY] (v14) OR. A disjunctive correlative construction.

βασιλει [εως εως] dat. "the emperor" - Dative of direct object of an assumed υποτασσω, "to submit to."

ως "as" - AS. Here expressing a characteristic quality rather than comparative, or modal expressing manner. The "emperor" is not "like" or "as if" supreme, but is supreme. Michaels thinks that here it is causal; "we are to obey, whether it is the emperor, because he is supreme, or governors"

υπερχοντι [υπερχω] dat. pres. part. "supreme authority" - BEING SUPEREMINENT, SUPREME, IN AUTHORITY. Here ως + the participle is adjectival, limiting by describing the "emperor", and dative in agreement; "whether it be the emperor, who is the supreme authority, or", Barclay.

v14

Secular authorities are authorised by God to punish those who "do wrong and commend those who do right," v13b, 14. When it comes to the administration of justice, the function of government is to apply the scales of justice - to redress the balance. So, for this reason, government authority is to be respected.

ειτε "[whether] or" - or. See above.

ηγεμισιν [ων ωνος] dat. "governors" - TO RULERS, GOVERNORS. Again, a dative of direct object after the ὑπο prefix verb "to submit to"; "[submit yourselves to] governors." The word was used at this time of officials appointed by the emperor.

ως "-" - AS. See v13 above. Possibly "because they are sent."

πεμπομενοις [πεπω] dat. pres. pas. part. "who are sent" - BEING SENT. Again, ως + the participle is adjectival, limiting "governors", and dative in agreement; "governors who are sent to punish those who do evil."

δι [δια] + gen. "by [him]" - THROUGH, BY MEANS OF [HIM (the Emperor)]. Instrumental, agency. Expressing the point that the emperor appoints the governors.

εις "to" - TO, INTO = FOR. Here serving to form a final clause expressing purpose, "for the purpose of"; "for the punishment of evildoers and for the praise of them that do well", AV.

εκδικησιν [ις εως "punish" - VENGEANCE. Obviously legal punishment is in mind here. Retributive punishment which appropriately fits the crime is the intended sense of the legal "vengeance" that is applied to the perpetrator, under God's polity.

The modern concept of criminal *punishment* for the reformation of the criminal and the protection of the populous finds little Biblical support, particularly as it does not justly treat the criminal and gives little consideration to the victim. The *punishment* often does not fit the crime (eg. a sentence ranges from incarceration to a good behaviour bond) and victim compensation is rarely considered. Note how in Mosaic law victim compensation is foremost and how the punishment fits the crime - kill a person's cow by accident and you must replace the cow; steal a cow and you must return the cow, plus three others. None-the-less, the modern justice system of Western democracies is somewhat more humane than the Roman justice system of the first century (Senatorial administration was noted for its corruption, although the administration of justice in the Imperial provinces was somewhat more honest).

Implied unjust justice may indicate that there is an unstated qualification to Peter's words. A society which fails to "punish criminals and praise good-living citizens", Barclay, is not necessarily a society which believers should automatically "submit" to. Are we, "for the Lord's sake", required to "submit" to the justice system of a society which praises the criminals and punishes good-living citizens, a society which demonstrates that it is not a "servant of God", Rom. 13:4? None-the-less, as already noted, Peter probably is calling for an unquestioning submission to the secular state, just or otherwise, since resistance to its authority can only bring harm both to those who resist, as well as the church, and the gospel. So, Peter is probably not qualifying his instructions at this point, other than defining the proper exercise of state authority under God. None-the-less, the question is a valid one.

κακοποιων [ος] gen. "those who do wrong" - OF EVILDOERS. "Of evildoers" is often taken as an objective genitive, "punishment for evildoers", but adjectival is possible, describing / limiting "punishment"; "the punishment of those who do wrong."

δε **"and"** - BUT/AND. Transitional, indicating a step in the argument, here to a contrasting point; "but to praise"

επαινον [ος] **"commend"** - PRAISE. Good order in the home is rightly commended by authorities who see this as evidencing civil order.

αγαθοποιων [ος] gen. **"those who do right"** - OF *the ones* DOING GOOD. The genitive is usually taken as verbal, objective; those who do good receive the praise; "to bestow praise on those who have done well", Cassirer.

v15

God's will is that believers be law-abiding citizens. The fruit of this obedience may serve to muzzle the foolish criticism of those who oppose the Christian faith, v15-16.

ὅτι **"for"** - BECAUSE. Introducing a causal clause explaining why we should submit ourselves to human authorities, v13. "Because that is in accordance with God's will, who wills that by well-doing men should muzzle the ignorance of foolish men", Selwyn.

οὕτως adv. **"it is"** - THUS = THIS *is*. This adverb of manner is here serving as a predicate adjective; "because this is God's will." The "this" is usually understood to be the doing what is right of v14, but some argue that οὕτως refers forward to the exegetical clause "that by doing good you should put to silence the ignorance of foolish people", ESV.

του θεου gen. **"God's"** - [THE WILL] OF GOD. The genitive may be classified as adjectival, possessive, or verbal, subjective.

φιμουν [φιμω] pres. inf. **"that you should silence"** - TO SILENCE. The infinitive introduces an exegetical clause specifying οὕτως, "thus" = "this"; "God's intention is this, that you should silence the foolish talk of ignorant people by doing what is right."

αγαθοποιουντας [αγαθοποιω] pres. part. **"by doing good"** - DOING GOOD. The participle is adverbial, probably instrumental, expressing means, as NIV. The context would imply that the "good behaviour" relates to good citizenship, the support of societal regulations which function to enhance community relationships - peace and harmony.

την αγνωσιαν [α] **"the ignorant talk"** - THE IGNORANCE. Accusative direct object of the participle "doing good." Usually understood as "ignorant / foolish talk."

των αφρονων adj. **"of foolish [men]"** - OF THE SENSELESS, FOOLISH, SILLY [MEN]. Attributive adjective. The genitive phrase "of silly people" is usually classified as verbal, subjective when taking the noun την αγνωσιαν, "the ignorance" = "the foolish talk", as a verbal noun.

v16

The Greek sentence commenced in v13 concludes with this verse, so the main verb **υποταγητε**, "be subject", still applies. Thus, the sense of the verse is "*be subject to all authority*, as people who are free, and not as people who use their freedom as a pretext for evil." This verse is often translated as if it introduces the series of imperatives in v17, but grammatically, this is unlikely.

ως "-" - AS. Comparative, or modal expressing manner, although Beare suggests that the three uses in this verse come with imperatival force; see v13. Continuing the dependent statement expressing the divine will, v15; "God's intention is that you should silence the foolish talk of ignorant people by doing what is right as / like a free people" It seems more likely that the three uses in this verse are adverbial, expressing manner; "*be subject in the manner of / as if* free people"

ελευθεροι adj. "**free**" - FREE *people*. As a substantive, "freedmen", ie. as a slave having gained their freedom and now able to choose their vocation etc. (surely not theological freedom, "as the redeemed", Michaels). The function of the State is to provide an environment where relationships flourish in mutual respect for person and property. The Christian citizen, like a freedman, should willingly choose to submit to the authority of a state that provides such an environment, and to do so in a way that does not infringe the freedom of others.

και μη "**but do not**" - AND NOT. Often treated here as contrastive, as NIV.

εχοντες [**εχω**] pres. part. "**use**" - HAVING [THE FREEDOM AS A PRETEXT, VEIL CLOAK]. The participle may be adverbial, possibly instrumental, "not by employing freedom to cover up wickedness", Berkeley, although better concessive, "live as free persons, although not as an opportunity to use that freedom" Yet, it seems more likely that it serves as a substantive; "as free men and women and not as those who use their freedom as a cover", Achtemeier.

της κακιας [**α**] "**for evil**" - OF WICKEDNESS, EVIL, TROUBLE. The genitive is usually treated as objective; "as an excuse for their malicious disposition", so NIV, but an adjectival modification is probably intended, "as an evil pretext / smokescreen."

αλλ [**αλλα**] "-" - BUT. Strong adversative in a counterpoint construction, "not, but"; "but as God's slaves."

θεου [**ος**] gen. "**of God**" - [AS THE SLAVES] OF GOD. The genitive is adjectival, possessive; "God's slaves."

v17

ii] Respect, v17. Peter rounds off his instructions concerning societal submission with a series of four imperatival clauses. We are to show "respect"

towards our fellow citizens. The word means something like "esteem highly." Our particular care rests with the brotherhood, but in like manner to God, we must extend our care to all, cf. Rom.14:10, Jas.3:8-10. When it comes to those in authority over us, we should "fear" God (a reverential awesome respect) and honour (respect) the king. Our first loyalty lies with God, although Peter is simply making the point that both God and lawfully instituted government have rights, and we should respect those rights.

τιμησατε [τιμαω] aor. imp. "**show proper respect to**" - HONOUR. "Showing of respect, acknowledgment of another's status and deference to authority", Elliott.

παντας adj. "**everyone**" - ALL *men* = *people*. This adjective serves as a substantive, accusative direct object of the imperative verb "to honour." Possibly in the context, "all those in authority."

αγαπατε [αγαπαω] pres. imp. "**love**" - LOVE [THE BROTHERHOOD]. The present tense is durative, "keep on loving."

φοβεισθε [φοβεομαι] pres. pas. imp. "**fear**" - BE AFRAID = RESPECT [GOD]. Ref. Proverbs 24:21 for this summary of a Christian's duty.

τιματε [τιμαω] pres. imp. "**honour**" - RESPECT, HONOUR [THE KING]. Show deference to someone of high status.

v18

iii] Turning his attention to servants / slaves, Peter encourages them to fulfil their duties, even in unjust circumstances, v18-21a. Why does Peter call on slaves to give unquestioning subservience to masters, without giving instructions to masters on the proper treatment of their slaves? Does he just assume that masters will do the right thing, or was the Christian church so poor at this point in time that no Christian actually owned slaves? As already noted, the answer to this question probably lies with the purpose of Peter's letter. Peter is writing to encourage Christians who are struggling to live out their faith in an aggressive and often hostile secular environment. Believers who face the greatest disadvantage are slaves. So, Peter's practical advice is that they accept what cannot be changed (slavery was an integral part of Roman society - 50% of the population of Rome were indentured slaves - and resistance to the institution was mercilessly dealt with). Given the circumstances, it is best that slaves approach their task positively ("doing good"), in the knowledge that such commends them to God by aligning them with their calling to follow the example of Christ. This advice does not mean that a slave should never try to gain their freedom when legally able to do so, nor does it imply that the institution of slavery is a moral form of employment that should never be dispensed with.

οικεται [ης ου] voc. "**slaves**" - SLAVES, HOUSEHOLD SERVANTS. Although the NIV uses the word "slaves", it has the wider sense of "household servants", although these may well include slaves. In our context, the word "employees" will suffice. These servants should submit to the authority of their employer out of respect for God.

οι υποτασσομενοι [υποτασσω] pres. pas. part. "**submit yourselves**" - BEING SUBJECT TO, ACCEPTING THE AUTHORITY OF. This participle is often viewed as imperatival in its own right, so Selwyn, and nearly always translated this way, yet technically it is attendant on the leading imperative in v13, **υποταγητε**, "be submissive", and therefore treated as an imperative. As Lenski puts it, "this is good Greek, the effect being to make all of these admonitions a continued chain by means of (attendant) participles."

τοις δεσποταις [ης ου] dat. "**to your masters**" - THE = YOUR MASTERS. Dative of direct object of the **υπο** prefix participle "submitting to".

εν "with" - IN [ALL FEAR]. Adverbial use of the preposition, forming an adverbial modal construction modifying the verbal aspect of the participle "submitting"; "respectfully submitting to". "All" serves to intensify, and "fear", means "respect" rather than servile fear.

τοις αγαθοις dat. adj. "**to those who are good**" - [NOT ONLY] TO THE GOOD *ones*. The adjective serves as a substantive; dative of direct object of an implied **υποτασσομενοι**. Best with the sense "benevolent".

αλλα "but" - Strong adversative in a counterpoint construction; "not, but"

τοις σκολιοις dat. adj. "**to those who are harsh**" - TO THE CROOKED, BENT, HARSH *ones*. Dative as above. "Unreasonable, exacting, capricious, and cross-grained", Manson.

v19

Peter goes on to give reasons why a believer should, out of respect for God, willingly suffer unfairly, v19-21a: "It is commendable" he says, to "suffer for doing good" and to "endure it", and "to this you were called."

γαρ "for" - BECAUSE OF. Introducing a causal clause explaining why a servant / slave should submit, as NIV.

τουτο pro. "**it**" - THIS. The close demonstrative pronoun is forward referencing to the protasis of the conditional clause, namely, "when, mindful of God, one endures sorrows while suffering unjustly."

χαρις [ις εως] "**commendable**" - *is* GRACE, FAVOUR = COMMENDABLE. Peter seems to imply that faithfulness in the face of unjust suffering prompts divine blessings as a natural consequence. "God will bless you, even if others treat you unfairly, for being loyal to him", CEV, even to the earning of merit,

"there is merit", NJB. Yet, this takes the meaning of "grace" in this context too far. We are best to follow Achtemeier when he defines "grace" in this context as "God's favourable judgment on the activity here under discussion", so NIV "commendable".

ει + ind. "if" - IF. Introducing a conditional clause, 1st. class, where the proposed condition is assumed to be true; "[for] if, *as is the case*, [anyone bears up under pain], *then* [this is grace / a gracious thing / commendable]."

πασχων [πασχω] pres. part. "suffering" - [A CERTAIN *one* ENDURES PAIN] SUFFERING [WRONGLY]. The participle is probably adverbial, temporal; "if a person endures pain while suffering undeserved ill-treatment."

δια + acc. "because" - BECAUSE OF. Causal.

συνειδησιν [ις εως] "he is conscious" - A CONSCIENCE / CONSCIOUSNESS, AWARENESS. The sense "awareness" is better here.

θεου [ος] "of God" - OF GOD. The genitive "of God" is adjectival, attributive, "a God consciousness", a godward type of awareness / knowing / "inner reference", Selwyn, or verbal, objective, "a consciousness toward God", or idiomatic / source, "*which is from God*." "Because God is in his thoughts", Cassirer, i.e., the person understands the will of God.

v20

The Christian life entails bearing up under unjust suffering by the call of Christ, v20-21a.

γαρ "but" - BECAUSE. Introducing another causal clause explaining why it is commendable to serve faithfully in the face of unjust suffering, namely because there is no merit in suffering as a consequence of stupid or wilful behaviour.

κλεος [ος] "[how is it] to your credit" - [WHAT KIND OF] HONOUR, MERIT *is there*. Nominative subject of an assumed verb "to-be". As of receiving honour, so "credit / advantage."

ει + ind. "if" - IF. This sentence / verse is made up of two conditional clauses, 1st. class, where the proposed conditions are assumed to be true; "if, *as is the case*, *then*." The two clauses are arranged chiasmically, i.e., in the form of **X, Chi**. The *a b b a* form of the conditional clauses being: apodosis, protasis, protasis, apodosis, i.e. then if; if then; Lit. "then what advantage [is there] if you endure sinning and being beaten, but if you endure doing good and suffering, then this [is] commendable with God."

κολαφιζομενοι [κολαφιζω] pres. pas. part. "you receive a beating" - [SINNING AND] BEING BEATEN. This participle, as with *πασχοντες*, "suffering", is adverbial, probably best treated as temporal; "when you are flogged / punished."

αμαρτανοντες [αμαρτανω] pres. part. "for doing wrong" - SINNING. This participle, as with *αγαθοποιουντες*, "doing good", is adverbial, either temporal,

or causal, "when / because you sin / have done wrong." There are other ways of putting the two adverbial participles together, eg. following the order of the Gk. "[when] you do wrong and [as a result] get flogged [for it]."

ὑπομενετε [ὑπομενω] fut. "**and endure it**" - YOU WILL ENDURE. Translated as present tense, although Peter has the future tense since he is thinking of a time in the future when his encouragement will need to be applied; "Bear it uncomplainingly", Barclay.

αλλα "but" - BUT [IF DOING GOOD AND SUFFERING YOU ENDURE, THIS *is* GRACE = COMMENDABLE]. Strong adversative used in a counterpoint construction / argument. There is no value in suffering for doing wrong, but there is value in suffering for doing good.

παρα + dat. "**before**" - BESIDE = WITH [GOD]. Here expressing sphere, "in the sight of / before", ie., this conduct comes with God's approval; it's the right thing to do. As noted above, Peter is probably not saying that God credits such behaviour, that there is merit in it. The only credit worth anything is that which Christ has earned for us.

v21a

This clause is transitional; it concludes v18-20, but also introduces v21b-25.

γαρ "-" - BECAUSE. Introducing the final causal clause explaining why slaves should serve faithfully even when treated unjustly, namely, because "for to this you have been called", NAB.

εις + acc. "to" - TO, INTO. Here expressing purpose; "because, for this purpose you were called."

τουτο pro. "**this**" - The close demonstrative pronoun is backward referencing, namely, to willingly suffer unjustly, v20b.

εκληθητε [καλεω] aor. pas. "**you were called**" - YOU WERE ELECTED, CALLED, SUMMONED, INVITED. The word is being used here of "vocation", of a pathway set before the followers of Jesus. As the master has suffered, so will the servant, which suffering is part of our *calling / vocation*. "You are engaged to this by the call of Christ", Knox.

v21b

iv] Peter now goes on to explain that Christ's suffering and death serves as an example which is applicable to all believers. Such supports his contention that slaves should willingly submit to their masters, acting in the master's best interest, even when treated unfairly, v21b-25.

οτι "because" - BECAUSE [CHRIST]. Possibly causal, as NIV, "the reason for such a call to suffering for doing good", Achtemeier. Yet, also possibly introducing a dependent statement expressing the content of a believer's *calling*

as it relates to willingly suffering injustice, that content being the example of Christ.

καὶ "-" - AND = ALSO. Adjunctive; "also". "Emphasises the similarity of Christ's sufferings and those of Peter's readers", Hiebert, so also Elliott.

ὑπερ + gen. "**for**" - [SUFFERED] ON BEHALF OF [YOU]. Here expressing advantage / benefit; "for, on behalf of."

ὑπολιμπανων [**ὑπολιμπανω**] pres. part. "**leaving**" - LEAVING BEHIND [AN EXAMPLE]. The participle is adverbial, modifying the verb "suffered", possibly introducing a consecutive clause expressing result; "Christ too (also) suffered for you, and in so doing, he left you an example", Barclay.

ὑμιν "**you**" - TO YOU. Dative of indirect object / interest, advantage; "leaving an example for you to follow."

ὑπογραμμον [**ος**] "**an example**" - EXAMPLE, OUTLINE, PATTERN. Accusative direct object of the participle "leaving behind." Used of the model to guide the construction of a finished product. So plan, "a plan", or "a guideline", but not an exact detail. To show how "to move in the direction he is going", Kelly.

ἵνα + subj. "**that**" - THAT. Possibly introducing a purpose clause, "in order that", or hypothetical result, "so that", so Hiebert, Michaels (expressing "intent"), Achtemeier; "for he wanted us to follow in his steps", Barclay. Yet, the construction here could also be exegetical, specifying "example", so Beare; "namely / that is, that you should"

τοῖς ἰχνεσιν [**ος**] dat. "**in [his] steps**" - [YOU SHOULD FOLLOW ALONG WITH] THE STEPS [OF HIM]. Dative of direct object after the **επι** prefix verb "to follow, happen along with."

v22

Peter goes on in v22-23 to draw on some images of the Suffering Servant found in Isaiah, images we should emulate. In v22 Christ is the sinless one, Isaiah 53:9, while in v23 he is the one who suffers without protest (a possible allusion to Isaiah 53:7), for he entrusts his vindication to God, submitting to unjust suffering, and committing himself into the hands of God. So, the point Peter is making is that in the face of abuse, Jesus did not retaliate; such is an example that should be followed by the slaves (and, in fact, all believers) Peter is addressing.

δολος [**ος**] "**no deceit**" - [WHO DID NOT COMMIT SIN, NOR WAS FOUND] DECEIT. Nominative subject of the verb "to find." "And no one ever heard him speak a twisted word", Barclay.

εν + dat. "**in**" - IN [THE MOUTH OF HIM]. Local; expressing space / sphere.

v23

λοιδορουμενος [λοιδορεω] pres. pas. part. "**when they hurled their insults at**" - [WHO] BEING REVILED, INSULTED, ABUSED. The participle is adverbial, best treated as temporal, as NIV.

ουκ αντελοιδορει [αντλοιδορεω] imperf. "**he did not retaliate**" - DID NOT REVILE BACK, RETURN ABUSE, RETALIATE. The imperfect, used with the main verbs in all three clauses of this verse, may simply be durative, expressing repeated action, although here it could reflect a more technical usage, namely, to express return action; "he did not revile in return", Cassirer.

πασχων [πασχω] pres. part. "**when he suffered**" - SUFFERING. The participle is adverbial, probably temporal, as NIV, or concessive, "although suffering", so Dubis.

ουκ ηπειλει [απειλεω] imperf. "**he made no threats**" - HE DID NOT THREATEN. Again, the imperfect is being used to express return action; "he did not answer ill-treatment with threats of revenge", Barclay.

δε "**instead**" - BUT/AND. Transitional, indicating a step in the argument, here to the positive side of a negative-positive argument; "but".

παρεδιδου [αραδιδωμι] imperf. "**he entrusted himself**" - HANDED OVER, COMMITTED, DELIVERED OVER, GAVE OVER, ENTRUSTED *himself*. The object is assumed, "himself and his cause", Zerwick.

τω κρινοντι [κρινω] dat. pres. part. "**to him who judges [justly]**" - TO THE ONE JUDGING [RIGHTEOUSLY, JUSTLY]. The participle serves as a substantive, dative of indirect object, with the direct object "himself" assumed.

v24

Yet, "Christ was not only a model, but a mediator", Ball, v24-25. Peter concludes by drawing out the meaning of Christ's death in order to show "that our sufferings too may be transformed from the meaningless and maybe sordid thing that they often are, into something of dignity and worth by being associated with Christ's suffering, and that our little crosses may be lit up by the splendour and brightness of his cross", Cranfield. For this, and the next verse, Peter again sources Isaiah 53. In v24 he draws on Isaiah 53:4/11/12, which he goes on to explain, concluding with a quote from Isaiah 53:5, and then in v25 he concludes with Isaiah 53:6.

αυτος pers. pro. "**he [himself]**" - WHO [HE = HIMSELF]. Nominative subject of the verb "to bear, carry".

ανηνεγκεν [αναφερω] aor. "**he ... bore**" - BORE, CARRIED UP, OFFERED UP. Sacrificial imagery is being used here, of carrying up the sacrifice to the altar. The verb is aorist, punctiliar, indicating a single act.

ἡμῶν gen. pro. "**our**" - [THE SINS] OF US. The genitive is adjectival, verbal, subjective, "the sins we commit", or possessive, "the sins that belong to us / our sins"

τας ἁμαρτίας [α] "**sins**" - In the Gk. "the sins of us" is emphatic by position; "sins" (pl.) entailing wilful disobedience to God's requirements; "our" serves to include Peter and his readers. It is usually understood that Christ does not take upon himself the actual sins, but he does take upon himself sins' curse, and thus that which is demanded of sin, ie., the punishment for sin, namely, the curse of death (separation from God???).

εν + dat. "**in [his body]**" - IN, ON [THE BODY OF HIM]. Local, expressing space; "His body was the means through which his self-sacrifice was accomplished, cf. Heb.10:5", Hiebert.

επι + acc. "**on [the tree]**" - ON, UPON [THE WOOD, TREE, THE THING MADE OF WOOD = THE CROSS]. The preposition is spatial here. It is often noted that, as Deuteronomy 21:22-23 states, a person executed by being hung on a post is cursed of God. So, Jesus' death on the cross expiates / propitiates (debate rages over which of the two apply) the curse which properly applies to the sinner seeking God's mercy.

ἵνα + subj. "**so that**" - THAT. Introducing a purpose clause, "in order that", or hypothetical result, "so that".

απογενομενοι [απογινομαι] aor. mid. part. "**we might die to**" - HAVING PARTED FROM, SEPARATED FROM = HAVING DIED TO. Probably as a medial passive, "having been parted from *our* sins" = "having died to *our* sins", although Michaels suggests "having parted with our sins." Often translated "die" here under the influence of Pauline theology, cf. Rom.6:10f. Attendant circumstance participle expressing action accompanying the main verb "might live." The sense of the word is explained in Thayer's lexicon as "become utterly alienated from your sins."

ταις ἁμαρτίας [α] dat. "**sins**" - SINS. The dative may be viewed as a dative of reference / respect, "an utter alienation / abandonment with respect / with relation to sin", even possibly a dative of interest, advantage used instead of a genitive of separation, "from sins", although the απο prefix verb "to be separated, parted from" will often take a dative.

The sense of a believer's abandonment of sin at this point in Peter's letter is a matter of some debate, cf., Romans 6. Given the atonement, a believer's sins have no claim over them, for Christ has met the claim and paid the price. Thus, a believer is utterly alienated from, separated from, dead to, ... any claim, any demand that sin may make of them = "there is now no condemnation for those who are in Christ Jesus", Rom.8:1. Yet, is Peter into Pauline theology at this point (so Beare, Cranfield, Stibbs), or is

he just speaking about the abandonment of sin and the redirection of life towards a righteousness /goodness which is a moral consequence of the atonement (so Selwyn, Michaels, Elliott, Jobes, Davids, Best, Kelly, Hiebert)?

It seems more than likely that Peter has in mind the atonement from which a believer experiences a complete emancipation from sin, rather than an emancipation from sinning, which reality gives dignity to our suffering, particularly when we suffer unjustly. If, on the other hand, Peter is speaking about moral liberation, of freedom from the power of sin, rather than the condemnation of sin, to what degree has "the power and tyranny of sin in our lives ... been broken, enabling us to conquer sin, and by the indwelling Spirit ... claim our liberation", Hiebert?

As any student of theology knows, sound theology will, by its very nature, align with experience, and experience tells us that the old Adam continues in his wilful ways until deposited in the grave (so Luther). When it comes to freedom from the power of sin, it is a matter of degree. Moral renewal is realised in the life of a believer because, on the one hand, we are no longer under the power of the law, that which makes sin more sinful, 1Cor.15:56, and on the other hand, we are daily renewed by the indwelling compelling of the Spirit of Christ. Yet even so, such does not make for a sinless Christian.

So, it is very unlikely that Peter is speaking of freedom from sinning, "that we might not any longer respond to the impulse to sin", TH. It is far more likely that Peter is speaking of freedom from the curse of sin realised through identification with Christ; "our sins have been done away with", Cassirer.

τη δικαιοσυνη [η] dat. subj. "**[live] for righteousness**" - [WE MIGHT LIVE] TO RIGHTEOUSNESS, JUSTICE. The dative may be local, sphere, "in righteousness", so Achtemeier, or interest, advantage, "for righteousness", so Michaels, or reference / respect, so Dubis. Note that the subjunctive "might live" stands with **ινα**; "**in order that** we die to (abandon) sin and live to righteousness." We are faced with the same problem as regard "sin" or "sinning" above. If a moral sense is intended, then "live to righteousness" entails "living a life in accordance with God's will", Achtemeier, "to live to goodness", Barclay, "doing what is right", but if Peter has in mind a believer's identification with Christ in his death and resurrection, then this "righteousness" is that which belongs to those who share in Christ's resurrection life, a "righteousness" / holiness in which we "live" eternally in the presence of God.

τω μωλωπι [ωψ ωπος] dat. "**by [his] wounds**" - IN = BY THE BRUISE, WELT, WOUND [OF WHOM]. The dative is instrumental, expressing means. Wounds that

are the product of a beating, although the imagery is being used of Jesus' death. The genitive relative pronoun οὗ, "whose", is adjectival, possessive, or possibly verbal, objective, where Jesus receives the action of the wounding, "it was the suffering he bore that healed you", Phillips.

ἰαθητε [ιαομαι] aor. pas. "**you have been healed**" - YOU WERE HEALED. Clearly Peter is using this text from Isaiah to refer to the substitutionary nature of Christ's sufferings and death. Again, it is possible that Peter is drawing out the idea that Christ's sufferings actually "heal" in the sense of enable a believer to live a godly life, and this even in the face of suffering. Yet, as already noted, this moral consequence of the atonement may not be Peter's intention here. It is more than likely that Peter has in mind the healing of our sin on the cross, such that the believer is free from its condemnation. This is reinforced by v25, Isa.53.6. We were all like sheep having gone astray, sinners through and through, separated from God and facing his condemnation. Yet now, because of all that Jesus has done for us, we have been brought back into God's eternal flock, safe and secure. This truth further clarifies the dignity and worth of suffering as Christ suffered.

v25

γὰρ "**for**" - because. Introducing a causal clause explaining why it was necessary for us to be "healed"; "because you were straying like sheep", ESV. ἦτε πλανωμενοι [πλαναω] pres. pas. part. "**you were going astray**" - YOU WERE BEING LED ASTRAY / BEING DECEIVED. A periphrastic imperfect construction, possibly serving to emphasise durative aspect; "you were like sheep continually going astray, led astray, deceived."

ὡς "**like**" - AS [SHEEP]. Here serving as a comparative, as NIV. "Wandering away like so many sheep", Phillips.

ἀλλὰ "**but**" - BUT. Strong adversative introducing a contrast with the previous clause.

νυν adv. "**now**" - NOW. Temporal adverb introducing a temporal clause.

επιστραφητε [επιστρεφω] aor. pas. "**you have returned**" - YOU WERE TURNED BACK TO, TURNED AROUND. The aorist expresses punctiliar action, as opposed to the imperfect verb to-be + the present participle, expressing durative action, i.e., the text describes an ongoing wandering followed by a definite return. The passive is probably theological, identifying God's action in the gospel. So, the text alludes to the conversion of Peter's readers.

ἐπι + acc. "**to**" - UPON. Spatial; expressing goal.

ἐπισκοπον [ος] "**overseer**" - [THE SHEPHERD AND] OVERSEER. Someone who looks after others, shepherds them, cares for them - a word similar to "shepherd". This is the only place in the NT where the word is used of Christ. The word is often applied to church leaders. So, the conversion of Peter's readers

brought them back to the Shepherd and Overseers of their souls; it brought them back to God.

των ψυχων [η] gen. "**of [your] souls**" - OF THE SOULS [OF YOU]. The genitive is adjectival, usually classified as verbal, objective, but possibly idiomatic / subordination, "over your souls."

3:1-7

2. Instructions on Christian living, 2:11-3:12

iii] Marital duties

Argument

Peter continues his instructions on appropriate behaviour for living within a secular / pagan environment. He now looks at behaviour of a wife and a husband within marriage. Leaving aside the inherently sexist nature of marriage in the first century, Peter encourages believing wives to defer to their pagan husbands and to focus on the development of inward qualities, "a gentle and quiet spirit", while at the same time, giving little weight to outward adornment. By this means a believing wife aligns herself with the heroines of faith, women like Sarah. Husbands, for their part, must be considerate and respectful of their wives, relating to them as joint heirs of eternity. A husband can't expect God to be considerate if he is not considerate.

Issues

i] Context: See 2:11-12

ii] Background: See 1:1-2. Specific to the issue of a wife *ὑποτασσόμεναι*, "being subject to", her husband, Peter writes within the context of a culture where a wife is held to be in a subservient position to her husband. A comparable modern-day version can be found in conservative Islam. A wife who sought equality with a husband in the home would be regarded by her family, as well as her wider community, as unrestrained by convention, or morality. With regard to adornments, v3: In Roman, as well as Jewish society, a married woman was expected to present modestly and unadorned. Again, this tradition can be witnessed today in Islam. Adornments paraded in public were the domain of profligate women.

iii] Structure: *Peter's instructions on marital duties:*

Instruction for believing wives:

Give due honour to your unbelieving husband, v1-2.

Focus on holy beauty rather than outward beauty, v3-4.

Sarah, a model for holy beauty, v5-6.

Instructions for believing husbands:

Show consideration and respect toward your wife, v7.

iv] Interpretation:

Peter's instructions continue to reflect his "visitor mind-set" - in this age we are visitors, awaiting the dawning of eternity. In this moment of

time, as God's set-apart people, we have a purpose, namely, "to proclaim the mighty acts of him who called" us, 2:9. This perspective influences Peter's instruction that believers comply with societal mores, so promoting peace and the easy access of the gospel, eg., a believing wife being subject to her unbelieving husband. On a more practical level, Peter also addresses the social ostracism and hostility faced by believers in Asia Minor. His instructions provide a positive means for reducing that hostility, namely, by shaping the Christian community as a compliant and honourable participant in the life of the wider society, eg., believing wives being supportive of the existing cultural framework of marriage.

These contextual considerations blunt the sexist nature of the instructions, although Peter's words still lack Paul's sensitivity on the issue. Paul gives weight to Adam, the bi-sexual person who becomes man and woman, partners, rather than master and helper. For Paul, each is subject to the other, Eph.5:21. Paul does indeed recognise culture and so gives a nod to the *when in Rome do what the Romans do* reality of life, but a Christian wife is ὑποτάσσω, "subject", to her husband within certain parameters: "A husband is the head of the wife as Christ is the head of the church", Eph.5:23, and a husband must love his wife "as Christ loved the church", Eph.5:25. A Christian wife is no mere chattel, and a Christian husband is no mere master. Ultimately, believers are to "be subject to one another out of reverence for Christ", Eph.5:21.

Peter's, *fit in while passin thru* attitude, shapes his instructions and serves to explain their nature, but we are reminded that conformity for a transformed people is easily corrupted. It seems likely that this is the very danger that Peter warns of in 2:11 before embarking on the instructions - be in the world, but not of the world!

Text - 3:1

Fitting in with the societal structure of marriage, v1-7: i] Wives, v1-6. A wife's acceptance of her subordinate role within traditional marriage, as practised in the first century, may well lead to the conversion of an unbelieving partner.

ὁμοίως adv. "**in the same way**" - LIKEWISE. Comparative adverb. As slaves have responsibilities, in like manner wives / women have responsibilities. Peter is not saying that wives are to be submissive like slaves are submissive.

ὑποτασσομενα [ὑποτάσσω] pres. mid./pas. part. "**submit yourselves to**" - [THE WIVES] BEING SUBMISSIVE TO, DEFERRING TO. Although often classified as an independent imperatival participle, it is technically attendant on the imperative verb ὑποταγητε, "submit [yourselves]", 2:13. The meaning of the word is not overly clear. Weight can be put on "submit to", but it can mean "defer to." Peter

may be giving weight to Genesis 3:16, a woman's subjection to her husband post fall, but as indicated above, he is likely giving more weight to social convention, given that in Christ we are all emancipated.

ανδρασιν [ηρ δρος] dat. "**husband**" - [THE = THEIR OWN] HUSBANDS. Dative of direct object after the **υπο** prefix participle "submitting to."

ινα + fut. "**so that**" - THAT. Introducing a final clause expressing purpose; "in order that, so that." Here the *hina* clause is followed by a future tense rather than a subjunctive; irregular, but sometimes found in Koine Gk.

και "- " - AND = EVEN. Here ascensive; "so that even if ..."

ει + ind. "**if**" - IF [*as is the case*, CERTAIN ARE DISOBEDIENT TO THE WORD, *then*, BECAUSE OF THE CONDUCT / BEHAVIOUR OF THE WIFE, THEY WILL BE GAINED WITHOUT A WORD]. Introducing a 1st. class conditional clause where the proposed condition is assumed to be true.

τω λογω [ος] dat. "**[do not believe] the word**" - [ARE DISOBEDIENT TO] THE WORD. Dative of direct object after the verb **απειθω**, "to disbelieve, disobey." Presumably "the word" is the gospel, indicating that the husband is not a believer, rather than a disobedient believer.

κερδηθησονται [κερδαινω] fut. "**they may be won over**" - THEY WILL BE GAINED, WON OVER. In the sense of become a believer. "There are husbands who, indifferent as they are to any words about God, will be captivated by your life of holy beauty", Peterson.

ανευ + gen. "**without**" - WITHOUT [A WORD]. Peter is suggesting that a wife who plays her role as expected within society and the home may, by her lifestyle, prompt a positive response toward the Christian faith. Obviously, hearing and believing a "word", namely the gospel, is a necessary step toward repentance and faith, but it is the wife's lifestyle which has made the gospel accessible to her unbelieving husband.

δια + gen. "**by**" - BECAUSE OF. Causal, expressing means.

των γυναικων [η κος] gen. "**of their wife**" - [THE CONDUCT, BEHAVIOUR, WAY OF LIFE] OF THE WIFE. The genitive is adjectival, either verbal, subjective, or possessive. "You will win them over by what you do", CEV.

v2

An unbelieving husband may well be opened up to the gospel by the behaviour of their wife, that is, by observing the wife's respectful and pure life.

εποπευσαντες [εποπευω] aor. part. "**when they see**" - HAVING SEEN, OBSERVED. The participle is adverbial, usually treated as temporal, "once they have seen", as NIV, but possibly causal, "because he will see", CEV, or instrumental, "by observing your chaste, respectful behaviour."

ἀγνην adj. "**the purity**" - [THE] PURE [CONDUCT, LIFESTYLE OF YOU]. Conduct without moral defect, but possibly just "chaste".

εἷν + dat. "[**and reverence**]" - IN [FEAR = REVERENCE = RESPECT]. Here introducing an adverbial phrase of manner functioning as an adjective limiting the noun "conduct, lifestyle"; "respectfully" = "respectful conduct." "They will be captivated by your life of holy beauty", Peterson.

v3

Peter defines the behaviour that may well win over an unbelieving husband as "your chaste, respectful behaviour" = "your holy beauty." In v3-4 he explains what this means; what it doesn't mean, v3, and what it does mean, v4. In today's world, Peter's *mansplain* doesn't sit well with feminists, but in his world, it fits well. The task we face entails drawing out the propositional truths within Peter's words and applying them in a culturally appropriate way - Good Luck!

ὧν gen. pro. "**your beauty**" - WHOSE *holy beauty*. Dubis suggests "whose" serves as an objective genitive modifying an assumed **κοσμος**, "adornment", "let not the adornment that consists of be your *adornment*", i.e., "be that which beautifies you." Elliott suggests that the antecedent is "you wives", v1, so lit. "yours"; "let not your adornment"; the genitive would then be possessive. Possibly reference / respect, "of which" = "concerning which Christian women"; "and you Christian women must not be marked by", Selwyn. It seems more likely that we have an ellipsis here with the repetition of **την εν φοβῳ ἀγνην**, assumed after **ων**, "whose *holy beauty* let not be outward adornment, of braiding of hair," = "Don't let your *holy beauty* be outward adornment, such as braided hair" In this case the genitive **ὧν** would be adjectival, possessive, referring to the holy beauty belonging to the Christian wives, as NIV.

οὐχ "not" - [LET] NOT [BE]. With **ἀλλ**, "but", in v4, this negation forms a counterpoint construction, "not this but that." "*The beauty to be found in you*, ought not to reside in any outward adornment - - No, it ought to lie ...", Cassirer.

ὁ εξῳθεν adv. "**outward**" - THE OUTWARD [ADORNMENT]. The adverb here serves as an attributive adjective limiting "adornment", so "outward adornment", but possibly as an adverb, "let not your adornment be outward", or even as an improper preposition + gen., nominalised by the article **ὁ**, so "the outward braiding of hairs, *the outward* putting on of gold, or *the outward* wearing of garments."

εμπλοκης [η] gen. "**such as elaborate**" - OF BRAIDING. The genitive, as with **περιθεσεως**, "the act of putting on" = "wearing", and **ενδυσεως**, also "the act of putting on" = "wearing", is adjectival, expegetic, specifying the "adornment", so Zerwick, Dubis, ... "What matters is not your outward appearance - the styling of

your hair, the jewellery you wear, the cut of your clothes - but your inner disposition", Peterson.

τριξων [ιξ ιχος] gen. "hairstyles" - OF HAIRS [AND PUTTING ON OF GOLD AND WEARING OF GARMENTS]. The genitive, as with χρυσιων, "of gold (gold jewellery)", and ιματιων, "of clothing", is usually classified as adjectival, verbal, objective, but attributed is possible, "fancy hair, adorned gold, and expensive cloths", CEV (adjusted).

v4

"That which is precious in the sight of God is the immortal, imperishable beauty of the inward life, not the riches of outward adornment", Beare.

αλλ [αλλα] "instead / rather" - BUT *let not your beauty be*. Strong adversative. See ουχ v3. Instead of defining her holy beauty by κοσμος, "outward adornments", the wife should define it by her inward being.

της καρδιας [α] gen. "your inner self" - [THE HIDDEN MAN = SELF] OF THE HEART. Selwyn, so Zerwick, suggests the genitive is adjectival, epexegetic, making specific the sense of "the hidden man." Possibly better taken as adjectival, idiomatic / of place; "No, it ought to lie in what are hidden features of the human being *which have their dwelling place in the heart*", Cassirer, cf., Wallace, 124/5.

εν + dat. "-" - IN. Possibly expressing association, "with", so Achtemeier, but better local, sphere, with the particular sense "found in, expressing itself in ("consisting in", Eph.2:15)", Selwyn. Somewhat epexegetic, so Dubis. Possibly leaning toward instrumental; "Rather, *let your holy beauty be defined by your hidden being which*, expressing itself in/by the/your imperishable *beauty* of (that is) a gentle and quiet spirit."

του πνευματος [α ατος] gen. "of [a gentle and quiet] spirit" - [INCORRUPTIBLE, IMPERISHABLE *qualities* ("unfading trait", Dubis)] OF THE [GENTLE AND QUIET] SPIRIT. The genitive is probably epexegetic, making the sense of "imperishable" more specific; "that of a gentle and tranquil spirit", Cassirer. "The spirit" being one's inner being.

ὅ pro. "which" - The antecedent is unclear; presumably τω αφθαρτω, "the imperishable quality / the beauty that lasts", that is, our gentle and quiet spirit. So, in a sense "the entire proceeding clause", Beare.

ενωπιον + gen. "in [God's] sight" - [IS EXPENSIVE = PRECIOUS] BEFORE [GOD]. Spatial; "before, in front of." When used of God, "in God's sight / in the eyes of God"; "which is precious as far as God is concerned."

v5

In much the same way as Greek writers would refer to the example of heroines of the past to support an argument, Peter refers to the saintly women of

the Old Testament who hoped in God, those women who **εκοσμουν**, "adorned" (**κοσμος**, "outward adornment", v3), themselves, not with hairstyles, gold jewellery or fine clothes, but by submission. They willingly submitted to their husbands; they put "their husbands first", CEV, they were "loyal wives to their husbands", Peterson. Sarah was just such a person. She recognised Abraham as her "Lord", Gen.18:12. Peter may have in mind the situation Abraham and Sarah faced in Egypt, Gen.20. They found themselves as strangers in a godless and hostile environment and Abraham's actions were, at least, disobedient to God's word, but Sarah implicitly obeyed Abraham, cooperating with his ill-advised plan; See Kiley, *Like Sara, The Tale of Terror behind 1 Peter 3:6*, JBL, 106. It is worth noting that Sarah was no wallflower, and that on at least three recorded occasions, Abraham did what she told him to do, Gen.16:2, 6, 21:12; Context is everything!

γαρ "for" - FOR. More reason than cause, a kind of "let me illustrate the point I am making"; usually left untranslated.

οὕτως adv. "**this is the way**" - THUS, IN THIS WAY. Comparative adverb; probably referring back, as NIV, but possibly forward to the participial construction "submitting themselves to their own husbands", as ESV, ie., "in like manner the holy women who hoped in God adorned themselves, namely, by submitting to their husbands."

ποτε "of the past" - AT ONE TIME, FORMERLY. Indefinite temporal particle.

και "-" - AND = ALSO [THE HOLY WOMEN]. Here adjunctive; "for this is also how the holy women", NAB. The use here serves to provide a link with the women Peter is addressing in Asia Minor.

αἱ ἐλπίζουσαι [ἐλπίζω] pres. part. "**who put their hope**" - THE ONES HOPING. The participle is adjectival, attributive, as NIV.

εις + acc. "in" - INTO [GOD]. Virtually here interchangeable with **εν**, "in". The whole phrase "hoping into God" means much the same as "believing into / in God" = "trusted God", "put their faith in God."

εκοσμουν [κοσμεω] imperf. "**used to adorn**" - WERE ADORNING [THEMSELVES]. The use of the imperfect may serve to emphasise aspect, it was their custom, but most translations think tense is the issue, namely, past tense, as NIV.

ὑποτασσομεναι [ὑποτασσω] pres. mid./pas. part. "**they submitted**" - SUBMITTING TO. The participle is adverbial, modal, expressing manner, or instrumental expressing means, "by submitting to", or consecutive expressing result, "with the result that / so that", so Achtemeier.

τοις ανδρασιν [ηρ ρος] dat. "to [their own] husbands" - TO THE = THEIR OWN HUSBANDS. Dative of direct object after the ὑπο prefix verb "to subject to."

v6

In using the example of Sarah, Peter is not developing a complex theology. He locks onto a single word from Genesis 18:12, namely, "lord". Sarah deferred to her husband, even though she was both amused and doubting of his capacity to father a child, and Christian wives do well to follow her example. A Christian wife is in a sense a daughter of Sarah if (NIV, concessive??; See below) she follows her example of submission / deference (does good / what is right) and doesn't succumb to fear, entrusting herself to a faithful creator, cf., 4:19.

ὡς "like [Sarah]" - AS [SARAH]. Comparative; here introducing a concrete example, BDAG, 897.4a; "Sarah, for example,"

τω Αβρααμ dat. "who obeyed [Abraham]" - OBEYED [ABRAHAM]. Dative of direct object after the verb ὑπακουω, "to obey."

καλουσα [καλεω] pres. part. "and called [him]" - CALLING [HIM]. Attendant circumstance participle expressing action accompanying the verb "to obey", as NIV.

κυριον [ος] "lord" - LORD, MASTER / SIR. Accusative complement of the direct object "him".

ἧς gen. pro. "her" - OF WHOM [YOU BECAME CHILDREN]. The genitive is adjectival, relational.

αγαθοποιουσαι [αγαθοποιεω] pres. part. "if you do what is right" - DOING GOOD [AND NOT FEARING]. The intent of the participles "doing good" and "fearing" is unclear. Most translations treat the participles as adverbial, conditional, as NIV, so CEV ("if you do right"), Phillips ("as long as you too live good lives"), Cassirer ("provided you lead honest lives"), Michaels discounts a conditional sense, contra Kelly, as well as an epexegetic sense, contra Beare, "in that they do good", because "nowhere else in 1 Peter is Christian conversion or redemption identified with, or made dependent on, anything but the initiative of God in Jesus Christ." Michaels' argument certainly discounts an instrumental sense as well, "by doing good", REB. Michaels suggests it is an independent imperatival participle; "do good, then, and let nothing frighten you." This certainly fits with the way Peter is using participles, ending this passage the way he began it. Another possibility is adverbial, temporal, "when you do what is right ..." Dubis opts for the "majority opinion, which takes these participles as conditional"; "if you continue to live well, and if you refuse to allow anything to reduce you to frightened panic", Barclay.

πτοησιν [ις εως] "[and do not give way to fear]" - [NO = ANY] TERROR. Hapax legomenon, once only use in the NT. With μηδεμιαν introducing the accusative direct object of μη φοβουμεναι. Possibly a cognate / exegetical accusative, so Selwyn; "do not fear, *that is*, don't be terrified." Most commentators suggest that the phrase is likely drawn from Proverbs 3:25, "and you (son) shall not fear the terror"; referring to the "the possible intimidation of their non-believing spouses (or masters)", Elliott. So, Peter uses the quote here to encourage "the wife to do what is appropriate for her as a Christian even within the confines of a marriage to a non-Christian husband, a husband who may use fear and intimidation in the attempt to compel activity inappropriate for her as a Christian", Achtemeier; "intimidation that might be attempted by a husband displeased with the wife's new faith", Beare. Yet, this seems something to be very fearful of. Selwyn may be closer to the mark when he suggests the sense is "let the Christian wives do good in serenity of spirit, and leave all else calmly in God's hand: then they will shew themselves true daughters of Sarah."

v7

ii] Husbands, v7. Peter continues to press home his desire that the believers in Asia Minor conduct themselves honourably among the Gentiles, 2:12. In dealing with husbands, he doesn't intrude on social order by suggesting that husbands should submit / defer to their wives, but in this packed verse, he leaves husbands in no doubt, not of their headship rights, but of their responsibilities, of consideration and respect / honour (love???, Eph.5:25) toward their wives. Wives and husbands are on a spiritual par, as far as God is concerned, each sharing mutual responsibilities. So, a failure to behave responsibly will have its consequences.

This verse unpacked presents as follows: "Husbands, likewise, live with the female (your wife) according to knowledge (considerately) as (since she is) a weaker vessel (physically weaker). Show honour *to the females* as (since they are) those who are joint heirs of the grace / gift of life, in order that / with the result that your prayers may not be / are not hindered."

ὁμοις adv. "**in the same way**" - [THE HUSBANDS] LIKEWISE, IN LIKE MANNER. Comparative, but comparative with what? Jobes suggests "likewise *with all respect*", cf., 2:18, but more likely with the instruction to wives in mind, "husbands, in turn ...", Elliott; "correspondingly", Dubis.

συννοικουντες [συννοικew] pres. part. "**be ... as you live with**" - DWELLING WITH [A FEMALE]. The participle is usually treated as an imperative, often classified as an independent imperatival participle, but better attendant circumstance expressing action accompanying the imperative verb ὑποταγητε,

"submit", 2:13, although Achtemeier suggests it is attendant on the imperatives in 2:17; "Likewise, husbands live with your wives", ESV.

κατα + acc. "**considerate**" - ACCORDING [TO KNOWLEDGE, UNDERSTANDING]. Possibly expressing a standard; ""you husbands, in sharing your lives with your wives, must treat them in a manner which accords with true knowledge (divine knowledge????)", Cassirer. Yet, it is more likely that the prepositional phrase is adverbial; "live considerately / understandingly with your wife", Barclay, Berkeley.

τω γυναικειω [ος] dat. "**your wives**" - THE FEMALE. Dative of direct object after the **συν** prefix verb "to live with." Achtemeier, Jobs, ... have noted that this term may be used to apply to all women in the household, rather than just the wife. It has also been noted that not all these women are necessarily believers, although given social pressure, they would present as Christians (nominally Christian, inwardly pagan) given that the head of the home was a believer.

ως "as" - AS. Peter uses this particle as a comparative, "like, as if", or adverbial, "in the manner of", and sometimes to express a characteristic quality, "functioning as" (but see Dubis 1:14, p24). Both Achtemeier and Michaels suggest that here **ως** + part. is adverbial, causal, providing the reason for the action. The two constructions headed by **ως** in this verse each modify the leading participial construction. So, "live considerately with the / your female (the women in your household / wife ????) for she is the weaker vessel." "Weaker vessel" in the sense of "a physically weaker person", just as some pottery is physically weaker because of its construction. Followed by the second participial construction which is also modified by an adverbial construction introduced by **ως**; "showing honour / respect *to the/your females* for they are also fellow heirs of the gift of life."

σκευει [ος] dat. "**the [weaker] partner**" - [A WEAKER] VESSEL, OBJECT = A PHYSICALLY WEAKER PERSON. Dative in agreement with **γυναικειω**, "female", the dative of direct object of "dwelling with."

απονεμοντες [απονεμω] pres. part. "**and treat them with [respect]**" - SHOWING / IMPARTING *to the female* [RESPECT, HONOUR]. Again, best treated as an attendant circumstance participle, imperatival, as above; "and show honour *to the females*" = "and render *them* honour."

ως "as" - AS. Here probably causal, as above; "since they are heirs with you of the grace of life", ESV. Other adverbial possibilities present themselves, eg., temporal, "while being aware at the same time that God's life-giving grace is a possession you both share", Cassirer.

και "**with you**" - AND = ALSO. Here adjunctive, "also", providing a link with the reader; "since they are also joint heirs."

συγκληρονομοις [ις εως] dat. "**heirs with you**" - *being* JOINT HEIRS, CO-INHERITORS. Dative in agreement with an assumed γυναικειω, "female", the dative of direct object after the απο prefix verb "to show." Of course, here it would be "females", pl.

As Elliott notes, joint heirs of divine grace, does not equate to social equality in this age. It can be argued that it is appropriate to implement, as far as possible, the realities of the heavenly kingdom in this age, although Peter seems more inclined to a *visitor mind-set*; See "Interpretation" above, and 2:11-12. That the husband and wife are joint-heirs implies that the wife is a believer, although this may not be the case. The wife may be a pagan who defers to her husband's religion and so is nominally a believer, although does this give her the right to share in "the gracious gift of life"?

Peter may be reflecting the practice of the early church, recorded in Acts, where the faith of the head of the household prompts the salvation of the other members of his home, cf., Acts 11:14, 16:15, 31, 34, 18:8 (of course, a promise to a particular person at a particular time is not necessarily a promise to all people at all times). Household salvation / baptism reflects the principle that God works in families, the centre of which is the one flesh union of marriage, a unique relationship covered by a creation ordinance. So, if the wife doesn't oppose her husband's faith, but goes along with it out of respect for her husband, it may well be the case that she too shares in the gift of eternity. The issue remains a matter of conjecture.

χαριτος [ις εως] gen. "**of the gracious gift**" - OF *the* GIFT, GRACE. The genitive is usually treated as verbal, objective. The sense "gift" is intended, probably "the gift of grace", Beare.

ζωης [η] gen. "**of life**" - OF LIFE. The genitive is adjectival, probably expegetic; "the gift of grace, which is life", Beare, Elliott, ... Eschatological "life" is surely intended; "eternal life."

εις το μη + inf. "**so that nothing [will hinder]**" - INTO NOT [TO BE HINDERED]. This construction is used to introduce a final clause expressing purpose, "in order that your prayers are not hindered", but possibly better here consecutive expressing result, "with the result that", so Wallace. If we can't be considerate toward those who are dependent on us, why should God be considerate toward us when we call upon him?

ὑμων gen. "**your [prayers]**" - [THE PRAYERS] OF YOU. The genitive is adjectival, possessive, but it can be classified as verbal, subjective. Presumably the husband's prayers are in mind.

3:8-12

2. Instruction on Christian living, 2:11-3:12

iv] Civil and domestic duties

Argument

Peter now summarises his instructions to the Christian communities in Asia Minor to further help in their struggle to live a holy life within a hostile pagan environment. He provides a package of rule-of-thumb ethics covering love within the brotherhood and the proper response to aggression from without. He supports his instructions, particularly with regard to not returning evil for evil, with a quote from Psalm 34:12-16.

Issues

i] Context: See 2:11-12

ii] Background: See 1:1-2.

iii] Structure: *Instructions on civil and domestic duties:*

The virtue of compassion, v8

The virtue of kindness in response to aggression, v9

The virtues required of "the righteous", Psalm 34:12-16, v10-12.

iv] Interpretation:

Providing guidance on how to survive within a hostile pagan environment, Peter identifies a number of key virtues, stressing the virtue of not repaying kind for kind - "repay evil with blessing." In support of his exhortation, he reminds his readers of a well-founded Biblical principle, namely that conduct is related to eschatological reward. This contention Peter supports from Psalm 34:12-16.

The issue of divine reward: It is always somewhat unnerving when we strike a passage in scripture which promotes a *conduct-for-reward* line, given that salvation is totally dependent on the grace of God apart from a person's own graciousness / goodness / godliness (ie., salvation is realised through faith in the faithfulness of Christ apart from works). So, commentators, uneasy with a *conduct-for-reward* approach, read **τοῦτο**, "this", v9, as forward referencing, "to this you were called, namely, to inherit a blessing", rather than backward referencing, "to this you were called", namely "to repay evil with blessing **ἵνα** (in order that / with the result that) you may inherit a blessing", so David's, Kelly, Selwyn. Yet, it is not possible to skirt around the *conduct-for-reward* approach of the

Psalm. And in any case, the word "blessing" can mean "the bestowal of honour", and the verb κληρονομεω, "to inherit", may well imply an inheritance which entails the promised blessings of the covenant. Given that Peters use of εις τουτο in 2:20-21 is backward referencing, the majority of commentators argue that it is backward referencing here also, so Achtemeier, Best, Clowney, Elliott, Grudem, Jobes, Michaels.

When it comes to daily life, *conduct-for-reward* generally applies because God has designed a world where good follows good and evil follows evil. The wisdom of Proverbs details this truth, and the books of Job and Ecclesiastes tests it, so providing the qualification "*it ain't necessarily so* (the consequence of sin)." So, in practical terms, to repay "insult with insult" only makes things worse, whereas to "repay evil with blessing" may well make things better, ie., blessing follows blessing (generally speaking!). So, this may be the "blessing" Peter has in mind here.

When it comes to eternal / eschatological reward, *conduct-for-reward* still applies, but in a rather roundabout way. The Sinai covenant clearly explicates the link between law obedience / disobedience and divine blessing / cursing. Due to sin, we all face the same reward, a divine curse, rather than blessing. Thankfully, our God is gracious and covers us with the conduct of the one righteous man, in whose obedience we receive the reward of God's eternal blessing. When it comes to the eschatological awarding of honour, a "well done thou good and faithful servant", there is only one person who is due that honour, namely Jesus. Through faith in him, that honour is ours as a gift of grace. There is no way Peter would seek to undermine this truth.

Given that Peter cannot be promoting the earning of eternal merit by gracious speech, what is his point? Clowney puts it well: "God who calls us to inherit his blessings, calls us to follow the path of peace that leads to blessings. The Christian's knowledge of the blessing that he will receive from the Lord encourages and enables him to bless others, even his enemies." Peter is encouraging those who are the inheritors of God's blessing to bless when cursed - we who have received God's grace, have the wherewithal to be gracious.

Text - 3:8

Appropriate conduct for every believer, v8-12: i] The virtue of compassion, v8. The virtues are presented as five adjectives: one in thought, sympathetic, filled with brotherly love, compassionate and humble minded.

δε "-" - BUT/AND. Transitional, indicating a step in the argument, here probably copulative; "having the force of concluding something", Betz.

το τέλος [ος ους] acc. "**Finally**" - THE END [ALL *being*]. The accusative is verbal, so "finally", but probably better, "In summary then," An attendant circumstance participle of the verb to-be must be assumed expressing action accompanying the imperatives in 2:17, so Achtemeier, or even "submit", 2:13; "Finally, all of you submit to the commands by being of one mind." Selwyn and Michaels suggest that the following adjectives are in themselves imperatival, although such is very rare usage.

ταπεινοφρονες adj. "**humble**" - [OF ONE MIND, SYMPATHETIC, BROTHER-LOVING, TENDERHEARTED / COMPASSIONATE,] HUMBLE MINDED. Predicate adjective. An important virtue defined by Jesus himself, Matt.11:29, 18:4, 23:12, ... Used in the sense of recognising a person's standing under God as a forgiven sinner.

v9

ii] Do not respond in kind to hurt or insult, v9. The response called for here requires sensitivity. We well know that the worst thing we can do with a person who is angry with us is play the Mr. Nice Guy role, and this because it only makes them angrier. Until they calm down it's best to say very little. The point is, don't respond in kind, that certainly makes the situation worse. Respect the person and their opinions. Peter's exhortation here obviously reflects the harsh criticism faced by the Christian community at this time.

μη δε "[do] not [.... On the contrary]" - NOT BUT/AND [BLESSING] A negative-positive correlative construction.

αποδιδοντες [αποδιδωμι] pres. part. "**do [not] repay**" - PAYING BACK, RENDERING, REPAYING, RETURNING. Attendant circumstance participle again expressing action accompanying the imperatives in 2:13, or 17, so, imperatival, as NIV.

αντι + gen. "[evil] with [evil]" - [EVIL] FOR [EVIL, OR INSULT, ABUSE, REVILING FOR INSULT]. Here expressing substitution; "instead of, in place of." "Do not repay injury with injury, or abuse with abuse", Cassirer.

τουναντιον acc. "**On the contrary**" - [BUT/AND] INSTEAD. This accusative construction, **το + εναντιον** is adverbial, expressing an emphatic contrast; "on the contrary, rather, instead", Dubis.

ευλογουντες [ευλογεω] pres. part. "**repay evil with blessing**" - blessing. Attendant circumstance participle as above, so imperatival; "bless", ESV.

οτι "because" - Introducing a causal clause explaining why we should repay an insult with a blessing.

εις τουτο + acc. "to this" - INTO THIS [YOU WERE CALLED]. The preposition **εις** is spatial, goal, or possibly purpose / end-view; "that's your job, to bless", Peterson. The close demonstrative pronoun **τουτο**, "this", is backward

referencing / anaphoric, as NIV, but possibly forward referencing / cataphoric, "to this you were called, namely, to inherit a blessing"; see above. Forward referencing removes the false notion that by fulfilling the calling to bless in return for a curse we "inherit a blessing", but as Kistemaker notes, an inheritance is never earned.

ἵνα + subj. "**so that**" - THAT [YOU MAY INHERIT A BLESSING]. Introducing a final clause expressing purpose, "in order that ...", or consecutive, expressing result, "with the result that", or hypothetical result, "so that", ie., the envisaged outcome. The weight of such *hina* clauses is more consecutive / hypothetical result, "so that", than final.

v10

iii] The virtues of "the just" are outlined in Psalm 34:12-16, v10-12. For the relation between conduct and reward, as expressed in this verse, see "Interpretation" above.

γαρ "**for**" - Here establishing a logical connection by introducing a quote, so best left untranslated, as Moffatt.

ὁ ... θελων [**θελω**] pres. part. "**whoever would**" - THE ONE WISHING, WANTING. The participle serves as a substantive.

αγαπαν [**αγαπαω**] pres. inf. "**to love**" - TO LOVE [LIFE]. As with **ιδειν**, "to see [good days]", the infinitive is complementary, completing the sense of the verb **θελω**, here serving as a participle. The sense of the verb in this context is "enjoy, take pleasure in", Dubis. "Whoever has a desire to lead a life he can enjoy and to see happy days", Cassirer.

απο + gen. "**from [evil]**" - [LET HIM STOP, CEASE THE TONGUE] FROM [EVIL]. Expressing separation, "away from"; "then stop saying cruel things and telling lies", CEV.

του μη + inf. "**from**" - [AND LIPS] THE NOT [TO SPEAK DECEIT]. This construction, the genitive articular infinitive, often serves to introduce a purpose clause; "stop *the/his* lips so as not to speak deceit." Yet, it is more likely that with the negation **μη**, rather than **ου**, following a verb of hindering or stopping (here **παυω**, "to cease, stop"), expresses separation = **απο**, "away from." This is a rare usage, but note a similar construction in Romans 11:10 - purpose or separation? So, as NIV.

v11

δε "-" - Transitional, indicating the next step in the argument.

εκκλινατω [**εκκλινω**] aor. imp. "**they must turn**" - LET HIM TURN AWAY FROM, AVOID; "give up your evil ways", CEV.

απο + "**from**" - FROM. Expressing separation. A typical Koine Gk. example of repeating the idea expressed in the prepositional prefix of the verb.

κακου gen. adj. "**evil**" - EVIL [AND LET THEM DO GOOD]. As with **αγαθον**, "good", the adjective serves as a substantive; "that which is good" for "that which is evil", "evil ways."

ειρηνην [η] "**peace**" - [LET HIM SEEK] PEACE [AND PERUSE IT]. The accusative direct object of the verb "to seek." "Doing what is right involves the quest for peace in all its social, personal and religious dimensions", Elliott.

v12

οτι "**for**" - BECAUSE. Introducing a causal clause explaining why a person needs to turn from evil and pursue good.

κυριου [ος] gen. "**of the Lord**" - [THE EYES] OF *the* LORD. The genitive is adjectival, possessive.

επι + acc. "**on**" - [ARE] ON. Spatial, direction; "focused upon the righteous."

δικαιους adj. "**the righteous**" - *the* RIGHTEOUS *ones*. The adjective serves as a substantive; "*the righteous ones*" = "*the righteous*." Peter uses this word in reference to Christ, 3:18, but here the sense is "the just", those who do what is right." Peter is not implying that the Psalmist is using the word in the sense of justification, of being set-right / declared-right in the presence of God.

εις + acc. "**to**" - [AND EARS OF HIM *are*] INTO = TOWARD [*the* PRAYERS]. Spatial, direction.

αυτων gen. pro. "**their**" - OF THEM. The genitive may be classified as adjectival, possessive, "their supplication", or verbal, subjective, "the prayers offered by them."

δε "**but**" - BUT/AND. Transitional, indicating a step in the argument, here to a contrasting point, so "but".

κυριου [ος] gen. "**of the Lord**" - *the* [FACE] OF *the* LORD. The phrase is commonly found in the OT and is used to indicate the presence of the Lord as he relates to a certain situation, here of the judgment of the wicked.

επι + acc. "**is against**" - *is* AGAINST. Here expressing opposition; "against".

ποιουντας [ποιεω] pres. part. "**those who do**" - *the ones* DOING [EVIL]. The participle serves as a substantive.

3:13-17

3. Encouragement to the suffering churches, 3:13-5:11

i] Living as a believer in the face of suffering

Argument

Peter wants his readers to understand that, although they may act in a good and right way towards others, they may still suffer. Suffering for doing right is something we may all have to experience; such is within the plan of God for his people. If it occurs, we need to make sure that our life is honouring to our Lord, such that our suffering is unjustified, rather than justified.

Issues

i] Context: See 1:1-2. In 2:11-3:12, Peter examines practical issues related to living for Christ within a hostile secular environment, both summarising his argument, and then supporting it from scripture, in v8-12. Now, in 3:13-5:11, Peter addresses the church as a whole, a church which faces a level of hostility which threatens its very existence. As Best puts it, "they must learn how to suffer, and the place of their sufferings in the purposes of God." In 3:13-22 Peter gets into the issue of unjustified suffering. This subject is covered in two parts: suffering for righteousness' sake, v13-17, and the inevitable victory of the faithful who suffer, v18-22. Peter concludes with a word to church leaders, 5:1-11

- Living as a believer in the face of suffering, 3:13-17
- Suffering unjustly for Christ, 3:18-22
- Standing firm in the face of suffering, 4:1-11
- Sharing Christ's sufferings, 4:12-19
- General exhortations for elders and church members, 5:1-11

ii] Background: See 1:1-2.

iii] Structure: *Living as a believer in the face of suffering*:

Suffering is unfair, but blessing is inevitable, v13-14a.

Admonitions on facing suffering, v14b-16.

A word of encouragement, v17.

iv] Interpretation:

It seems unlikely that suffering for doing good is a universal fact of life in Roman society and that generally a citizen suffered for doing evil rather than good. None-the-less, Christianity was viewed as an innovative Jewish sect and so inevitably faced opprobrium.

In this passage Peter reinforces the truth drawn from Psalm 33 of preserving a good conscience and good conduct when faced with the

vagaries of life. "Good behaviour" is the best way of blunting malicious abuse, and a good word (an explanation of "the hope that you have") is the best way of blunting "threats."

v] Homiletics: *Witnessing in difficult circumstances*

In the midst of troubled times, Jesus asks us to communicate the gospel of the kingdom. One of the primary ways we do this is by explaining our expectations concerning God's grace realised in Jesus Christ. That is, we explain the core of the gospel which concerns new life in Jesus, both now and in the age to come.

Peter tells us that we should do this in a way that does not infringe the personal space of another individual; we are not told to impose ourselves and our message on others. In fact, we are told to explain the gospel when asked to do so. So, we speak of our faith gently and with respect towards those willing to hear. We do it respectfully, even though our actions may be interpreted otherwise. We may well be slandered for acting in this way, but ultimately, those who slander our behaviour will be put to shame before the Judge of the Universe.

So then, making known the good news of Jesus Christ may cause some hardship, but troubles lead to glory. To suffer with that expectation far outshines the trouble that comes our way because of our own foolishness.

Text - 3:13

Suffering for doing good, v13-17: i] Peter commences this new paragraph on the theme of Christian suffering with a rhetorical question. He makes the point that suffering is certainly unfair, but is, at the same time, a blessing in the sight of God, v13-14a.

και "- " - AND. Here functioning as a connective introducing a new thought; possibly translated "besides".

τίς "who" - Interrogative pronoun.

ὁ κακῶσων [κακῶ] fut. part. "harm" - *is* THE ONE HARMING [YOU]. The participle serves as a substantive. Given the context, the "harm" is likely to be the trouble, even persecution, that often comes the way of a life lived within a godless society. Given that the substantive participle is future, the assumed verb to-be is probably future, "will be"; "And who will harm you", Weymouth.

εἰν + subj. "if" - IF. Introducing a 3rd. class conditional clause where the proposed condition has the possibility of coming true; "if, *as the case may be*, [you become eager of the good], *then* [who the one harming you]." "If you are devoted to goodness, who can harm you?", TNT.

ζηλωται [ης ου] "eager" - [YOU BECOME] ZEALOTS, ENTHUSIASTS. Predicate nominative. "If you have a passion for goodness", Moffatt.

του αγαθου gen. adj. "to do good" - OF THE GOOD. The adjective serves as a substantive. The genitive is adjectival, possibly verbal, objective, "zealots for the good", or attributive. The type of zealot Peter has in mind is the one devoted to moral excellence rather than political revolution. "The good" is possibly that which keeps one under the benevolent gaze of God, so Achtemeier, although Peter surely has a more practical "good" in mind, a societal good, eg., honesty in trade, fairness in dealings, keeping one's word, pious, virtuous, so "moral excellence." "Who is to do you wrong if only what is good inspires your ambitions", Knox.

v14a

If we are persecuted, even though we are acting rightly, we are "blessed", ie., we are highly privileged before God. Suffering is promised, 2Tim.3:12, and "happy is the man" who suffers for righteousness' sake, Matt.5:10-12. So, we must not see suffering as God's neglect, but rather his favour.

αλλα "but" - BUT. Adversative, introducing a "contrasting exception", Dubis.

και "even" - AND = EVEN. Here ascensive, as NIV.

ει + opt. "if" - IF. Introducing a conditional clause, 4th. class where the condition is a remote future possibility (a theoretical condition); "if, *as may possibly happen to be the case, then*" The apodosis, the "then" clause, is usually formed by αν + opt., although there are no NT examples. Here the verb is missing, and we only have the adjective "blessed / happy" = favoured in the sight of God; "you would be blessed." "If perchance"

πασχοιτε [πασχω] pres. opt. "you should suffer" - YOU SHOULD SUFFER. The 4th. class condition gives the idea of a possible future suffering rather than a sure event, although this does contradict 4:12f, but in the context, possibility, rather than certainty, is a reasonable way to express the suffering.

δια + acc. "for [what is right]" - BECAUSE OF, ON ACCOUNT OF [RIGHTEOUSNESS, *you are BLESSED*]. Causal. The "righteousness" is not a person's right-standing before God, ie., being a Christian, so Best, rather it is the business of doing the right thing / being a good citizen.

v14b

ii] Peter now goes on to detail some practical advice on facing suffering with regard fear, witnessing and moral behaviour, v14b-16. When trouble comes our way, we must not fear; we must not be caught up in the panic of those who are devoid of faith. Our ultimate safety rests with God and so we have no need to fear.

δε "-" - BUT/AND. Transitional, indicating a step in the argument.

μη φοβηθητε [φοβεω] aor. subj. "**do not fear**" - DO NOT FEAR. A subjunctive of prohibition. There is a likely allusion to Isa.8:12, LXX, where "the fear of them" is the fear of the people of Israel for the Assyrians. So, says Peter, don't be afraid of God's enemies as they were. Peter's readers will be able to stand before their persecutors, particularly if they fear (respect) the Lord.

αυτων gen. "**what they**" - [THE FEAR] OF THEM. Kelly thinks this is an objective genitive, "do not be afraid of them", Dubis suggests a subjective genitive, "do not fear what they fear." Possibly even adjectival, possessive, "do not fear their fear." Israel was afraid of the enemy, whereas Peter's readers need not fear their persecutors. "Do not fear their threats", Phillips.

μηδε ταραχθητε [ταρασσω] aor. subj. "**do not be frightened**" - NEITHER BE TROUBLED, FRIGHTENED. A subjunctive of prohibition.

v15

Instead of being overcome by fear, we must sanctify (acknowledge as holy, "set apart" / adore / worship) Christ as Lord, ie., worship him as God. Peter says that we should do this in our hearts. Jesus is present with his gathered people, and he is present in the inner self; where he is present, his people respond in adoration. Peter goes on to outline two practical ways we can enthrone Christ in our lives, v15b-16. First, speaking for Jesus, v15a. Peter probably has in mind a formal defence of the faith in a law court, but his words apply to any situation where a believer is called on to defend their faith. We must be ready, willing and able to speak for Jesus. Peter actually uses the word *apologia*, a word meaning "a formal reasoned defence" - a reasoned defence of the Christian faith. What's being asked of us is to know and understand the gospel and be willing and able to give a reasoned (logical) account for our reliance on Christ. When we do this, we must do it without arrogance or self-assertion.

δε "but" - BUT/AND. Transitional, indicating a step in the narrative, here to a contrasting point.

εν + dat. "in [your hearts]" - [SANCTIFY = REVERENCE CHRIST *as* LORD] IN [THE HEARTS OF YOU]. Local, expressing space, metaphorical; "in your very being."

αγιασατε [αγιαζω] - "**set apart / revere**" - SANCTIFY. Here, the idea is "adore", or "venerate", in the manner of "being prepared to give an answer and keeping a clear conscience"; "reverence (acknowledge as holy) Christ as Lord." "Concentrate on being completely devoted to Christ", Phillips.

κυριον [ος] "**as Lord**" - [CHRIST] LORD. The NIV takes "Lord" as the complement of the direct object "Christ" standing in a double accusative construction. This seems the best approach, but of course, "Lord", or "Christ" may stand in apposition to each other, either "honour Christ, that is the Lord", or

"honour the Lord, that is Christ." Most translations agree with the NIV, but note that the ESV treats it as appositional in line with the MT; "in your hearts honour Christ the Lord as holy."

ἔτοιμοι αἰε "**Always be prepared**" - ALWAYS BE READY. This construction is adverbial, modal, expressing manner, "being prepared." Usually crafted in English to begin a new imperatival sentence although the clause is closely tied to the preceding clause in the Gk. in a sentence which runs from v14b to 16; "On the contrary, you must enthrone Christ as Lord in your hearts, being ready at all times, whenever you are asked by anyone to give an account of the hope which you cherish, to rise up in its defence", Cassirer. With persecution in mind, Peter points to the necessity of giving Christ a unique place in our lives, of enthroning him, acknowledging the importance of being willing to defend the Christian faith, particularly before a court of law, but in such a way as to not provoke hostility, so "with gentleness and reverence."

προς + acc. "**to give**" - TOWARD. Here adverbial, expressing purpose; "for an answer" = "in order to give an answer."

απολογιαν [α] "**an answer**" - A DEFENCE. Better, "give an explanation of our belief." The word has a technical background, being used of a "defendant's rebuttal of charges", Best, which may confirm that Peter is thinking, not so much of personal evangelism, but of a defence mounted in a law court. This certainly fits in with the context. "Always be ready to make your defence", Williams.

παντι dat. adj. "**to everyone**" - The dative is adverbial, reference / respect; "to make a defence with respect to all those who ask"

τω αιτουντι [αιτω] dat. pres. part. "**who asks you**" - ASKING [YOU]. The participle is adjectival, attributive, limiting "everyone", dative in agreement with "everyone", as NIV.

λογον [ος] "**to give the reason**" - A WORD, A RATIONAL ACCOUNT. Best just to view "a word" as the accusative complement of the direct object "you", although the classification is debated in a person-thing construction, as here; see Dubis. In this context, a rational account of the gospel.

περι + gen. "**for**" - CONCERNING, ABOUT. Expressing reference / respect.

της ... ελπιδος [ις εως] gen. "**the hope**" - THE HOPE [IN YOU]. Probably in the sense of what we believe, our faith. Peter holds the words "faith" and "hope" closely together such that at times it is hard to distinguish between the two.

v16

Second, behave well, v16. Our witness to Christ will be compromised if our behaviour is compromised. If we are good and honourable citizens, even when slandered, then those who malign and persecute us will be silenced and may even come themselves to recognise God's claim over their lives.

αλλα "but" - BUT. Most likely serving to introduce a qualification of "being prepared to make a defence to anyone, however, gently / meekly and with a measure of respect." The qualification is usually tagged onto v15 for readability. A rude and aggressive defence in a Roman law court would not go down well with the authorities.

μετα + gen. **"with"** - WITH, IN COMPANY WITH [MEEKNESS AND FEAR = RESPECT]. Here adverbial, introducing a modal adverbial phrase expressing manner; "venerate being prepared however, with gentleness and respect" = "gently and respectfully."

εχοντες [εχω] pres. part. **"keeping [a clear conscience]"** - HAVING [A GOOD CONSCIENCE]. This participle is handled in numerous ways, often treated as imperative. If we take the adverbial construction "being prepared", v15, as an imperative, "be prepared" = "always be ready to make a defence", REB, then this participle would be attendant on "be prepared" and therefore an imperative, "keep your conscience clear", REB. Yet, it is probably adverbial, modal, expressing manner, and further modifying the verb "to venerate, revere, honour", v15. "Venerate *in the manner of* being prepared to give an answer and *in the manner of* keeping a clear conscience." "Good" is something like "clean", so a morally right conscience in thought and deed. The point is, don't provide an opponent with grounds for their vilification, but "venerate / honour Christ" with godly behaviour.

ινα + subj. **"so that"** - THAT. Introducing a final clause expressing purpose, "in order that", or possibly hypothetical result, "so that." "So that grievous disappointment should be suffered by those who defame the holy lives which you lead as men united to Christ", Cassirer.

εν ω̄ "-" - IN WHICH = IN THE MATTER CONCERNING WHICH [YOU ARE SPOKEN AGAINST]. Introducing an adverbial clause, probably temporal, but possibly reference / respect, so Dubis. "So that, when you are the victim of evil speech, those who revile your good Christian behaviour may be ashamed", Achtemeier.

οι επηρεαζοντες [επηραζω] pres. part. nom. **"those who speak maliciously against you"** - THE ONES MISTREATING, REVILING [MAY BE SHAMED, HUMILIATED, DISHONOURED]. The participle serves as a substantive, subject of the verb "may be ashamed, the ones reviling your good conduct in Christ." Note that the NIV is simplifying the Gk. Peter is describing malicious charges brought against believers, both in court and in the public arena. Elliott suggests that the passive verb "may be shamed" is a theological passive - possibly with eschatological overtones, but certainly that their slander will be shown to be without substance and that therefore they will be silenced.

ὑμῶν gen. pro. "your" - [THE GOOD CONDUCT] OF YOU. The genitive is adjectival, possessive, or verbal, subjective, "by your good conduct." Obviously moral good is in mind; their good character is being slandered.

ἐν + dat. "in" - IN [CHRIST]. The preposition ἐν is usually taken as local in this phrase, expressing sphere / incorporative union; "in their relationship with Christ" = "as Christians."

v17

iii] Peter concludes with a word of encouragement, v17. In the end, there is value ("it is better"), certainly in the sight of God, when a person suffers unjustly, than suffering justly. A person who suffers justly gets what they deserve, but a person who suffers unjustly is able to honour Christ in the situation.

γάρ "-" - FOR. More reason, explanatory, than cause, possibly even serving to introduce an emphatic concluding statement. There is value (doing good / better), certainly in God's sight, when a person suffers unjustly rather than justly. There is a possible eschatological overtone here where suffering in this world unjustly is being compared with suffering justly on the day of judgment, although present suffering is surely in mind.

κρειττον adj. "it is better" - *it is* BETTER [DOING GOOD]. Comparative of αγαθος "good". It is better to suffer as a good person, because our unjust suffering may well honour Christ, a suffering more positive than negative. On the other hand, suffering as an evil person has no positive value, no positive end. As noted above, Peter may have in mind eternal judgement when he refers to suffering as an evil person.

εἰ + opt. "if" - IF [THE WILL OF GOD WILLS]. Introducing an irregular 4th. class conditional clause, where the condition has a remote future possibility of coming true (a theoretical condition); "if, *as may possibly happen to be the case, ... then*" See v14. "if, *and there is a chance that this may happen one day*, the will of God wills *us to suffer, then it is better* doing good than *it is* to suffer *for* doing evil." "If it is God's will, it is better to suffer doing the right thing than the wrong thing", Barclay.

θελοι [ος] opt. "will" - WILLS. Variant indicatives exist. The sense being "purposes; "if the will of God wishes it to be." As a sovereign God, everything is in his hands such that the circumstance of life is properly a matter of his will. Taking the next step and arguing that God wills unjust persecution moves beyond the teaching of scripture.

πασχειν [πασχω] pres. inf. "to suffer" - [THAN] TO SUFFER *is*. The infinitive serves as the subject of the assumed verb to-be.

κακοποιουντας [κακοποιεω] pres. part. "doing evil" - DOING WRONG, EVIL. This participle, as with "doing good", is adverbial, possibly taking an

instrumental sense, "by doing evil", although often treated as causal, "for doing wrong", Moffatt, Berkeley, Barclay,

3:18-22

3. Encouragement to the suffering churches, 3:18-5:11

ii] Suffering unjustly for Christ

Argument

To encourage his readers who are presently experiencing suffering, Peter reminds them of Christ in his suffering, along with the suffering of the saints long ago - Noah and his family. Yet, identification with their suffering is not Peter's focus, rather it is on their vindication. Christ has risen from the dead, ascended on high, and is exalted at God's right hand. "His ultimate exaltation and glorification at God's right hand is the surety of their vindication as well", Elliott.

Issues

i] Context: See 3:13-17.

ii] Background: See 1:1-2.

iii] Structure: *Encouragement on the subject of suffering unjustly for Christ:*

Proposition: the righteous suffering of Christ leads to victory, v18.

Illustration: the vindication of Noah, v19-20.

Application: as Noah was saved, so will Peter's readers, v21-22.

iv] Interpretation:

This passage presents us with a set of what are apostolic creedal statements: We are told that Christ died for our sins, the righteous for the unrighteous, in order to bring us to God, that he, having been put to death, was made alive again through his resurrection, and that he has ascended into heaven and now sits at the right hand of God. Within these credal statements, there is one particular statement which is open to some debate, namely, the idea that Christ, "alive in the spirit", descended into the nether world and preached to those trapped there. This doctrine is known as the *descensus Christi ad inferos*, "Christ's descent into hell."

Numerous scenarios are proposed for the interpretation of v19-21, but Peter is probably only making the point that the gospel was preached to Noah's generation, a people entrapped in sin ("spirits in prison"), and some (Noah and his family) were saved through their appeal to God. Peter's readers were similarly entrapped in sin, and now, having been set free, are experiencing the same baptism of suffering (immersion in suffering) that Noah and his family experienced. Like Noah, they will come through these difficult times ("rescued through water") and this because their vindication

is secure in the vindication of Christ. So, "if suffering should be God's will", let it be for doing good rather than for doing evil, v17.

For a detailed comment on the doctrine of Christ's descent into hell, see Elliott, 706-710. Elliott also covers the numerous interpretations of v18-22 in some detail.

Source criticism: Some commentators argue that this passage is drawn from a Christian hymn. Bultman's reconstruction is regarded as one of the better ones, but in the end, is less than convincing. Although somewhat hymn-like, the passage more likely resembles a creed, or at least, a set of creedal statements.

v] Homiletics: *Glory in suffering*

Our reading today is extremely difficult to understand, although Peter's point is simple enough. What Peter does is link the suffering of his readers, first with the suffering of Noah and his family, and then with that of Jesus.



When it comes to the troubles of life, nearly all of us have, at some time or other, been broken by emotional or physical pain and suffering. Some have never got over the pain, have never been able to move on. I well remember my aunt Mary who lost her fiancé in the First World War. Sid Worrior, my grandmother's brother, was seriously wounded and died on the trip home to Australia in 1916. Mary was never able to move on; she was never able to give her love to another man. What a wonderful lady she was, but what a terrible burden she had to carry through life.

The word of testimony "preached" by Noah was actually the living Word, a kind of Old Testament version of the good news about Jesus. Noah was rejected and suffered through the flood, but in the end he was vindicated. Believers throughout the world now suffer, suffer as they proclaim their faith in Jesus. Yet, this is not the end of the matter. As Noah and his family came through the surging waters to dry land, so believers will prevail and together share in glory. In Christ's resurrection, ascension and present rule, we possess life in all its fullness, here and forever.

Jesus suffered for righteousness' sake, and through that suffering entered into glory. Living for Jesus involves living the truth and speaking the truth. The consequence of such a life is trouble - suffering. Yet, in the power of our risen and ascended Lord, troubles are but a ripple on the pathway to glory.

3:18

Victory over suffering, v18-22: i] Proposition: the righteous suffering of Christ leads to victory and life in the Spirit, v18. Peter describes Jesus acting rightly, suffering for it, yet victorious in his resurrection. The NIV says that Jesus was made alive by the action of the Holy Spirit rather than "quicken in the Spirit." "Quickened in" implies that Jesus was alive in some spiritual state while he lay in the tomb. Some have wrongly suggested that in this state he visited a notorious group trapped in the underworld, and preached the gospel to them.

ὅτι "for" - BECAUSE. Here introducing a causal clause explaining why it is better to suffer for doing good than for evil, v17. Peter supplies the reason that Christ gave us an example to follow, of suffering for good, and this in his dying for the unrighteous.

καί "-" - AND. Adjunctive, "Christ also, or emphatic, "indeed". Peter is making a new point concerning Jesus.

περί + gen. "for" - WITH REFERENCE TO [SINS]. Reference / respect; "with respect to sins."

ἅπαξ adv. "once for all" - [CHRIST] ONCE, ONCE FOR ALL [SUFFERED]. Temporal adverb, fronted for emphasis. The suffering of believers is reduced in its intensity by the knowledge that Christ's suffering is complete / finished and carries with it life for all those who believe.

ὑπερ + gen. "[the righteous] for [the unrighteous]" - [A RIGHTEOUS *man*] for [UNRIGHTEOUS *men*]. Probably here with the sense of benefaction, "for the sake of", but possibly substitution (**περί**) "instead of." The anarthrous "righteous" stands in apposition to "Christ", probably with the sense "a righteous person", Wallace, who stands in for "sinners".

ἵνα + subj. "to" - THAT [HE MIGHT BRING, LEAD, PROVIDE ACCESS FOR]. Introducing a final clause expressing purpose, "in order to bring." The verb **προσαγω** is sometimes used technically of a priest bringing a sacrifice to God, but here obviously of Christ's sacrifice providing access to God. "That he might bring us to God."

τω θεω [ος] "to God" - [YOU] TO GOD. Dative of indirect object.

μεν δε ".... but" - ON THE ONE HAND, BUT ON THE OTHER. Forming an adversative comparative construction.

θανατωθεις [θανατω] pres. pas. part. "**he was put to death**" - HAVING BEEN PUT TO DEATH. As with the participle **ζωοποιηθεις**, "having been made alive", this participle is adverbial, instrumental, expressing means, "by means of"; Christ's death and resurrection was the means by which his sacrifice for sins was made effective in bringing us to God. Most translations treat both participles as independent, so for example Cassirer, who actually uses them to form the first sentence of a new paragraph; "In his mortal nature he was put to death, but in respect of his spirit, he had new life given to him."

σαρκι [ξ κος] dat. "**in the body**" - IN *the* FLESH. The dative expresses space, metaphorical. It is likely "body" is not intended, but rather "fleshly existence", i.e., Christ died while in a fleshly state ("human nature in its weakness", Dubis), and rose while in a **πνευματι**, spiritual state.

πνευματι [α, ατος] "**by the Spirit**" - [BUT/AND HAVING BEEN MADE ALIVE] IN THE SPIRIT. The dative is local, expressing sphere, here the sphere of Jesus' existence, "in a spiritual state", as opposed to the physical state he possessed while on earth. Possibly an instrumental dative with the Holy Spirit acting as the agent, so NIV, in which case "in flesh" may mean "[having been put to death] by evil humans." Possibly a dative of reference; "with reference / respect to the body / the spirit." It is highly unlikely that Peter understands "in spirit" as some trans-spiritual state between Christ's death and resurrection, during which he preached to the spirits in the underworld. Jesus confronts Noah's generation, these spirits in prison, in Noah's preaching of the Word, rather than in person.

v19

ii] Peter's proposition in v18 is now illustrated, v19-20. Christ's proclamation, through Noah, to Noah's pre-flood generation, brought suffering to Noah, but none-the-less, he and his family were saved / brought safely through the raging flood.

As already noted, these verses introduce the idea of Jesus preaching to the "spirits in prison." They are described as a disobedient group who lived during the time of Noah. Some commentators have suggested that they are the spirits of the dead bound in hell; Others, that they are the people who lived before the flood, or even all those who have never heard the Good News.

Although these ideas are popular, they are probably a long way from the truth. It is more likely that Peter is using an illustration of suffering for righteousness' sake. Noah was someone who was faithful to his calling. He spoke the word of God to his generation, but no one listened to his words. He suffered humiliation and even more, he suffered the violence of the

surging flood. Yet, in the power of God, he came through it all with his family.

The preaching of Jesus, referred to here, is best understood as the divine word preached by Noah to his own generation. That generation was "the spirits in prison." Noah was the agent of Jesus' words in that he preached the way of salvation. His generation failed to listen to the gospel and thus perished in the surging flood.

ἐν ᾧ "**through whom / after being made alive**" - IN WHICH SPHERE, STATE, PROCESS OR CIRCUMSTANCE / IN THE COURSE OF WHICH. The NIV reads the antecedent of this relative pronoun as "the [Holy] Spirit" and takes the preposition **ἐν** as instrumental. Yet, it seems more likely that the preposition expresses space / sphere and the antecedent of the relative pronoun is the dying and rising of Christ, v18b, particularly the close referent, the participial phrase "having been made alive in the spirit", even temporal as TNIV. So, the sense is "in which state also (ie. the spiritual state within which the divine operates) he (Jesus) went and proclaimed" The saving power of Noah's preaching, which Word actualised Christ to that generation, rested on Christ's righteous act on behalf of the unrighteous. This eternal Word confronted "the spirits in prison", ie. Noah's generation, of which some were saved. Other antecedents have been suggested, eg. Enoch, Noah and the "Holy Spirit", if "spirit" is taken to mean the third person of the trinity.

καὶ "**also**" - AND. Here adjunctive, "also", as NIV.

πορευθεὶς [πορευομαι] aor. pas. part. "**he went**" - HAVING GONE. Attendant circumstance participle expressing action accompanying the verb "preached", so NIV, Moffatt, etc.

ἐκηρύξεν [κηρύσσω] aor. "**preached**" - HE MADE PROCLAMATION, PROCLAIMED, PREACHED. The gospel of God's grace is what was proclaimed in that a way of salvation was announced for Noah's generation. It was proclaimed by Christ, the Word, through Noah. It is not possible to separate Christ from his Word.

τοῖς πνευμασιν [α ατος] dat. "**to the spirits**" - TO THE SPIRITS. Dative of indirect object / destination. Suggestions range from human, demonic or angelic beings. It is best to view the "spirits" as the people Noah's generation.

ἐν "**in**" - IN [PRISON]. Local, expressing space. The "prison" is most often aligned with Sheol (variant **ἐν τῷ ᾅδῃ**, "in Hades"), although it is more likely to be the enslavement to sin and death of Noah's generation.

v20

ἀπειθησασιν [ἀπειθεω] dat. aor. part. "**to those who were disobedient**" - TO *the* DISOBEYING *ones*. The participle is probably adjectival, attributive,

limiting "the spirits in prison", "who had disobeyed", Moffatt, or dative standing in apposition to "the imprisoned spirits", "those who had refused obedience", NEB, as NIV11. The participle may, of course, be adverbial, given that it is anarthrous (without an article), eg., "because they formerly did not obey", ESV. Referring to Noah's sinful generation, rather than some special group, eg. the angelic "sons of god" who came to the earth and bred with humans, etc....

ποτε "long ago" - THEN, ONCE UPON A TIME, LONG AGO. Temporal particle; "back then ...".

ότε "when" - WHEN. Introducing a temporal clause.

του θεου [ος] gen. "God" - [THE LONG-SUFFERING] OF GOD. The genitive may be classified as subjective, or adjectival, possessive.

απεξεδεχετο [απεκδεχομαι] imperf. "waited" - WAS WAITING EAGERLY, PATIENTLY. As a patient / long-suffering God, He stays his hand of judgment, does not act impulsively; "when in the time of Noah God in his patience withheld his hand, while the ark was being built", Barclay.

εν + dat. "in" - IN [THE DAYS OF NOAH]. Temporal use of the preposition.

κατασκευαζομενης [κατασκευαζω] gen. pres. pas. part. "while [the ark] was being built" - [THE ARK] BEING BUILT, CONSTRUCTED, MADE READY. The genitive absolute participle is temporal, as NIV. In first Enoch, angels built the Ark, but elsewhere it is Noah.

εις "in [it]" - INTO [WHICH]. "Into", giving the sense here of arrival at, "inside of which."

ολιγοι adj. "only a few *people*" - A FEW *people*. The adjective serves as a substantive, as NIV. Peter is emphasising the insignificant number saved in Noah's day to parallel the small and persecuted band of his readers.

τουτ εστιν "- " - THAT IS. Introducing a "parenthetical explanation", Dubis. "In which a few, in fact eight souls, were brought safely through the water", Berkeley.

ψυχαι [η] "- " - [EIGHT] SOULS, LIVING BEINGS. Predicate nominative. "In which only a small number of persons", Cassirer.

δισωθησαν [διασωζω] aor. pas. "saved" - WERE SAVED. "Were brought safely through."

δι + gen. "through" - THROUGH (OF TIME OR PLACE) / BY MEANS OF [WATER]. The NIV opts for a spatial sense. Noah and his family were brought through the raging waters to the safety of dry land. Some argue it is instrumental; saved "by means of water." Those who want to link this image with water baptism favour an instrumental sense, ie. the water was the means of their salvation. It is very unlikely that Peter has in mind water baptism.

v21

iii] Peter now applies the illustration, v21-22. Noah's salvation through suffering, his journey through the raging sea to dry land, well illustrates the present state of Peter's readers, who, like Noah, are immersed (baptised) in suffering and who, like Noah, are / will be saved. For Peter's readers, their salvation is in mind, and this through the power of the risen Christ.

Here again we face an extremely difficult verse which seems to imply that baptism saves us. The verse is often used by those who believe in baptismal regeneration. It is also used to support other teachings on water baptism. Yet, it is likely that the text is not referring to water baptism at all, but rather the baptism of fire - of suffering, cf., Mk.10:38-40. Noah's trial, through surging water, symbolises the trials believers go through in their journey to eternity. Such suffering doesn't actually save us, but we will inevitably be saved, and this through the death, resurrection, ascension and heavenly rule of Christ. Our struggle reflects his, as it does for all who went before, eg., Noah. Suffering is a "pledge of a good conscience", an outward expression of our standing with Christ which involves both living the gospel and proclaiming the gospel.

To make sure we understand what type of dunking Peter is talking about, he states clearly that he is not talking about being immersed in water - bathing. Rather, he is speaking about another kind of "baptism", an immersion in persecution, of being submerged in suffering and trouble. This kind of "baptism" demonstrates a right relationship with God through Christ. Our willingness to serve Christ in difficult times is an expression of his renewing work within and thus, our right standing in the sight of God.

ὁ pro. "**this water**" - WHICH. Nominative subject of the verb "to save." The NIV has assumed that the antecedent of this pronoun is "water", but it could be "baptism"; "which baptism." A variant dative (of reference/respect) exists, ᾧ, "to this"; "corresponding to this", Elliott. In this case the antecedent would be the situation faced by Noah and his family, a situation where, due to their faith, they were immersed in suffering, but were brought through it safely ("rescued").

αντιτυπον [ος] "**symbolises**" - TYPE, ECHOING, COPY, FIGURE... The point is that Noah's situation is the same as the readers and as such serves as a Biblical type for their situation. As Noah suffered and was "saved", so Peter's readers suffer and are / will be "saved". Peter's use of a Biblical type to draw out God's word for his readers rests on the Biblical theology of the kingdom of God. As the kingdom was realised in the life of God's people way back then, so it is realised in his people today.

βαπτισμα [α ατος] "**baptism**" - *even* IMMERSION. Nominative standing in apposition to "which type". It must not be assumed that this word always means dipping in water. It often has a figurative meaning, eg., immersed in the Spirit, immersed in suffering, immersed in teaching.... In this passage, it obviously means immersed in suffering. Noah and his family suffered, but were saved; Peter's readers are now suffering, and like Noah, they will be saved.

σωζει [σωζω] pres. " **saves**" - [NOW] SAVES, RESCUES [YOU]. As Noah and his family suffered at the hands of evil men and the raging sea, and yet reached the safety of dry land, so believers today, who similarly suffer, will inevitably be at peace in the presence of the Lord. Baptism, or as it means here, immersed in suffering, does not save, it is not an instrument of saving. A spatial sense, rather than the instrumental, carries over from v20. "Corresponding to which (the situation faced by Noah and his family), *your* baptism (= your through-water experience, ie., the suffering experienced by Peter's readers) now saves you (in the sense that suffering under God which is accepted faithfully ultimately finds vindication)." Peter moves quickly to clarify how it is they are rescued through their suffering.

ου ... αποθεσις [ις εως] "**not the removal**" - NOT A PUTTING AWAY, REMOVAL [OF DIRT]. Here Peter makes sure that the reader understands that the "baptism" he is speaking of is figurative, it is not a water baptism for the "removal" of filth from the body, not a washing. It is the view of most commentators, that the washing which Peter says he is not speaking of, is the Christian rite of water baptism - the sign of repentance imaging the washing away of sin. Yet, it seems unlikely that Peter is referring to Christian baptism.

σαρκος [ξ κος] gen. "**from the body**" - OF *the* BODY. The genitive is ablative, expressing separation, "from the body", as NIV, although Dubis suggests it is adjectival attributive, "not the removal of bodily dirt."

αλλα "but" - Strong adversative standing in a counterpoint construction; "not, but".

επερωτημα [α ατος] "**the pledge**" - A PROMISE, ANSWER, PLEDGE. A clause in a contract containing a question and consent. So it is a pledge, consent, commitment, answer.... Possibly "judgment", "decision", Greeven. Even "enquiry" has been suggested. Here most likely of an assent to a situation of suffering that requires a good conscience before God. As with Noah, innocent suffering is the lot of a believer. "Even baptism / immersion not, but a *baptism which amounts to* a pledge of a good conscience."

συνειδησεως [ις εως] gen. "**of a [good] conscience**" - OF A [GOOD] CONSCIENCE. THE INNATE POWER TO DISCERN WHAT IS GOOD. The genitive is probably adjectival, attributive, limiting "pledge", a good conscience type of pledge, although usually treated as an objective genitive; "the earnest seeking of

(for, toward) a conscience that is clear in God's presence", Berkeley. Most commentators argue that Peter has dismissed the outward sign of baptism, namely water, to focus on its inward reality, namely the pledge of a good conscience. Yet, the text doesn't say this. Peter wants to make sure that his readers know he is not speaking about bathing in water. The good conscience toward God concerns the right response toward a baptism of suffering, not water baptism. The "good conscience" is well illustrated in the life of Noah. He accepted God's word, proclaimed it to his neighbours, lived it out by building the ark and stood firm in the face of opposition.

εις **"toward"** - INTO [GOD]. Reference / respect; "with respect to God."

δι [δια] + gen. **"by [the resurrection]"** - THROUGH / BY MEANS OF [RESURRECTION OF JESUS CHRIST]. Possibly again spatial rather than instrumental, expressing means. Most translations link this phrase with "saves" at the beginning of the verse, which seems the best way to handle it. The Ark saved Noah and his family in the midst of their baptism of suffering, and Christ's (death,) resurrection (ascension and heavenly rule) will save us in the midst of our tribulations. Christ is our vindicated Lord, and in his vindication our vindication lies - we just have to stay the course! "Through the resurrection of Jesus Christ", NEB.

v22

Peter concludes by proclaiming the victory of Christ over his suffering, a victory which is ours through our identification with him.

ὅς pro. **"who"** - WHO. Nominative subject of the verb to-be.

πορευθεις [πορευομαι] aor. pas. part. **"has gone"** - HAVING GONE. The participle if adverbial, possibly causal, "for he went to heaven", Moffatt, or temporal, "who, when he went to heaven."

εις + acc. **"into"** - TO, INTO [HEAVEN]. Spatial, expressing movement toward and arrival at.

εν + dat. **"at"** - [IS] IN = AT. Local; expressing space, as NIV.

δεξια dat. adj. **"[God's] right hand"** - RIGHT [OF GOD]. The adjective serves as a substantive, so "right hand" - a position of authority and power. The genitive θεου, "of God", is adjectival, possessive.

αγγελων και εξουσιων και δυναμεων gen. **"with angels, authorities and powers"** - ANGELS AND AUTHORITIES AND POWERS. Subject of, and in agreement with, the genitive participle ὑποταγεντων. A description of heavenly authorities. It is possible that Peter is referring to the submission of all powers to Christ, powers good and evil, powers with agents on earth, as in heaven.

ὑποταγεντων [ὑποτασσω] gen. aor. pas. part. **"in submission"** - HAVING BEEN SUBJECTED. The genitive absolute participle with its genitive subjects

"angels, authorities and powers", serves to form a temporal clause; Jesus "went to heaven after angels and authorities and powers celestial had been made subject to him", Moffatt. Christ's eternal reign gives perspective to our daily troubles.

αὐτῷ dat. pro. "**to him**" - Dative of direct object.

4:1-11

3. Encouragement to the suffering churches 3:13-5:11

iii] Standing firm in the face of suffering

Argument

Pressing on with the theme of a believer's survival in a hostile secular / pagan environment, Peter encourages his readers to resist the temptation to lower their ethical standards in order to escape suffering; synchronism must be resisted, v1-6. Reminding his readers that the day of judgment is at hand and that therefore believers need to practise discipline in the Christian life, Peter goes on to present a series of positive exhortations, all listed under the heading of love, v7-11.

Issues

i] Context: See 3:13-17.

ii] Background: See 1:1-2.

iii] Structure: *Standing firm in the face of suffering:*

The evil of synchronism:

Suffer rather than comply, v1-2;

Abuse for non-compliance, v3-4;

God will set everything right, v5-6.

The bounty of love:

The necessity for discipline, given the coming day of the Lord, v7;

Love covers all, v8;

Hospitality, v9;

The exercise of spiritual gifts, v10;

Gracious speech, v11a;

Powerful service, v11b.

Doxology, v11c.

iv] Interpretation:

Peter continues to encourage his readers in the face of unjust hostility. To aid in this struggle, Peter reminds his readers of the example of Christ. "His final victory and authority over all powers provide an example for conduct and the basis for encouragement. Given the example of Christ, who chose to suffer rather than disobey, Christians are to put behind them the way of life that is antithetical to God's purposes, even though it may mean suffering the pain of self-denial as well as ridicule and persecution from others", Jobes.

In v1-6 Kelly states that "the whole aim of the paragraph, with its four times repeated 'in the flesh', is to reinforce Asian Christian confidence by impressing on them that, as a result of the baptismal mystery, they can obtain a victory over their persecutors parallel to that which, as already described, Christ has won over the malefic powers which control them." Best nicely packages the remaining verses: "the recollection of judgment, v5, leads to a recollection of the eschatological situation in which the church stands; this in turn issues in a series of exhortations linked together by the theme of love."

v] Homiletics: *Breaking trust*

Some years ago, I lived for a time in the little beach-side village of Scotts Head, north of Sydney, and attended the local Anglican church. One Sunday morning the powers-to-be announced that they were considering selling our little branch church. I thought that was really strange because there were about 20 regulars, the church was brick and in good



order, and it was the only place of worship in the village, a village which was growing in size every year. Well! What can I say; they went ahead with the sale and left us all somewhat offended. That's when I decided to join the Desert Fathers!

The reasons management committees sell off places of worship are many and varied. Some of the reasons have worth. I mean, maintenance issues can spell the end of a church building, particularly if it's a monster with a congregation of a dozen people trying to pay for its upkeep. Sometimes the reasons have little worth; in our case it was for a cash injection into Parish funds. I well remember one branch church being sold off so that the manse could be refurbished - good intent was struggling on that occasion. The issue of few attenders often gets a run, although Jesus did say he is present for "two or three." I suspect that small congregations are the future in Western societies, so we had better learn how to manage the situation.

Secular society is never going to fully welcome the Christian church, but there are many ways for the church to enhance that negative perspective. Probably the worst in recent times is the scandal of paedophilia, but amazing as it may seem, the sale of the local church building will often generate quite a bit of anger. Attenders, of course, are

devastated, they have lost their spiritual home, but the wider community is also offended. They recognise, in the sale of their local church, a breach of trust, a discarding of the work of countless locals who provided this place of worship for future generations.

In our reading today, we are reminded that we will at times be treated negatively by those who do not understand the Christian faith - a burden balanced out when every tear is wiped away. Yet at the same time, Peter warns us not to magnify that negativity by our own behaviour. Discipline, love, generosity, sharing of our gifts, speaking graciously and serving powerfully, is our calling. In this way we build a people who can be trusted by the wider community.

Text - 4:1

Standing firm in the face of suffering, v1-11: i] The evil of synchronism, v1-6; a) Dead to sin and alive to Christ, v1-2. Peter, at this point, seems to reflect the teachings of Paul in Romans 6:1-11, particularly v10-11, "in dying as he died, he dies to sin, once for all, and in living as he lives, he lives to God. In the same way you must regard yourselves as dead to sin and alive to God, in union with Christ Jesus." Christ suffered bodily on our behalf on the cross; he conquered sin on our behalf, did away with it. We need to arm ourselves with the same thought, the truth that in his suffering Christ was victorious over sin, so that in our earthly struggle we too might be victorious over sin rather than be ruled by our own desires. Peter doesn't want his readers to compromise their ethics for self-preservation.

οὐν "therefore" - Inferential; drawing a logical conclusion. Beare sees Peter returning to the thought expressed in v18, of Jesus suffering, "the righteous for the unrighteous."

παθοντος [πασχω] gen. aor. part. "since [Christ] suffered" - [CHRIST] HAVING SUFFERED. The genitive participle, with its subject "Christ", forms a genitive absolute construction, here probably causal, as NIV, although temporal is possible, "when he was here in the body Christ accepted suffering, and you must arm yourself with the same resolution", Barclay. The reference to Christ's suffering is presumably to his suffering on the cross rather than the troubles he endured throughout his life.

σαρκι [ξ σαρκος] dat. "in his body" - IN *the* = *his* FLESH. The dative is adverbial, reference / respect, "with respect to the flesh", Elliott; "since Christ endured bodily suffering", Cassirer.

και "-" - AND = ALSO [YOU, ARM YOURSELVES WITH THE SAME *way of* THINKING]. Adjunctive; "you also put on, arm *yourselves with* the same intent" = "get ready by having the same understanding", LN. Arming oneself is a military

idea and refers to preparing oneself for conflict. We prepare ourselves by adopting a certain attitude, a way of thinking. This is usually referred back to Christ's suffering, his willingness to suffer, but it seems more likely that it refers forward to the *hoti* clause that follows.

ὅτι "because" - BECAUSE. Usually taken to introduce a causal clause explaining why we must be ready to suffer as Christ did; "for in this earthly life the way to be done with sin lies through suffering", Barclay. Yet, it seems best to follow Achtemeier who suggests that it is epexegetic / appositional; "arm yourselves with the same thought, namely, that the one who suffered in the flesh ceased from sin."

ὁ παθων [πασχω] aor. part. "**whoever suffers**" - THE ONE SUFFERING. The participle serves as a substantive, nominative subject of the verb "to cease." The one who suffers is often taken to be the believer, but it seems better to take it as a reference to Christ. "The intent is to say that as Christ by his suffering conquered the power of sin, so the Christian may now similarly share in that victory", Achtemeier.

σαρκι [ξ κος] dat. "**in the body**" - IN THE FLESH. Adverbial, reference / respect; "if a person be ready to face bodily suffering", Cassirer.

ἁμαρτίας [α] gen. "**[is done with] sin**" - [HAS STOPPED, CEASED] OF SIN. Genitive of direct object / genitive of the thing when the verb **παύω**, "to stop, cease", takes the sense "has ceased from, has done with." Wallace classifies this genitive as ablative, of separation. Achtemeier argues that "sin" here is not referring "to a power that controls human beings, but acts that go counter to God's will", ie., a believer in Christ, sharing in his victory over sin, is inclined not to sin. Every day we fail to live up to the perfection we possess in Christ, but at the same time, every day we strive toward that perfection.

v2

εις το + inf. "as a result" - INTO THE = THAT [NO LONGER TO LIVE THE REMAINING TIME IN THE FLESH IN/BY LUSTS OF MEN (human lusts), BUT IN/BY WILL OF GOD]. This construction usually serves to introduce a purpose clause, "in order that [..... he may live]", although it is often treated here as a consecutive clause expressing result, "with the result that / so that." The clause presumably modifies the imperative **ὀπλίσασθε**, "arm yourself with", contra Dubis who suggests "cease from sin." So, we are to arm ourselves with the truth that in his suffering Christ was victorious over sin and that therefore we, united to Christ, share in that victory. We assimilate this thinking in order that we may be able to live our days free to pursue what God wants, rather than be tyrannised by what we want. Peter is running the Pauline line that grace makes us gracious, that by focusing on what Christ has done for us we start to become Christ-like, eg., by

recognising our own forgiveness in the sight of God we become more forgiving, as against striving to obey the instruction "forgive your brother", which instruction tends to make us unforgiving (although in a very pious way!).

εν + dat. "**the rest of their [earthly lives]**" - [THE REMAINING TIME] IN [FLESH]. Here most likely adverbial, temporal, as NIV; "while in the mortal body" = "for the rest of your time on earth", Phillips.

επιθυμιας [α] dat. "**for evil [human] desires**" - IN = BY LUSTS. The NIV opts for a dative of interest, advantage, but better instrumental, expressing means, "by human desires", NRSV. Dubis suggests a dative of rule, "in conformity with"; "according to what humans crave." "Not to be at the mercy of vagrant desires, of mere human passion and impulse, but to be subject to the will of God", Beare.

ανθρωπων [ος] gen. "**human**" - OF MEN. The genitive is adjectival, possessive, but often classified as verbal, subjective.

αλλα "**but rather**" - BUT. Strong adversative standing in a counterpoint construction; "not, but".

θεληματι [α ατος] dat. "**for the will**" - IN = BY WILL. The dative as for **επιθυμιας** above.

θεου [ος] gen. "**of God**" - The genitive as for **ανθρωπων** above.

v3

b) Give wanton abandon a rest, v3-4. Peter now provides a reason why we should arm ourselves with the mind of Christ, arm ourselves with the knowledge that we who are united with Christ in his victory over sin, and so can claim victory over sin in our day-to-day life. The reason Peter provides is that we have spent more than enough time pursuing "human desires", v2 - a kind of "*Aren't you tired? Surely it's time to give wonton abandon a rest.*" Peter lists some of these "human desires": unrestrained desire for sex, food, and drink along with wanton acts commonly practised within the religious ritual of pagan worship. "Because of this" pagan neighbours are amazed - put off, offended.

γαρ "for" - BECAUSE. Introducing a causal clause explaining why Peter's readers should arm themselves "with the same attitude", although Dubis suggests "explaining why the recipients should live the rest of their lives according to God's will and not human lusts", noting the repetition of **χρονος**.

παρεληλυθως [παρερχομαι] perf. part. "**in the past**" - [SUFFICIENT *is* THE TIME] HAVING PASSED BY. The participle is adjectival, attributive, limiting **ὁ .. χρονος**, "the time." "In your past life you had ample time to follow the heathen way of life", Barclay.

κατεργασθαι [κατεργαζομαι] perf. mid./pas. part. "**doing**" - TO HAVE PARTICIPATED IN. The infinitive is adverbial, final, expressing purpose, "in order to do", or possibly epexegetic, specifying **αρκετος**, "sufficient", so Dubis.

των εθνων [ος] gen. "**what Pagans choose to do**" - [THE INTENT, WILL, DESIRE] OF THE PAGANS. The genitive may be classified as adjectival, possessive, "the ways of the Gentiles", Berkeley, attributive, "a Gentile lifestyle", or as NIV, verbal, subjective.

πεπορευμενους [ποπευομαι] perf. mid./pas. part. "**living**" - HAVING GONE, PROCEEDED [IN LICENTIOUSNESS, LUSTS, DRUNKENNESS, ORGIES, DRINKING AND UNLAWFUL IDOLATRY]. Here with the Hebrew sense of "to conduct one's life", Selwyn. Accusative in agreement with the implied ὑμας, "you", subject of the infinitive, "to do." The participle is adverbial, possibly temporal, "when you lived", "as you went along with them in acts of immorality, ...", Michaels, possibly causal, "because you have engaged in ..", Dubis.

εν **"in"** - Local, space, as in the sense of "walked in the way of", Elliott; "following a course of debauchery and of inordinate desires, being given over to drunken bouts, to revels, to carousals and to wanton idolatries", Cassirer.

v4

εν ᾧ "-" - IN WHICH. Probably causal, "because of this"; Michaels, the referent being the abandonment of an immoral pagan lifestyle; "because of which *behaviour* they think it's strange *that* you don't join *them*." It is possible that εν is adverbial, reference / respect, "with respect to this they are surprised ...", ESV; "by/at which", Zerwick.

ξενιζονται [ξενιζομαι] "**they are surprised**" - THEY THINK IT STRANGE. The mid./pas. form takes the sense "to be surprised, caught unawares." The subject "they" is obviously those who denounce believers for their anti-social attitudes and behaviour of not joining in with the wanton abandon of their neighbours.

μη συντρεχοντων [συντρεχω] gen. pres. part. "**that you do not join [them]**" - [YOU *are*] NOT RUNNING TOGETHER WITH [THEM]. The genitive participle with the genitive pronoun "them" forms a genitive absolute construction, either temporal, "when you do not join them", ESV, or causal, "because you do not join them"

εις **"in [their reckless, wild living]"** - INTO [THE SAME EXCESS DEBAUCHERY, DISSIPATION]. Spatial, metaphorical; "in their headlong rush into the maelstrom of debauchery", Barclay.

βλασφημουντες [βλασφημειω] pres. part. "**and they heap abuse on you**" - BLASPHEMING, SLANDERING, VILIFYING. The participle may be taken as attendant on the verb "to be surprised"; "they are surprised and they malign *you*", ESV. Probably better adverbial, consecutive, expressing result, "people are greatly surprised **and so it comes about that** they take to vilifying *you*", Cassirer; "their surprise makes them abusive", Barclay.

v5

c) God will set all things right, v5-6. In the end, those who violate God's people and God's law will face judgment, a judgment covering those already deceased as well as those who are alive at the coming of Christ, v5. The judge is presumably Christ, given that the role of judge has been allocated to the risen Christ. Peter goes on in v6 to explain how this judgment relates to those believers presently facing the hostility of their pagan neighbours; those suffering, v1, facing abuse, v4. Believers are indeed facing troubled times, but having heard and responded to the gospel, both deceased and alive will be awarded eternal life at the return of Christ.

οἱ rel. pro. "**but they**" - WHO. Nominative subject of the verb "to give back." The antecedent is persecuting Gentiles / pagans, **των εθνων**, v3.

λογον [ος] "**account**" - [WILL GIVE] A WORD. Here in the sense of given an account of. "But you don't have to give an account to them. They're the ones who will be called on the carpet - and before God himself", Peterson.

τω ... εχοντι [εχω] dat. "**is [ready]**" - TO THE ONE HAVING = BEING [READY]. The participle serves as a substantive, dative of indirect object. As noted above, the subject is most likely Christ.

κριναι [κρινω] aor. inf. "**to judge**" - TO JUDGE. Complementary infinitive, completing the sense of the verbal aspect of the participial construction "being ready."

ζωντας [ζωω] pres. part. "**the living**" - *the* LIVING [AND DEAD]. Although anarthrous, the participle serves as a substantive, "the ones living." The creedal sense; "the quick and the dead" - all humanity inevitably faces divine judgment.

v6

γαρ "**for**" - More reason than cause, explanatory; See above.

εις + acc. "**[this] is the reason**" - TO, INTO [THIS WAS PREACHED]. Here expressing purpose / end-view, with **τουτο**, "this", being cataphoric / referring forward to the expegetic **ινα** clause; "for to this purpose was the gospel preached, including those already deceased (**νεκροις**, "to dead"), namely that"

και "**even**" - AND. Here either ascensive, "even to the dead", as NIV, or possibly better adjunctive, "also to the dead", Dubis.

νεκροις dat. adj. "**to those who are now dead**" - TO *the* DEAD. The adjective serves as a substantive, dative of indirect object. Referring to believers who are now deceased, who when alive heard and responded to the gospel. This sense is brought out by the NIV, they are "now dead", as against those who propose that the gospel was preached by the risen Christ to those in Hades; a misunderstanding of 1Pet3:18-22.

ἵνα + subj. "**so that**" - THAT. Exegetic, specifying **τοῦτο**, "this"; "namely that ...". The subject is now believers, not unbelievers; Peter is referring to those who have responded to the gospel in repentance and faith, either now living or deceased.

μὲν δὲ "-" - ON THE ONE HAND [THEY MAY BE JUDGED AS MEN IN FLESH] BUT ON THE OTHER HAND [THEY MAY LIVE AS GOD IN SPIRIT]. An adversative comparative construction. On the one hand, believers are "judged", or better "condemned", by their unbelieving neighbours, but on the other hand, they are awarded eternal life by God.

κατὰ + acc. "**according to**" - Here expressing a standard; "according to, in accordance with, corresponding to."

σὰρκει [ἐξ κοῦ] dat. "**[human standards] in regard to the body**" - [MEN] IN FLESH. Probably with a similar sense to **ἐν σαρκί**, v2. Clearly contrasting with **πνεύματι**, "in spirit", both prepositional constructions being adverbial, expressing manner, "bodily" and "spiritually", although possibly temporal; "judged in accordance with human standards when existing bodily, but made alive in accordance with divine standards when existing spiritually (ie., as a resurrected being)."

v7

ii] The application of Christ's victory through love, v7-11: a) The necessity for discipline, given the coming day of the Lord, v7. In the remaining verses, Peter addresses the application of Christ's victory. If the future is just more of the same, then we may as well eat, drink and be merry for tomorrow we die. Yet, as believers, we face the dawning of the kingdom of God, of glory untold, and this reality shapes how we live today. As Jobes puts it, "Peter continues to reshape his reader's self-understanding in Christian terms by providing an eschatological perspective for living out their faith in Christ."

δὲ "-" - BUT/AND. Transitional, indicating a step in the narrative.

παντῶν adj. "**of all things**" - [THE END] OF ALL *things*. The adjective serves as a substantive, so "all things", possibly better, "all time", Elliott, in which case the adjective is masculine rather than neuter. The genitive is adjectival, partitive, contra Dubis who suggests it is verbal, subjective.

ἤγγικεν [ἐγγίζω] perf. "**is near**" - HAS DRAWN NEAR. The use of the perfect tense here is interesting in that it "emphasises, not so much the mere approach of the end, as its presence in the end-time events that are already under way (eg., 4:17)", Achtemeier.

οὖν "**therefore**" - Inferential; drawing a logical conclusion.

εἰς "**so that you may**" - [BE SOBER-MINDED AND BE SELF-CONTROLLED] TO, INTO = FOR. The preposition here is adverbial, expressing either purpose, "for the

purpose of prayers", end-view, "so that it leads to prayers", Reicke, or possibly result; "right thinking and being clear-minded are to result in prayers", Jobes. "Exercise sound judgment and be alert as an aid to praying", Elliott.

προσευχας [η] "pray" - *your* PRAYERS. "Prayers" plural, which prayers are controlled by both of the imperative verbs "be sensible" and "be sober-minded." The reference to prayers is somewhat incongruous, given the context; being sensible and sober-minded are the very qualities required for survival within a hostile environment. Yet, as Elliott points out, "one urgency of the moment is a sound life of prayer."

v8

b) Love one another, v8. The quote comes from Proverbs 10:12 - above all, let us love one another. Peter says that love covers a multitude of sins. This statement has wrongly been interpreted by some to mean that our past sins can be expunged in God's sight by a kindness done today. Sin is expunged by God's grace in Christ, and by no other means. So, what is the point of this proverb? Jobes puts it this way, "The love that covers sins is probably best understood as a forbearance that does not let wrongs done within the Christian community come to their fullest and most virulent expression."

προ + gen. "**above [all]**" - BEFORE [ALL *things*]. Spatial, with the sense "above", as NIV; "above everything else", Phillips.

εχοντες [εχω] pres. part. "**[love]**" - HAVING [CONSTANT, EARNEST LOVE]. Attendant circumstance participle expressing action accompanying the imperatival verbs "be sensible" and "be sober-minded"; "be sensible and sober-minded and, above everything else, have constant love for each other." The participle is often classified as an independent imperatival participle.

εις + acc. "-" - TO, INTO = FOR [EACH OTHER]. Spatial, expressing direction toward and arrival at. The "each other" indicates that Peter "continues his practice of limiting the scope of such love to other members of the Christian community", Achtemeier.

οτι "**because**" - Introducing a causal clause explaining why a believer should love earnestly / constantly.

αμαρτιων [α] gen. "**of sins**" - [LOVE COVERS A MULTITUDE] OF SINS. The genitive is adjectival, partitive. Both Hebrews and James, along with the early church fathers, quote this proverb indicating a common proverbial use. It seems unwise to understand the covering of sin to mean the expunging of sin, either of the person doing the loving, or the one loved, or both - justification by works! Nor should we follow Leaney who suggests that love can prompt the one loved to repent and believe and thus cover their sin; a fact true enough, but probably not the point being made by the proverb. The proverb in parallel form is "hatred

stirs up dissension, but love covers over all wrongs." So, in context, the proverb concerns the practical business of relationships - the means of undermining them; the means of building them up. As quoted above "the love that covers sins is probably best understood as a forbearance that does not let wrongs done within the Christian community come to their fullest and most virulent expression", Jobes.

v9

b) Offer hospitality, v9. Let us offer hospitality to one another. "Keep open house for all and never grudge it", Barclay.

φιλοξενοι adj. "**Offer hospitality**" - *being* HOSPITABLE. The adjective serves as a substantive. Michaels' suggestion that the adjective is imperatival is a stretch. We are best to follow Achtemeier who argues for an assumed verb to-be participle, **οντες**, serving as an attendant participle expressing action accompanying the imperatival verbs "be sensible" and "be sober-minded", v7, so "show hospitality", ESV.

ανευ + gen. "**without [grumbling]**" - [TO, INTO = TOWARD ONE ANOTHER] WITHOUT [COMPLAINT]. Expressing separation / independence, as **χωρις**, "apart from, without, not with, independent of." "Keep open house for all and never grudge it", Barclay.

v10

c) Exercise your spiritual gifts, v10. A Christian congregation is made up of a range of people with varying abilities, abilities which are gifts of God to his church for the upbuilding of the fellowship. Peter's exhortation is that his readers recognise this grace from God and apply it within their own congregation.

καθως "-" - JUST AS, AS = SINCE [EACH ONE HAS RECEIVED]. Obviously not as a comparative here, so most likely causal; "because each has received a gift."

χαρισμα [α ατος] "**gift**" - A GIFT. Referring to the gifts of God's grace in a wider sense than just spiritual / ministry gifts, eg., hospitality, v9. For Peter this gift of divine grace is primarily manifested in "speaking and serving", Elliott, cf., v11.

διακονουντες [διακονεω] pres. part. "**to serve**" - SERVING, MINISTERING. Probably another attendant circumstance participle expressing action accompanying the imperative verbs "be sensible" and "be sober minded", v7, and as such imperatival; "as = because each has received a gift, serve / minister it (let him use it) for the benefit of each other."

εις + acc. "" - TO, INTO = FOR [EACH OTHER]. Here the preposition is used to express advantage, "for each other" = "for each other's benefit."

ὥς "as" - AS. Here expressing a characteristic quality, not "like / as if good stewards", but actually "being / as good stewards".

χαριτος [ος] gen. "of [God's] grace" - [GOOD STEWARDS] OF [*the* VARIEGATED] GRACE [OF GOD]. The genitive may be treated adjectivally, descriptive, idiomatic, limiting "good stewards", "faithful stewards *who minister* God's diverse grace", but it is usually treated as verbal, objective. The genitive Θεου, "God", may be treated as adjectival, possessive, as NIV, or verbal, subjective, "managers of the manifold benevolence of God",
Dybis.
VII

d) Speak graciously and serve powerfully, v11. Peter now categorises the gifts of grace. Peter wants his readers to understand the good, as well as the evil, that can be achieved by the tongue, so think with the mind of Christ and speak accordingly. And let us remember, that all that we do for the Lord, we do in the strength which he provides.

ει + ind. "if" - IF, *as is the case*, [A CERTAIN *one* = SOMEONE SPEAKS, *then let him speak* AS *one speaking* THE WORDS OF GOD]. A conditional clause 1st class where the condition is assumed to be true. "If someone" = "whoever." Note that a participle, "speaking", must be assumed, and again taken as attendant and therefore as an imperative; see above. The participle "the one speaking", or something similar, must also be assumed. "Whoever exercises a word ministry *let him speak / let him do so as one who speaks* God's words."

λαλει [λαλεω] pres. "speaks" - Here obviously used in the sense of "preaching and teaching", Achtemeier; "whoever exercises a word ministry."

ὥς "as" - AS. Possibly a comparative here such that those who preach and teach should present a message whose content aligns with / is like / as if it were God's own message, so Achtemeier. Yet, as in v10, it seems more likely that it is used here to express a characteristic quality, ie., the message is not like God's message, but is God's message, as NIV. "Whoever exercises a word ministry *let them do so as one who proclaims* God's word".

θεου [ος] gen. "[the very words] of God" - [WORDS] OF GOD. The genitive may be treated as adjectival, possessive, "God's words", or verbal, subjective, or idiomatic / source, "words *which are from* God."

ει + ind. "if" - IF [*as is the case*, A CERTAIN *one* SERVES, *then let him serve* AS *servicing* FROM = BY STRENGTH WHICH GOD SUPPLIES]. A conditional clause 1st. class where the condition is assumed to be true. Again, we have another elliptical construction where the imperative "let him serve") ("he / they should do so"), again probably as an attendant participle, must be assumed. So also the participle "the one serving".

ὡς "- AS. As above, expressing a characteristic quality, ie., they are serving by the power / strength which God supplies, as NIV, not serving as if by the power / strength which God supplies.

ἐξ [ἐκ] "**with**" - FROM = BY. Here expressing means, a means consisting of a source.

ἵνα + subj. "**so that**" - THAT. Introducing a final clause expressing purpose, "in order that"; "and the ultimate goal of it all is that God may be glorified", Cassirer.

ἐν + dat. "**in [all things]**" - IN [ALL *things* GOD MAY BE GLORIFIED]. Probably adverbial here, reference / respect; "with respect to all things"; "all your actions must be designed to bring glory to God", Barclay.

διὰ + gen. "**through [Jesus Christ]**" - Here expressing agency.

ᾧ dat. pro. "**to him**" - TO WHOM [IS THE GLORY AND THE DOMINION]. Dative of possession. The antecedent is presumably "God", so Dubis.

εἰς τοὺς αἰῶνας "**forever**" - INTO THE AGES. Idiomatic for "forever", as NIV.

τῶν αἰῶνων [ῶν ονοῦς] gen. "**and ever**" - OF THE AGES. The genitive is adjectival, partitive.

4:12-19

3. Encouragement to the suffering churches, 3:13-5:11

iv] Sharing Christ's sufferings

Argument

Peter continues to develop his teaching on Christian suffering. He gives practical advice and explains how suffering is but a sign of the coming judgement of God, pointing out that blessings accompany suffering, in that there are "deep and varied sources of comfort which are open to the persecuted believer", Robert Johnstone. As for those who inflict this suffering, they are already marked out for destruction.

Issues

i] Context: See 3:13-17.

ii] Background: See 1:1-2. The intensification of the theme of suffering found in the passage before us has prompted the theory that Peter is addressing the issue of state sanctioned persecution, eg., the persecutions initiated by the Roman emperor Nero. This is certainly possible, but it should be noted that Peter does not mention state sanctioned persecution, nor is the persecution to the point of death. It was not until AD249 that Christianity was made legal in the Roman empire, and this by the Roman emperor Decius. In the early years, Christianity was bundled in with Judaism which had a legal status in the empire, although, as today, it was not a greatly loved religion. The main complaint against believers was their exclusiveness - their tendency to abstain from social interaction naturally prompted neighbourly resentment, suspicion, ostracism and inevitably abuse. So, the suffering Peter is speaking of is likely to be "verbal abuse and social ostracism more from their neighbours than as a result of any legal action taken by the authorities", Achtemeier.

iii] Structure: *Sharing Christ's sufferings*:

Some final thoughts on suffering:

The blessing of suffering, v12-16;

A reality of the last days, v17-18;

Trusting God in suffering, v19.

iv] Interpretation:

Peter continues to encourage his readers in the face of unjust hostility. To aid in this struggle, Peter reminds his readers of the example of Christ. "His final victory and authority over all powers provide an example for conduct and the basis for encouragement. Given the example of Christ, who

chose to suffer rather than disobey, Christians are to put behind them the way of life that is antithetical to God's purposes, even though it may mean suffering the pain of self-denial as well as ridicule and persecution from others", Jobes.

In 4:12 we get the sense that the troubles have already arrived. Peter therefore encourages his readers to stand firm in the face of this persecution. In particular, he makes the point that the suffering must be for following Christ, not for acting foolishly or with evil intent.

Peter explains that when a believer suffers for their Christian faith, there is a sense where they share / identify with Christ's suffering. Such is a privilege, and it serves to purify us, prepare us for eternity, strengthening us through the ministry of the Holy Spirit. What we have to be careful about is that we do not suffer as an evil-doer. When we are faced with suffering, we need to remember that it is but the first sign of God's coming judgement. In the face of suffering, the believer should renew their faith in the living God through Christ.

Authenticity: The change in this section from hypothetical persecution to actual persecution has prompted the suggestion that the doxology in 4:11 concludes the letter and that from 4:12 onward we have a second attached letter. The arguments in favour of this suggestion are unconvincing.

v] Homiletics: *Life wasn't meant to be easy*



Malcolm Fraser, a former Australian Prime Minister, once answered a reporter's question by saying "life wasn't meant to be easy." The Opposition at the time constantly repeated his words, pointing out that under his leadership, life certainly wasn't easy. Years later, Malcolm admitted that his *unfortunate* words had come from a sermon preached at a wedding.

Peter's readers were facing difficult times; for them, life wasn't easy. They may not be facing State sponsored persecution, but they certainly faced verbal abuse and social ostracism from neighbours, work-mates and business colleagues. So, Peter has something to say about the general troubles of life.

1. Do not be surprised, v12.

There is nothing "strange" or unusual about suffering. There is no point shaking the fist at God when we have to face the what-will-be-will-

be reality of life. It is the nature of things - humanity out of control, nature groaning as it awaits its redemption.

2. Rejoice, v13.

The believer is in the box-seat when it comes to the troubles of this world, for we know that these dark clouds will disperse before the brilliance of Christ's coming glory. More than that, we are aware that troubles prepare us for eternity. As Joe Cocker put it, "troubles lift us up where we belong." Indeed they do, especially for a believer. So, rejoice.

3. Be happy, v14.

If we find that the fates conspire to do us in, then we do well to see ourselves standing with the "man of sorrows". If we find ourselves suffering as Christ suffered, the promise of scripture is that his Spirit stands with us in that suffering. It is because of this that we may say, "happy is the person who suffers for righteousness' sake".

4. Honour God, v16.

When our faith in Jesus is reviled, we are tempted to back off, even stand by and allow Christ to be defamed. It's not always easy, but we should try and stand up for our faith, confess Jesus, not aggressively, not rudely, but stand proud as a believer.

5. Know the times, v17-18.

The scriptures promise that in these last days trouble will be close at hand. Dark days are before us, times when the powers of darkness turn on the people of God as if in a last ditched stand to defeat the dawning kingdom. The "family of God" always stands close to the edge of darkness, and so we must expect times of trouble. Still, if the coming day causes us some trouble, imagine what it will be like for those who do not know Jesus.

Text - 4:12

Continuing to give instruction on facing suffering (persecution which is more verbal than physical), Peter now turns to the business of fostering inward peace, v12-19: i] In the face of suffering, believers need to foster inward thankfulness, given the honour of sharing in the sufferings of Christ, v12-13. Peter begins by making the point that his readers should not be astonished by suffering, as though something out of the ordinary was happening to them. Suffering is part of a believer's apprenticeship.

αγαπητοι voc. adj. "**dear friends**" - BELOVED. The adjective serves as a vocative substantive.

μη αλλα ... "not, but ..." - A transitional δε, γαρ, or και would be expected here for a new paragraph, but a counterpoint construction is sometimes used in a hortatory passage. The construction covers v12-13.

μη ξενιζεσθε [ξενιζω] pres. pas. imp. "do not be surprised at" - DO NOT BE SURPRISED AT, ASTONISHED AT. The verb "to surprise" takes a dative of the thing causing the surprise when in the passive voice / dative of direct object; "surprised at."

τη ... πυρωσει [ις εως] dat. "the painful trial / the fiery ordeal" - THE FIRE. The dative is instrumental, possibly expressing means, "by the fire", but properly expressing cause, "because of the fire"; see ξενιζεσθε above. A reference to persecution. "Do not be surprised because of the ordeal by fire."

γινομενη [γινομαι] dat. pres. part. "that has come" - COMING. The participle is adjectival, limiting "fire / the painful trial"; "do not be surprised at the fire (persecution) in you (among you) which is becoming / happening"; "Do not let it be a matter of surprise to you that you should find yourselves beset by so fiery an ordeal", Cassirer.

εν + dat. "on [you]" - IN, ON, AMONG [YOU]. Local, expressing space.

προς + acc. "to [test]" - TOWARD = FOR [A TEST, TRIAL]. Here probably expressing purpose; "for the purpose of testing you." "A test to demonstrate what they could endure", Hiebert. "Do not be surprised at the ordeal that has come to test you", Moffatt.

υμιν dat. pro. "you" - to you. Dative of possession, "for your testing", Michaels, possibly a dative of respect, "for a testing with respect to you", Dubis.

ως "as though" - LIKE, AS IF / AS. Peter uses this particle as a comparative, "like, as if", or adverbial, "in the manner of", and sometimes to express a characteristic quality, "functioning as". Here comparative, although complicated by an ellipsis (missing words) and the genitive absolute participle; "do not be surprised like *you would be surprised* if something strange were happening to you." "As if you were experiencing something odd", Berkeley.

ξενου gen. adj. "something strange" - OF AN ALIEN, STRANGE THING. "As if an unexpected thing was happening to you", TNT; "an exceptional thing", Weymouth; "extraordinary", REB.

συμβαινοντος [συμβαινω] gen. pres. part. "were happening" - HAPPENING. The genitive participle, with its genitive subject "something strange", forms a genitive absolute construction. A genitive absolute is usually temporal, but here usually treated as conditional; see ως above. The clause "sets forth the false ground of their astonishment", Beare.

υμιν dat. pro. "to you" - Dative of interest, disadvantage / reference.

v13

Yet, along with suffering there is glory. Christ rose from the dead and entered glory. Those who follow him will similarly move from suffering to joy, from shame to glory.

χαίρετε [χαίρω] pres. imp. "**rejoice**" - [BUT] REJOICE. "You should be glad", Phillips.

καθo adv. "**inasmuch as**" - IN SO FAR AS, TO THE DEGREE THAT. Adverb of degree. A person's rejoicing is measured by the degree to which they share in the sufferings of Christ, i.e., everyone suffers to a different degree and their rejoicing is measured accordingly. Although increased rejoicing would naturally go with decreased suffering, here the suffering is linked to Christ's suffering such that increased suffering implies increased rejoicing.

κοινωνείτε [κοινωνεω] pres. "**you participate in**" - YOU PARTICIPATE IN, SHARE IN, FELLOWSHIP IN. The present tense is durative, expressing ongoing action. "Insomuch as you are sharers in Christ's sufferings", Cassirer.

τοις ... παθημασιν [α ατος] dat. "**the sufferings**" - THE SUFFERINGS [OF CHRIST] Dative of direct object after the verb "to share in." Best nicely summarises the possible meanings of this phrase:

- Suffer as Christ suffered, i.e., imitate his sufferings (so Hiebert, Selwyn, Michaels, Elliott, Davids);
- Share mystically in the sufferings of Christ, i.e., expressing a believer's identification with Christ in his death and resurrection and thus participation in his sufferings (so Kelly);
- Share in the messianic woes, i.e., the tribulations which proceed and accompany the realisation of the kingdom of God (so Best).

The first option seems best: it expresses "the solidarity of suffering believers with their suffering Lord..... stating yet another way in which innocent suffering is given positive value", Elliott.

ινα + subj. "**so that**" - THAT [AND = ALSO YOU MAY REJOICE]. Introducing an adverbial clause, final, expressing purpose, or possibly better here, hypothetical result, "so that".

αγαλλιωμενοι [αγαλλιαω] pres. part. mid. "**be overjoyed**" - BEING GLAD. The participle is adverbial, modal, expressing the manner of the rejoicing; "rejoicing with exceeding joy."

εν + dat. "**when**" - IN [THE REVELATION]. The preposition here is temporal, introducing a temporal clause, as NIV. Obviously an eschatological reference.

της δοξης [α] gen. "**glory**" - OF THE GLORY [OF HIM]. The genitive is adjectival, attributive, limiting "revelation"; "his glorious revelation." Dubis suggests verbal, objective; "rejoice at the revelation of his glory."

v14

ii] In the face of suffering, believers must not give in to a sense of shame, for under God they are blessed, v14-16. A believer who suffers is blessed; happy are they. That is, they are privileged in the sight of God, and this because the *shekinah* glory, the manifestation of God's glory, rests upon them.

ει + ind. "if" - IF. Introducing a conditional clause, 1st class, where the proposed condition is assumed to be true; "if, *as is the case*, *then* [you are blessed ones]"

ονειδιζεσθε [ονειδιζω] pres. pas. "insulted" - YOU ARE REVILED, REPROACHED. Used in the Greek Old Testament (LXX) of a reproach to God and his people. Used in the New Testament of the insults that are heaped on Christ.

εν + dat. "because of [the name of Christ]" - IN = FOR [*the NAME OF CHRIST*]. The preposition here probably aligns in meaning with the other uses of this phrase introduced by δια or ὑπερ, so "because of / on account of." "The name" identifies the person and their authority, so "for the sake of the person of Christ", or as Jesus might say, "for my sake" = "because of your personal allegiance to Christ". Although meaning much the same thing, it is possible that Peter is expressing the same idea as ὡς Χριστιανος, "as a Christian", v16.

μακαριοι adj. "you are blessed" - BLESSED, HAPPY *are you*. In the sense of being in a favoured position in the sight of God, of "blessedness / happiness." Of course, suffering does not earn God's favour.

ὅτι "for" - BECAUSE. Here introducing a causal clause providing the reason why suffering is blessedness, namely, because God's grace, through the Spirit, is active in those who suffer for the sake of Christ. It is for this reason, Paul is able to say "when I am weak, then am I strong", 2Cor.12:10.

το "-" - THE *Spirit*. The placement of the neuter article before της δοξης causes some problems. It is usually linked with the neuter πνευμα, "spirit" (the Holy Spirit) appearing later in the clause, so "the Spirit of glory", as NIV, but it may serve as a nominalizer, introducing a summation of divine blessings, or even standing for the divine *shekinah*, the radiant presence of God, i.e., functioning as a nominal phrase, "the presence of the glory", Kelly. So, possibly "you have resting upon you all that pertains to glory", Cassirer.

της δοξης [α ης] "of glory" - OF GLORY, GLORIOUS SPLENDOUR / OF POWER, RADIANCE. The genitive is adjectival, possibly possessive, although better attributive, limiting "Spirit"; "glorious Spirit", even idiomatic, source. Variant "the Spirit of glory and power." If we follow Kelly, then the "glory" is the *shekinah* glory of God's presence, initially radiating those in the temple, but now radiating God's scattered people, particularly when the darkness of this age attempts to subsume them.

και "and" - AND. Here probably ascensive, "yes even the Spirit of God", or emphatic, "yes indeed." "Because the glorious *Spirit* - indeed, the Spirit of God - rests upon you", Dubis.

του θεου [ος] gen. "of God" - [THE SPIRIT] OF GOD. Numerous classifications of the genitive are possible, but if we take της δοξης, "of glory", as attributive, "glorious Spirit", then του θεου is likely to be the same, so "divine Spirit"; "you are blessed because the glorious Spirit, yes even the divine Spirit, rests upon you."

αναπαυεται [αναπαυω] pres. "rests" - GIVES REST, REFRESHES. In times of suffering, the indwelling Spirit of Christ counters the hurt with his refreshing presence.

εφ [επι] + acc. "on" - UPON [YOU]. Spatial.

v15

Since suffering for Christ honours Christ, a believer must be careful that they don't dishonour Christ by suffering for doing evil. The suffering Peter refers to is possibly a legal charge brought before a court of law. Suffering as a murderer, a thief, a criminal, or an embezzler ("a meddler"), is not suffering for Christ.

γαρ "-" - FOR. Here possibly establishing a logical connection, "to be sure, let none of you suffer ...", Elliott, or even causal, "because", providing "the basis of the preceding verse; the divine Spirit rests upon suffering Christians provided they do not suffer as something other than Christians", Achtemeier. It seems likely that it expresses reason, such that the verse serves as an explanatory qualification of the worthy suffering as a Christian, so Hiebert; "Don't let anyone among you be denounced as" There is no blessing for unworthy suffering as a Christian. The NIV expresses this antithesis with a conditional clause.

ὑμων gen. pro. "you" - [LET NOT ANY] OF YOU [SUFFER]. The genitive is adjectival, partitive; "let none of you suffer as a murderer", ESV.

μη ... πασχετω [πασχω] pres. imp. "suffer, it should not be" - LET NOT SUFFER. The present tense, being durative, may express "let no one continue to suffer ..." The suffering, given v14, is probably verbal, so "reproached / denounced / charged."

ως "as" - AS. Possibly expressing a characteristic quality, "functioning as = being", or even expressing cause/reason here, "because of, on the grounds that."

αλλοτριεπισκοπος [ος] "a meddler" - [A MURDERER OR A THIEF OR AN EVILDOER OR AS] A MEDDLER. Usually understood as a person who interferes with the affairs of another, a mischief-maker, although there are no extant references to substantiate this translation. Achtemeier suggests it refers to defrauding or embezzling; "murderer, thief, criminal, or embezzler."

v16

δε "**however**" - BUT/AND. With **μη**, "[let] not [suffer any of you], v15, **δε**, "but [if *you do suffer* as a Christian]" forms a negative-positive / counterpoint construction. If we find we are reviled because we are a "Christian", we should not slink away in shame, but rather honour God by standing firm in the name we bear. Peter here uses the term "Christ's men", a term first used by Agrippa in a derogatory way, Act.26:28. Although this title was regarded with disdain by both Gentiles and Jews, it is not something to be ashamed of, rather, it is a badge of honour.

ει + "**if you suffer**" - IF. Introducing a 1st class conditional clause where the condition is assumed to be true, "if, *as is the case*, *then* [let him not be ashamed]" The indicative verb "you suffer", or probably better "you are reviled", is assumed.

ως "**as**" - [*you do suffer*] AS. Probably expressing a characteristic quality, "functioning as = being", or even expressing cause / reason, "because of, on the grounds that." Note ref. on **ως** in v12.

Χριστιανος "**a Christian**" - It was common to title a group after the name of its leader, so here "Christ's men" = "Christians". An uncommon term for believers in the NT.

μη αισχυνησθω [**αισχυνω**] pres. imp. "**do not be ashamed**" - Probably not being used in the sense of feeling shame, but in the more active sense of retreat under the pressure of a verbal attack; "don't back off from your faith." This sense is demonstrated by the converse "you must make the name of Christian a name which brings honour to God", Barclay.

δε "**but**" - BUT/AND. Extending the negative-positive construction, "but rather."

δοξαζετεω [**δοξαζω**] pres. imp. "**praise**" - LET HIM GLORIFY [GOD]. "Give praise / glory / thanksgiving to God."

εν "**that you bear**" - IN, ON, BY [THIS NAME]. Introducing an adverbial phrase modifying the verb "praise / glorify." Possibly with a local sense "on", "on the ground of this name", Zerwick, or "in", "in the sphere of the Christian faith within which a person brings praise to God", or possibly better with an instrumental sense, "by this name", ie., God is glorified by bearing / witnessing the person of Jesus in word and deed. A causal sense is also possible, but unlikely; "because of the Name", NAB.

v17

iii] In the face of suffering, believers need to remember that the day of judgment is at hand, with suffering the inevitable consequence, particularly for

those who face damnation, v17-18. Peter now gives an interesting insight into the suffering of believers. The suffering of the people of God is the first sign of God's judgement upon the human race, a judgement which begins with "the family of God." If believers just scrape through the day of judgment, *singed but safe*, then what hope is there for those who do not know Christ? Jesus himself warns that the day of judgement will be a time of wailing and grinding of teeth. Peter backs up his point by quoting the LXX, the Greek version of the Old Testament, Proverbs 11:31.

ὅτι "for" - BECAUSE. Introducing a causal clause explaining why it is necessary not to back off from faith, but rather confess the name.

ὁ καιρος [ος] "it is time" - THE TIME *has come*. The article "the" is a variant giving the sense "the last time / the day of judgment." The verb is missing, but the intended verbal sense "has come" is carried by the infinitive "to begin", so "for now is the time for judgment."

του αρχασθαι [αρχω] aor. inf. "**to begin**" - OF THE = NAMELY TO BEGIN [THE JUDGEMENT]. The aorist, being punctiliar, expresses the idea of the starting of judgment, beginning; "the first act in the great drama of the Last Judgment", Beare. The genitive articular infinitive will often form a final clause expressing purpose, but here it stands with its subject "time" and so is probably expegetic, "for *now is* the time for judgment, namely *a time for judgment that begins with* the household of God", or simply as NRSV, "for the time has come for judgment to begin with the household of God."

There are two ways to view this "judgement" upon "the household of God": The judgement may be God's chastisement of the people of God, a chastisement which serves to purify them prior to the final judgement upon all mankind. Such purification is spoken of by the Old Testament prophets, cf., Ezk.9:6, Mal.3:1-6. The "family of God" (the people of God, Israel, the church) will face a purifying fire prior to the day of judgement, enabling them to stand firm on the final day. In this sense, today's troubles serve to train us for our rule with Christ in eternity.

On the other hand, this judgement on the household of God may be part of the coming day of judgement on all mankind, a day which will involve an increased attack by the powers of darkness upon the people of God - the final days of tribulation are marked by a general persecution of the church. So, this judgment may refer to the day of judgement, a day which begins with the church, a day which is already "at hand." If it is difficult for believers to pass through this day, imagine how it will be for those who are without the protection of the cross.

απο + gen. "**with**" - FROM [THE HOUSE OF GOD]. Expressing source / origin. Judgement starts at this point and moves out; "starts with God."

ει + ind. "if" - [AND] IF [*it is* FIRST FROM US]. Introducing a 1st class conditional clause where the proposed condition is presumed to be true, "if, *as is the case, it* (= the judgment) *is* first (= starts) from (= with) us, then", ie, the judgment starts ("begins") from = with the church and moves on to the rest of humanity.

των απειθουντων [απειθεω] gen. "for those who do not obey" - [WHAT *will be* THE END] OF THE ONES DISOBEYING. The participle serves as a substantive, the genitive being adjectival, verbal, subjective, "the end facing those who are disobedient", or possibly exegetical, making the subject το τελος more specific; "what will be the end, the end of those who are disobedient?" The context indicates that the common meaning of this word in the New Testament is of rejecting the gospel, refusing to believe; "those who do not believe the gospel", Mounce. The middle voice reinforces this view.

τω ... ευαγγελιω [ον] "the gospel" - TO THE IMPORTANT NEWS. Dative of direct object after the verb πειθεω, "to disobey / disbelieve", which takes a dative of persons.

του θεου [ος] gen. "of God" - The genitive may be adjectival, possessive, identifying possession of a derivative characteristic, "the gospel pertaining to God", or verbal, subjective, "the important message *which* God *communicates*", or objective, "the important message *which is communicated about* God", or idiomatic / source, "the gospel *that is from* God."

v18

και "and" - AND. Possibly emphatic here, "Moreover", although more likely exegetical in that it introduces scriptural support for the statement made in v17. So, best left untranslated.

ει + ind. "if" - IF. Introducing a conditional clause, 1st. class, where the proposed condition is assumed to be true; "if, *as is the case* [the righteous is scarcely saved], *then* [where shall appear the impious and sinner]? "If believers attain salvation only with difficulty, what will be the situation for the impious and sinful?"

μολις adv. "hard" - SCARCELY, WITH DIFFICULTY. The sense of this modal adverb is probably "with difficulty", possibly expressing the idea that it is no easy matter for God to achieve salvation for those who believe (σωθεται, "to be saved", is passive, possibly a theological / divine passive). Yet, given the context, the difficulty is probably the tribulation facing all believers. "If God's elect have to pass through such hazards and trials, the reflection that should stiffen their resolution and redouble their courage is that words cannot describe the irreparable fate awaiting the impious and sinful", Kelly. There is no implication here that believers will not be saved because of suffering itself.

ὁ δίκαιος [ος] "the righteous [to be saved]" - THE RIGHTEOUS MAN [IS SAVED]. Nominative subject of the verb "to save." Here used of believing Christians. Note, the quote comes from Proverbs 11:31, LXX.

που adv. "what" - WHERE. Interrogative local adverb. "He that is impious and a sinner, where shall he appear?" Wuest.

φανεῖται [φαινομαι] fut. "will become of" - WILL [THE UNGODLY AND SINNER] SHINE (mid. "appear"). Literally, "where will he appear?" Posing the question: What will become of those who do not believe? If the believer only just squeezes in (is "scarcely / with difficulty saved"), then the unbeliever has no hope. "What will be the position of ("what will happen to", Barclay) the impious and sinner", Cassirer.

v19

iv] A concluding exhortation to the believer who suffers - trust in the Lord and serve him. Peter concludes his argument by encouraging his readers to trust in the Lord during times of trouble and to continue to act rightly in difficult circumstances. The kingdom comes through suffering, such is God's will. We must accept this truth and remain faithful.

ὥστε και "so then" - AND THUS, THEREFORE. The conjunction ὥστε is inferential, and with και probably serves to introduce a concluding summary, prompting the reader to expect a new subject in the next sentence. It is possible that και is linked with οἱ πασχοντες, "the ones who suffer"; "so also those who suffer." It may even link with παρατιθεσθωσαν, "let them commit"; "so let those who suffer ... also commit themselves." "So, resting on the certainty of divine judgment, let the believer reaffirm their faith in God (through faith in Christ)."

οι πασχοντες [πασχω] pres. part. "those who suffer" - THE ONES SUFFERING. The participle serves as a substantive, nominative subject of the imperative verb "to commit."; "so then, believers who suffer ..."

κατα + acc. "according to" - The preposition here probably expresses a standard, "in accordance with / corresponding to [the will of God]", rather than being instrumental, "by the will of God", or causal, "because it is the will of God." Best expressed as "whom God allows to suffer", NJB.

του θεου [ος] gen. "God's [will]" - [THE WILL] OF GOD. The genitive may be classified as adjectival, possessive, or verbal, subjective, "the divine will revealed by God." "If you suffer for obeying God", CEV.

παρατιθεσθωσαν [παρατιθημι] pres. imp. "should commit" - LET THEM ENTRUST, DELIVER OVER, ENTRUST FOR SAFEKEEPING. Given the day of judgment, the believer should entrust their person [literally, their souls = "themselves"] completely to their creator.

πιστω "to [their] faithful [creator]" - [THE SOULS OF THEM] TO A TRUSTWORTHY, FAITHFUL [CREATOR]. Dative of indirect object.

εν + dat. "-" - IN. The preposition here is adverbial, possibly temporal, "while doing good", ESV, instrumental, means, "by their good actions", TEV, or probably better, attendant circumstance, as NIV, "and"

αγαθοποια [**α**] "**and continue to do good**" - IN ACTIVE WELL-DOING, DOING GOOD. Well-doing, in the sense of performing good deeds towards others, or more widely, doing what God says, is a practical expression of our personal faith-commitment to the living God in/through Christ. Well-doing is not the substance of our commitment, but rather faith is the substance. It is of course possible that "the good" for Peter, in this context, is bearing up under suffering. "Let them commit themselves to their faithful creator and serve him, no matter what." "Keep on doing right", CEV.

5:1-11

3. Encouragement to the suffering churches, 3:13-5:11

v] General exhortations for elders and church members

Argument

Peter "now returns to finish what he had to say of the duties which his brethren owed to one another in the communion of the Church", Lillie, *Lectures on the First and Second letters of Peter*. It is, in a sense, "a summary of the ethical demands of the Christian life", Hiebert. In contrast to the earlier instructions on respect toward secular authority, slave masters, unbelieving partners and slanderers, Peter now gives instruction on "how to treat each other in the shared life of the believing congregation", Michaels.

Issues

i] Context: See 3:13-17.

ii] Background: See 1:1-2.

iii] Structure: *Peter's final instructions*:

General exhortations:

Instructions for church leaders, v1-5a:

To the elders, v1-4;

To the younger leaders, v5a.

Humility in difficult times, v5b-7.

Resisting the devil, v8-9.

Trusting God, v10-11.

iv] Interpretation:

Peter seems to be winding up his letter with final instructions that are unrelated to his main subject material, but this is really not the case. "The writer had deliberately placed his special instruction to leaders and the community as a whole here because, in the testing situation with which all his previous exhortations have been concerned, effective and disinterested pastoral leadership and mutual respect between members is absolutely indispensable", Kelly.

So, having encouraged his readers in the face of suffering, 3:13-4:19, Peter now, in chapter 5, gives instructions to elders on godly leadership, v1-4, and then to younger men on the issue of accepting the authority of their church leaders, v5a, following up with a general exhortation to church members on suffering and steadfastness, v5b-11.

First, in v1-5a Peter give instructions to church elders and to those under their authority. Church leaders "must guide and shepherd their charges, not for financial gain, or ego satisfaction, but willingly and without complaint", Michaels, v1-4. As for those under their authority, "respect the elders' authority, and more than that, follow the elders' example by becoming servants to each other in the face of mounting threats among those hostile to their movement", Michaels, v5a.

Then, in v5b-11, Peter encourages his readers toward mutual humility, of resisting the powers of darkness and trusting in the Lord. It is more than likely that this passage is Peter's exposition of Proverbs 3:34, LXX, "God opposes the proud but gives grace to the humble." He paraphrases the quote in v6, explains the nature of humility in v7-9, (bring your worries to the Lord, be self-controlled, alert to the powers of darkness, firm in faith and accepting of suffering), explains the gift / promise of grace in v10, and ends with a doxology in v11. All this sits under the reality of eschatological suffering, and so provides a guide to appropriate behaviour. It is interesting to note that James attempts an exposition of the same verse cited in 4:6b and expounded in 4:7-10. Naturally, arguments abound as to whether Peter depends on James, or James depends on Peter, but it is likely that they have worked independently of each other. The expositions are similar, as is often the case of sermons on the same text, but differences abound, as would be expected.

v] Homiletics: *Christian ministry*

In the first five verses of our reading today, Peter has some specific practical advice to church leaders, and then he goes on to give some important general advice to all his readers. On his advice to church leaders, he makes four points about leadership:

- Peter's first point concerns a positive attitude. Christian ministry is something we should want to undertake, not something we are co-opted into. There is nothing worse than someone who has lost their calling, but has no other life options, and so struggles on with feigned enthusiasm.

- Next, the problem of greed. Most people who enter full-time ministry give up on wealth-acquiring professions, but then, as the years pass by, money-grubbing can easily take hold. Beware!

- Next, the small man syndrome. The pastor, priest or elder is to provide an example for their congregation, rather than create a spiritual concentration camp. Church is not the place for frustrated managers.

- Finally, Peter has a word to say on perspective. A person's ministry should be played out in the perspective of eternity. The rewards of full-time ministry are many, but the crown of glory that transcends all earthly

struggle is the only reward worth aiming at. Let this be the focus of all of us.

So, this then is Peter's advice to all who exercise a ministry role in church. As for the many who are the recipients of that ministry, let us respect those who are over us in the Lord.

Text - 5:1

Final instructions, v1-11: ii] Instructions to church leaders and those under their authority, v1-5a. A congregation set in the midst of an antagonistic society needs a sound leadership team, so Peter addresses those who exercise leadership in the church, explaining that he wants to encourage them in their task. Of course, he has every right to do this because of his own leadership authority as an apostle, and also because of his own participation in the troubles now affecting the Christian church throughout the Roman empire, but above all, because of his eternal standing as a believer.

οὖν "-" - THEREFORE. Drawing a logical conclusion. Best not translated, given the self-sufficient nature of this passage, none-the-less, the conjunction does tie into the previous passage in that it introduces a logical conclusion from its teaching; "So therefore"

πρεσβυτερους [ος] acc. "**elders**" - [I APPEAL TO] ELDERS. If Peter is just using the common sense of the word then it is age specific, but he is probably drawing on Jewish usage where, although age related (those referred to are mature), it is used of church leaders. At this stage such leadership would be fairly fluid, functional rather than appointment based. "Now I have something to say to those of you who are elders (leaders in the church)", TNT. As for the main verb **παρακαλω**, "I appeal, exhort, beech, encourage", it defines the purpose of the verse, or more generally the passage ("if not the entire book", Achtemeier). "I am writing to encourage you", CEV.

εν "**among [you]**" - IN, ONE / WITH = AMONG [YOU]. Here expressing association, "among".

ὁ συμπρεσβυτερος [ος] "**as a fellow elder**" - *as* THE FELLOW ELDER. Nominative standing in apposition to the subject of the verb **παρακαλω**, "I appeal." If this letter comes from the hand of Peter, "fellow elder" will obviously allude to his apostolic authority, but at least his functional authority is being noted.

των παθηματων [α] gen. "**of [Christ's] sufferings**" - OF THE SUFFERINGS [OF CHRIST]. The genitive is usually classified as verbal, objective, but possibly epexegetic; "a witness namely of the sufferings of Christ." The genitive "of Christ" is adjectival, possessive, but possibly attributive, "messianic sufferings", Dubis. Although it is often assumed that Peter is referring

to being an eye witness of Christ's suffering, he actually wasn't present at the crucifixion, so possibly "a witness which consists of / which concerns / is about the crucifixion of Christ" (ie. a witness of the gospel), or a witness of the sufferings of Christ in the sense of the suffering of Christ's body the church.

και **"also"** - AND. Adjunctive, "and also", as NIV.

ὁ ... κοινωνος [ος] **"one who also will share / who will share"** - THE PARTAKER, PARTNER. Nominative standing in apposition to "the fellow elder." Again, some see a reference here to Peter's participation in the transfiguration and Christ's ascension (thus the selection of this reading for Easter 7), but surely the glory Peter is speaking of is his participation in eschatological glory. "And I will share with you in the glory which is destined to flash upon the world", Barclay.

της δοξης [η] gen. **"in the glory"** - OF THE GLORY. The genitive, as with των ... παθηματων, "of the sufferings", above.

μελλουσης [μελλω] gen. pres. part. "-" - BEING ABOUT. The participle is adjectival, attributive, limiting "the glory"; "the glory which is about to be revealed."

αποκαλυπτεσθαι [αποκαλυπτω] pres. pas. inf. **"to be revealed"** - The infinitive is complementary, completing the verbal aspect of the participle "of the being about."

v2

Peter's advice to leaders is that they must shepherd their flock, v2-4. Leaders are to guard and guide: not as slaves to the job, but as willing volunteers; not as grasping money-mongers, but keen for the job itself, irrespective of the pay; not as dictators who love telling others what to do, but as willing models for imitation. All this needs to be played out in the perspective of eternity, of the crown of glory that transcends all earthly struggle.

ποιμανατε [ποιμαινω] aor. imp. **"be shepherds"** - SHEPHERD, TEND, FEED [THE FLOCK OF GOD]. The aorist is possibly used to express urgency, so Hiebert. "Be a shepherd" in the sense of "tend by discipline and doctrine", Selwyn, ie., guard and guide.

εν + dat. **"that is under [your] care"** - IN = AMONG [YOU]. Probably local, expressing space, "in" = "among", "in the different localities where the elders live and work", Selwyn / "in whose midst you are", Cassirer, or better, "in your charge", Zerwick / "God has given you", Knox, or simply expressing association, "among you."

επισκοπουντες [επισκοπιω] pres. part. **"serving as overseers"** - OVERSEEING, TAKING CARE OF = EXERCISING PASTORAL CARE. Omitted in some major MSS. Attendant circumstance participle expressing action accompanying

the imperatival verb "to shepherd"; "See to it that your *flock of God* is properly fed and cared for", Phillips.

μη αναγκαστως adv. "**not because you must**" - NOT UNDER COMPULSION, FORCED. Hapax legomenon, once only use in the NT. At this point Peter uses three pairs of modal adverbial modifiers (adverbs, v2b, adverbial participial phrases, v3), each in a negative-positive / counterpoint construction, serving to further define the manner in which a shepherd shepherds, v2b-3. "not as a reluctant draftee, but rather a willing volunteer."

εκουσιως adv. "**because you are willing**" - SPONTANEOUSLY, WILLINGLY. Adverb of manner. "But like willing volunteers", Barclay.

κατα + acc. "**as [God] wants**" - ACCORDING TO [GOD]. Expressing a standard. Not in all MSS. "As being in God's service", Selwyn; "In God's way", Zerwick; "according to God's will", Dubis.

μηδε αισχροκερδως adv. "**not greedy for money**" - NOT GREEDILY. Adverb of manner. "Not for the mean motive of what you can get out of it", Barclay.

προθυμως adv. "**[but] eager to serve**" - [BUT] WILLINGLY, EAGERLY, WHOLEHEARTEDLY, ZEALOUSLY, ENTHUSIASTICALLY. Adverb of manner. "But because you actually want to do it yourself."

v3

μηδ "not" - Setting up the negative element for the third adverbial modifier; "not bossily telling others what to do, but tenderly showing them the way", Peterson.

ως "-" - AS. Peter uses this particle as a comparative, "like, as if", or adverbial, "in the manner of", and sometimes to express a characteristic quality, "functioning as". Here as a characteristic quality; "not functioning as the one lording it over" = "not domineering over ..." Serving to introduce an adverbial phrase, the negative contrast of the third adverbial modifier.

κατακυριευοντες [κατακυριεω] pres. part. "**lording it over**" - HAVING POWER OVER, LORDING IT OVER, DOMINEERING, EXERCISING COMPLETE CONTROL OVER. The participle is possibly adverbial, modal, expressing manner, and modifying **επισκοπουντες**, "serving as overseers", although probably better classified as a substantive within an adverbial construction, so Achtemeier; "not in the manner of / functioning as one who is domineering."

των κληρων [ος] pl. gen. "**those entrusted to you**" - OF THE *ones* ALLOTTED, APPORTIONED, ASSIGNED *under your ministry*. Genitive of direct object after the **κατα** prefix participle "lording it over"; "lording it over those allotted to your charge." Referring to that which is assigned by lot, in this case, that portion of God's people ("of the flock of God", v2) which is assigned by God

for a shepherd to guard and guide. The plural "lots" simply aligns with the plural "shepherds" giving one "lot" per "shepherd", v2.

αλλα "but" - BUT. Strong adversative standing in a counterpoint construction.

γινόμενοι [γινομαι] pres. part. "**being**" - BEING. Again, at first glance, this participle looks as if it is adverbial, but it is likely that the particle **ὡς** also introduces and shapes this adverbial phrase, with the participle serving as a substantive, "but in the manner of / functioning as one being an example"; "but as one who serves as an example." Each of them, as elders, "must stand out as a distinct representative of the unseen Master to whom he and his people must be conformed", Fronmuller, via Hiebert.

του ποιμνιου [ος] gen. "**to the flock**" - [AN IMAGE, EXAMPLE, PATTERN] OF THE FLOCK. Here a singular noun, see "lots" above. The genitive is usually treated as adjectival, verbal, objective, ie. the genitive "of the flock" receives the action of the verbal noun phrase "one being an example"; "as someone who serves as an example to/for the flock." Yet, the genitive could also be classified as attributive, limiting the example of the elder/shepherd, an example which is on behalf of the flock. Possibly even ablative, reference / respect; "with respect to the flock", so Dubis. "But tenderly showing them the way", Peterson.

v4

φανερωθεντος [φανερω] gen. aor. pas. part. "**when the [Chief Shepherd] appears**" - [THE CHIEF SHEPHERD] HAVING BEEN REVEALED, MADE KNOWN, MANIFESTED. The genitive participle, with its genitive subject, forms a genitive absolute construction, probably temporal, as NIV. Peter has already called Jesus "a shepherd", here he is the master shepherd under whose authority all the shepherds shepherd. The appearing is obviously eschatological; "when the chief shepherd is manifested in/at the parousia."

της δοξης [α] gen. "**[the crown] of glory**" - [YOU WILL RECEIVE THE UNFADING CROWN, GARLAND] OF GLORY. The genitive is adjectival, attributive, limiting crown, "the glorious crown", or of definition / expegetic, specifying the crown, "the crown *which consists of* the divine glory", Kelly. For Paul, the crown is a crown of righteousness, 2Tim.4:8, but Peter is probably reflecting its Old Testament use as a symbol of divine glory, a glory in which believers participate at the parousia.

v5a

Having counselled church leaders, Peter reminds the **νεωτεροι**, "the younger men", under their authority to respect that authority.

ὁμοίως adv. "-" - LIKEWISE. Adverb of manner; "in the same way", Barclay. "The attitude of the *young men* should parallel the attitude called for on the part of the leaders", Hiebert.

νῆωτεροι adj. "**young men / you who are younger**" - YOUNG *men*. The adjective serves as a substantive, nominative subject of the verb "to submit." Usually taken to refer to younger members of the congregation, even new believers, but it may refer to younger shepherds / elders whose exercise of humility should primarily apply to the more mature shepherds / elders in the congregation. If this is not the case (the lack of articles for "young" and "older" supports this contention), then the comparison in v1-5 is between older persons and younger persons, with Peter's instruction to older persons balanced by a comment to those under their care, cf., husbands, 3:1-6, wives, 3:7, so Achtemeier. In the 1st century, the mature-aged were expected to exercise authority, given their accrued wisdom (a concept not recognised today - hormones are far more important!!!) It is unlikely that Peter is telling deacons to be submissive to priests since this hierarchical structure is a later development in the Christian church, but of course, the advice applies.

ὑποταγητε [ὑποτασσω] aor. imp. "**be submissive / submit yourselves to**" - BE SUBJECT. The aorist may express urgent action, calling for an immediate willingness to voluntarily submit to "elders". "Younger men (trainee ministers??) should defer to those who are older (leaders??)", Berkeley.

πρεσβυτεροις dat. adj. "**to your elders**" - TO ELDERS. The adjective serves as a substantive, dative of direct object after the verb "to be subject to".

v5b

ii] An exhortation toward mutual humility, 5b-7. Peter now addresses all his readers, encouraging deference as against the natural tendency to put on airs. He supports his call for humility by quoting Proverbs; "God sets himself against the arrogant, but grants grace to the humble." If we want to appropriate the fullness of God's mercy and kindness / "grace", then our approach to him must be devoid of any claim to self-worth.

δε "-" - BUT/AND. Transitional, indicating a step in the argument; "Now,". It seems best to take this as the introduction of a new paragraph / a new subject, rather than link what follows with Peter's instruction to the "young", v5a. So "the exhortation now turns from particular groups within the community to the community as a whole", Best.

παντες adj. "**all of you**" - ALL. The adjective serves as a substantive = "everyone".

εγκομβωσασθε [εγκομβοομαι] aor. imp. "**clothe**" - PUT ON [HUMILITY]. As leaders and their assistants are to be humble, v1-5a, so likewise should the whole

Christian community be humble, willingly putting on humility as if putting on a piece of clothing. "Clothe yourselves with humility", Junkins.

ἀλλήλοις dat. pro. "**toward one another**" - TO ONE ANOTHER. Dative of association, "in your association with one another", or reference / respect, "with respect to each other", or dative of direction, "towards one another."

ὅτι "**because**" - BECAUSE. Introducing a causal clause explaining why we should clothe ourselves in humility. The explanation is given in the form of a quote from Proverbs 3:34 LXX, as NIV.

ἀντιτάσσεται [**ἀντιτάσσω**] pres. "**opposes**" - [GOD] RESISTS. The present tense is durative such that God continually resists, in the sense of is constantly against, opposed to the proud.

ὑπερηφάνους dat. adj. "**the proud**" - ARROGANT, PROUD *men*. The adjective serves as a substantive, dative of direct object after the **ἀντι** prefix verb "to resist." The "proud" are those who claim status before God in their own right, i.e., theologically proud, rather than socially proud, "haughty", although haughtiness is a natural consequence for those who think that their standing before God is maintained by their own faithfulness.

δέ "**but**" - BUT/AND. Transitional, indicating a step in the argument, here to a contrasting point.

χαριν [**ἵς ἕως**] "**grace**" - [HE GIVES] GRACE. In the scriptures, the word takes the sense "divine favour (*hesed*)", "covenant mercy" - of forgiveness bestowed on members of the covenant community when a just condemnation would be more appropriate.

ταπεινούς dat. adj. "**to the humble**" - TO HUMBLE *men*. The adjective serves as a substantive, dative of indirect object. A theological sense is paramount so "those who are broken before God, and claim no right of access to the divine on the basis of their own righteousness", but of course, such an attitude affects social behaviour as well, prompting a humble demeanour where others are considered before self, cf., v2-3.

v6

οὖν "**therefore**" - THEREFORE. Drawing a logical conclusion, i.e., "therefore, given that scripture tells us that God's grace flows to the humble (v5), humble yourselves"

ταπεινωθητε [**ταπεινωω**] aor. pas. imp. "**humble yourselves**" - BE HUMBLED. The aorist, being punctiliar, gives a sense of urgency to the command. The passive may be treated as a middle voice, so NIV, but better passive, "allow yourselves to be humbled", Selwyn; "accept your humble status under God's mighty hand", Achtemeier.

ὑπο + acc. "**under**" - UNDER. Here expressing subordination.

του θεου "of God" - [THE STRONG, MIGHTY HAND] OF GOD. The genitive is adjectival, possessive. An Old Testament phrase depicting God's sovereignty, eg. Ex.3:19.

ἵνα + subj. "that" - THAT [YOU MAY BE EXALTED]. The construction usually forms an adverbial clause expressing purpose, "in order that", or hypothetical result, "so that", so Moffatt. God exalts those who put their trust in (are humbled before / accept their humble status before) him, cf. Psalm 9:13. Therefore we must trust / be humbled before God in order that we might be exalted. Peter is still contrasting humility and exaltation in theological terms, of trust in / dependence upon God for salvation. At this point some commentators think that the humility in Peter's mind is a humble acceptance of life's troubles and that we should adopt this attitude "in order that" we might appropriate eschatological exaltation, eg. "humble acceptance of that which God now causes them to endure, is title to ultimate exaltation", Beare. Yet, divine glory is not awarded to those who have a proper attitude toward life's difficulties, but is awarded to those who have a proper attitude toward Christ and his death on their behalf.

εν καιρω "in due time" - IN TIME. Here the preposition εν is adverbial, temporal, "when he comes", Moffatt. "In a propitious season / at a proper time", Hiebert, although obviously "in God's good time", Selwyn.

v7

In the Greek, this verse, and verse 6, form a single sentence. A believer's standing in the sight of God rests on a humble acceptance of divine mercy. Peter now extends this attitude toward the circumstances of life, particularly the troubles experienced by his readers. In the same way we throw ourselves on the mercy of God on the basis of his sovereign grace, a grace which we know will be fully realised in the day of glory, so we should cast all our cares on him, in the knowledge that he cares for us. Our attitude toward the day of judgment, of a hope in glory, needs to be the attitude we bring to the troubles that plague us in the here and now. God does not manage the troubles (a debatable issue!!), but he does certainly manage the ultimate outcome. The powers of darkness may have their way, but ultimately their end is sealed - all will be well because our God cares for us.

επιψαντες [επιτω] aor. part. "cast [all your anxiety]" - HAVING CAST. Attendant circumstance participle expressing action accompanying the imperative verb "be humbled", v6; "be humbled and cast all your cares ...". The participle is imperatival because it is attendant on the imperative "be humbled", rather than carrying imperatival force itself. See earlier notes on imperatival participles in 1 Peter. "Live carefree before God", Peterson.

παντων adj. "all" - ALL, EVERY [ANXIETY OF YOU]. Emphatic by position.

επ [επι] + acc. "on" - UPON [HIM]. Spatial

ὅτι "because" - Introducing a causal clause explaining why we should cast all our cares on God. References to God's providential care are found throughout the Old and New Testament, cf., Jesus' take on the subject, Matt.6:25-34. It is clearly stated that God is "concerned with the afflictions of man", Beare. What is not clearly stated is that God promises to intervene on our behalf when we face difficult times, in fact, what he promises is difficult times - the sufferings of Christ / glory through suffering! It is the difficult times of a world in chaos, that conflicts with the divine spark in every human being, and prompts our search for a better place.

αυτω "he" - [IT IS A CONCERN, MATTERS] TO HIM. Dative of reference / respect; "with respect to him (God)."

περι + gen. "for" - ABOUT, CONCERNING [YOU]. Expressing reference / respect.

v8

iii] Resisting the powers of darkness, v8-9. The Great Deceiver, Satan, is out to undermine our standing with God, so in the face of life's circumstances, its temptations and trials, we must keep a cool head and stay alert. Above all, we must constantly refocus our faith in Christ; rest on him alone.

νηψατε [νηφω] aor. imp. "be self-controlled" - BE SOBER, SELF-CONTROLLED. Probably in respect to persecution / end time tribulations, Selwyn, or possibly a sober eschatological watchfulness, Best; "be self-controlled and vigilant always", Phillips.

γρηγορησατε [γρηγορευω] aor. imp. "and alert" - BE ALERT, WAKEFUL, WATCHFUL. Both sobriety and watchfulness, within an eschatological context, are encouraged in 1Thes.5:6.

ὁ αντιδικος [ος] "enemy" - THE ADVERSARY, FOE, OPPONENT [OF YOU]. Nominative subject of the verb "to walk around." In Hebrew "the one who opposes is *Satan*. The word was initially used in a legal setting, but was extended to cover any opponent.

διαβολος [ος] "the devil" - DEVIL, ACCUSER. Nominative standing in apposition to "the adversary." This word was used in the LXX to translate the MT (Hebrew) *Satan*, used in later Old Testament writings of the one who accuses humanity before God. "In the NT he is the tempter, the rebellious prince of evil, the antichrist and perverter of God's purposes, the vicious power to whom God allows temporary domination over the world", Kelly, or as the old chorus often reminds us, "he's got the whole world in his hands,", Oops!!!!

περιπατει [περιπατεω] pres. "prowls around" - WALKS AROUND. Cf. Job 1:7.

ὡς **"like"** - AS, LIKE. Here comparative, ", like / in like manner of"
ὤρουμενος [ὤρουμαι] pres. part. **"a roaring"** - A ROARING [LION]. The participle is adjectival, attributive, limiting "lion", as NIV. We should not forget that, although the devil is indeed stalking us, as a lion stalks its prey, he presents, not so much as a roaring lion, but as an angel of light. So, if for example we are seeking God's will by the open / closed doors method, it's the open doors we need to be suspicious of! When it comes to determining God's will, the principles of scripture are our safest guide.

ζητων [ζητω] pres. part. **"looking for"** - SEEKING [WHOM]. The participle is adverbial, modal, expressing the manner of the lion's walking around; it is wandering around in a hunting mode.

καταπιειν [καταπινω] pres. inf. **"to devour"** - TO SWALLOW. Variant καταπιει pres. subj., "he may swallow / devour." The infinitive is probably adverbial, expressing purpose: seeing with the purpose of destruction.

v9

ᾧ dat. pro. **"him"** - TO WHOM [STAND UP AGAINST, RESIST, OPPOSE, WITHSTAND]. Dative of direct object after the **αντι** prefix verb "to stand up against".

στερει adj. **"standing firm"** - *being* firm, SOLID, STEADFAST, STRONG. Predicate adjective. Best to assume a participial construction, modal, expressing the manner of resisting the devil; "you must resist him with a rock-like faith", Barclay.

τη πιστει [ις εως] dat. **"in the faith"** - The dative is probably adverbial, expressing means, "by the faith", or possibly reference / respect, "being strong with respect to your faith." The presence of the article implies that "faithfulness" is not intended. Nor does it mean "the faith", in the sense of Christian belief, but rather that particular personal trust / reliance on Christ which saves; "Firmly resist him in every way by being strong in your trust of Messiah Saviour", Junkins.

ειδοτες [οιδα] perf. part. **"because you know"** - HAVING KNOWN, REALISED [THE SAME OF SUFFERINGS]. The participle is adverbial, probably causal, as NIV; "because you realise that the same *issues*, namely troubles, are being experienced by your fellow believers throughout the world."

επιτελεισθαι [επιτελω] pres. mid. / pas. inf. **"that is undergoing"** - [THE SAME OF SUFFERINGS] TO BE LAID UPON, COMPLETED, FULFILLED, ACCOMPLISHED = EXPERIENCED *by*. Hapax legomenon, once only use in the NT, and taking a number of possible meanings: a) to pay a tax, b) to perform a religious duty, and c) either mid. = to accomplish / complete a personal obligation, or pas. to be accomplished, / completed / fulfilled / carried out / played out / "accomplished as divinely appointed", Hiebert, so "experienced",

"happening or taking place", Michaels. Passive is best; "realising that the same things, that is the sufferings, are being experienced by." The infinitive forms an object clause / dependent statement of perception expressing what is known. An accusative infinitive construction is evident with **τα αυτα**, "the same things", and its modifier, serving as the subject of the infinitive. See Beare for a survey of syntactical approaches.

τη αδελφοτητι [ης ητος] dat. "[your] **brothers / the family of believers**" - THE BROTHERHOOD, FELLOW BELIEVERS [OF YOU]. The dative is probably instrumental / agency, so "experienced by [your] fellow believers throughout the world", although the **επι** prefix verb "to be laid upon" = "experienced by", may well take a dative of direct object.

εν + dat. "**throughout**" - IN [THE WORLD]. Local; expressing space.

τα αυτα pro. "**the same kind**" - THE SAME. The articular adjective serves as a substantive, "the same *things*", subject of the infinitive **επιτελεισθαι**, "to be laid upon = experienced by"; "knowing that the same things are being experienced by your brothers"

των παθηματων [α ατος] gen. "**of sufferings**" - The genitive is adjectival, epexegetic, specifying "these things"; "these things that consist of sufferings", so Achtemeier; "realising that the same things, that is the sufferings, are being experienced by....."

v10

iv] Trusting in the Lord, v10-11. We must never forget that life's troubles are for a moment, but God's blessings are eternal, and he will equip, stabilise, strengthen and establish us to that end.

δε "and" - BUT/AND. Transitional, indicating a step in the argument, here adding something new, so "moreover", Hiebert.

χαριτος [ις ιτος] gen. "**of [all] grace**" - [THE GOD] OF [ALL] GRACE. The genitive is adjectival, possibly, attributive, "the gracious God", Achtemeier, or idiomatic / producer, so Dubis, "and God, the source of all grace", Cassirer. The "all" is probably "all varieties of."

ο καλεσας [καλεω] aor. part. "**who called**" - THE ONE HAVING CALLED [YOU]. The participle is adjectival, attributive, limiting "God", as NIV. Probably not with the limited sense of "selected", but rather the wider sense of "invited".

εις "to" - TO, INTO. The preposition here may well express purpose; "in order that you may share his eternal glory."

την ... δοξαν [α] "**glory**" - THE [ETERNAL] GLORY. "Glory" entails the full range of divine blessings that are ours in our association with / by means of Christ's actions on our behalf, which gifts are ours eternally, ie. they abide.

εν + dat. "in" - IN [CHRIST JESUS]. Probably local, expressing space, metaphorical / incorporative union, such that grace is found in association with Christ, but also possibly instrumental, the grace is by means of Christ, "who through Christ called you into his eternal glory", Barclay.

παθοντας [πασχω] aor. part. "after you have suffered" - HAVING SUFFERED. The participle is adverbial, temporal, as NIV. The "you" is assumed, since the reference could be to Christ's sufferings, although this is unlikely.

ολιγον adv. "a little while" - A LITTLE. A temporal sense seems likely, as NIV, although degree of suffering is possible. These words could be viewed as if devaluing the troubles, a kind of "don't be cry-babies", but Peter is simply reminding us that our life here, troubled or otherwise, is but a grain of sand on the beach of eternity.

αυτος pers. pro "himself" - HE. Here a reflective use of the personal pronoun, and emphatic by position, as NIV.

καταρτισει [καταρτιζω] fut. "will [himself] restore you" - WILL RESTORE, MEND, RE-ESTABLISH, MAKE WHOLE [and HE WILL CONFIRM, SUPPORT, FIX FIRMLY you, and HE WILL MAKE STRONG, IMPART STRENGTH you, and HE WILL ESTABLISH, FOUND, LAY A FOUNDATION FOR you]. This is the first of a series of four future indicative verbs which Peter lists without any linking particles, a feature not observable in the NIV; "the God of all grace will, after you have suffered awhile, personally equip, stabilise, strengthen and firmly establish you", Berkeley. These four verbs serve as "a final assurance of the providence of God, who will in the end make them fit for the glorious destiny to which He has called them in Christ", Beare. They are promises of perseverance for the individual readers as they face the coming day, although some commentators see them more in terms of a promise for the ongoing life of the Christian community, so Elliott, Selwyn, ... "God will supply believers with the needed support so that they will not topple and fall, impart the needed strength so that they will not collapse, and set them upon an immovable foundation so that they will not be swept away", Hiebert.

v11

In a final word, Peter gives praise to God, the one who has the power to carry through his intentions on our behalf.

αυτω pers. pro. "to him" - TO HIM. Dative of interest, advantage with an optative verb assumed; "May power be ascribed to him", but possibly an indicative statement, rather than a wish-prayer, "power belongs to him", in which case the dative is possessive, so Dubis.

το κρατος [ος ους] "**be** the power" - *is, be* THE POWER TO RULE, MIGHT. Cf. doxology in 4:11. Here the mighty power of God is affirmed, a power evident in the four descriptives in v10.

εις τους αιωνας "**for ever and ever**" - INTO THE AGE. A common phrase for "eternally, forever."

αμην "**amen**" - TRULY, INDEED = MAY IT BE SO.

5:12-14

Conclusion, 5:12-14

A final word of greeting and benediction.

Argument

Peter assures his readers of the apostolic authenticity of his letter, making reference to Silas (Peter uses the Roman sense of the name, Silvanus), presumably his stenographer. Peter is possibly referring to the Silas mentioned in Acts, a believer who was a prominent member of the Jerusalem church and associate of Paul. Peter also mentions Mark, possibly John Mark whose mother maintained an open house in Jerusalem, and who was a relative of Barnabas and associate of the apostle Paul. Peter has written of God's divine grace in Christ, "the true grace of God", a blessing possessed by his readers. This living hope must be lived out; Peter's readers must "stand fast in it", and yes, at times there will be conflict with the broader secular society in which they live and work, but peace and joy is ultimately theirs.

Issues

i] Context: See 1:1-2.

ii] Background: See 1:1-2.

iii] Structure: *The conclusion of Peter's first letter*

Silvanus, a partner in ministry, v12;

Greetings from Babylon, v13;

Blessing, v14.

iv] Interpretation:

"The major theological statement of this closing is Peter's apostolic affirmation that what he has written is the true grace of God in which they are to take their stand (5:12). Peter's readers have been given new birth into the living hope through the resurrection of Jesus Christ. By definition, that living hope puts them at odds, to some extent, with the society in which they must live. And yet in the midst of whatever they might suffer because of their faith in Christ, they also have great joy and peace that comes only from being right with God, the Creator and Judge of all", Jobes.

Text - 5:12

A final word, v12-15. i] Peter and Silvanus, and their message, v12.

δια + gen. "**with the help of**" - THROUGH [SILVANUS]. Intermediate agency, "through" Presumably Silas is Peter's amanuensis (stenographer), but possibly the reference is to Silas as the bearer of the letter.

ὡς "-" - [I CONSIDER, REGARD] AS. Here introducing a characteristic quality, "functioning as"; Peter considers that Silvanus is indeed a faithful / trustworthy brother.

του αδελφου [ος] "**a ... brother**" - THE [FAITHFUL] BROTHER. Genitive in apposition to the genitive "Silvanus".

ὁμιν "-" - TO YOU. Possibly a dative of indirect object / interest, advantage, but as Dubis notes, Fairbairn in his commentary 1836, T&T Clark, suggests that this pronoun modifies **πιστου**, "faithful, trustworthy", which approach seems more likely; "Through Silvanus, a brother who is faithful with respect to you." So, the dative is most likely adverbial, reference / respect.

δι + gen. "-" - [I WROTE] THROUGH [LITTLE = FEW words]. The prepositional phrase is likely to be adverbial, modal, expressing the manner of Peter's writing, "I wrote through / by few words" = "I wrote briefly to you."

ειναι [ειμι] "**that**" - [ENCOURAGING AND TESTIFYING THIS] TO BE. The infinitive introduces a dependent statement of indirect speech expressing what Peter exhorted and declared, namely that this is the true grace of God.

αυτην pro. "**this**" - Accusative subject of the infinitive **ειναι**. The antecedent / referent is possibly the letter itself, so Bigg, Davids, Michaels, or suffering, so Reicke, but better **χαριν**, "grace", given that it is a demonstrative pronoun, so Elliott; "The point being made is that this ("grace", v10) is *the dependable grace of God* (v12d) that envelops believers, sustains them, and constitutes the basis of their hope", Elliott.

του θεου [ος] gen. "**of God**" - [*the TRUE GRACE*] OF GOD. The genitive is adjectival, possessive, or verbal, subjective, "the grace *which* God *bestows*", or idiomatic / source, "the grace *which is from* God", so Michaels.

εις + acc. "**in [it]**" - INTO [WHICH YOU STAND]. Possibly expressing purpose, "for it you must stand", Michaels, "so that you will keep on having faith in him", CEV (reading the variant **ἑστηκατε**, "you stand", rather than the imperative **στητε**), but local, space / sphere, incorporative union, used instead of **εν**, seems more likely. The antecedent of the pronoun **ἕν**, "into which you must stand", is obviously "grace"; "stand fast in it", Barclay.

v13

ii] Greetings from Babylon, v13.

ἡ "**she who is**" - the one = she. The feminine article may refer to a particular female, or more likely refer to an assumed feminine **εκκλησια**, "church", "the *Christian church* in its modern Babylon", Barclay. On the other hand, it may

serve as a nominalizer for the prepositional phrase, "in Babylon", "she = the *Christian church* in Babylon", or the adjective **συνεκλεκτη**, "co-chosen", "the co-chosen one", meaning, of course, "the elect *Christian church* in Babylon = Rome". "God's elect people here with me in Rome send greetings."

εν "in [Babylon]" - IN [BABYLON GREETES YOU]. Local, place; "who live in Babylon." Presumably Peter is referring to Rome.

συνεκλεκτη adj. "chosen together with [you]" - A CO-CHOSEN. If, for instance, we opted for the translation "she who is at / in Babylon", then we could read "co-chosen" as a nominative substantive standing in apposition to **ἡ**, "she", "the co-chosen one / also chosen one", even just as an attributive adjective, "who is likewise chosen", ESV. None-the-less, see **ἡ** above,

καὶ "and so does" - AND. Probably adjunctive; "and also Mark."

μου "my" - [MARK THE SON] OF ME. The genitive is adjectival, relational. Peter is presumably using familial language. Mark is likely to be Peter's pupil, a disciple of Peter. Haselhurst in an article in *Theology*, 1926, argued that Mary, the mother of Mark, was Peter's wife, but this is not widely accepted.

v14

iii] Benediction.

εν + dat. "with" - [GREET ONE ANOTHER] WITH. Instrumental, expressing means; "by means of ..."

αγαπης [η] gen. "of love" - [A KISS] OF LOVE. The genitive is adjectival, attributive; "a loving kiss."

ὑμιν dat. pro. "to [all of] you" - [PEACE] TO YOU [ALL]. The optative of **εἰμι**, namely **εἴη**, may be assumed, "may it be peace to you", so dative of indirect object / interest, advantage.

τοις dat. "who are" - THE ONES. The dative article serves as an adjectivizer, turning the prepositional phrase "in Christ" into an adjectival modifier limiting the dative **ὑμιν πασιν**, "you all"; "every blessing be on you all who belong to Christ", Barclay.

εν + dat. "in" - IN [CHRIST]. Local, expressing space, metaphorical / incorporative union, "in union with Christ" / "in a relationship with Christ."

Sid. 8/24

Finis

