

1 Peter

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Translation

Chapter 1

1 Peter, an apostle of Jesus Christ, to the elect ones, to the exiles during the time of the dispersion located in Pontus, Galatia, Cappadocia, Asia and Bithynia,

2 According to the foreordaining love of God the Father, by means of the sanctification of the Spirit, because of the obedience and sprinkling of the blood of Jesus Christ. May grace and prosperity be multiplied to you.

3 Blessed be the God and Father of our Lord Jesus Christ, Who according to His abundant mercy, has regenerated us so that we may live a life characterized by confident expectation on the basis of the resurrection of Jesus Christ out from among the dead,

4 Looking forward to an inheritance, incorruptible, undefiled, and irrevocable, which is on deposit in the heavens for you,

5 Who are constantly being guarded in a temporary garrison on earth by the sovereign power of God characterized by faithfulness, for that part of salvation which is ready and waiting to be revealed in the last time,

6 In which you yourselves are to continue celebrating, although it is necessary at this current time that you receive great pressure in the midst of many categories of adversities.

7 These have come so that your faith may be proved genuine, of greater value than gold which always perishes, even though it is repeatedly tried by fire, resulting in the possibility of being found with approval, reflected glory, and rewards at the revealing of Jesus Christ.

8 Although you have not seen Him, you continue to love Him; though you do not see Him now, you should continue to believe in Him and you should be continually filled with an inexpressible and glorious joy.

9 Receiving back with interest the ultimate goal of doctrine: the deliverance of your souls,
10 Concerning which salvation, the prophets diligently investigated and explored carefully, who then prophesied concerning this grace provided for you,
11 Investigating with reference to which category or character of dispensation the Spirit of Christ was revealing to them, when He Himself testified beforehand concerning the sufferings of Christ and the glories that accompany them,
12 To whom it was revealed - not only to themselves but also to us – with the result that they kept on ministering these things which are now reported back to us through those who have preached to us by means of the Holy Spirit sent down from the heavens, which things the angels have an insatiable desire to bend down and concentrate on.
13 Therefore, having girded up the loins of your thoughts, be calm; place your confidence completely upon the grace which is being supplied to you because of the revelation of Jesus Christ,
14 As students of obedience, not forming yourselves into a mold in ignorance according to the pattern of your lusts.
15 But rather become holy ones yourselves in all categories of behavior according to the standard of the Holy One who has called you,
16 Because it has been written: You yourselves be holy ones, because I myself am holy.
17 And if you yourselves make it a practice to call upon the Father, Who impartially evaluates according to the criterion of each person's production, then order your behavior during the time of your temporary residence with respect,
18 Because you know that not by perishable things, such as silver or gold, were you redeemed by the payment of a ransom out from your futile manner of life handed down from generation to generation,
19 But by means of the most valuable blood of Christ, as a Lamb without blemish and spotless,
20 Who was indeed foreordained before the foundation of the world, but received manifestation in these latest of historical times because of you,
21 Who by Him are believers in God, having raised Him out from the dead and having given Him glory, with the result that your faith and confidence might be in God.
22 Therefore, having purified your souls by means of obedience to the truth, accompanied by genuine brotherly love, begin exercising virtue love towards one another of the same kind with intense concentration from a spiritually pure mentality of the soul,
23 Having been born again in the past with results that continue to this present moment, not out of corruptible seed, but out of incorruptible seed, by means of the Word of God which lives and abides.
24 For every type of flesh is like grass, and every type of glory is like the wildflower of the grass: the grass withers away and the flower falls off,
25 But the Word of the Lord abides forever. And this is the Word which we have been communicating to you.

Chapter 2

1 Therefore, put aside all malice and all craftiness and hypocrisies and envies and all slanders,

2 Like newborn babies long for the unadulterated, reasonable milk, so that by it you may grow with respect to salvation,

3 If you have tasted that the Lord is beneficial,

4 Face-to-face with Whom we are constantly approaching, the Living Stone, on the one hand rejected in the past and is still rejected by the authority of men, but on the other hand, selected and respected by the authority of God.

5 You yourselves also, as living stones, are being built-up a spiritual house, by a holy priesthood, for the purpose of offering spiritual sacrifices, acceptable to God through Jesus Christ.

6 Because of this, it is contained in the Scriptures: Behold, I have deposited in Zion the Chief Foundation Stone, the Elect One, the Honorable One, and the one who has believed in Him shall never be put to shame.

7 Therefore, to you who believe, He is of highest value, but to those who do not believe, He is the Stone Who was rejected after examination by those who are in the habit of building, Who has become the Head of the corner,

8 And a stumbling Stone and a Rock of offense, who because they continue in unbelief, are forever stumbling against the Word, into which they were indeed appointed.

9 But you are an elect family, a royal priesthood, a holy nation, a people for continual preservation, in order that you might reproduce the virtues of Him Who has called you out of darkness into His marvelous light,

10 Who at one time were not a people, but now are the people of God; who were not recipients of mercy, but now have become recipients of mercy.

11 Beloved, I command you as resident aliens and visiting strangers, to avoid corrupting, insatiable lusts, which are constantly waging a military campaign against the soul,

12 Constantly maintaining your pattern of life honorably before unbelievers, so that having previously maligned you as an evildoer in this, they might later glorify God on a day characterized by inspection, because of your honorable production which they have carefully observed from time to time.

13 Voluntarily submit yourselves to every human institution because of the Lord, whether to the king as one who is of the highest authority,

14 Or to governors as those who are sent by him to inflict judicial punishment upon evildoers, as well as high honor to those who are performing a great public service,

15 Because in this manner, it is the will of God, so that by performing this great service, you will be reducing to silence the ignorance of unreflecting men,

16 As one of those who are free, but not as one of those who use their liberty as a veil over maliciousness, but rather as those who are bondslaves of God.

17 Give honor to all categories of men. Love the royal family, respect God, recognize the authority of the king.

18 House slaves, make it a practice to recognize the authority of your masters with all respect, not only to efficient and reasonable ones, but also to unfair and incompetent ones.

19 For this is grace, when anyone because of conscience towards God, endures grief, suffering unjustly.

20 For what kind of credit is there when you have committed a sin and you continue to endure rough treatment for it? But when you are producing divine good and are suffering, enduring it patiently, this is grace from the source of God.

21 For you were called for this very thing, because Christ also suffered on your behalf, leaving behind a copyhead, in order that you might copy His tracks,
22 Who never committed a single sin, neither was deceit found in His mouth,
23 Who never succumbed to the temptation to retaliate although He was wounded with false accusations and physical abuse, Who did not threaten when He was enduring intense suffering, but rather kept on delivering all to the One Who always judges righteously,
24 Who Himself carried the burden of our sins in His body on the cross, in order that we, having died with respect to sins, might live with respect to righteousness, by means of Whose bruise you were restored.
25 For you were existing as sheep who were led astray, but now you have been converted to the Shepherd and Overseer of your souls.

Chapter 3

1 Likewise, you wives, make it a practice to place yourselves in subjection to the authority of your own husbands, so that if any are rejecting the authority of doctrine, they will be won over by the conduct of without a word wives.
2 After they have observed your pure way of life in the sphere of trust and reverence.
3 Whose adornment must not only be external: such as braided hair styles, wearing jewelry, or wearing attractive clothing,
4 But also the hidden person of the mentality of the soul: by means of an incorruptible genuine humility and a tranquil human spirit, which continues to be extremely valuable in the sight of God.
5 For in this manner, way back when, holy wives, who confidently placed their trust in God and voluntarily submitted themselves to the authority of their own husbands, made it a practice to adorn themselves externally,
6 Even as Sarah came to obey Abraham, calling him lord, whose daughters you will become as long as you make it a practice to produce divine good and are never afraid or intimidated in any way.
7 Also, you husbands make it a practice to live with them according to the knowledge, granting access on a continual basis to your wife, honor as to the weaker vessel, indeed as heirs together of the grace of life, so that as a result your prayers will not be hindered.
8 And in conclusion, all of you be likeminded, understanding, having maximum capacity for brotherly love, compassionate, possessing genuine humility,
9 Not returning evil in exchange for evil, nor insult in exchange for insult, but on the contrary, keep on thanking God for His gracious blessings, because you were called into this principle, so that you may acquire a permanent inheritance of grace blessing.
10 For he who keeps on desiring to continue to love life and to see good days, let him refrain his tongue from the ultimate source of evil so his lips communicate no deceit.
11 Moreover, avoid the ultimate source of evil and produce good of intrinsic value; search for tranquility and pursue it,
12 Because the eyes of the Lord are upon the righteous and His ears are upon their prayers, but the face of the Lord is against those who habitually produce evil.
13 Then who is he that will mistreat you if you yourselves become enthusiastic adherents of the good?

14 However, if you should suffer for righteousness sake: happinesses. Moreover, do not be afraid of their efforts to inflict fear nor be worried,

15 But set apart the mentality of your soul upon Christ the Lord, always prepared to provide an answer to each person who keeps on asking you questions about the confidence in you,

16 And also, with grace orientation and awe, keep on maintaining a good conscience, so that when you are maligned by them, they might be ashamed of their constant abusing of your good behavior in the sphere of Christ.

17 For if the will of God wills that you endure suffering, then better to be performing good than to be performing evil.

18 Because Christ also suffered once as a substitute for our sins, the Just One as a substitute for unjust ones, for the purpose of bringing us to God: on the one hand, having been put to death with respect to the flesh, and on the other hand, was quickened with reference to the spirit,

19 By means of which, having been transported, He then made a proclamation to the spirits in prison,

20 Who were at one time disobedient, while the patience of God kept on waiting in the days of Noah while the ark was being constructed, into which a few (there were eight souls) were brought to safety through water,

21 Which also corresponds to the baptism which delivers us now, (not the removal of the filth of the flesh, but the pledge of a good conscience toward God), through the resurrection of Jesus Christ,

22 Who, having been transported into heaven, keeps on being at the right hand of God, where angels, both authorities and powers, have been made subject to Him.

Chapter 4

1 Therefore, as Christ has suffered in the flesh, you also arm yourselves with the same insightful thinking, because the person who has suffered with respect to the flesh has the possibility of quieting sin,

2 So that he may no longer live the rest of time in the sphere of the flesh according to the lusts of mankind, but according to the will of God.

3 For sufficient time has elapsed for you to have lived according to the desire of unbelievers, continually traveling from one place to another in the sphere of lasciviousness, physical appetites, drunken orgies, carousing, drinking bouts, and forbidden idolatries.

4 In which they are astonished because you are no longer running with them in their excess of debauchery, so that they keep on maligning you,

5 Who shall give an account to the One Who is holding back in readiness to evaluate those who are living and the dead,

6 Because for this purpose, the good news was indeed proclaimed to the dead so that they might be evaluated: on the one hand, according to the norms and standards of mankind with respect to the flesh, but on the other hand, so that they will live according to the norms and standards of God with respect to the spirit.

7 Now the culmination of all this approaches. Therefore, be stabilized in your thought pattern and be self-disciplined with regard to prayer.

- 8** Before all things, continue to maintain genuine virtue love among yourselves, because virtue love will prevent a multitude of sins,
- 9** Hospitable to one another of the same kind without resentment.
- 10** Since everyone received a spiritual gift, be ministering it to one another on a continual basis as good administrators of the diversified grace of God.
- 11** If anyone continues to communicate, let him communicate the doctrines of God while doing so. If anyone continues to minister, let him minister out of the power which God supplies while doing so, so that in all things God may be continually glorified through Jesus Christ, in Whom keeps on residing the glory and the sovereign power unto the Ages of the Ages. Acknowledge it.
- 12** Beloved, stop being shocked by the intense pressures among you which have come face-to-face to you with testing for your benefit, as though it is a strange thing to happen to you,
- 13** But keep on rejoicing inasmuch as you share in common the sufferings of Christ, so that in the sphere of the revelation of His glory, you may receive inner happiness, always celebrating.
- 14** If you are censured from time-to-time because of the Name of Christ, happinesses to you, because the glory, even the Spirit of God, is resting with refreshing power upon you.
- 15** By all means, let none of you continue to suffer as a murderer or a thief or an evildoer or as a meddler in other people's business.
- 16** But if as a Christian, let him not be ashamed, but let him continually glorify God because of this title,
- 17** For the time has come to begin judgment from within the family of God. Moreover, if it first begins with us, what shall be the outcome of those who repeatedly refuse to obey the good news of God?
- 18** Moreover, if a righteous person scarcely receives his deliverance, where shall the impious person, even the sinner, present himself in a favorable light?
- 19** For this reason also, let those who are suffering from time-to-time according to the authoritative, doctrinal will of God, deposit their souls on a regular basis in the sphere of divine good.

Chapter 5

- 1** Consequently, I repeatedly encourage the elders among you, as a fellow elder, a witness to the sufferings of Christ, who is also a fellow partner of the glory which is destined to be revealed:
- 2** Start shepherding the flock of God among you, taking the reins of authority as an overseer, not by compulsion, but willingly according to God, not for commercial gain, but prepared to discharge your duties with responsibility,
- 3** Not so much as being bullies over the members of your congregation, but making it a practice to become patterns for the flock.
- 4** Then when the Chief Shepherd shall appear, you will receive as a reward for fulfilling your responsibility the unfading wreath of glory.
- 5** In the same way, comparative novices, be under the command authority of pastors. Moreover, all of you, fasten yourselves to each other with grace thinking, because God

Himself continues to make war against the arrogant, but He continues to give grace to the humble.

6 Therefore, allow yourselves to become grace-oriented under the authority of the ruling hand of God, so that He may promote you at the proper time,

7 Casting all your concern upon Him, because He Himself cares for you.

8 Become stabilized, become oriented. Your enemy, the slanderer, as a constantly prowling, roaring lion, is constantly seeking for those he may devour,

9 Whom you must steadfastly resist by means of doctrine, knowing that these categories of suffering are continually being endured by your fellow brothers in the midst of the world.

10 But the God of all grace, Who has called us into His eternal glory in Christ Jesus, after you have suffered for a short time, will Himself keep on mending your nets, will keep on stabilizing your minds, will keep on maturing you spiritually, and will continue to establish a firm foundation for you.

11 To Him be dominion forever. Acknowledge it.

12 Through Silvanus, a faithful brother unto you, concerning whom I have evaluated and have complete confidence, I have written briefly for the purpose of encouragement and now testify this to be the true grace of God, in which you must stand fast.

13 The in Babylon, elect together with you, and Mark, my trainee, salute you.

14 Salute one another of the same kind with a kiss of virtue love. Peace to all of you who are in Christ Jesus.

Expanded Translation

1 Peter 1:1 Peter, an apostle of Jesus Christ, to the elect ones [chosen by the sovereign pleasure of God], to the exiles [temporary sojourners on earth] during the time of the dispersion [Jewish Christians exiled between 65-70 A.D.] located in [the five Roman provinces of] Pontus, Galatia, Cappadocia, Asia and Bithynia,

1 Peter 1:2 According to the foreordaining love [predetermined purpose] of God the Father, by means of the sanctification [set apart for a divine purpose] of the Spirit, because of the obedience and sprinkling of the blood of Jesus Christ [representative analogy for the spiritual death of Christ on the cross with typological reference to the Levitical offerings]. May grace and prosperity be multiplied to you.

1 Peter 1:3 Blessed be the God and Father of our Lord Jesus Christ, Who according to His abundant mercy, has regenerated us [born again] so that we may live a life characterized by confident expectation [supergrace status] on the basis of the resurrection of Jesus Christ out from among the dead,

1 Peter 1:4 Looking forward to an inheritance [in eternity], incorruptible [death does not alter it], undefiled [not mixed with garbage from the old sin nature], and irrevocable

[belongs to us forever once we fulfill the conditions of the escrow agreement], which is on deposit in the heavens for you [waiting to be conveyed to you or to remain on deposit forever as a memorial to lost opportunity for not living the Christian life],

1 Peter 1:5 Who [as believers] are constantly being guarded in a temporary garrison on earth by the sovereign power of God [eternal security] characterized by [God's] faithfulness, for that part of salvation [glorification salvation] which is ready and waiting to be revealed in the last time [the glorification of our bodies and the reigning of the metachoi, not salvation from hell],

1 Peter 1:6 In which [life we are to live characterized by confident expectation] you yourselves are to continue celebrating [during suffering], although it is necessary [for either blessing or discipline] at this current time [on earth] that you receive great pressure in the midst of many categories of adversities [tests].

1 Peter 1:7 These [momentum tests] have come so that your faith [application of Bible doctrine] may be proved genuine, of greater value than gold which always perishes, even though it is repeatedly tried [tested] by fire, resulting in the possibility of being found with approval, reflected glory, and rewards at the revealing [during the rapture of the Church] of Jesus Christ [when our evaluation for rewards begins].

1 Peter 1:8 Although you have not seen Him [empiricism fails to bring us to God], you continue to love Him [due to doctrine resident in your soul]; though you do not see Him now, you should continue to believe in Him [by your use of spiritual assets] and you should be continually filled with an inexpressible and glorious joy [occupation with Christ: inner happiness established in spiritual maturity].

1 Peter 1:9 Receiving back with interest the ultimate goal of doctrine [resident in your soul]: the deliverance [preservation from enemies inside and out] of your souls [rewards in time and at the Judgment Seat of Christ as interest income],

1 Peter 1:10 Concerning which salvation [positional], the prophets diligently investigated [daily biblical research] and explored carefully [line upon line], who then prophesied concerning this grace provided for you,

1 Peter 1:11 Investigating with reference to which category or character of dispensation the Spirit of Christ was revealing to them, when He Himself testified beforehand concerning the sufferings of Christ [on the cross] and the glories that accompany them [at the 2nd advent],

1 Peter 1:12 To whom it [the OT canon] was revealed - not only to themselves but also to us - with the result that they kept on ministering these things [doctrines] which are now reported back to us through those [John, Titus, Timothy, etc.] who have preached to us by means of the Holy Spirit sent down from the heavens, which things [doctrines] the angels have an insatiable desire to bend down and concentrate on [the absolute integrity of God in Bible doctrine fascinates the angels].

1 Peter 1:13 Therefore, having girded up the loins of your thoughts [prepared for immediate action], be calm [relaxed mental attitude]; place your confidence completely upon the grace which is being supplied to you because of the revelation of Jesus Christ,

1 Peter 1:14 As students of obedience [authority orientation], not forming yourselves into a mold in ignorance [absence of the mortification of sin] according to the pattern of your lusts [functioning in the cosmic system].

1 Peter 1:15 But rather become [by vivification] holy ones yourselves [reflecting the glory of God by your completed edification complex of the soul] in all categories of behavior [function inside the divine system] according to the standard of the Holy One [God the Father] who has called you,

1 Peter 1:16 Because it has been written [in Leviticus 11:44]: You yourselves be holy ones [complete your edification complex of the soul], because I myself am holy [conforming to the image of His Son is the thrust behind the historical extension of the angelic conflict].

1 Peter 1:17 And if you yourselves make it a practice to call upon the Father [in prayer], Who impartially evaluates [with objectivity] according to the criterion of each person's production [spiritual works], then order your behavior during the time of your temporary residence [sojourn on earth] with respect [occupation with Christ],

1 Peter 1:18 Because you know that not by perishable things, such as silver or gold, were you redeemed by the payment of a ransom [purchased off the slave auction block] out from your futile manner of life handed down from generation to generation [legalistic heresies passed down unchecked because of poor biblical understanding],

1 Peter 1:19 But by means of the most valuable blood of Christ [representative analogy for His spiritual death], as a Lamb without blemish [no sin nature] and spotless [impeccability],

1 Peter 1:20 Who was indeed foreordained [decreed by the omnipotence of the Father] before the foundation of the world [preincarnate state with the Father], but received manifestation in these latest of historical times [last moments of the Age of Israel before the Church Age dispensation began] because of you,

1 Peter 1:21 Who by Him [Jesus Christ] are believers in God [emphasis on the Father], having raised Him [Jesus Christ] out from the dead [resurrection] and having given Him [His humanity] glory, with the result that your faith and confidence might be in God.

1 Peter 1:22 Therefore, having purified your souls [confession of sin] by means of obedience to the truth [recognition of the authority of Bible doctrine], accompanied by genuine brotherly love [phileo], begin exercising virtue love [agape] towards one another of the same kind [fellow believers] with intense concentration from a spiritually pure mentality of the soul,

1 Peter 1:23 Having been born again in the past with results that continue to this present moment, not out of corruptible seed [physical], but out of incorruptible seed [the soul seed is born], by means of the Word of God which lives and abides.

1 Peter 1:24 For every type of flesh [human good] is like grass, and every type of glory [details of life] is like the wildflower of the grass: the grass withers away [human good has no merit] and the flower falls off [you can't take the details of life with you],

1 Peter 1:25 But the Word of the Lord abides [permanency of doctrine compared to temporary details of life] forever [the doctrine in your soul goes to heaven with you]. And this [Word of the Lord] is the Word [spoken] which we have been communicating to you.

1 Peter 2:1 Therefore, put aside [like soiled under-garments] all malice [petty antagonism] and all craftiness [deceit] and hypocrisies [façade to cover your disregard for the inner life of doctrine] and envies [jealousies] and all slanders [verbal sins],

1 Peter 2:2 Like newborn babies [recent converts with a superficial knowledge of doctrine] long for the unadulterated [pure], reasonable [logical] milk [a little doctrine at a time due to their spiritual immaturity], so that by it [milk: the whole realm of doctrine one bottle at a time] you may grow with respect to salvation [sanctification salvation],

1 Peter 2:3 If [and it's true] you have tasted [experienced] that the Lord is beneficial,

1 Peter 2:4 Face-to-face with Whom we are constantly approaching [drawing near in intimate fellowship], the Living Stone [Jesus Christ], on the one hand rejected in the past and is still rejected by the authority of men [Judaism], but on the other hand, selected and respected by the authority of God.

1 Peter 2:5 You yourselves also, as living stones, are being built-up [by the Holy Spirit] a spiritual house [edification complex of the soul], by a holy priesthood [all believers are priests before God], for the purpose of offering spiritual sacrifices [daily intake and metabolism of Bible doctrine], acceptable to God [divine good] through Jesus Christ.

1 Peter 2:6 Because of this [building of a spiritual house], it is contained in the Scriptures [Isaiah 28:16]: Behold, I have deposited in Zion [Israel] the Chief Foundation Stone [which holds together the two corners of Israel and the Church], the Elect One, the Honorable One, and the one who has believed in Him [Jesus Christ] shall never be put to shame [eternal security].

1 Peter 2:7 Therefore, to you who believe, He is of highest value [occupation with Christ], but to those who do not believe, He [Jesus Christ] is the Stone Who was rejected after examination by those [Jews of the Sanhedrin] who are in the habit of building, Who has become the Head of the corner [over both Jews and the Church],

1 Peter 2:8 And a stumbling Stone [which tripped the religious Jew] and a Rock of offense [scandal of the cross], who [as unbelievers] because they continue in unbelief, are forever stumbling against the Word [locked-in negative volition], into which [continued stumbling] they were indeed appointed [reprobation by divine decree].

1 Peter 2:9 But you are an elect family [chosen for privilege, regardless of human ancestry], a royal priesthood [royal residence or palace composed of believer-priests], a holy nation [spiritual pivot of God's client nation], a people for continual preservation [purchased at the cross and dependant on God's power system], in order that you might reproduce [as His ambassadors in spiritual self-esteem] the virtues of Him [Jesus Christ] Who has called [elected] you out of darkness [satanic influence] into His marvelous light [the divine power system],

1 Peter 2:10 Who at one time were not a people [pre-salvation], but now [after regeneration and conversion] are the people [royal family] of God; who were not recipients of mercy [pre-salvation], but now [after regeneration and conversion] have become recipients of mercy.

1 Peter 2:11 Beloved [members of the royal family], I command you as resident aliens [living on earth, but home is in heaven] and visiting strangers [living among unbelievers], to avoid corrupting, insatiable lusts [power of the old sin nature], which are constantly waging a military campaign [full blown spiritual war] against the soul,

1 Peter 2:12 Constantly maintaining your pattern of life honorably before unbelievers [those outside the royal family of God], so that having previously maligned you as [accused you of being] an evildoer in this [some observable behavior], they might later glorify God [changing their attitude towards you] on a day characterized by inspection [during a time of intense pressure or disaster], because of your honorable production [behavior] which they have carefully observed from time to time [as personal eye witnesses].

1 Peter 2:13 Voluntarily submit yourselves to every human institution [especially law and order] because of the Lord [authority protects freedom], whether to the king as one who is of the highest authority [primary head of human government],

1 Peter 2:14 Or to governors [dispatched officials] as those who are sent by him [the king] to inflict judicial punishment upon evildoers [criminals, enemies], as well as high honor [recognition and support] to those who are performing a great public service [education, civic officials],

1 Peter 2:15 Because in this manner [respecting legitimate authority], it is the will of God, so that by performing this great service, you will be reducing to silence the ignorance of unreflecting men [moral cowardice],

1 Peter 2:16 As one of those who are free, but not as one of those who use their liberty as a veil [smokescreen] over maliciousness [rejecting the very authority which protects and guarantees their freedom], but rather as those who are bondslaves of God.

1 Peter 2:17 Give honor to all categories of men [those in positions of authority over you]. Love the royal family, respect [concentrate continually on] God, recognize the authority of the king [president].

1 Peter 2:18 House slaves [labor], make it a practice to recognize the authority of your masters [management] with all respect, not only to efficient and reasonable ones, but also to unfair and incompetent ones.

1 Peter 2:19 For this [subjection to unfair authority] is grace [above and beyond what is normally expected], when anyone because of conscience towards God [divine norms & standards], endures grief [affliction], suffering unjustly [undeserved suffering is designed for your growth when you are in fellowship].

1 Peter 2:20 For what kind of credit is there when you have committed a sin [fallen short of expectations] and you continue to endure rough treatment for it [taking your lumps: deserved suffering]? But when you are producing divine good [in fellowship] and are suffering [undeservedly], enduring it patiently, this is grace from the source of God.

1 Peter 2:21 For you were called [elect in eternity past] for this very thing [undeserved suffering], because Christ also suffered on your behalf [substitutionary spiritual death], leaving behind a copyhead [example], in order that you might copy [follow] His tracks [footsteps],

1 Peter 2:22 Who never committed a single sin [undiminished deity, impeccability], neither was deceit found in His mouth [no sins of the tongue were ever manifest],

1 Peter 2:23 Who never succumbed to the temptation to retaliate [revenge motivation] although He was wounded with false accusations and physical abuse, Who did not threaten [mental attitude sin] when He was enduring intense suffering, but rather kept on delivering all [both the accusers and their abuse] to the One [God the Father] Who always judges righteously [discipline is administered by God alone],

1 Peter 2:24 Who Himself carried the burden of our [believers only] sins in His body on the cross, in order that we [believers], having died with respect to sins [retroactive positional truth], might live with respect to righteousness [experiential sanctification], by means of Whose bruise [crucifixion] you were restored [reconciled to God and spiritually healed from the domination of your old sin nature].

1 Peter 2:25 For you were existing [in a pre-salvation condition] as sheep [elect ones] who were led astray [by Satan], but now [after regeneration] you have been converted to the Shepherd and Overseer of your souls.

1 Peter 3:1 Likewise [with the same submission as that of house slaves], you wives, make it a practice to place yourselves in subjection to the authority of [voluntarily submit to] your own husbands [not to the husbands of other women], so that if any [husbands] are rejecting the authority of doctrine, they will be won over by the conduct [submissive way of life] of without a word [absence of nagging or complaining] wives.

1 Peter 3:2 After they [husbands] have observed your pure [spiritual] way of life in the sphere of trust and reverence.

1 Peter 3:3 Whose adornment must not only be external [to the neglect of the inner life]: such as braided [fashionable] hair styles, wearing jewelry [and other accessories], or wearing attractive clothing [color-matching and coordination according to the latest fad or questionable trend],

1 Peter 3:4 But also [in addition to your external adornment] the hidden person of the mentality of the soul [your spiritual life is the key to your inner beauty]: by means of an incorruptible [free of mental and verbal sins] genuine humility and a tranquil human spirit [due to an abundance of metabolized Bible doctrine], which [mentality of the soul] continues to be extremely valuable in the sight of God [according to divine viewpoint].

1 Peter 3:5 For in this manner [combining the internal and external], way back when [during the age of the patriarchs], holy [spiritually minded] wives, who confidently placed their trust in God [studied the Word of God on a daily basis] and voluntarily submitted themselves to the authority of their own husbands [divine protocol], made it a practice to adorn themselves externally [dressed beautifully for their husbands],

1 Peter 3:6 Even as Sarah came to obey Abraham [she finally shut up and listened to him after years of rebellion], calling him lord [sign or authority orientation], whose daughters you will become as long as you make it a practice to produce divine good [function of the grace apparatus for perception] and are never afraid [of submission itself or your husbands] or intimidated in any way [ridiculed by feminist types].

1 Peter 3:7 Also [prescribing a reciprocal arrangement], you husbands make it a practice to live with them [sexual relationship] according to the knowledge [of how to satisfy them sexually], granting access [body and soul] on a continual basis to your wife, honor [her needs and desires get first privilege] as to the weaker vessel [because she depends upon her husband to fill her soul and body], indeed as heirs together of the grace of life [sex in marriage is a grace gift from God], so that as a result your prayers will not be hindered [an unstable domestic environment, especially in the sphere of the sexual relationship, hinders the effectiveness of prayer].

1 Peter 3:8 And in conclusion [final discourse on husbands and wives], all of you [husbands, wives, others] be likeminded [having the mind of Christ], understanding [grace orientation to life], having maximum capacity for brotherly love [friendship], compassionate [properly

functioning emotions controlled by the intellect], possessing genuine [as opposed to enforced] humility,

1 Peter 3:9 Not returning evil in exchange for evil [retaliation], nor insult in exchange for insult [verbal revenge], but on the contrary, keep on thanking God for His gracious blessings [by studying His Word and in prayer], because you were called into this principle [non-retaliation through the application of Bible doctrine], so that you may acquire a permanent inheritance of grace blessing [inner happiness].

1 Peter 3:10 For he who keeps on desiring to continue to love life [capacity for life based on doctrine] and to see [look back on as a panorama] good days, let him refrain his tongue [verbal sins] from the ultimate source of evil [mental attitude sins] so his lips communicate no deceit.

1 Peter 3:11 Moreover, avoid the ultimate source of evil [the cosmic system] and produce good of intrinsic value [function inside the divine system]; search for tranquility [inner happiness from maximum doctrine in the soul] and pursue it [daily intake of Bible doctrine],

1 Peter 3:12 Because the eyes of the Lord [divine pleasure] are upon the righteous and His ears [divine omniscience] are upon their prayers, but the face of the Lord [divine discipline] is against those who habitually produce evil [continued residence and function in the cosmic system].

1 Peter 3:13 Then who is he that will mistreat you if you yourselves become enthusiastic adherents of the good [residence and function in the divine system]?

1 Peter 3:14 However, if [I wish it were true, but I doubt it is in your case] you should suffer for righteousness sake [while functioning in the divine system]: happinesses [suffering for blessing]. Moreover, do not be afraid of their efforts to inflict fear nor be worried [mental attitude sins destroy the reward you receive for undeserved suffering],

1 Peter 3:15 But set apart [concentrate] the mentality of your soul upon Christ the Lord, always prepared to provide an answer [defense] to each person who keeps on asking you questions about the confidence in you [which comes from doctrine],

1 Peter 3:16 And also, with grace orientation and awe [occupation with Christ], keep on maintaining a good conscience [divine norms & standards], so that when you are maligned by them, they might be ashamed of [frustrated and disappointed by] their constant abusing of your good [consistently divine viewpoint] behavior in the sphere of Christ.

1 Peter 3:17 For if the will of God wills that you endure suffering [I hope it does, but maybe it doesn't], then better to be performing good [functioning in the divine system] than to be performing evil [functioning in the cosmic system].

1 Peter 3:18 Because Christ also suffered once [on the cross] as a substitute for our sins [believers only: definite atonement], the Just One as a substitute [penal] for unjust ones, for the purpose of bringing us [His elect] to God [the barrier of sin broken]: on the one hand, having been put to death with respect to the flesh [His human body], and on the other hand, was quickened [made alive by the Holy Spirit] with reference to the spirit [His human spirit],

1 Peter 3:19 By means of which [His human spirit now energized again by the Holy Spirit], having been transported [to Tartarus], He then made a proclamation [His victory over death and Satan, not the Gospel message] to the spirits in prison [the non-elect, fallen angels who infiltrated the human race in Genesis 6],

1 Peter 3:20 Who were at one time disobedient [when they intruded upon the daughters of men], while the patience of God kept on waiting in the days of Noah [antediluvian] while the ark [type of Christ] was being constructed, into which [ark: Jesus] a few (there were eight souls) were brought to safety [delivered] through water [a type of the Father judging Christ on the cross for our sins],

1 Peter 3:21 Which [safe deliverance through the judgment of water in the ark] also corresponds to the baptism [of the Spirit] which delivers us now [during the Church Age], (not the removal of the filth of the flesh [not a bath to remove dirt from the body], but the pledge of a good conscience [now possible after the baptism of the Spirit] toward God), through the resurrection of Jesus Christ,

1 Peter 3:22 Who [Jesus Christ], having been transported into heaven [ascension], keeps on being at the right hand of God [session], where angels, both authorities [fallen angels] and powers [demon commissioned officers], have been made subject to Him [operation footstool].

1 Peter 4:1 Therefore, as Christ has suffered in the flesh, you also arm yourselves with the same insightful thinking [Bible doctrine controlling your mental attitude], because the person who has suffered with respect to the flesh [undeserved suffering] has the possibility of quieting sin [confession of sin pauses the activity of the sin nature, restores fellowship with the Trinity, and turns suffering into blessing],

1 Peter 4:2 So that he may no longer live [as a pattern of life] the rest of time [on earth in a physical body] in the sphere of the flesh [old sin nature] according to the lusts of mankind [in the cosmic system], but according to the will [protocol plan] of God.

1 Peter 4:3 For sufficient time [more than enough] has elapsed for you to have lived [accomplished on the outside as a result of adrenalin on the inside] according to the desire of unbelievers [the fast crowd], continually traveling from one place to another [restless jetsetting] in the sphere of lasciviousness [uncontrolled libido], physical appetites, drunken orgies, carousing, drinking bouts, and forbidden idolatries.

1 Peter 4:4 In which [party-animal life] they are astonished because you are no longer running [hanging-out] with them [instead separated unto God] in their excess of debauchery [incorrigible behavior], so that they keep on maligning you [since you have not joined them in their fun and games],

1 Peter 4:5 Who [the maligned believers] shall give an account to the One [Jesus Christ] Who is holding back in readiness [at the right hand of the Father] to evaluate those who are living [those who are alive up to the moment of the rapture] and the dead [those who die before the rapture],

1 Peter 4:6 Because for this purpose, the good news was indeed proclaimed to the dead [those who die before the rapture] so that they might be evaluated: on the one hand [unfavorable evaluation by human beings before death], according to the norms and standards of mankind [human viewpoint: on the basis of human good] with respect to the flesh [serving God on earth], but on the other hand [favorable evaluation by God after death], so that they will live according to the norms and standards of God [divine viewpoint: on the basis of divine good] with respect to the spirit [serving God in heaven].

1 Peter 4:7 Now the culmination of all this [undeserved suffering] approaches [Nero is about to start his reign of terror against Christians]. Therefore, be stabilized in your thought pattern [from the daily intake of doctrine] and be self-disciplined [well-balanced] with regard to prayer.

1 Peter 4:8 Before all things [top priority], continue to maintain genuine virtue love among yourselves [believers as a group tend to fall apart under pressure], because [the function of] virtue love will prevent a multitude of sins [mental, verbal and overt sins against fellow believers],

1 Peter 4:9 Hospitable to one another of the same kind [fellow believers under great pressure] without resentment.

1 Peter 4:10 Since everyone received [at salvation] a spiritual gift [sovereignly disposed by grace], be ministering it to one another [like waiting on tables] on a continual basis as good administrators of the diversified grace of God.

1 Peter 4:11 If anyone continues to communicate [speaks publicly during times of disaster], let him communicate the doctrines of God while doing so. If anyone continues to minister [exercises his spiritual gift during times of disaster], let him minister out of the power which God supplies [filling of the Spirit] while doing so, so that in all things God may be continually glorified through Jesus Christ [the focus is on God and not yourself], in Whom keeps on residing the glory and the sovereign power from the ages [prior dispensations] to the ages [future dispensations]. Acknowledge it.

1 Peter 4:12 Beloved [members of the royal family], stop being shocked by the intense pressures [providential preventative suffering] among you which have come face-to-face to

you with testing for your benefit [they might propel you into spiritual autonomy], as though it [suffering] is a strange thing [unlikely] to happen to you,

1 Peter 4:13 But keep on rejoicing inasmuch as you share in common the sufferings of Christ [you aren't alone during this intense pressure], so that in the sphere of the revelation of His glory [both strategic and tactical victories], you may receive inner happiness, always celebrating [regardless of what pressure comes our way].

1 Peter 4:14 If you are censored from time-to-time [in this case silenced by legal authorities] because of the Name [Person] of Christ, happinesses to you, because the glory, even the Spirit of God, is resting with refreshing power upon you.

1 Peter 4:15 By all means, let none of you [believers] continue to suffer [for discipline] as a murderer or a thief or an evildoer [criminal] or as a meddler in other people's business [violating privacy of the priesthood].

1 Peter 4:16 But if as a Christian [he suffers undeservedly], let him not be ashamed, but let him continually glorify God because of this title [Christian],

1 Peter 4:17 For the time has come to begin judgment [confessing your sins] from within the family of God [the church on earth represented by each individual believer]. Moreover, if it first begins with us, what shall be the outcome of those who repeatedly refuse to obey the good news of God [they will receive shame instead of rewards at the Evaluation Seat of Christ due to long-term failure to confess sins]?

1 Peter 4:18 Moreover, if a righteous person [those who have confessed their sins and have been forgiven by God and cleansed from all unrighteousness] scarcely receives his deliverance [from the sin nature's control of the soul], where [what further opportunity beyond the Evaluation Seat of Christ] shall the impious person [those who refuse to confess their sins to God], even the sinner [they remain in the status quo of unconfessed sin and unrighteousness] present himself in a favorable light?

1 Peter 4:19 For this reason also [to obtain a favorable evaluation at the Judgment Seat of Christ], let those who are suffering from time-to-time [undeserved] according to the authoritative, doctrinal will of God [divine norms and standards], deposit their souls on a regular basis in the sphere of divine good [residence and function in the divine system is the best way to endure suffering].

1 Peter 5:1 Consequently, I repeatedly encourage the elders among you [pastors & teachers scattered in the geographical area of Pontis], as a fellow elder [one pastor to another], a witness [firsthand] to the sufferings of Christ, who is also a fellow partner [partaker] of the glory which is destined to be revealed [suffering and death is the glory about to be unleashed in Turkey by Nero against pastors of the Christian faith]:

1 Peter 5:2 Start shepherding the flock of God among you [protect and feed them Bible doctrine], taking the reins of authority as an overseer [highest rank in an assembly], not by compulsion [bullied by other churchmembers], but willingly according to God [get with His program], not for commercial gain [monetary reversionism], but prepared to discharge your duties with responsibility [readiness],

1 Peter 5:3 Not so much as being bullies [authority arrogance] over the members of your congregation [those allotted to you], but making it a practice to become patterns for the flock [emphasis on the doctrine in your soul, not your personality].

1 Peter 5:4 Then when the Chief Shepherd [Jesus Christ] shall appear [at the rapture], you [pastors] will receive as a reward for fulfilling your responsibility [faithfulness in studying and teaching] the unfading wreath of glory.

1 Peter 5:5 In the same way, comparative novices [pastor trainees], be under the command authority of pastors [you may have several as you grow in your Christian life]. Moreover, all of you [members of each congregation], fasten yourselves to each other with grace thinking [relaxed mental attitude], because God Himself continues to make war against the arrogant [enforced humility through divine discipline], but He continues to give grace to the humble [genuine humility].

1 Peter 5:6 Therefore, allow yourselves to become grace-oriented [genuine humility] under the authority of the ruling hand of God, so that He may promote you [with supergrace blessings] at the proper time [when you reach maturity],

1 Peter 5:7 Casting [body slam] all your concern [fear, worry, anxiety] upon Him [faith rest technique], because He Himself cares for you [your logistical grace support is His providential responsibility].

1 Peter 5:8 Become stabilized [well-balanced and self-controlled by the metabolization of Bible doctrine], become oriented [watchful by the application of Bible doctrine]. Your enemy [adversary in the angelic lawsuit], the slanderer [that devil, Satan], as a constantly prowling, roaring lion, is constantly seeking for those he may devour [enslave to one or more gates of his cosmic system],

1 Peter 5:9 Whom you must steadfastly resist [as soliders in a battle line] by means of doctrine, knowing that these categories of suffering [momentum tests] are continually being endured [as a prerequisite for advance to spiritual maturity] by your fellow brothers [others who are approaching supergrace] in the midst of the world.

1 Peter 5:10 But the God of all grace, Who has called us into His eternal glory in Christ Jesus, after you have suffered [as part of your spiritual growth] for a short time [while on earth], will Himself keep on mending your nets [full recovery from suffering by means of doctrine], will keep on stabilizing your minds [reinforce with doctrine], will keep on

maturing you spiritually [strengthened by doctrine], and will continue to establish a firm foundation for you [building an edification complex in the soul].

1 Peter 5:11 To Him be dominion [ruling power] forever [the dispensations of providence]. Acknowledge it.

1 Peter 5:12 Through Silvanus [Silas as amanuensis and courier], a faithful brother unto you, concerning whom I have evaluated and have complete confidence [personal endorsement], I have written briefly for the purpose of encouragement and now testify this [epistle] to be the true grace of God, in which [doctrines: precepts and principles] you must stand fast.

1 Peter 5:13 The [assembly of believers] in Babylon [actual city on the Euphrates River], elect together with you [in eternity past], and Mark, my trainee, salute you.

1 Peter 5:14 Salute one another of the same kind [fellow believers] with a kiss of virtue love [handshake]. Peace to all of you who are in Christ Jesus.

Introduction

This epistle is especially suited to the believing remnant in Israel who suffer and die in the terrible persecutions which precede the inauguration of the kingdom ... The special occasion of Peter's writing seems to have been the great persecution of the Christians under Nero, because of the false charge that they had burned Rome. Not only were they put to terrible torture in the imperial city, but the persecution spread to the provinces throughout the sphere of Roman rule. (A. Knoch) Peter was writing to Christians scattered throughout certain parts of Asia Minor, which we call Turkey. (J. Boice) The purpose of I Peter is "to show Christians how to live out their redemption with fortitude, patience, confidence and holiness in a hostile world." (R.S. Nicholson) "The whole of the great economies of Providence and Redemption form one system of divine manifestation, a connected series of revelations of the eternal power and godhead - the infinite wisdom, righteousness, and benignity of Him, "of Whom, and through Whom, and to Whom, are all things." (J. Brown) The aim of 1 Peter is to invoke internal social cohesions and resistance to external cultural pressure among the addressees. (J. Elliott) Although it is not a theological treatise, 1 Peter abounds with valuable theological implications. It presupposes a biblical world view based on God's sovereignty. (F. Gaebelin) The factor of election might well be seen as permeating and determining the thought of 1 Peter as a whole. (S. Kistemaker)

In the same year, D.L. Balch came to the opposite result: "The goal of the letter is to acculturate the addressees to the surrounding society." The discussion has continued, both authors again writing in 1986, but no agreement has been reached between the two, since

both views are well founded in the text itself. (LWB) Maybe the answer is synchronic, an urging toward internal social coherence and a certain isolation from the non-Christian society? (L. Thuren) Perhaps Peter used Imperative Participles as rhetorical, epistolary and stylistic expressions to meet the needs of two types of audiences: (1) an audience who has dealt with the pressures of being a Christian “actively,” and (2) an audience who has dealt with the pressures of being a Christian “passively.” The *active* group read or heard the letter in the Indicative mood, implying that they had already started thinking and doing certain things; the *passive* group read or heard the letter in the Imperative mood, which commanded them to start thinking and doing certain things. (LWB) Commentaries offer an almost endless combination of Indicative and/or Imperative participles in 1 Peter. In Tannaitic Hebrew the participle can occupy the place of the Imperative; in N.T. Greek, they are limited to rules, commandments and other regulations which are found in manuals. (Daube)

Perhaps Peter was training the *active* audience in how to maintain their religious identity and to separate themselves from the world; and perhaps Peter was training the *passive* audience in how to be consoled and strengthened in their religious identity, leading them to a more evangelistic emphasis. Perhaps he was trying to meet two differing and often paradoxical sets of needs, even to the point of a “meeting of the minds” between the two types of audience. (LWB) Take the Mennonites as an example: “If they were to tighten their boundaries and reduce their linkages with other Christian groups, Mennonites would give less, and receive less from, other groups. On the other hand, if they abandoned their boundaries and greatly increased their linkages, Mennonites would lose their present identity and no longer have any contribution to make to themselves or to other groups. The goal has to be to keep up enough communication linkages to allow the flow of benefits inward and outward, but also to maintain boundaries effective enough to prevent the loss of whatever unique identity Mennonites have, or whatever contribution they can make to the world around them.” (J. Elliott)

The disposition of the letter is therefore strategic and distinctive, designed to be understood differently by various addressees in changing circumstances. According to L. Thuren, “Attention to this rhetorical structure can be a useful tool for a better understanding of even small semantic features, let alone the whole text” - something to indeed keep in mind while studying 1 Peter; when analyzing any pericope of Scripture, it always pays to keep your focus on the audience, the people to whom the letter was written. Peter also called his audience “strangers” or “sojourners” in this world. But while they separated from the world, they still had to live by the legal principles of that world. In the Greco-Roman culture of the day, certain establishment principles were generally agreed upon, whether you were Jewish, Christian (mature or baby), pagan or otherwise. In order for the government to survive, these establishment principles must be adhered to. And in order for Christians to be first-class citizens, they had to live up to this same standard. (LWB) But contrary to these dualistic views of 1 Peter, both Christians and pagans recognize good behavior. Drunkenness, brawling and bad domestic relations were all likely to attract unwelcome attention, regardless of your religious affiliation. (W.C. Van Unnik)

These Christians lived simultaneously in two cultures, two “houses” - again dualistic. There was the “spiritual house,” the “house of God,” the “brotherhood,” to which they converted and with which they suffered. But they also lived in a second “house,” where the Hellenistic form of domestic and political code was found. Peter was writing to provinces of Rome, not Jerusalem. Some aculturation was required. Perhaps Peter was helping them by pointing out the similarities between Greco-Roman, Jewish and Christian domestic codes. (Balch) The cultural norms between the Torah, the New Testament and Greco-Roman society also differed radically. For every similarity, there was a disparity. So Peter teaches his audience how to live the way of life encouraged in Scripture, with the inevitable suffering that will come while living as “strangers and sojourners” in this world. (LWB) At the time when it was written Babylon had not yet unmasked all its terrors, and the ordinary Christian was not in immediate danger of the *tunica ardens*, or the red-hot iron chair, or the wild beasts, or the stake. (C. Bigg) By this time, over 30 years after Pentecost, the rapid growth of the church would have meant that there were both Jewish and Gentile Christians in all of these churches. (W. Grudem) The epistle is steeped in OT themes, quotations, and allusions. (D. Bartlett)

Peter’s words are forcible, but simple; he has no trains of reasoning, nothing of the subtle logic of Paul, but goes straight to the point ... He has a few leading thoughts, which he enforces again and again with intense earnestness. His whole mind is evidently filled with recollections of the OT; he uses its words constantly ... The epistle begins with doctrine and ends with practice. The first part treats of the privileges of Christians; the second (beginning at 2:11) of the duties which grow out of those privileges. (B. Caffin) The *new birth* gives a living hope to those in the midst of persecution. *New conduct* is prescribed because Christ endured unjust suffering. *New behavior* is required to demonstrate the grace of God to an unbelieving and hostile world. And *new responsibilities* are placed on the leaders and members of the body of Christ since they should stand together as living stones against the onrushing tide of persecution. (R. Raymer) The genre of 1 Peter as a diaspora letter to “Israel” even though its intended audience is predominantly Gentile raises the question of how this author viewed the actual ethnic Jewish communities that must have existed alongside the Christian congregation both in Asia Minor and in Rome. (J. Michaels)

Chapter 1

LWB **1 Peter 1:1** Peter, an apostle of Jesus Christ, to the elect ones [chosen by the sovereign pleasure of God], to the exiles [temporary sojourners on earth] during the time of the dispersion [Jewish Christians exiled between 65-70 A.D.] located in [the five Roman provinces of] Pontus, Galatia, Cappadocia, Asia and Bithynia,

^{KW} **1 Peter 1:1** Peter, an ambassador of Jesus Christ, to those who have settled down alongside of a pagan population, sown as seed throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, chosen-out ones,

^{KJV} **1 Peter 1:1** Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,

TRANSLATION HIGHLIGHTS

Peter introduces himself as an apostle of Jesus Christ and addresses his audience for this letter as the elect ones. This letter is not, therefore, addressed to unbelievers. The word “eklektos” refers to those whom the Father has chosen in eternity past by His sovereign pleasure and nothing else. “Election according to foreseen faith” is an Arminian heresy thoroughly refuted during the Protestant Reformation by Luther, Calvin, Zwingli, Knox and many others. Peter also calls them exiles, which means all Christians are temporary sojourners on earth living among the unsaved multitudes. He narrows his audience even further, though, by referring to those who were alive during the time of the dispersion. The dispersion (Gk: diaspora) was the period when Jews were exiled from Palestine, approximately 65-70 A.D. Peter was the “apostle to the circumcision” (Gal. 2:7), so while this letter is addressed to all Christians, he maintains a subtle hint of the original thrust of his ministry. This letter was intended to be circular, one that would eventually be spread throughout the five Roman provinces (approximately modern day Turkey) of Pontus, Galatia, Cappadocia, Asia and Bithynia. He mentions them in an order which would be seen by a person living in the East, in this case Babylon in modern day Iraq.

RELEVANT OPINIONS

Peter cannot have written this Epistle himself. The apostle could not even speak his own native tongue with refined precision, but was easily recognized by dialect or accent as a Galilean (Matt. 26:73, Mark 14:70, Luke 22:59). He struck his own countrymen as an unlearned and ignorant man (Acts 4:13), and it is not probable that he ever acquired an easy mastery of Greek, for primitive tradition represents him as making use of Mark as an interpreter (Papias and Irenaeus) and Silvanus as a stenographer in 1 Peter 5:12. (C. Bigg) Peter was an unschooled fisherman from Galilee. (S. Kistemaker) His name means “a fragment of rock” or a “chip off the old block,” Christ being the Massive Living Rock. (K. Wuest) The first source of our salvation lies in the electing love of God our heavenly Father. (B. Caffin) The word “diaspora” rendered “dispersion,” was used to denote Jews living outside Palestine. It is here used to describe Christians and to suggest that in this world they are not only scattered but also away from their true homeland or metropolis in heaven. (A. Stibbs)

Election is unconditional and absolute. This means that it is not dependent in any of its particulars on anything that is not part and parcel of the decree itself. The various elements in the decree are indeed mutually dependent, but nothing in the plan is conditioned by anything that is not in the decree. The execution of the plan may require means or be dependent on certain conditions, but then these means or conditions have also been determined in the decree. God did not simply decree to save sinners without determining the means to effectuate the decree. The

means leading to the pre-determined end were also decreed. The absolute character of the decree follows from its eternity, its immutability, and its exclusive dependence on the good pleasure of God. It is denied by all Semi-Pelagians and Arminians. (L. Berkhof) This choosing or election is theologically the fundamental basis for salvation ... Election is according to God's purpose, not according to His knowledge of who would someday believe. Election is a sovereign choice made by God for reasons undisclosed to us. (W. Baker)

The Supreme Being not only drew the plan, but continually emits a stream of energy to impel men into acquiescence with it. This energy is not physical but mental and spiritual, making man a willing co-worker with God in his own salvation. (J. Exell) The combination of these two words, found in combination nowhere else in Scripture, points to two totally different directions. One expresses a relationship to God (elect), the other a relationship to human society (sojourners). One denotes a *privileged* group before God, the other a *disadvantaged* group in society. (J. Michaels) Just as the Jews of the Dispersion were a "scattered people" cut off from their country but with the prospect of ultimately going back, so Christians are bound, wherever they are, to be transitory sojourners yearning for home. (JND Kelly) *Elect* or *Chosen* refers to the Land where they are really at home but from which they are at present distant. *Exile* refers to the land where they reside at present but in which they are not at home. (J. Moffatt) The writer introduces himself as Peter. He does not use his proper name, Simon, as recorded in the four Gospels, but only his nickname, "Petros," Greek for the original Aramaic "Cephas." (D. Bartlett)

Sojourner (or exile) is used of those who are temporary residents, not permanent settlers in the land; who have a deeper attachment and a higher allegiance in another sphere. It is the counterpart of the thought that everything in this life is transitory, and that Christians "look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal, but the things which are not seen are eternal" (2 Corinth. 4:18). He whose eyes are fixed upon the eternal can never feel himself anything but a sojourner among things temporal (Hebrews 11:13-16). Diognetus once said: "Every foreign land is native to them and every native land, foreign territory ... They pass their days upon earth, but they hold citizenship in heaven." (F. Beare) No believer should ever feel threatened by the doctrine of election, because it is always presented in Scripture as the ground of comfort. (F. Gaebelein) He does not speak of himself as "the" apostle but rather "an" apostle. Certain religionists have attributed to Simon Peter a place in ecclesiastical genealogy to which the Scriptures do not entitle him. (T. Westwood)

1 Peter 1:1 Peter (Nom. Absolute), an apostle (Nom. Appos.) of Jesus Christ (Poss. Gen., Agency), to the elect ones (Dat. Adv.; election does not in any way depend on foreseen faith, as the Arminians teach, but on the sovereign pleasure of God), to the exiles (Dat. Ind. Obj.; temporary sojourners on earth living among the unsaved) during the time of the dispersion (Adv. Gen. of Time; diaspora, Jews exiled between 65-70 A.D.; Peter was the Apostle to the circumcision), located in (the five Roman provinces of) Pontus, Galatia, Cappadocia, Asia and (connective) Bithynia (Gen. Place),

^{BGT} **1 Peter 1:1** Πέτρος ἀπόστολος Ἰησοῦ Χριστοῦ ἐκλεκτοῖς παρεπιδήμοις διασπορᾶς Πόντου, Γαλατίας, Καππαδοκίας, Ἀσίας καὶ Βιθυνίας,

^{VUL} **1 Peter 1:1** Petrus apostolus Iesu Christi electis advenis dispersionis Ponti Galatiae Cappadociae Asiae et Bithyniae

^{LWB} **1 Peter 1:2** According to the foreordaining love [predetermined purpose] of God the Father, by means of the sanctification [set apart for a divine purpose] of the Spirit, because of the obedience and sprinkling of the blood of Jesus Christ [representative analogy for the spiritual death of Christ on the cross with typological reference to the Levitical offerings]. May grace and prosperity be multiplied to you.

^{KW} **1 Peter 1:2** This choice having been determined by the foreordination of God the Father, those chosen out to be recipients of the setting-apart work of the Spirit resulting in obedience [of faith] and [this resulting] in the sprinkling of the blood of Jesus Christ. [Sanctifying] grace to you, and [tranquilizing] peace be multiplied.

^{KJV} **1 Peter 1:2** Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

TRANSLATION HIGHLIGHTS

The election and the exile of the believers Peter is addressing was according to the foreordaining love of God the Father - “foreordaining love” the translation offered by Jamieson, Fausset and Brown. It was predetermined in eternity past and made effective in time by means of the sanctification of the Holy Spirit. The Spirit set them apart for a divine purpose and effectually called them. The basis of their positional sanctification was the obedience and sprinkling of the blood of Jesus Christ. The reference to obedience was His voluntarily submission to the will of the Father in going to the cross. As Deity He could have walked away from it at any time, but He remained obedient to the Father’s plan. The first time the Greek word “prognosin” is used is Acts 2:23 where Jesus Christ is being delivered by the determinate counsel and “foreknowledge” of God. It is impossible to make the use of this word mere “knowledge beforehand” without destroying the meaning of the word. It means “foreordained.”

Was the literal blood of Jesus actually sprinkled? No. The *blood of Christ* is a representative analogy for His spiritual death on the cross. The picture of sprinkling is Peter’s Jewish mind reflecting on the Levitical offerings, which were a type of Jesus being offered as a substitute for the sins of His people. Peter here presents a perfect summary statement on the Trinity. Then he sends a familiar blessing to his readers, wishing them (Voluntative Optative mood) grace and prosperity multiplied (Constative Aorist tense). He hopes they will receive an ever-increasing amount of spiritual and material blessings from God; and because of their persecution from Nero, “peace” would be included in the idea of spiritual prosperity.

RELEVANT OPINIONS

On irrefutable exegetical grounds Reformed expositors insist that *knowledge* here has the pregnant meaning of *love*, which it so often has in Scripture, that *foreknowledge* is *love from eternity*, and that the teaching of these passages is that God's decree is rooted in his eternal love. (R. Kuiper) God's fore-knowledge is much more than knowing what will happen in the future. (JND Kelly) Foreknowledge = foreordaining love (Acts 2:23, Romans 11:2). The Hebrew marks the oneness of *loving* and *choosing* by having one word for both [Bachar], LXX – “hairtizō.” (A. Fausset) The meaning the Greek words *proginoskein* and *prognosis* in the N.T. are not determined by their usage in the classics, but by the special meaning of *yada* in the Hebrew. They do not denote simple intellectual foresight or prescience, the mere taking knowledge of something beforehand, but rather a selective knowledge which regards one with favor and makes one an object of love. 1 Peter 1:1-2 simply loses its meaning if the words be taken in the sense of simply taking knowledge of one in advance, for God foreknows all men in that sense. Even Arminians feel constrained to give the words a more determinative meaning, namely, to foreknow one with absolute certainty of that future state. (L. Berkhof)

The meaning of foreknowledge here cannot mean merely “previous knowledge.” It refers to the past act of putting limits upon something with the present result that some certain thing has been appointed or decreed. (K. Wuest) The minister invites all; in the elect alone does the preaching take effect. (A. Fausset) Christians are God's elect not by chance or human design but by God's sovereign, unconditional choice. Foreknowledge means more than passive foresight; it contains the idea of “centering one's attention on” - God chose all those on whom He focused His attention. Election does not follow, nor is it based on, foreknowledge. (R. Raymer) In Scripture the word *foreknow* often signifies knowledge accompanied by a decree (Acts 2:23). Elsewhere in Scripture, it means a people fore-loved and fore-chosen (Romans 11:2). The word “know” is often used in the Bible as knowing someone with intimate love and affection. Adam “knew” his wife Eve. To the Corinthians, Paul said, “If any man love God, the same is known (loved) of Him.” Or in Amos 3:2, “You only have I *known* of all the families of the earth,” declares God to Israel. In Jeremiah 31:3, “Before I formed thee in the womb, I knew (fore-loved) thee.” Election has its spring in the love of God. Hence, believers are described as “elect, according to the foreknowledge (foreloving) of God” in 1 Peter 1:2. (E. Hulse)

Christians in every age owe their membership in the redeemed community, not to any act of choice they have made themselves, but wholly to God's gracious providence. (JND Kelly) In so far as sanctification takes place in the subconscious life, it is affected by the immediate operation of the Holy Spirit. But as a work in the conscious life of believers it is wrought by several means, which the Holy Spirit employs. (L. Berkhof) The word of man calls, but the Spirit draws - not severed from that word, but working in it and by it. (R. Leighton) By the “blood of Jesus Christ” the writer means the Lord's sacrificial death, as a result of which the new covenant between God and His people has been ratified. (JND Kelly) Disputes in religion (especially in church) are no friends to that which is far sweeter in it, but hinders and abates it. (R. Leighton) The assumption of those who believe in universal redemption would make the Persons of the Godhead work in different directions with distinct results. They believe that God the Father loves all men and Christ died for all men, but they must confess the Holy Spirit does not regenerate all men ... The opinion of universal redemption, if consistent, must teach that all men

shall be saved. If Christ paid the price of redemption for all men, the rules of justice demand deliverance of all. However, Scripture, history, and observation prove that all men are not saved. (W. Best)

The Spirit is ideally suited to be the chief witness for Christ because He was the intimate companion of Jesus throughout His ministry. The Holy Spirit was Christ's inseparable companion; all the activity of Christ was unfolded in the presence of the Holy Spirit ... That is why His witness is so important, potent and reliable. From womb to tomb to throne, the Spirit was the constant companion of the Son. As a result, when He comes to Christians to indwell them, He comes as the Spirit of Christ in such a way that to possess Him is to possess Christ Himself ... This relationship is implied in Paul's words in Romans 8:9-10, where the Spirit and Christ are virtually interchangeable terms, pointing to their economic equivalence while recognizing their personal distinctions."You, however, are controlled not by the sinful nature but by the Spirit, if the Spirit of God lives in you. And if anyone does not have the Spirit of Christ, he does not belong to Christ. But if Christ is in you, your body is dead because of sin, yet your spirit is alive because of righteousness." Here, clearly, the statements "Spirit of God lives in you," "have the Spirit of Christ," and "Christ in you" are three ways of describing the single reality of the indwelling of the Spirit. This complex, multi-layered phenomenon indicates that there is an economic identity between Christ and the Spirit. This aspect of the Spirit's ministry has suffered considerable neglect in the history of theology, despite noteworthy exceptions. Abraham Kuiper was right when he wrote that "the Church has never sufficiently confessed the influence the Holy Spirit exerted upon the work of Christ." (S. Ferguson)

All believers were chosen in Christ before the foundation of the world. There is a sense in which they too are plucked from the fire of judgment when the Lord calls them out from the people of the world. He also delivers them from punishment for sin they commit after they are saved. But sin removes the enjoyment of the promises of God. Christians with unconfessed sin cannot enjoy God's promises or blessings; until they confess their sin, they are not restored to fellowship. (W. Best) He chose them because He loved them. Foreknowledge is love from eternity. God loved His elect from everlasting. For that reason He elected them to eternal life. (R. Kuiper) All of the approximately 65 references to *saints* in the NT are to be classified under the division of positional sanctification. (J. Walvoord) We often feel that everything about our salvation began when we made our decision to trust Christ as Savior. The fact is, God was at work on our behalf long before that moment of decision. We did not, we could not, initiate the salvation we enjoy in Christ. Scripture declares that we were chosen in Christ "before the foundation of the world." Peter told the scattered Christians they were chosen according to the foreknowledge of God the Father. (R. Lightner) We have in this verse the concurrence of the three blessed Persons in the scheme of salvation – the choice of the Father, the sanctification of the Spirit, the redeeming work of the Son. (B. Caffin)

Divine predestination rests solely on the basis of foreseen faith or virtue? Can any imagination ever be entertained more absurd or more contrary to holy writ that this! God's decree toward His creatures does not depend in the least on their activities; rather, His decree determines their activity ... The Bible teaches the total depravity of all men. It asserts that they that are in the flesh cannot please God – that the carnal heart is enmity to God, not subject to His law, and unable to

be; and, consequently, that none but those influenced by His grace will ever repent, believe and obey. He could not, therefore, elect them because of faith and good works foreseen; for He foresaw that none would believe and serve Him if left to themselves. If elected at all, therefore, they are elected not in consequence of, but in spite of their character: not because they are obedient, but that they might be obedient. And this is the apostle Peter's opinion ... The concept of foreseen faith makes the Scripture guilty of using meaningless language. The predestinating of what one knows is going to happen is a meaningless exercise. It is rather like telling a man who has jumped into the air to come down. He will come down, whether or not one tells him to do so. The concept of predestination, which denotes bringing everything to pass, loses any integrity of meaning in this explanation. (T. Nettles, Backus, Mell)

To base God's predestining activity only on His omniscience achieves the same result as unconditional election, but alters the method by removing determining sovereignty from God and giving it to man. It also assumes a basic difference between individuals that causes God's election, thus removing the "freeness" from God's grace and countering the Scriptures that teach there is no difference in men. Even the understanding of foreknowledge that limits it to cognition of events beforehand must affirm that nothing can happen other than that which God knows will happen. When pushed to a final conclusion, such a scheme can offer no means by which all events will reflect the power and glory of God. Only a *deus ex machina* alien to the plot can rescue the drama. The word translated "foreknowledge" means more than just pre-cognizance ... When God is the subject, the word means "to choose" or "love beforehand." (T. Nettles) When divine persons are the subject, God is revealed in three separate and distinct persons who are distinguished throughout the Scripture. The word "Trinity" is used to express three persons in one Godhead. In the Trinity, there are three coequal, coinfinite, coeternal persons in one essence: the Father, the Son, and the Holy Spirit. (R.B. Thieme, Jr.)

As he grows in grace, the gift of peace becomes fuller and more blessed, passing all understanding. The life of faith is a progress; we cannot stand still; if we are not advancing, we must be receding. Our prayer must be to increase more and more. (B. Caffin) If the Babylon from which Peter writes can be taken to be the literal Babylon, it might be interesting to recall the epistles introduced by salutations similar to Peter's, which were written from the same capital by two kings, Nebuchadnezzar and Darius, of two great dynasties, and addressed to all their provinces. (M. Vincent) If Christ is the eternal Second Person of the Trinity, it would not be theologically accurate to say that God foreknew Him in the sense of knowledge of Him before He came into actual existence before the foundation of the world. He was already in existence. For Christ to be "foreknown" must therefore refer to an eternal covenant arrangement to provide salvation for the elect. (W. Baker) The death of Christ was not only foreseen, but foreordained ... This is the election here spoken of, importing God's gracious decree or resolution to save some, and bring them, through Christ, by proper means, to eternal life. (M. Henry)

The sophists, in order to obscure the grace of God, imagine that the merits of each are foreseen by God, and that thus the reprobate are distinguished from the elect, as every one proves himself worthy of this or that lot. But Scripture everywhere sets the counsel of God, on which is founded our salvation, in opposition to our merits. Hence, when Peter calls them elect according to the precognition of God, he intimates that the cause of it depends on nothing else but God alone, for

He of His own free will has chosen us. (J. Calvin) Peter has a most interesting series of interpretations of the death of Christ. In his opening he refers to the “sprinkling of the blood of Jesus Christ.” “Blood” by itself might mean no more than violent death, but “sprinkling of blood” points us to the sacrifices. There the most solemn moment was when the priest took the blood of the victim and sprinkled it on the altar. This terminology shows that Peter sees Christ’s death as a sacrifice. What the sacrifices of the OT foreshadowed, Christ fulfilled. (L. Morris) The allusion is to Exodus 24:8, where the covenant was inaugurated by sprinkling of that blood on the people. This was the only occasion on which the blood was thus sprinkled on persons, for on the great day of atonement, only the sacred vessels were thus sprinkled. (H. Alford)

1 Peter 1:2 According to (connected with “election”) the foreordaining love (Adv. Acc.; pre-arrangement, predetermined purpose, foreknowledge) of God (Abl. Source) the Father (Gen. Spec.), by means of the sanctification (Instr. Means; set apart for a divine purpose, effectual calling) of the Spirit (Subj. Gen.; anarthrous), because of the obedience (Causal Acc.) and (connective) sprinkling (Causal Acc.; a hendiadys, two aspects of a single thought) of the blood (Acc. Gen. Ref.; representative analogy for the saving work of Christ on the Cross) of Jesus Christ (Gen. Poss.; illustrating the work of Christ on the cross compared to the Levitical offerings). May grace (Subj. Nom.) and prosperity (Subj. Nom.; peace, including all blessings, spiritual and material, bestowed on man by God) be multiplied (πληθύνω, APOpt.3P, Constative, Voluntative; increased) to you (Dat. Adv.).

^{BGT} **1 Peter 1:2** κατὰ πρόγνωσιν θεοῦ πατρὸς ἐν ἁγιασμῷ πνεύματος εἰς ὑπακοὴν καὶ ῥαντισμὸν αἵματος Ἰησοῦ Χριστοῦ, χάρις ὑμῖν καὶ εἰρήνη πληθυνθείη.

^{VUL} **1 Peter 1:2** secundum praescientiam Dei Patris in sanctificatione Spiritus in oboedientiam et aspersionem sanguinis Iesu Christi gratia vobis et pax multiplicetur

LWB 1 Peter 1:3 Blessed *be* the God and Father of our Lord Jesus Christ, Who according to His abundant mercy, has regenerated us [born again] so that we may live a life characterized by confident expectation [supergrace status] on the basis of the resurrection of Jesus Christ out from among the dead,

^{KW} **1 Peter 1:3** Let the God and Father of our Lord Jesus Christ be eulogized, who impelled by His abundant mercy caused us to be born again so that we have a hope which is alive, this living hope having been made actual through the intermediate instrumentality of the resurrection of Jesus Christ out from among those who are dead,

^{KJV} **1 Peter 1:3** Blessed *be* the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,

TRANSLATION HIGHLIGHTS

Peter expresses his gratitude to God the Father who regenerated us (Dramatic Aorist tense) according to His abundant mercy. All Christians are born again because of the mercy of God. And because of this regeneration, we now have the opportunity (Tendential Present tense) to live the supergrace life. “Confident expectation” in the Lord is a characteristic of supergrace status. This is not a guarantee, but an opportunity. God provided us with the new birth, the indwelling Spirit, and the Word of God. We must use Bible doctrine in the filling of the Spirit to reach this magnificent quality of life. Moreover, this opportunity was made possible by the resurrection of Jesus Christ out from the dead. While justification is often cited as the reason we are accepted before God and are allowed to go to heaven, His resurrection is what makes our experiential sanctification a possibility. However you slice it, everything related to our spiritual life (both positionally and experientially) is based on the death, resurrection and ascension of Jesus Christ.

RELEVANT OPINIONS

In the riches of His sovereign mercy He determined to save an innumerable multitude of sinful men, and in the depth of His wisdom He formed a plan for realizing the determination of His mercy, not merely in consistency with, but in glorious illustration of, His holiness and justice. The leading feature in that plan is the appointment of His only begotten Son to be the representative of those who were to be saved. (J. Brown) The state whereinto men are brought by regeneration is the same. Nor is it, in its essence or nature, capable of degrees, so that one should be more regenerate than another. Every one that is born of God is equally so, though one may be more beautiful than another, as having the image of his heavenly Father more evidently impressed on him, though not more truly. Men may be more or less holy, more or less sanctified, but they cannot be more or less regenerate. All children that are born into the world are equally born, though some quickly outstrip others in the perfections and accomplishments of nature; and all born of God are equally so, though some speedily outgo others in the accomplishments and perfections of grace. There was, then, never but one kind of regeneration in this world, the essential form of it being specifically the same in all ... This new man, whereby we are born again, is said to be created in righteousness and true holiness ... It is the begetting, infusing, creating, of a new saving principle of spiritual life, light, and power in the soul, antecedent unto true evangelical reformation of life, in the order of nature, and enabling men thereunto, according to the mind of God. (J. Owen)

The salvation He bestows is not something human beings procure by their own efforts, any more than children are responsible for their natural birth; it derives from His loving initiative and compassion ... Although he has a very real foretaste of it, the believer does not yet enjoy the full possession of what has been promised to him. (JND Kelly) This concept is theologically referred to as regeneration, the act by which God restores spiritual life to all of us who were once spiritually dead in sin. (W. Baker) All, indeed, confess that God is the only author of our salvation, but they afterwards invent extraneous causes, which take away so much from His mercy. But Peter commends mercy alone. (J. Calvin) If there be in and required unto regeneration, the infusion of a new, real, spiritual principle into the soul and its faculties, of spiritual life, light, holiness, and righteousness, disposed unto and suited for the destruction or expulsion of a contrary, inbred, habitual principle of sin and enmity against God, enabling unto all acts of holy obedience, and so in order of nature antecedent unto them, then it does not

consist in a mere reformation of life and moral virtue, be they never so exact or accurate ... This new creature does not consist in a new course of actions, but in renewed faculties, with new dispositions, power, or ability to them and for them ... It consists in the participation of a new, saving, supernatural light, to enable the mind unto spiritual actings, and to guide it therein. (J. Owen)

Regeneration is spoken of here, the act of the Holy Spirit imparting to us a new life, making us partakers of the divine nature and thus children of God, a begetting anew. The hope here is not only an objective thing, but a subjective hope on the part of the believer. It is a lively hope, that is, not only living, but actively alive, an energizing principle of divine life in the believer, a Christian hopefulness and optimism produced in the believer yielded to the indwelling Holy Spirit. It is both an attitude of expectancy as the Christian looks forward to the inheritance awaiting him in heaven, and a hopefulness of present blessing from God in this life in view of the eternal blessedness of the believer in the next life. (K. Wuest) We say that the whole work, or the whole of the work of the Holy Spirit in our conversion, does not consist herein; but there is a real physical work, whereby He infuses a gracious principle of spiritual life into all that are effectually converted and really regenerated, and without which there is no deliverance from the state of sin and death which we have described ... There is not only a moral but a physical immediate operation of the Spirit, by His power and grace, or His powerful grace, upon the minds or souls of men in their regeneration. This is that which we must cleave to, or all the glory of God's grace is lost, and the grace administered by Christ neglected. (J. Owen)

Grace rules out all merit, foreseen faith included, as the basis of our election and salvation. (G. Clark) It is a period of hidden growth, of uneven growth seemingly, of fleeting evidence of life followed by such stillness that we despair of the individual's viability. Many people pass through this gestation period unevenly, at times eager to learn and to talk and to read the Word of God, and at other times showing almost total dormancy or disinterest. (A. Custance) Regeneration consists in a new, spiritual, supernatural, vital principle or habit of grace, infused into the soul, the mind, will, and affections, by the power of the Holy Spirit, disposing and enabling them in whom it is unto spiritual, supernatural, vital acts of faith and obedience ... In our regeneration, there is a renovation of the image of God in us. And it is renewed in us by a creating act of almighty power ... In like manner a prevailing love is implanted upon the affections by the Spirit of grace, causing the soul with delight and complacency to cleave to God and His ways ... All the power which we have and do exercise in the progress of this work, in sanctification and holiness, proceeds from the infused principle which we receive in our regeneration; for all which ends we ought to pray for Him, according to the example of holy men of old. (J. Owen)

1 Peter 1:3 **Blessed** (Pred. Nom.; thanksgiving, spiritually prosperous) **be** (ellipsis) **the God** (Subj. Nom.) **and** (connective) **Father** (Nom. Appos.) **of our** (Gen. Rel.) **Lord Jesus Christ** (Gen. Rel.), **Who** (Nom. Appos.) **according to** (impelled by) **His** (Gen. Poss.) **abundant** (Acc. Measure) **mercy** (Adv. Acc.), **has regenerated** (ἀναγεννάω, AAPtc.NSM, Dramatic, Substantival, Articular; born again) **us** (Acc. Dir. Obj.) **so that** (Purpose Clause) **we may live a life** (ζάω, PAPtc.ASF, Tendentia, Telic) **characterized by confident**

expectation (Adv. Acc.; supergrace status) on the basis of the resurrection (Abl. Means; made possible by) of Jesus Christ (Subj. Gen.) out from among the dead (Abl. Sep.),

^{BGT} **1 Peter 1:3** Εὐλογητὸς ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ κατὰ τὸ πολὺ αὐτοῦ ἔλεος ἀναγεννήσας ἡμᾶς εἰς ἐλπίδα ζῶσαν δι' ἀναστάσεως Ἰησοῦ Χριστοῦ ἐκ νεκρῶν,

^{VUL} **1 Peter 1:3** benedictus Deus et Pater Domini nostri Iesu Christi qui secundum magnam misericordiam suam regeneravit nos in spem vivam per resurrectionem Iesu Christi ex mortuis

LWB 1 Peter 1:4 Looking forward to an inheritance [in eternity], incorruptible [death does not alter it], undefiled [not mixed with garbage from the old sin nature], and irrevocable [belongs to us forever once we fulfill the conditions of the escrow agreement], which is on deposit in the heavens for you [waiting to be conveyed to you or to remain on deposit forever as a memorial to lost opportunity for not living the Christian life],

^{KW} **1 Peter 1:4** Resulting in an inheritance, imperishable and undefiled, and that does not fade away, which inheritance has been laid up and is now kept guarded in safe deposit in heaven for you,

^{KJV} **1 Peter 1:4** To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,

TRANSLATION HIGHLIGHTS

One of the goals of our spiritual life is related to the inheritance (Latin: heredity) that is available to us in time and for eternity. The ultimate enjoyment of our inheritance is reserved for Phase 3 of the spiritual life, the believer in eternity. Phase 1 is positional and is called *justification salvation*. Phase 2 is experiential and is called *sanctification salvation*. Phase 3 is both positional and experiential and is called *glorification salvation*. Peter uses three complementary accusatives to describe the nature of our inheritance. First, it is incorruptible, which means it still exists in pristine condition after death. Second, it is undefiled, which means it is not mixed with the pollution (Latin: uncontaminated) of our old sin nature. Third, it is irrevocable, which means if we fulfill the conditions of the escrow, it will be ours forever. It also means God will never take it away from us, though we may not receive part or all of it due to our failure to meet the conditions (experiential sanctification) of the escrow contract. Our inheritance is currently on deposit – reserved or held in an escrow account – in heaven (Dramatic Perfect tense).

When the time is right and we have met the conditions, we receive them in full. Yes, our inheritance is a gift, but it is a gift with strings. Your inheritance will either be conveyed to you because you have progressed in the spiritual life, or “it will remain on deposit in heaven forever as a memorial to lost opportunity.” God provided it for you, but left conditions for you to fulfill in order for you to receive it. If you are consistent with the intake, metabolization, and application of Bible doctrine in the filling of the Spirit for a number of years – eventually leading to supergrace status - you will receive your inheritance. Do you have to reach supergrace to get it? Is it an all or nothing proposition? The answer to both questions is “No.” First, each

believer's inheritance is specifically tailored to that individual. Second, partial success in the spiritual life will provide you with a partial reward. But keep this in mind: *Inter peritura perituri* - the things are passing which we enjoy, and we are passing who enjoy them.

RELEVANT OPINIONS

In eternity past God the Father prepared special blessings for each Church Age believer. He deposited those blessings with Christ "before the foundation of the world." (Eph. 1:4) Just as an escrow contract is irrevocable from the date of the contract, so also the believer's blessings belong to him irrevocably from eternity past. God has given every Church Age believer a private account in heaven, which He cannot cancel or close. God cannot take back His blessings. This account is filled with exceptional blessings – some for time, some for eternity. God designed escrow blessings exclusively for each individual believer. Escrow blessings, however, are reserved for spiritual maturity. Without sufficient capacity of soul, a believer would not know what to do with these divine bounties. If he received delivery of his escrow blessings while still spiritually immature, he would distort them, misuse them, and make himself miserable. Here, then, we find the condition set forth in the escrow contract: before Jesus Christ will distribute escrow blessings, the believer must attain spiritual maturity. Again, spiritual maturity comes through perception and application of Bible doctrine as part of living consistently inside the divine dynasphere. (R.B. Thieme, Jr.)

There is no excuse for failure to execute the protocol plan of God. If a believer is a spiritual loser, he is so by his own volition ... If the loser does not recover, his personal inheritance of escrow blessings will remain undistributed, unreceived, on deposit in heaven forever. At the resurrection of the Church, the loser will receive his resurrection body and will enjoy perfect happiness in heaven, but he will not receive his escrow blessings for eternity. They will remain on deposit forever as a monument to lost opportunity and as undeniable evidence of God's grace in spite of man's negative volition. (R.B. Thieme, Jr.) While the children of God are childish and weak in faith, they are like some great heirs before they come to years of understanding. They consider not their inheritance, and what they are to come to, have not their spirits elevated to thoughts worthy of their estate, and their behavior conformed to it. But as they grow up in years, they come, by little and little, to be sensible of those things, and the nearer they come to possession, the more apprehensive they are of their quality, and of what does answerably become them to do. And this is the duty of such as are indeed heirs of glory: to grow in the understanding and consideration of that which is prepared for them, and to suit themselves as they are able, to those great hopes. (R. Leighton)

The paronomasia of the three verbals is most effective; the inheritance is untouched by death, unstained by evil, and unimpaired by time; it is compounded of immortality, purity and beauty. (F. Beare) God the Father is the Grantor, Who provided each believer's special blessings in eternity past. Jesus Christ is the Escrow Officer, Who acts as depository for believers for time and eternity, and the believer is the grantee, who glorifies God by being the recipient of the riches of His grace. These escrow blessings are distributed to mature believers only, contingent upon their reaching spiritual maturity ... Impact and blessings in time and eternity depend on fulfilling God's plan in time. The question becomes emphatic. What is God's plan for the believer following that initial instant of personal faith in Christ? God freely gives "all things" after providing salvation. What are they? After salvation, what? The simplified answer is: Learn Bible doctrine. The Bible reveals God's person and

plan. Only through knowledge of God can anyone appreciate, love, and worship Him. As Christians we are commanded to “renovate [our] thinking” with divine viewpoint thinking so God’s gracious purpose can be fulfilled in and through our lives. (R.B. Thieme, Jr.)

By the regenerating work of the Spirit the believer is made a legitimate child of God. Being born of God, he is a partaker of the divine nature, and on the ground of that birth, he is heir of God and a joint-heir with Christ. (J. Walvoord) A treasury of blessings for time and eternity has your name on it. Your personal blessings are irrevocable, imperishable, and undefiled and will not fade away; neither you nor anyone else can cancel them. The location of the deposit is in heavenlies; no repository could be more secure. (R.B. Thieme, Jr.) No burglars or bandits can break through where this inheritance is kept. (A.T. Robertson) The perfect participle indicates the inheritance as one reserved through God’s care for His own from the beginning down to the present. (M. Vincent) This inheritance has already been carefully put aside or reserved, and so is in consequence waiting for us to enjoy. (A. Stibbs)

1 Peter 1:4 Looking forward to (prep.; with reference to, in lieu of) an inheritance (Acc. Dir. Obj. followed by three Compl. Acc.; our escrow blessings; Phase III: the believer in eternity), incorruptible (Compl. Acc.; death does not alter them), undefiled (Compl. Acc.; not mixed with garbage) and irrevocable (Compl. Acc.; but the believer must not fail to fulfill the conditions of the escrow agreement), which is on deposit (τηρέω, Perf.Pptc.ASF, Dramatic, Attributive; kept or held in reserve or escrow for a definite purpose or a suitable time) in the heavens (Loc. Place) for you (Dat. Adv.; either waiting to be conveyed to you or remaining on deposit forever as a memorial to lost opportunity - a monument to the eternal bounty of God's grace),

^{BGT} **1 Peter 1:4** εἰς κληρονομίαν ἄφθαρτον καὶ ἀμίαντον καὶ ἀμάραντον, τετηρημένην ἐν οὐρανοῖς εἰς ὑμᾶς

^{VUL} **1 Peter 1:4** in hereditatem incorruptibilem et incontaminatam et inmarcescibilem conservatam in caelis in vobis

LWB 1 Peter 1:5 Who [as believers] are constantly being guarded in a temporary garrison on earth by the sovereign power of God [eternal security] characterized by [God’s] faithfulness, for that part of salvation [glorification salvation] *which is* ready and waiting to be revealed in the last time [the glorification of our bodies and the reigning of the *metachoi*, not salvation from hell],

^{KW} **1 Peter 1:5** Who are constantly being kept guarded by the power of God through faith for a salvation ready to be revealed in a last season which is epochal and strategic in its significance.

^{KJV} **1 Peter 1:5** Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

TRANSLATION HIGHLIGHTS

Peter uses a picture of the believer being guarded in an impenetrable garrison (Durative Present tense) to the eternal security provided to him by the sovereign power of God. Our Guard is on duty 24-hours a day (continuous protection) and has the omnipotence to ensure our lasting victory. In other words, He can be counted on to be faithful in our preservation; our security is based on *God's* faithfulness, not our faithfulness. Each Person of the Trinity plays a role in preserving or keeping us. Every believer will receive his resurrection body; every believer will participate in glorification salvation. These gifts are waiting to be revealed (Culminative Aorist tense) to all believers when the proper time arrives – the rapture of the Church. But there will also be rewards accompanying our resurrection bodies. These rewards will be distributed to winner believers (the *metachoi* or partakers), those who faithfully resided in the divine system and executed divine protocol while on earth. Every believer will be evaluated at the Judgment Seat of Christ and will receive the appropriate rewards for his efforts to live the Christian way of life (sanctification salvation). Winner believers will reign with Him as participants; loser believers will observe as mere spectators.

RELEVANT OPINIONS

Satan is still raising batteries against our fort, using all ways to take it, by strength or stratagem, unwearied in his assaults, and very skillful to know his advantages, and where we are weakest, there to set on. And besides all this, he has intelligence with a party within us, ready to betray us to him; so that it were impossible for us to hold out, were there not another watch and guard than our own, and other walls and bulwarks than any that our skill and industry can raise for our defense. In this, then, is our safety, that there is a power above our own, and above our enemies, that guards us, **salvation** itself our walls and bulwarks, watched over by the Captain of our salvation, Jesus Christ. (R. Leighton) God guards His people by outward defense and by inward help. By outward defense, that is, by providence. No man can ever know in this life how much he owes to the restraining and overruling providence of God. He may be able to mark some things, but who can fully trace the all-guiding hand of God? (D. Brunton) We may regard this expression as in a general way parallel to the *reservation* of the inheritance, as as being a strong metaphor intended to convey the certainty of our possession of it, if we on our parts are faithful. (A. Maclaren)

The inheritance is kept; the heirs are guarded. (Bengel) God promises judgment on any hostile nation that draws a sword against a client nation and rescue for the nation that observes the laws of divine establishment and has a pivot of mature believers. Likewise, God promises to care for the believer through the ordeal of warfare. The individual believer must trust in the deliverance of the Lord, a faith that is never misplaced ... Since God surrounds the believer with a “wall of fire,” we are protected from evil. God constantly converts the evil that assails us to our benefit. As long as we live, God shields and defends us so that we can accomplish His plan. (R.B. Thieme, Jr.) When we receive that final rich and pure portion of salvation, then all our love, that is now scattered and parcelled out upon the vanities among which we are here, shall be united and gathered into one, and fixed upon God, and the soul filled with the delight of His presence. (R. Leighton) The power of God works on both sides of the veil – preserving the inheritance for

the heirs, and here keeping the heirs for the inheritance. (A. Maclaren) The salvation referred to here is not the salvation already in possession but the eschatological salvation. (J. Murray)

Christians are already “receiving the end of the faith” - the culmination in which faith must find its issue - the “salvation of souls,” which can be nothing else than the transformation of man’s whole being through communion with God and participation in His essence. (F. Beare) The future tense of salvation contemplates that the believer will yet be saved into full conformity to Christ. (J. Walvoord) It is surely comforting to know that even when our faith does fail us, His faithfulness stands firm. (A. Custance) God has made His divine power available to every Church Age believer for the execution of the unique spiritual life: the power of the Word of God circulating in our souls, the unique assets of the Church Age, the filling of the Holy Spirit, and the function of spiritual gifts. (R.B. Thieme, Jr.) The salvation spoken of here is of course the glorification of our bodies. We received our justification at the moment we believed. We are receiving our sanctification, namely victory over sin and growth in the Christian life now. We will yet receive that part of salvation which awaits us in Glory. (K. Wuest)

1 Peter 1:5 Who (Acc. Appos.; as believers) are constantly being guarded in a temporary garrison on earth (φρουρέω, PPpTc.APM, Durative, Articular, Substantival; protected, sentinel) by the sovereign power (Instr. Means) of God (Poss. Gen.; eternal security) characterized (represented) by faithfulness (Descr. Gen.), for that part of salvation (Acc. Spec.; glorification salvation) which is (ellipsis, verb supplied) ready and waiting (Acc. of Extent of Time) to be revealed (ἀποκαλύπτω, APInf., Culminative, Time) in the last (Dat. Spec.) time (Loc. Time; a reference to the glorification of our bodies and the reigning of the *metachoi*, not salvation from hell),

^{BGT} **1 Peter 1:5** τοὺς ἐν δυνάμει θεοῦ φρουρουμένους διὰ πίστεως εἰς σωτηρίαν ἐτοίμην ἀποκαλυφθῆναι ἐν καιρῷ ἐσχάτῳ.

^{VUL} **1 Peter 1:5** qui in virtute Dei custodimini per fidem in salutem paratam revelari in tempore novissimo

LWB 1 Peter 1:6 In which [life we are to live characterized by confident expectation] you yourselves are to continue celebrating [during suffering], although it is necessary [for either blessing or discipline] at this current time [on earth] that you receive great pressure in the midst of many categories of adversities [tests].

^{KW} **1 Peter 1:6** In which last season you are to be constantly rejoicing with a joy that expresses itself in a triumphant exuberance, although for a little while at the present time if perchance there is a need for it, you have been made sorrowful in the midst of many different kinds of testings,

^{KJV} **1 Peter 1:6** Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations:

TRANSLATION HIGHLIGHTS

Peter concedes that his readers are living in a time of great trials and tribulations. He commands them (Imperative mood) to continue celebrating in spite of such trials and tribulations (Customary Present tense). How are they to do that? They are to celebrate during adversity by utilizing their inner resources of doctrine - during the life we are all to live characterized by confident expectation. The phrase “in which” refers back to this life mentioned in verse 3, the life we are to live as a result of our regeneration. God has determined that Peter’s readers must (Static Present tense) go through a period of great pressure (Constative Aorist tense). The persecution of Nero is foremost in mind, but there were many facets to that persecution. And the plural “adversities” means you may be tested many, many times throughout life. Just because you passed a test today doesn’t mean your trials are over and you can kick-back on your recliner and sip lemonade in perpetual comfort. As long as you are alive, you are a participant, not a spectator.

Each day for these exiled believers was another trial, another test that often pushed them to the limit of their doctrinal resources. If they were successful in staying in fellowship, they received blessing. If they failed to stay in fellowship, they received discipline. Peter obviously hopes they will succeed, so within his *command* for them to celebrate is an *entreaty* for them to do so. The same is true for us. “Receiving great pressure” is not a one-time event. There is a durative element in the “celebration by means of inner doctrinal resources” that Peter has in mind. He wants them to take one day at a time and apply the doctrine they have learned to the latest pressure thrown their way. Today it might be one big pressure; tomorrow it might be a string of smaller pressures. Their test could be public ridicule, loss of property, torture, imprisonment, perhaps even execution by some gruesome methodology. Celebrating life no matter what test or trial it brings you is no easy task; it requires maximum doctrine in the soul.

RELEVANT OPINIONS

What! Would you choose that you alone may fare better than all God's saints? That God should strew carpets for your nice feet only, to walk into your heaven, and make that way smooth for you which all patriarchs, prophets, evangelists, confessors, Christ Himself, have found rugged! Always with this self-love, and come down, you ambitious sons of Zebedee, and, ere you think of sitting near the throne, be content to be called unto the cross. Now it is your trial. Let your Savior see how much of His bitter portion you can pledge. Then shall you see how much of His glory He can afford you. It is better to be preserved in brine than to rot in honey. (C. Spurgeon) 1 Peter 1:6-7 indicate that the suffering these Christians were experiencing included malicious slander from unbelievers, possible persecution from government authorities, and spiritual assaults from Satan – the very kind of sufferings believers face today. (J. Boice) The average religion of this day does not believe in its own creed heartily enough to find in it support against temptations or joy in sorrow. (A. Maclaren) Peter, like Paul, enforces the lesson that light affliction, which seems sometimes so heavy, is sent in love and wisdom. (B. Caffin)

In some lives there seems to be more need of trials than in others. To those servants of God whom He purposes to use in a larger, greater way, many trials are allowed to come. (K. Wuest) You should be reminded of temptations from three sources: from the evil customs and opinions

of the people who surround you, from lawless indulgence of bodily cravings and desires, and from the spirit of evil, whispering pride, scorn, jealousy and hatred into your inner self. (A. Hort) In 1 Peter 1:6-12, four sentences begin with a relative pronoun without a conjunction, the chief means of periodic structure (J. Classen) The idea is of a trial which is successfully passed and which consequently gives approval to the one tried. This kind of testing is not to bring out the worst in us, but the best. (C. Ryrie) The trials may come from God or under His permissive will from Satan, or may be the result of our own wrongdoing. The solicitations to do evil come from the world, the evil nature, or Satan. These are described as manifold, namely, variegated. The word emphasizes the diversity rather than the number of trials. (K. Wuest)

1 Peter 1:6 In which (Loc. Sph., subordinate Clause; spiritual life they are to live characterized by confident expectation) you yourselves are to continue celebrating (ἀγαλλιάω, PMImp.2P, Customary & Durative, Command and/or Entreaty), although it is (εἰμί, PAI3S, Static) necessary (δεῖ, PAPtc.NNS, Static, Concessive; for either blessing or discipline) at this current time (Adv. Time; on earth) that you receive great pressure (λυπέω, APPTc.NPM, Constative, Concessive; distress) in the midst of many categories (Loc. Sph.; various kinds) of adversities (Dat. Root Idea; tests, trials; celebration in the midst sufferings).

^{BGT} **1 Peter 1:6** ἐν ᾧ ἀγαλλιᾶσθε, ὀλίγον ἄρτι εἰ δέον [ἐστὶν] λυπηθέντες ἐν ποικίλοις πειρασμοῖς,

^{VUL} **1 Peter 1:6** in quo exultatis modicum nunc si oportet contristati in variis temptationibus

^{LWB} **1 Peter 1:7** These [momentum tests] *have come* so that your faith [application of Bible doctrine] *may be* proved genuine, of greater value than gold which always perishes, even though it is repeatedly tried [tested] by fire, resulting in the possibility of being found with approval, reflected glory, and rewards at the revealing [during the rapture of the Church] of Jesus Christ [when our evaluation for rewards begins].

^{KW} **1 Peter 1:7** Which faith was examined by testing for the purpose of being approved, that approval being much more precious than the approval of gold which perishes, even though that gold be approved by fire-testing, may be discovered after scrutiny to result in praise and glory and honor at the time of the revelation of Jesus Christ;

^{KJV} **1 Peter 1:7** That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ:

TRANSLATION HIGHLIGHTS

The first section of this passage is highly elliptical, so verbs like “have come” and “may be” are added to make the flow of thoughts easier in English. These trials or momentum tests of all kinds have come to the exiles from Palestine so that their application of Bible doctrine to life may be proved genuine. The purpose conjunction and complementary accusative helps round out the

missing verbs. The question is whether these believers are merely “gutting it out” or whether they are successfully utilizing the problem solving devices given by God to the Church Age believer. John Owen once said: “Men full of self, full of the world, full of fury, ambition, and unclean lusts only *talk* unceasingly about keeping the Word of Christ.” Many believers “talk a good game,” but in reality they spend most of their life in Satan’s cosmic system rather than growing spiritually. Some of the exiled Jewish believers survived public ridicule, loss of material possessions, and perhaps torture. But did they survive because of their own talents and abilities or did they survive because they utilized the doctrine in their soul? The word “genuine” means there is true faith (application of doctrine) as well as an illegitimate appearance of faith. This phrase is identical in content to James 1:3.

Peter adds a qualitative dimension to the application of doctrine in daily life. When you apply your inner resources of doctrine to a problem in life and pass the test with spiritual resources, your faith is more valuable than gold. Gold always perishes (Gnomic Present tense) in the end, even though it is repeatedly tried by fire (Iterative Present tense) to remove its impurities. But an accurate application of the doctrine in your soul when you are being tested by fire goes with you to the Evaluation Seat of Christ for eventual rewards. If you are consistent in the application of doctrine to daily life, you have the possibility of your faith being recognized and approved by the Lord (Potential Subjunctive mood). The culminative aorist tense points to a three-fold benefit from your faithfulness to the Word: divine applause, the reflected glory of Christ in your resurrection body, and rewards that remain yours for eternity. The “revealing” is uncovering of the majesty and glory of Jesus Christ at the rapture. The Evaluation Seat of Christ follows immediately after the resurrection (rapture) of the church, where these eternal rewards will be given according to the conditions of the escrow contract: the level of spiritual growth attained on earth.

RELEVANT OPINIONS

God's omnipotent sovereignty needs to be coupled with human responsibility. Christians are responsible to respond in faith. Faith turns sound doctrine into sound practice. Faith acts on the content of theology and produces conduct that corresponds to that content. (R.M. Raymer) See how men hurry up and down, over sea and land, unwearied in their pursuit, with hazard of life, and often with the loss of uprightness and a good conscience, after gold. And not only do they esteem it in itself, but make it a rule of their esteem one of another, valuing men less or more as they are more or less furnished with it. (R. Leighton) The word “dokimazo” was used to describe the act of examining candidates for the degree of Doctor of Medicine. (K. Wuest) When we have the least of the world's joy, we abound most in spiritual consolations, and then relish them best. We find them sweetest, when their taste is not depraved by earthly enjoyments. (R. Leighton) Fire is used in Scripture in many typical senses just as other figures frequently have more than one application. Fire in this passage is symbolically used for the Lord’s discipline and testing. (J. Walvoord) The assayer sends his report to the effect that the ore contains true gold, and that the gold is found in sufficient quantity so that the venture will pay. (K. Wuest)

Consider how the news of some small outward advantage that is to come to us raises our light, vain hearts, and makes them leap within us; and yet this news of a kingdom prepared for us stirs us not; our hearts are as little affected with it as if it concerned us not at all; and this is too clear

an evidence against us, that indeed it concerns us not, that our portion as yet is not in it. In what a fool's paradise will men be with the thoughts of worthless things, and such things too as they shall never obtain, nor ever shall have any further being than what they have in their fancy! And how will men frequently rollover in their minds the thoughts of any pleasing good they hope for! And yet we, who say we have hopes of the glory to come, can pass many days without one hour spent in the rejoicing thought of the happiness we look for! There is no comparison between all we can imagine this way and our hopes, yet how seldom are our thoughts upon those things, and how faint our rejoicing in them. (R. Leighton) 1 Peter 1:7 undoubtedly speaks of the coming of Christ for His saints, the rapture. (C. Feinberg) Is it the trial or the faith that is more precious? Peter is teaching here that the trial, not the faith, is more precious. (K. Wuest)

If our faith is “genuine,” we will receive praise, glory, and honor from Christ. The word “genuine” does not mean a saving faith in contrast to one that is not. It means a saving faith which is without mixture versus a saving faith which is. Peter refers to the man whose faith is unsullied and who steadfastly trusts God in the midst of trials. We all have needs to receive recognition from those who matter when we have done a good work. The Scripture everywhere testifies that God will affirm the faithful Christian in this way. It is God’s desire to bestow honor upon those believers who have deserved it. The passage does not say that anyone who has believed on Christ shall be with Christ and be honored by Him. Having fellowship with Christ and being honored by Him are benefits conferred only upon those Christians who serve and follow Him. (J. Dillow) When the believer uses divine assets under extreme duress, not only is God’s perfection demonstrated to Satan, but the marvel of God’s grace is also made dramatically clear to the mature believer himself. His occupation with the person of Christ sustains an inner happiness that is the greatest of all problem-solving devices. (R.T. Thieme, Jr.)

1 Peter 1:7 These (Subj. Nom.; momentum tests of all kinds) have come (ellipsis, verb supplied) so that (Purpose Clause) your (Poss. Gen.) faith (Gen. App. Obj.; the application of Bible doctrine in utilizing God's problem solving devices) may be (ellipsis, verb supplied) proved genuine (Compl. Acc.; truthful), of greater value than (Nom. Comparison; more precious) gold (Obj. Gen.) which (Gen. Appos.) always perishes (ἀπόλλυμι, PPPTc.GSN, Gnomic, Attributive, Articular), even (ascensive) though it (Bible doctrine in your soul) is repeatedly tried (δοκιμάζω, PPPTc.GSN, Iterative, Concessive, Articular; tested, examined) by fire (Abl. Means), resulting in (for the purpose of) the possibility of being found (εὕρισκω, APSubj.3S, Culminative, Potential) with approval (Comp. Acc.; recognition, applause), reflected glory (Compl. Acc.), and (connective) rewards (Compl. Acc.) at the revealing (Loc. Time; the uncovering of the majesty and glory of Jesus Christ at the rapture that was previously hidden from view) of Jesus Christ (Adv. Gen. Ref.; at the rapture or resurrection of the church as a preliminary to the judgment seat of Christ, where eternal rewards will be based on the level of spiritual growth attained on earth).

^{BGT} **1 Peter 1:7** ἵνα τὸ δοκίμιον ὑμῶν τῆς πίστεως πολυτιμότερον χρυσοῦ τοῦ ἀπολλυμένου διὰ πυρὸς δὲ δοκιμαζομένου, εὗρεθῇ εἰς ἔπαινον καὶ δόξαν καὶ τιμὴν ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ·

^{VUL} **1 Peter 1:7** ut probatum vestrae fidei multo pretiosius sit auro quod perit per ignem probato inveniatur in laudem et gloriam et honorem in revelatione Iesu Christi

LWB 1 Peter 1:8 Although you have not seen Him [empiricism fails to bring us to God], you continue to love Him [due to doctrine resident in your soul]; though you do not see Him now, you should continue to believe in Him [by your use of spiritual assets] and you should be continually filled with an inexpressible and glorious joy [occupation with Christ: inner happiness established in spiritual maturity].

^{KW} **1 Peter 1:8** Whom not having seen, you love because of His preciousness, in whom now not seeing yet believing you are to be rejoicing with an inexpressible and glorified joy,

^{KJV} **1 Peter 1:8** Whom having not seen, ye love; in whom, though now ye see *him* not, yet believing, ye rejoice with joy unspeakable and full of glory:

TRANSLATION HIGHLIGHTS

The concessive participle “although you have not seen Him” means empiricism fails to bring us to God. Why? Because the next phrase says you continue to love Him (Durative Present tense) in spite of not seeing Him. Personal love for God and occupation with Christ are problem-solving devices. When a believer reaches the stage of spiritual autonomy and enters spiritual maturity, he is never lonely again. God the Father and Jesus Christ are his best friends. Being alone is not a problem because unbroken fellowship with the Trinity is a magnificent reality in life. Peter is encouraging his readers to reach this stage of spiritual growth, even though they do not see Him physically (Concessive Participle) during the moment of their severest trials in life. By using their spiritual assets, particularly faith perception, they should continue to believe in Him (Tendential Present tense). You “believe in Him” by your consistent intake, metabolization, and application of Bible doctrine to daily life. Bible doctrine is His thinking; the Word of God is His thoughts.

The only way you believe in Him, think like Him, and have continual fellowship with Him is by immersing yourself in His Word in the filling of the Spirit. In conjunction with this faith perception is being continually filled (Durative Present tense) with an inexpressible and glorious joy. When a believer is occupied with Christ in spiritual maturity, he is blessed by maximum inner happiness (Intensive Perfect tense). This inner happiness is so profound that it is incapable of being expressed to others by speech. It is so glorious that you feel like your soul is clothed with splendour. Attaining this stage of spiritual growth should be the goal of every believer on earth. This is not reserved for a select group of Christians; it is the obligation of every believer to attain spiritual maturity. That is the supreme manifestation of our reciprocal love relationship with Him. Exiles from Palestine can attain it, even in the midst of Nero’s intense persecutions. “Happy are those not seeing and yet believing.” (John 20:29)

RELEVANT OPINIONS

A more careful study of the Bible, and a more careful study of providential dispensations in the light of the Bible, would be found exhaustless sources of satisfactory information about Him Whom we love, affording most amazing displays of His wisdom and power, and faithfulness and kindness. The whole of His varied dispensations in the administration of universal government, will appear a consistent display of infinite wisdom, righteousness, and benignity. (J. Brown) Christ's indwelling of the body is an assurance of eternal life in the presence of God. At death the believer departs from the body and comes face-to-face with the Lord in heaven (2 Cor. 5:8). Christ is personally invisible while indwelling the believer's mortal body. He becomes visible in the moment of death. The doctrine of the indwelling of Christ takes the fear out of death, for the Lord, who even now indwells the believer, will be the first person he will see. (R.B. Thieme, Jr.) One must have the nature of God to appreciate and love the Lord Jesus. It is this ideal combination of a study of God's Word and a definite subjection to the Holy Spirit that results in the clear, vivid portrait of the Lord Jesus in the spiritual vision of the saint. To know Him is to love Him. To know Him better, is to love Him better. The secret of an intimate, loving fellowship with the Lord Jesus, the secret of knowing Him in an intimate way, is in the moment-by-moment control of the Holy Spirit over the life of the Christian believer. (K. Wuest)

When the soul has the most of it, then it remains most within itself, and is so inwardly taken up with it, that possibly it can then least of all express it. True joy is a solid, grave thing, dwells more in the mind than in the countenance. Whereas, on the contrary, base and false joys are but superficial, skin-deep (as we say); they are all in the face. (R. Leighton) Bible doctrine is called the "mind of Christ" (1 Cor. 2:16). It is absolute truth, the very thinking of Jesus Christ (Phil. 2:5). "Though we have not seen Him, we love Him" when we learn who and what He is and begin to share His frame of reference. Understanding God's Word is the root of all Christian virtues ... How do you know you love God when the object of your worship and adoration is invisible? When your soul is inculcated with doctrine so that you think His thoughts, share His viewpoint, and appreciate His perfect integrity and matchless grace, you love God ... The continuous circulation of metabolized Bible doctrine in your soul's stream of consciousness produces a concentration on the Lord that transcends all experiences of living or dying. (R.B. Thieme, Jr.) Although He is not seen with the physical eye, the person born from above loves Him because the love of God has been poured out in his heart by the Holy Spirit. (W. Best)

In disaster testing, the spiritually adult believer uses the greatest of all problem-solving devices, the happiness of God, which is described here as "inexpressible and glorious joy." God shares His happiness with the believer first in spiritual self-esteem, then more powerfully in spiritual autonomy, and most effectively in spiritual maturity. The believer inculcated with the thinking of God is happy or content in whatever circumstances he finds himself and can therefore cope with any pressure in life. Knowledge of Bible doctrine gives the believer a sense for historical trends so that he is alert to pending economic disasters. (R.B. Thieme, Jr.) There is no communion among men that is comparable to fellowship with Christ – He communes with His people and His people commune with Him in conscious reciprocal love. (J. Murray) No one loves God by being ordered to love Him, but God never issues a mandate without supplying the means of compliance. Through spiritual momentum from the perception and application of Bible doctrine, we obey the divine mandate to love God. (R.B. Thieme, Jr.) Notice the parallelism and balance in verses 8-9. (S. Kistemaker)

1 Peter 1:8 Although (1st of a series of Relative Clauses) you have not seen (ὁράω, AAPtc.NPM, Constative, Concessive) Him (Acc. Dir. Obj.; empiricism fails to bring us to God), you continue to love (ἀγαπάω, PAI2P, Durative, Declarative; Gate 5, Personal Love for God, the 7th problem-solving device) Him (ellipsis; due to epignosis in your soul); though you do not (neg. particle) see (ὁράω, PAPtc.NPM, Static, Concessive) Him (ellipsis) now (Adv. of Time), you should continue to believe (πιστεύω, PAPtc.NPM, Tential & Durative, Imperative; faith perception) in Him (Prep. Acc.; by your use of spiritual assets) and (continuative) you should be continually filled (ἀγαλλιᾶμαι, PMImp.2P, Iterative & Durative, Command or Potential Ind. Expressing Obligation) with an inexpressible (Instr. Manner; Verbal Noun; a joy which is incapable of expression by speech) and (connective) glorious (δοξάζω, Perf.PPtc.DFS, Intensive, Attributive; clothed in splendour) joy (Occupation with Christ; maximum +H established in spiritual maturity),

^{BGT} **1 Peter 1:8** ὃν οὐκ ἰδόντες ἀγαπᾶτε, εἰς ὃν ἄρτι μὴ ὁρῶντες πιστεύοντες δὲ ἀγαλλιᾶσθε χαρᾷ ἀνεκκλήτῳ καὶ δεδοξασμένῳ

^{VUL} **1 Peter 1:8** quem cum non videritis diligitis in quem nunc quoque non videntes credentes autem exultatis laetitia inenarrabili et glorificata

LWB 1 Peter 1:9 Receiving back with interest the ultimate goal of doctrine [resident in your soul]: the deliverance [preservation from enemies inside and out] of your souls [rewards in time and at the Judgment Seat of Christ as interest income],

^{KW} **1 Peter 1:9** Upon the occasion of your receiving the promised consummation of your faith which is the [final] salvation of your souls.

^{KJV} **1 Peter 1:9** Receiving the end of your faith, even the salvation of your souls.

TRANSLATION HIGHLIGHTS

Peter uses a banking term to portray the return on investment (ROI) you get when you consistently study and apply the Word of God to daily life. Sometimes it seems like we are getting nowhere as we plug or plod through life day-by-day with the Word of God. Studying doctrine requires an investment in time and sometimes money; it also extracts time and money from other pursuits in life that appear on the surface to give a “better rate of return.” But if you are consistent, every now and then (Iterative Present tense) you get some *spiritual interest income* on your investment. The Lord will bless you in some way. It could be the answer to a prayer; it could be relief from a nagging problem. It might be an extraordinary happy day “filled with inexpressible joy” as Peter mentioned in the prior verse. Bible doctrine in the soul provides an unparalleled ROI.

The ultimate goal of the doctrine in your soul is the deliverance or preservation of your soul. This is an experiential deliverance, not a positional deliverance. None of Peter's intended readers are unbelievers, so none of them should have any concern over their eternal security. This preservation is from enemies within (thought testing, emotional baggage) and enemies without (irritating people, unfair systems, temptations, etc.). Enemies within is a reference to the old sin nature; enemies without is the world and the devil. Metabolized doctrine helps protect you from these enemies. This is one portion of the spiritual interest earned on your investment. You may also receive rewards and future decorations at the Evaluation (Judgment) Seat of Christ. A victorious spiritual life is not only rewarded in time, but also in eternity.

As a salaried employee of a large multinational corporation, I like to compare my spiritual interest income from Bible doctrine to the monetary increases that hit my paycheck. My last pay raise hits my bank account every two weeks, rewarding me in bi-monthly increments for my diligent efforts at work. This is comparable to the regular benefits I receive by the consistent, daily intake, metabolism, and application of doctrine to my life. Then once a year I receive an annual performance bonus, based on my personal evaluation from my boss as well as the performance of our department. This is comparable to the rewards and decorations we may receive at the Evaluation Seat of Christ. The deliverance of your soul occurs on a daily basis, but it also has repercussions that will last throughout eternity.

RELEVANT OPINIONS

There is nothing here about a "saving faith" and one that does not save in the sense of final deliverance from hell. There is no perseverance in holiness taught. (J. Dillow) Our present life is often unbearable because we live as though it were all. Hope ever points to the blessed end, and whispers, "Be of good cheer." (C. New) Peter contrasts our seeing Him with the eye of faith and our future seeing Him face to face at the rapture, at which time we will rejoice with an unspeakable and glorified joy, and at which time we will receive the consummation of our faith, namely, the salvation of our souls, deliverance from the presence of sin in the glorification of our physical bodies. (K. Wuest) This salvation began at conversion, continues through the process of sanctification, of growth in the grace and knowledge of the Lord, and it will ultimately find its perfect fulfillment in the presence of the glorified Christ. (N. Hillyer)

The process described in verse 9 is the entire process of growth in the Christian life, the process of appropriating in one's own life more and more of the blessings of salvation. Such day by day faith and joy produces an unexpected benefit: continual growth toward Christian maturity. (W. Grudem) The word "receive" means "to obtain something that is due to a person," (S. Kistemaker) although he immediately changes emphasis from rewards to positional salvation and misses the meaning of the passage entirely! (LWB) From the nature of the truth of which faith lays hold, this "end" begins to be gained from the very commencement of true faith in any soul. It is gained always more as faith grows in intelligence and strength, until in heaven it is attained perfectly. (R. Johnstone) "Receiving" means carrying off safely for oneself. (N. Hillyer)

1 Peter 1:9 Receiving back with interest (κομίζω, PMPTc.NPM, Iterative, Circumstantial; recovering, receiving the end reward)

the ultimate goal (Acc. Dir. Obj.; destiny, outcome) of doctrine (Adv. Gen. Ref.; in your soul): the deliverance (Adv. Acc.; preservation from enemies both inside and out) of your (Poss. Gen.) souls (Gen. Root Idea; refers to both the present reality of Bible doctrine in your soul and the future decorations or interest income which will be rewarded at the Judgment Seat of Christ),

^{BGT} **1 Peter 1:9** κομιζόμενοι τὸ τέλος τῆς πίστεως [ὑμῶν] σωτηρίαν ψυχῶν.

^{VUL} **1 Peter 1:9** reportantes finem fidei vestrae salutem animarum

LWB 1 Peter 1:10 Concerning which salvation [positional], the prophets diligently investigated [daily biblical research] and explored carefully [line upon line], who then prophesied concerning this grace *provided* for you,

^{KW} **1 Peter 1:10** Concerning which salvation prophets conducted an exhaustive inquiry and search, those who prophesied concerning the particular grace destined for you,

^{KJV} **1 Peter 1:10** Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace *that should come* unto you:

TRANSLATION HIGHLIGHTS

The OT prophets diligently investigated (Constative Aorist tense) the salvation by grace provided for the Church Age believer. This is a reference to “justification salvation,” the initial placing of all believers into the royal family of God. This is positional truth, not experiential truth; experiential sanctification for *Church Age believers* was not thoroughly outlined in the OT Scriptures. The ancient prophets conducted daily biblical research into the nature of the future dispensation which we now live in. They also carefully explored every Bible text (Constative Aorist tense) - line upon line, precept upon precept, principle upon principle – because they were extremely interested in what God had planned for future generations as well as their own. Peter’s emphasis in this passage is on the *diligent effort* they put forth in studying and understanding the Word of God.

The prophets did not read the Scriptures in a nonchalant manner. They understood that Absolute Deity was behind the Word of God and that its message was important for all believers. After they completed their thorough investigations (Temporal Participle), they prophesied (Culminative Aorist tense) concerning the nature of the grace that was provided to us. I supplied an elliptical verb “provided” in order to better communicate the “for you” grace. It could also be translated as the grace “given unto you” if the word “provided” makes you feel leery of man somehow contributing to his positional salvation by any form of synergistic efforts. It is a given that regardless of dispensation, man’s will is spiritually dead and unable to contribute anything to salvation. Salvation is God’s work for helpless sinners.

RELEVANT OPINIONS

The final happiness of Christians is the subject of Old Testament prediction, New Testament revelation, and angelic study in verses 10-12. (J. Brown) The prophets are examples to us in the study of salvation. The intensity of their study is shown by the word “searched” and is used by classic authors to describe hounds scouring the country to discover their prey. We read the Bible more from idle frivolous curiosity than from a sincere deep-rooted wish to catch a view of the blessed Messiah moving in Divine stateliness through its histories and doctrines. (J.S. Exell) The soul is nothing but darkness and blindness within without Bible doctrine, till that same Spirit that shines without in the Word, shines likewise within it, and effectually makes it light. Once that is done, then the Word is read with some measure of the same Spirit by which it was written, and the soul is ascertained that it is Divine. The Spirit of God within, brings evidence with it, and makes itself discernible in the Word. (R. Leighton) The seasons represent the critical epoch-making periods when all that has been maturing through long ages comes to a head in grand decisive events which constitute the close of one period and the beginning of another. Such an event the prophets were searching for. (K. Wuest)

They obtained information in the Scriptures that these predictions referred to blessings not to be conferred during the economy under which they were placed, but during that higher one which was to supersede it. (J. Brown) If men that had the Holy Spirit, and were called “seers,” nevertheless searched into the meaning of the Word which they themselves spoke, what ought such poor things as we are to do in order to understand the gospel? It should be our delight to read, mark, learn, and inwardly digest the doctrines of grace. (J.S. Exell) The great event ushering in a new order of things which they were looking for was Pentecost, the time when the Body of Christ was formed. (K. Wuest) The bearing of prophecy on the doing of the will of God is plain enough. If God has said through His servants the prophets that such-and-such a thing will come to pass, then it is clear that that thing is in the will of God. It takes place according to the purpose of God. (L. Morris) Here we have the great truth of the Body of Christ, its living Head, the Lord Jesus Himself, its members, all believers of this Age of Grace which began at Pentecost and closes with the Rapture, Jew and Gentile becoming one body in Christ. (K. Wuest)

1 Peter 1:10 Concerning which (Adv. Gen. Ref.) salvation (Adv. Acc.; justification salvation, positional truth), the prophets (Subj. Nom.) diligently investigated (ἐκζητέω, AAI3P, Constative; daily, Biblical research) and (connective) explored carefully (ἐξεραυνάω, AAI3P, Constative, line upon line), who then prophesied (προφητεύω, AAPtc.NPM, Culminative, Temporal, Articular; proclaimed the revelation of) concerning this (Acc. Spec.) grace (Acc. Gen. Ref.) provided (ellipsis; given) for you (Acc. Adv.),

^{BGT} **1 Peter 1:10** περὶ ἧς σωτηρίας ἐξεζήτησαν καὶ ἐξεραύνησαν προφῆται οἱ περὶ τῆς εἰς ὑμᾶς χάριτος προφητεύσαντες,

^{VUL} **1 Peter 1:10** de qua salute exquisierunt atque scrutati sunt prophetae qui de futura in vobis gratia prophetaverunt

LWB 1 Peter 1:11 Investigating with reference to which category or character of dispensation the Spirit of Christ was revealing to them, when He Himself testified

beforehand concerning the sufferings of Christ [on the cross] and the glories that accompany them [at the 2nd advent],

^{KW} **1 Peter 1:11** Searching as to what season or character of season the Spirit of Christ who was in them was making plain when He was testifying beforehand concerning the sufferings of Christ and the glories which would come after these sufferings;

^{KJV} **1 Peter 1:11** Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

TRANSLATION HIGHLIGHTS

The prophets also examined the Scriptures (Historical Present tense) to determine which category of dispensation or which characteristics of it, the Spirit of Christ was revealing to them (Customary Imperfect tense). Their investigation was thorough (Latin: scrutinizing) and categorical. There are theocentric and christocentric dispensations, those dealing with Israel and those dealing with the church, those in the future with Christ on earth and those during the tribulation with Christ in heaven. Some dispensations included the Mosaic Law, some rituals and ceremonies, while the Church Age is grace oriented and does not include law, rituals or ceremonies. Each dispensation has its own characteristics; it is *crucially* important to know the correct protocol for the one in which you live. Some dispensational prophecies centered on the sufferings (Latin: passions) of Christ on the cross (Historical Present tense) while others centered on the glories He would eventually receive at the 2nd advent because of those sufferings.

RELEVANT OPINIONS

Another striking similitude is that of anxious miners excavating for gold. Two young men catch the gold fever; despite the tearful entreaties of parents, they resolve to emigrate to Australia. The first morning after their arrival they rise earlier and with less difficulty than they ever did at home, shoulder their tools, and start eagerly for the much-coveted quarries. They dig, loosen a portion of the rock, and pick up the stones. Observe how carefully they examine them to see if there be perceptible a slight golden tinge, just enough to feed hope; and if they discover a grain or two of gold, how the discovery cheers their hearts, nerves their arms, and transfigures their countenances! Similarly the holy men of the Jewish church dug into the fields of Divine revelation, scanned verse after verse, dissected the sacrifices and analyzed the prophecies, in order to possess a few grains of truth, a little refined gold. (J. Exell) His glories include His transfiguration, His resurrection, His glorious return, and His reign. (E. Blum) The O.T. prophets did predict both the suffering (Isaiah 53) and the glories (Isaiah 11) of the Messiah, without distinguishing that the former would be fulfilled at His first coming and the latter at His second. (C. Ryrie)

If it was the duty of the ancient prophets to inquire into the meaning of the oracles revealed by them, respecting the great salvation of the people of God at the coming of the Lord, it certainly must be our duty to do so. Every part of divine revelation deserves and requires study. Were the prophets not exempted from the pains of search and inquiry, and having the Spirit of God not in a high degree like ourselves, but after a singular manner - how unbecoming is slothfulness and idleness in us!

These are the golden mines in which the abiding treasures of eternity are to be found, and therefore worthy of all the digging and pains we can bestow upon them. (R. Leighton) His sufferings include hatred by His people, betrayal by His friends, being forsaken by His flock, His scourging and crucifixion. (E. Blum) The “eis Christon” corresponds to the “eis umas” of the preceding verse: “grace” was destined for the believers to whom Peter wrote because “sufferings” and “glorious events” were destined for Jesus Christ. The two uses of “eis” hint at the sovereign purpose of God behind both the means and the end of salvation. (J. Michael) The plural *glories*, occurring only here in the NT, corresponds to the plural *sufferings* – the one as multiform as the other. (D. Hiebert)

According to OT prophecy, Christ was to come both as a sacrificial, unresisting Lamb (Isa. 53:1-12) and as the conquering and glorious Lion of the Tribe of Judah (Isa. 11:1-12; Jer. 23:5-6). Considering these two extensive lines of prediction, there is little wonder there was perplexity in the minds of the OT prophets as to the “manner of time” when all this would be fulfilled. (J. Walvoord) If revealed sooner, Church Age doctrine would have confused the issue for the Jews ... Soon after prophesying the Church, Jesus Christ would become the victor of the cross and resurrection. It was fitting that He be the one to announce the dramatic change of dispensations that His victory would produce. Indeed, His unprecedented prophecy of the Church was one of the most stunning moments in the entire angelic conflict. This announcement was a brilliant, unexpected revelation of God’s grace, revealed not only to man but also to Satan and his fallen angels, who constantly observed our Lord. (R.B. Thieme, Jr.) There was nothing to tell them what length of time should elapse between the sufferings and the glory; whether the glory should follow immediately on the sufferings; or whether there should be any interval of time at all between them. Hence, their inquiry, and their search. (E. Bullinger)

1 Peter 1:11 Investigating (ἐραυνάω, PAPtc.NPM, Historical, Modal; examining, searching) **with reference to which category** (Acc. Gen. Ref.; qualitative interrogative pronoun) **or** (disjunctive) **character of** (Acc. Gen. Ref., qualitative; type) **dispensation** (Acc. of Extent/Manner of Time; appointed time) **the** (rare correlative article) **Spirit** (Subj. Nom.) **of Christ** (Poss. Gen.) **was revealing** (δηλώω, Imperf.AI3S, Customary, Descriptive) **to them** (Dat. Ind. Obj.), **when He Himself testified beforehand** (προμαρτύρομαι, PMPTc.NPM, Historical, Temporal, Deponent) **concerning the sufferings** (Acc. Gen. Ref.) **of Christ** (Poss. Gen.; on the cross) **and** (connective) **the glories** (Acc. Gen. Ref.) **that** (Acc. Gen. Ref., immediate demonstrative pronoun) **accompany them** (Acc. Accompaniment; at the 2nd advent),

^{BGT} **1 Peter 1:11** ἐραυνῶντες εἰς τίνα ἢ ποῖον καιρὸν ἐδήλου τὸ ἐν αὐτοῖς πνεῦμα Χριστοῦ προμαρτυρόμενον τὰ εἰς Χριστὸν παθήματα καὶ τὰς μετὰ ταῦτα δόξας.

^{VUL} **1 Peter 1:11** scrutantes in quod vel quale tempus significaret in eis Spiritus Christi praenuntians eas quae in Christo sunt passiones et posteriores glorias

LWB 1 Peter 1:12 To whom it [the OT canon] was revealed - not only to themselves but also to us – with the result that they kept on ministering these things [doctrines] which are now reported back to us through those [John, Titus, Timothy, etc.] who have preached to us by means of the Holy Spirit sent down from the heavens, which things [doctrines] the angels have an insatiable desire to bend down and concentrate on [the absolute integrity of God in Bible doctrine fascinates the angels].

KW 1 Peter 1:12 To whom it was revealed that not for themselves were they ministering these things which now have been reported to you through those who have announced the glad tidings to you by the Holy Spirit who was sent down on a commission from heaven, which things angels have a passionate desire to stoop way down and look into [like the cherubim above the mercy seat who gazed at the sprinkled blood and wondered at its meaning].

KJV 1 Peter 1:12 Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.

TRANSLATION HIGHLIGHTS

The Old Testament canon was revealed to the prophets (Constative Aorist tense) with the result that they kept on ministering Bible doctrines (Durative Present tense) to both themselves and to us. “To themselves” refers to believers alive during their own dispensation, while “to us” refers to Church Age believers. And now during the Church Age these same doctrines are being reported back to us (Epistolary Aorist tense) through various gospel writers who have preached them by means of the Holy Spirit sent down from the heavens (Attributive Participle). What the OT prophets learned from their detailed research and taught to believers during the Jewish economy was partial (Durative Imperfect tense), but nevertheless accurate. The ministry of the Holy Spirit “came upon them” in those days, but did not indwell them. Those who followed (Latin: evangelists) had the advantage of the indwelling ministry of the Holy Spirit. The same doctrine was taught by the same Holy Spirit in the OT as in the NT, but it was elaborated upon according to dispensational distinctions.

Regardless of dispensation, the doctrines of the Bible and their representation of the absolute integrity of God are so fascinating that the angels are extremely eager to bend down and observe them with focused concentration. They have a particular interest, however, during the unique Church Age dispensation that we currently live in. This can be represented by the chiasmic structure of this pericope of Scripture:

- (a) Inquiries of prophets in the past (v. 10-11)
- (b) Divine revelation to prophets in the past (v.12a)
- (c) Divine announcement to Christians in the present (v.12b)
- (d) Inquiries of angels in the present (v. 12c)

RELEVANT OPINIONS

Verses 10-12 place extraordinary emphasis on searching, inquiring, and studying God's plans and purposes in history. The Bible is still a best seller, but the people who regularly read it are a minority. Furthermore, persons who search the Scriptures are in a class by themselves; they usually attend a seminary or Bible college. But serious Bible study should not be limited to one particular group of people. The Bible is an open book. Therefore, study the Scriptures to be wise in respect to salvation. (S. Kistemaker) It is our shame and folly, that we lose ourselves and our thoughts in poor childish things, and trifle away our days we know not how, and let these mysteries ministered to us by faithful pastors lie unregarded. (R. Leighton) Revelation after research: the connection between study and inspiration is a great mystery. (Bigg)

Spiritual maturity belongs to the pluggers, to those who perpetuate momentum in the divine dynasphere undeterred over the years. Your personal intake and application of doctrine constitute their own reward as you benefit from living the truth. But learning and using God's Word also represents an extended, lifelong display of your positive volition. Nonmeritorious positive volition resolves the angelic conflict: the angels watch mankind and observe man's positive volition, which glorifies the Lord Jesus Christ. As in perception, so also in application, human merit is excluded from God's perfect plan. Both retaining and recalling the Bible doctrine that you receive are accomplished by faith. (R.B. Thieme, Jr.) They did not always understand the redemptive significance of the prophecies or types concerning the person, the suffering and the work of Christ. (D.P. Fuller)

God summons the invisible hero to the witness stand, as it were, to provide testimony in the appeal trial of Satan. Angels constantly observe the human race, and mature believers are strong evidence of the grace of God. The devil cross-examines the mature believer through suffering. By using divine resources to pass evidence testing, the invisible hero has far-reaching, unseen impact among the angels. (R.B. Thieme, Jr.) The blessing of 1 Peter 1:3-12 has a double focus: It is a prayer directed to God, and it is an exhortation directed to the reader. (D. Bartlett) The whole NT gospel rests on the Spirit's OT testimony that was made through the OT prophets. Cancel that testimony, and you remove the basis for the gospel of Christ. (R. Lenski) The Church is the teacher of the angels. They are not participants in the salvation, but are mere spectators of it. (K. Wuest)

1 Peter 1:12 To whom (Dat. Adv., Relative Pronoun & Clause) it (the Old Testament canon) was revealed (ἀποκαλύπτω, API3S, Constative) - not only (neg. adv.) to themselves (Dat. Adv.; the prophets) - but also (adversative & adjunctive) to us (Dat. Adv.), with the result that (result) they kept on ministering (διακονέω, Imperf.AI3P, Durative) these things (Acc. Dir. Obj.; doctrines) which (Acc. Gen. Ref.) are now (Adv. of Time) reported back (ἀναγγέλλω, API3S, Epistolary) to us (Dat. Adv.) through those (Abl. Means; John, Titus, Timothy, etc.) who have preached (εὐαγγελίζω, AMPtc.GPM, Constative, Substantial, Articular; the gospelizers) to us (Acc. Adv.) by means of the Holy Spirit (Instr. Means) sent down (ἀποστέλλω, APPTc.DSN, Constative, Attributive) from the heavens (Loc. Place; the same Holy Spirit who taught in the Old Testament is now teaching us in the New Testament), which things

(Acc. Gen. Ref.; doctrines) **the angels** (Subj. Nom.; anarthrous) **have an insatiable desire** (ἐπιθυμέω, PAI3P, Pictorial) **to bend down and concentrate on** (παρακύπτω, AAInf., Dramatic, Infinitive As Direct Object of a Verb; the absolute integrity of God in Bible doctrine fascinates the angels).

^{BGT} **1 Peter 1:12** οἷς ἀπεκαλύφθη ὅτι οὐχ ἑαυτοῖς ὑμῖν δὲ διηκόνουν αὐτά, ἃ νῦν ἀνηγγέλη ὑμῖν διὰ τῶν εὐαγγελισαμένων ὑμᾶς [ἐν] πνεύματι ἁγίῳ ἀποσταλέντι ἀπ' οὐρανοῦ, εἰς ἃ ἐπιθυμοῦσιν ἄγγελοι παρακύψαι.

^{VUL} **1 Peter 1:12** quibus revelatum est quia non sibi ipsis vobis autem ministrabant ea quae nunc nuntiata sunt vobis per eos qui evangelizaverunt vos Spiritu Sancto misso de caelo in quae desiderant angeli prospicere

LWB 1 Peter 1:13 Therefore, having girded up the loins of your thoughts [prepared for immediate action], be calm [relaxed mental attitude]; place your confidence completely upon the grace which is being supplied to you because of the revelation of Jesus Christ.

^{KW} **1 Peter 1:13** Wherefore, having put out of the way once for all everything that would impede the free action of your mind, be calm and collected in spirit, and set your hope perfectly, wholly, and unchangeably, without doubt and despondency, upon the grace that is being brought to you upon the occasion of the revelation of Jesus Christ;

^{KJV} **1 Peter 1:13** Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ;

TRANSLATION HIGHLIGHTS

Therefore, having girded up the loins of your thinking (Circumstantial Participle), be calm (Imperative Participle). “Girding up the loins” is a military metaphor for preparing your mind for the angelic conflict. It means you must get ready for battle ... all hands on deck. The metaphor does not refer to your physical body but to your thinking. Your mind needs to be saturated with Bible doctrine so you can stand your ground and fight when the enemy attacks. “Be calm” is a command to maintain a relaxed mental attitude during pressure situations (Perfective Present tense). Peter also commands us to place our confidence decisively and finally (Perfective Present tense) upon the grace provisions which are being supplied to us (Latin: offered) every day (Iterative Present tense) by our association with the revelation of Jesus Christ. His grace gift was not a one-time supply; we can get a new supply of grace moment-by-moment by remaining in fellowship with Him.

RELEVANT OPINIONS

This expression is used figuratively with reference to the mind, which includes thinking as well as the resultant willing. Instead of letting their thoughts, purposes, and decisions hang loose while they move leisurely along in life as impulse and occasion may move them, the readers are to gird up their minds like people who are energetically set on going somewhere. To gird up the loins means business, decision, action, not idling, not drifting after this and that momentary attraction. (R. Lenski) “Girding up” was a habit of the Orientals, who quickly gathered up their loose robes with a

girdle when in a hurry or starting on a journey. (A. Robertson) All immoderate uses of the world, and its delights, wrong the soul in its spiritual condition, makes it sickly and feeble, full of spiritual distempers and inactivity, benumbs the graces of the Spirit, fills the soul with sleepy vapors, makes it grow secure and heavy in spiritual exercises, and obstructs the way and motion of the Spirit of God in the soul. Therefore, be sparing and sober with your use of things on earth. (R. Leighton) The grace on which we are to set our confidence is that which is brought to us **now** in the Word, and is connected with Christ's coming revelation. (R. Lenski)

“Once and for all” intimates that our minds are being held entangled by the passing cares of the world and by vain desires, so that they do not rise upward to God without mental exertion. (J. Calvin) Travellers, servants, soldiers, have to tighten their belts and confine loose robes. A slackly braced mind has not force enough to cherish a perfect hope. There are many difficulties in its way, and vigorous effort is needed to concentrate the mind and heart on the truth which warrants it. All Christian virtue needs determined effort. Earthly hopes will not be vigorous unless the intrusive present is shut out by resolute effort, and the attention kept fixed on the future. (A. Maclaren) We are not to allow the pleasures of the world to bring us into a state of unnatural excitement or of stupor; but we are so to sober ourselves with all sobering thought (such as vanity of worldly pleasure, the shortness of time) as that with a clear head we can discern the way we are taking, and the end to which it leads. (R. Finlayson) Note that it is in the realm of the mind that this serious new activity is demanded. (A. Stibbs) This figure in turn suggests personal discipline of mind by way of getting ready emotionally and planning strategy. (W. Baker)

It is not physical exertion here that Peter has in mind, but mental. If the purpose of girding up the clothing was to put out of the way that which would impede the physical progress of an individual, the girding up of the loins of the mind would be the putting out of the mind all that would impede the free action of the mind in connection with the onward progress of the Christian experience, things such as worry, fear, jealousy, hate, unforgiveness, impurity. These things harbored in the mind prevent the Holy Spirit from using the mental faculties of the Christian in the most efficient manner, and thus from causing that believer to grow in the Christian life and make progress in his salvation ... As the believer definitely subjected himself to the ministry of the Holy Spirit, He would produce in his life through the Word, that Christian optimism that always looks for the best and not for the worst, that always sees the silver lining on every cloud. By the power of the same Holy Spirit, he is able to exert his will in putting out of his mind those things that would impede its free action. Thus, the Christian has the privilege of enjoying the wholesome mental atmosphere called “Christian optimism and a care-free mind,” not a mind devoid of an appreciation of the seriousness of life and its responsibilities, but a mind not crippled and frozen by worry, fear, and their related mental attitudes. (K. Wuest)

1 Peter 1:13 Therefore (inferential), having girded up (ἀναζώννυμι, AMPtc.NPM, Constative, Circumstantial; prepare for immediate action, all hands on deck) the loins (Acc. Dir. Obj.; waist) of your (Poss. Gen.) thoughts (Adv. Gen. Ref.; mind, thinking, intelligence), be calm (νήφω, PAPtc.NPM, Perfective, Imperativ; relaxed mental attitude, sober, well-balanced); place your confidence (ἐλπίζω, AAImp.2P, Perfective, Command) completely

(Descr. Gen.; decisively and finally, once and for all) upon the grace (Acc. Gen. Ref.) which is being supplied (φέρω, PPpTc.ASF, Iterative, Attributive, Articular; disclosed) to you (Dat. Adv.) because of (associated with) the revelation (Instr. Means/Association) of Jesus Christ (Adv. Gen. Ref.);

^{BGT} **1 Peter 1:13** Διὸ ἀναζωσάμενοι τὰς ὁσφύας τῆς διανοίας ὑμῶν νήφοντες τελείως ἐλπίσατε ἐπὶ τὴν φερομένην ὑμῖν χάριν ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ.

^{VUL} **1 Peter 1:13** propter quod succincti lumbos mentis vestrae sobrii perfecte sperate in eam quae offertur vobis gratiam in revelatione Iesu Christi

LWB 1 Peter 1:14 As students of obedience [authority orientation], not forming yourselves into a mold in ignorance [absence of the mortification of sin] according to the pattern of your lusts [functioning in the cosmic system].

^{KW} **1 Peter 1:14** As obedient children, not assuming an outward expression which does not come from your inner being [as a child of God] and is not representative of it, an expression patterned after that expression which you formerly had in the ignorance of your passionate desires,

^{KJV} **1 Peter 1:14** As obedient children, not fashioning yourselves according to the former lusts in your ignorance:

TRANSLATION HIGHLIGHTS

Peter wants his readers to exhibit proper authority orientation as students of obedience. He issues a prohibition that they do not form themselves into a mold (Perfective Present tense) in ignorance according to the prototype of their lust patterns. In other words, he wants them to avoid the cosmic system (through mortification of sin) and to reside and function instead in the divine system (vivification). Abiding and functioning for any lengthy period of time in Satan's cosmic system is ignorant. Why would any believer choose to live there rather than in the sphere of divine power? The flesh, the world and the devil are strong adversaries with a long history of seducing lies and deceptions behind them. Without the filling of the Holy Spirit a believer does not stand a chance. The outward pattern or mold (Gk: schema) is contrasted here with the inward change or metamorphosis.

RELEVANT OPINIONS

Separation from the world, or nonconformity, is being unfashionable, and this is a necessary characteristic of the dedicated life. The positive transformation is done by the Holy Spirit but the center of it is in the mind. (C. Ryrie) We ourselves are to be the artificers of our own holy characters. God gives His grace, and implants His Spirit, which transforms; but all these Divine powers, how numerous and strong soever they may be, do not reach their end without our own strenuous effort. They are the tools put into our hands to fashion the fabric of a holy life; but we must use them, and put our strength into the use of them, or the fabric will not be built. God makes no man holy by magic, without the man's own hard work. (A. Maclaren) The Holy Spirit's regenerating work has

broken the ruling, dominating force of those desires, and it is possible for Christians to have a significant measure of victory over them. (W. Grudem) Don't let the world around you squeeze you into its own mold, but let God remold your minds from within. (F. Gaebelein) Great doors on little hinges swing. (N. Hillyer)

We are not to allow the pleasures of the world to bring us into a state of unnatural excitement or of stupor; but we are so to sober ourselves with all sobering thought (such as the vanity of worldly pleasure, the shortness of time) as that with a clear head we can discern the way we are taking, and the end to which it leads. (R. Finlayson) Men are elect not only to receive salvation through Christ's blood, but also to serve. Obedience is not an optional extra, added to Christianity for those who wish to go into things somewhat more deeply. It is of the very essence of being a Christian. (L. Morris) It is not enough to leave behind the blandishments of the old life. The readers are positively to embrace the possibilities of the new. (D. Bartlett) This statement by Bartlett is a short summary that contrasts the doctrines of mortification and vivification, two complementary necessities in the spiritual life. (LWB) Obedience indicates in the first place their belonging to a family, God's family, as dependent members, and thus implies God's warmth and care; and in the second place, their living out their family relationship by obedience to the *paterfamilias*, God. (P. Davids)

1 Peter 1:14 **As** (qualitative, comparative) **students** (Nom. App.; children) **of obedience** (Attrib. Gen.; proper authority orientation, "obedience school"), **not** (neg. particle) **forming yourselves into a mold** (συσχηματίζω, PMPTc.NPM, Perfective, Modal; schematic) **in ignorance** (Loc. Sph.) **according to the pattern** (Adv. Acc.; prototype) **of your** (Poss. Gen.) **lusts** (Instr. Means; functioning in the cosmic system),

BGT 1 Peter 1:14 ὡς τέκνα ὑπακοῆς μὴ συσχηματιζόμενοι ταῖς πρότερον ἐν τῇ ἀγνοίᾳ ὑμῶν ἐπιθυμίαις

VUL 1 Peter 1:14 quasi filii oboedientiae non configurati prioribus ignorantiae vestrae desideriis

LWB 1 Peter 1:15 **But rather become [by vivification] holy ones yourselves [reflecting the glory of God by your completed edification complex of the soul] in all categories of behavior [function inside the divine system] according to the standard of the Holy One [God the Father] who has called you,**

KW 1 Peter 1:15 But after the pattern of the One who called you, the Holy One, you yourselves also become holy persons in every kind of behavior,

KJV 1 Peter 1:15 But as he which hath called you is holy, so be ye holy in all manner of conversation;

TRANSLATION HIGHLIGHTS

In the prior verse, there is the negative side of sanctification that Owen calls the "mortification" of sin. In this verse, the emphasis is on "vivification," the positive side of sanctification. Instead of being ignorant and residing in the cosmic system, Peter commands them (Imperative mood) to

become holy ones themselves. The passive voice emphasizes yielding to the work of the Holy Spirit, what we generally call the filling of the Spirit today. The ingressive aorist means they are to begin allowing the Spirit to work through them for the first time – or at least allow Him to resume His ministry which has somehow been disrupted by distraction and sin. “Becoming holy ones” means reflecting the glory of God by completing the edification complex of the soul. This requires years of consistent intake, metabolization and application of Bible doctrine to life. “All categories of behavior” means we should function inside the sphere of divine power. The standards of the Holy Spirit are absolute and perfect; the only way we can meet them is by residing in the divine sphere of power. The One who called or elected you (Constative Aorist tense) is God the Father.

RELEVANT OPINIONS

Peter is setting the stage for his next topic, which could be entitled “ethics for exiles.” (F. Young) There is in them an innate likeness by reason of His image impressed on them in their first renovation, and His Spirit dwelling within them. And there is a continual increase of it arising from their pious imitation and study of conformity, which is here exhorted to. All of us offer Him some kind of worship, but few seriously study and endeavor this blessed conformity. (R. Leighton) It is a great favour to be called effectually by divine grace out of a state of sin and misery into the possession of all the blessings of the new covenant; and great favours are strong obligations; they enable as well as oblige to be holy. (M. Henry)

Peter comes back to the thought of election later, but he prefers to use the terminology of the divine call, which expresses essentially the same idea. Divine “choosing out” amounts to much the same as divine “calling out.” All these passages emphasize one basic truth. Man does not initiate salvation. It is not in him to make the first move. If he is to be saved, then God must first choose him. God must first call him. (L. Morris) The idea of holiness for God’s people includes not simply a concept of “separation” in general but a specifically moral sense of separation from evil and dedication to a life of righteousness. “Be holy yourselves in all your conduct” speaks to a pattern of life that transforms every day, every moment, every thought, every action. (W. Grudem)

1 Peter 1:15 But rather (contrast) become (γίνομαι, APImp.2P, Ingressive, Command, Deponent; passive voice emphasizes *yielding* to the work of the Holy Spirit) holy ones (Pred. Nom.) yourselves (Nom. Appos.; reflecting the glory of God by your completed edification complex of the soul) in all categories of (Dat. Measure; your) behavior (Loc. Sph.; by functioning inside the divine dynasphere), according to the standard of the Holy One (Adv. Standard) who has called (καλέω, AAPtc.ASM, Constative, Substantival, Articular; elected) you (Acc. Dir. Obj.),

^{BGT} **1 Peter 1:15** ἀλλὰ κατὰ τὸν καλέσαντα ὑμᾶς ἅγιον καὶ αὐτοὶ ἅγιοι ἐν πάσῃ ἀναστροφῇ γενήθητε,

^{VUL} **1 Peter 1:15** sed secundum eum qui vocavit vos sanctum et ipsi sancti in omni conversatione sitis

LWB **1 Peter 1:16** Because it has been written [in Leviticus 11:44]: You yourselves be holy ones [complete your edification complex of the soul], because I myself am holy [conforming to the image of His Son is the thrust behind the historical extension of the angelic conflict].

KW **1 Peter 1:16** Because it has been written and is on record, You be holy individuals, because, as for myself, I am holy.

KJV **1 Peter 1:16** Because it is written, Be ye holy; for I am holy.

TRANSLATION HIGHLIGHTS

It was written in Leviticus 11:44 (Consummative Perfect tense) that you should be holy ones because God is holy. Contrary to secular belief, there are moral and ethical absolutes; they have been around for centuries in the Word of God. The progressive future tense means the process of becoming holy, experiential sanctification, never stops. It is progressive in nature as well as voluntative, meaning it doesn't happen automatically. You have to make thousands of positive decisions to follow the precisely correct protocol plan of God. You have to say YES to doctrine over and over again. This is the only way to be conformed to the image of His Son. Moreover, this conforming to His image is the thrust behind the historical extension of the angelic conflict. It is in this realm that Satan employs all his emissaries and expends all his time and energy. Every time Satan keeps a believer from building upon or completing an *edification complex of the soul* he wins and the believer loses the spiritual battle.

RELEVANT OPINIONS

The thought of becoming holy by the filling of the Spirit “is not that individuals by any process have received more of the Spirit, but it is rather that the Spirit has complete possession of the individual. It is not a question of securing more of the presence of God but of entering into the reality of His presence and yielding to all the control and ministry for which He has come to indwell.” (J. Walvoord) The second aspect of sanctification is the present experiential or progressive work of continuing to be set apart during the whole of our Christian lives. Every exhortation in the Word to godly living relates to this aspect of sanctification, and this is the area with which biblical spirituality is concerned. (C. Ryrie) The Jew under law was to be holy as to his physical food; we are to be holy as to our spiritual food. Holiness means separation, and we are called to a separate path in our spiritual feeding, as well as in our spiritual living. (W. Pettingill)

1 Peter 1:16 Because (causal) it has been written (γράφω, Perf.PI3S, Consummative; in Leviticus 11:44): You yourselves be (ἐπι, FMI2P, Progressive, Voluntative; complete your edification complex of the soul) holy ones (Pred. Nom.), because (causal) I myself (Subj. Nom.) am (ἐπι, PAI2P, Descriptive) holy (Pred. Nom.; conforming to the image or standard of His Son is the thrust behind the historical extension of the angelic conflict).

^{BGT} **1 Peter 1:16** διότι γέγραπται [ὅτι] ἅγιοι ἔσεσθε, ὅτι ἐγὼ ἅγιός [εἰμι].

^{VUL} **1 Peter 1:16** quoniam scriptum est sancti eritis quia ego sanctus sum

^{LWB} **1 Peter 1:17** And if you yourselves make it a practice to call upon the Father [in prayer], Who impartially evaluates [with objectivity] according to the criterion of each person's production [spiritual works], then order your behavior during the time of your temporary residence [sojourn on earth] with respect [occupation with Christ],

^{KW} **1 Peter 1:17** And in view of the fact that you call on as Father Him who judges, not with a partiality based upon mere outward appearance, but with an impartiality in accordance with each individual's work, with a wholesome, serious caution order your behavior during the time of your residence as a foreigner [a citizen of heaven living for the time being amongst the unsaved on this earth, which is foreign territory governed by the god of this world],

^{KJV} **1 Peter 1:17** And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning *here* in fear:

TRANSLATION HIGHLIGHTS

If you make it a practice to call upon (Latin: invocation) the Father in prayer (Iterative Present tense), then make sure you are conducting yourself (Imperative of Command) with respect during the time of your earthly sojourn. *Conducting yourself with respect* means you should be occupied with Jesus Christ in thought and deed. Peter also reminds us that it is the Father who impartially evaluates us according to our spiritual production on earth. He hears our prayers with complete objectivity and decides which ones to answer and what that answer will be. His distributive justice also decides what rewards and decorations will be bestowed based on each believer's level of spiritual maturity.

RELEVANT OPINIONS

There is no conflict, logical or otherwise, between the principle of “no respecter of persons,” and the principle of free grace. We need only to keep the concepts clear in our mind in order not to be confused. (G. Clark) It is a great privilege to call upon God as your Father. There is mischief in the custom so generally followed of having congregations, made up of saved and unsaved, “join in repeating the Lord's prayer.” Aside from the fact that the so-called Lord's prayer was never intended to become a part of a ritualistic service; and aside from the other fact that it is not definitely a Christian prayer, but a prayer given to Jewish believers under law; the point here is that no unbeliever ought to be encouraged to call upon God as his Father. (W. Pettingill)

It often seems that the more faithful a minister is, the smaller is his congregation. The unfaithful minister with a deceptive Gospel, with the dance music of popular choruses, with a program of entertainment rather than edification, can often draw crowds. And he is careful not to offend them with displeasing and controversial doctrine. The faithful minister must offend people – Christ did. And he certainly must speak of unpleasant matters, for God has spoken of them in His Word. (G. Clark) Christians are to live in this world as in a place to which they do not belong,

and where they do not expect forever to stay. (A. Stibbs) Peter now adds an additional motivation for a life of holiness: fear of God's fatherly discipline. (W. Grudem)

1 Peter 1:17 And (continuative) if (1st class condition: assumes the answer will be "Yes") you yourselves make it a practice to call upon (ἐπικαλέω, PMI2P, Iterative) the Father (Acc. Dir. Obj.; prayer as a category 1 love response), Who (Relative Clause) impartially (Compound Adv.) evaluates (κρίνω, PAPtc.ASM, Iterative, Substantival; judges prayer with objectivity) according to the criterion of each person's (Poss. Gen.) production (Acc. Dir. Obj.; activities, the distributive justice of God is based on the level of each individual's maturity), then (Result Clause) order your behavior (ἀναστρέφω, APImp.2P, Constative, Command; conduct yourself) during the time (Acc. of Extent of Time) of your (Poss. Gen.) temporary residence (Descr. Gen.; sojourn on earth) with respect (Instr. Manner; occupation with Christ),

BGT **1 Peter 1:17** καὶ εἰ πατέρα ἐπικαλεῖσθε τὸν ἀπροσωπολήμπτως κρίνοντα κατὰ τὸ ἐκάστου ἔργον, ἐν φόβῳ τὸν τῆς παροικίας ὑμῶν χρόνον ἀναστράφητε,

VUL **1 Peter 1:17** et si Patrem invocatis eum qui sine acceptione personarum iudicat secundum uniuscuiusque opus in timore incolatus vestri tempore conversamini

LWB **1 Peter 1:18** Because you know that not by perishable things, *such as silver or gold*, were you redeemed by the payment of a ransom [purchased off the slave auction block] out from your futile manner of life handed down from generation to generation [legalistic heresies passed down unchecked because of poor biblical understanding],

KW **1 Peter 1:18** Knowing as you do, that not by means of perishable things, little coins of silver and gold, were you set free once for all by the payment of ransom money, out of and away from your futile manner of life handed down from generation to generation,

KJV **1 Peter 1:18** Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation *received* by tradition from your fathers;

TRANSLATION HIGHLIGHTS

You know beyond any shadow of a doubt (Intensive Perfect tense) that you were redeemed by the payment of a ransom (Dramatic Aorist tense), not by perishable (Latin: corruptible) things like silver or gold. The word "lutroo" means purchased off the slave auction block. This was a Roman custom of sacral manumission, where a slave or a benefactor paid money to the temple to free him from his master. Jesus Christ purchased us off the auction block; His spiritual death was the ransom price. He redeemed us out from our futile manner of life which was handed down from generation to generation (Latin: traditions). In this context, the Jewish legalistic viewpoint was often passed down unchecked because of a lack of correct doctrinal understanding. It is an empty, vain, tragic thing to live in the Church Age dispensation under the law. That is not the kind of life we are called to live; we are called to live by grace mechanics.

RELEVANT OPINIONS

And this is the madness of a sinner - that he fancies liberty in that which is the basest thralldom; as those poor frantic persons that are lying ragged and bound in chains, yet imagine that they are kings, and their irons are chains of gold, their rags robes, and their filthy lodge a palace. There is true redemption from this madness. (R. Leighton) Scripture specifically presents Christ's priestly work as accomplishing redemption for a definite people and not a hypothetical redemption which renders all mankind savable. (G. Long) By linking μάταιος to πατροπαραδότου Peter makes the point that the former life not only is a state of ignorance and debauchery, but even its greatness, in which they had rejoiced, is null and void. (van Unnik) Peter stresses *knowing* that one has been redeemed first. Being assured of that, one is then in a position to *grow* from the Word. (R. Lightner) *Blood* here signifies, as commonly in such contexts, blood shed, or life laid down, in sacrificial death. (A. Stibbs) We teach limited atonement because Scripture describes the cross as effective, not making salvation possible for all, but actually securing salvation for multitudes. (R. Peterson)

It is a lamentable thing to be deluded a whole lifetime with a false dream. It is a greater loss to wear out our whole life, and in the evening of our days find nothing but anguish and vexation. (R. Leighton) The recipients of the letter were not redeemed from their vain (futile) conversation (manner of life). That is, their manner of life was futile in that it did not measure up to God's standards. (K. Wuest) Legalism is a form of "corporal leprosy" which breeds in families and churches "like vermin in the summer." (R. Leighton) Regeneration consists in the implanting of the *principle* of the new spiritual life in man, in a radical change of the governing disposition of the soul, which, under the influence of the Holy Spirit, gives birth to a life that moves in a Godward direction. (L. Berkhof) With sacrifice there is conjoined the metaphor of purchase. Christ's blood is at one and the same time the offering of a sacrifice which avails for men, and the payment of a price which avails for men. We are atoned for and we are purchased. (L. Morris) Specially the Scripture represents Christ's work as redemption: this implies that the people in view are actually redeemed. (G. Long)

1 Peter 1:18 Because you know (οἶδα, Perf.APtc.NPM, Intensive, Causal) that (introductory) not (neg. adv.) by perishable things (Instr. Means), such as (ellipsis) silver (Dat. Spec.) or (disjunctive) gold (Dat. Spec.), were you redeemed by the payment of a ransom (λυτρόω, API2P, Dramatic; purchased off the slave auction block; Roman custom of sacral manumission, where a slave or a benefactor paid money to the temple to free him from his master) out from your (Poss. Gen.) futile (μάταιος, Descr. Gen.; empty, vain, the vacuum) manner of life (Abl. Sep.) handed down from generation to generation (Attrib. Gen.; inherited from one's father, legalistic viewpoint passed down unchecked because of a lack of doctrinal correction),

^{BGT} **1 Peter 1:18** εἰδότες ὅτι οὐ φθαρτοῖς, ἀργυρίῳ ἢ χρυσίῳ, ἐλυτρώθητε ἐκ τῆς ματαίας ὑμῶν ἀναστροφῆς πατροπαραδότου

^{VUL} **1 Peter 1:18** scientes quod non corruptibilibus argento vel auro redempti estis de vana vestra conversatione paternae traditionis

^{LWB} **1 Peter 1:19** But by means of the most valuable blood of Christ [representative analogy for His spiritual death], as a Lamb without blemish [no sin nature] and spotless [impeccability],

^{KW} **1 Peter 1:19** But with costly blood, highly honored, blood as of a lamb that is without blemish and spotless, the blood of Christ,

^{KJV} **1 Peter 1:19** But with the precious blood of Christ, as of a lamb without blemish and without spot:

TRANSLATION HIGHLIGHTS

The ransom price for our redemption was the infinitely valuable blood of Christ, a representative analogy for the spiritual death of Christ. He died as our substitute, paying our ransom and purchasing us from the slave market of sin. In the Old Testament, He was typologically represented by the sacrificial lamb. Peter is moving from the idea of ransom from the slave auction to the idea of expiation by sacrifice. This lamb had to be without blemish and spotless in order to meet the qualifications of the sacrifice. Only Jesus Christ met the qualifications, by not having a sin nature (Latin: uncontaminated) and by His total impeccability (Latin: immaculate) in hypostatic union. He was *non posse peccare, posse non peccare*: not able to sin, able not to sin.

RELEVANT OPINIONS

Christ is presented as accomplishing that which sacrifices accomplished, and His death is described in cultic terms ... 1 Peter 1:19 occurs in the context of a “marketplace” image of the atonement, but is clearly alluding to the cultic sacrifice as well, combining the notions of redemption as an economic transaction with the notion of a prophylactic sacrifice that “guards” or covers and protects. Exodus 12:5-7 requires a lamb without blemish whose blood is smeared on the doorframes as a guard against the destroying angel. Peter’s point would seem to be that the redemptive death of Christ protects and marks the people of God. (D. McCartney) Shall we, then, who are purified by this “blood,” return to live among the swine, and tumble with them in the puddle? (R. Leighton)

Were He a sinner, He would be condemned. He would have to bear the punishment for His own sins and would be unqualified to substitute for mankind. Only someone not sentenced to death can take the place of the condemned ... The plan of salvation called for the substitutionary death of an innocent, perfect Person in place of guilty sinners. This was clearly portrayed in the Levitical sacrifices. For this reason the eternal Son of God took on the form of true and sinless humanity ... New Testament phrases like “the Lamb of God” and “the blood of Christ” dramatically declare that Christ’s saving work on the cross is the reality that the Mosaic Law foreshadowed. (R.B. Thieme, Jr.)

1 Peter 1:19 But (adversative) by means of the most valuable (Dat. Measure) blood (Instr. Means; always referring to "life") of Christ (Poss. Gen.; representative analogy for the spiritual death

of Christ; substitution), as (comparative) a Lamb (Subj. Gen.) without blemish (Descr. Gen.; no old sin nature) and (connective) spotless (Descr. Gen.; the impeccability of Christ in hypostatic union - "non posse pecare, posse non pecare"),

^{BGT} **1 Peter 1:19** ἀλλὰ τιμίῳ αἵματι ὡς ἀμνοῦ ἀμώμου καὶ ἀσπίλου Χριστοῦ,

^{VUL} **1 Peter 1:19** sed pretioso sanguine quasi agni incontaminati et immaculati Christi

LWB 1 Peter 1:20 Who was indeed foreordained [decreed by the omnipotence of the Father] before the foundation of the world [preincarnate state with the Father], but received manifestation in these latest of historical times [last moments of the Age of Israel before the Church Age dispensation began] because of you,

^{KW} **1 Peter 1:20** Who indeed was foreordained before the foundation of the universe was laid, but was visibly manifested at the closing years of the times for your sake,

^{KJV} **1 Peter 1:20** Who verily was foreordained before the foundation of the world, but was manifest in these last times for you,

TRANSLATION HIGHLIGHTS

Jesus Christ was indeed foreordained before the foundation (Latin: constitution) of the world (Consummative Perfect tense). The Father determined this to happen; Christ did not exercise faith or anything else. He received the action of the verb. He existed in His preincarnate state with the Father in eternity past. His arrival on earth in time in hypostatic union was decreed by the omnipotence of the Father. He received this manifestation during the last moments of the Age of Israel (Ingressive Aorist tense) to offer the kingdom to Israel; and upon their refusal to accept Him, He subsequently ushered in the Church Age dispensation.

RELEVANT OPINIONS

God's foreknowledge includes His creative will and determination. In the light of God's loving predestination, the Christian can begin to make sense of events which might otherwise seem inexplicable. (JND Kelly) It is no wonder that men beat their own brains, and knock their heads one against another, in the contest of their opinions, to little purpose, in their several mouldings of God's decree. Is not this to cut and square God's thoughts to ours, and examine His sovereign purposes by the low principles of human wisdom? Why not let God be God in the series of His decrees! For this, I say, is the great work, wherein all those glorious attributes shine jointly, the wisdom, power, goodness, justice and mercy of God. (R. Leighton) If Christ was foreknown as a spotless lamb before the foundation of the world, then the whole plan of creation and redemption was foreknown before the world. God had the whole scope of creation and redemption in view from eternity. (J. Piper)

Before the world was, God concentrated His thoughts upon His Son, not only in His personal, but also in His official capacity as the future Redeemer of mankind. "Before the foundation of the

world” affords a clue to the occupation of the Divine Mind before the creative fiat first broke on the silence of immensity. A correspondence therefore occurs between time and eternity, between the manifestation in history and the pre-arrangement in the unfathomable abysses of the Divine Mind. Foreordination implies a plan, a plan of salvation. The idea of redemption, of the Son as a propitiation for sin, seems to be the first and most important thought of God. It was not an after-thought, but the ruling thought, and around it all other thoughts were systematically arranged. Creation is to redemption what the scaffolding is to the temple; when the latter will be finished, the former will be consigned to the flames. (J. Exell)

The plural *chronoi* doubtless refers to successive periods in human history until the fullness of time came. (A.T. Robertson) “In the end of the times” no doubt means here the times in the world’s history, which have been marked off from each other by variety in the modes and measures of God’s revelation of His will, times in which are recognized different “dispensations”. (R. Johnstone) “Because of you” refers to the believers in God; Peter singles out his readers because God’s saving acts were accomplishing their blessed purpose in them. Christ’s blood (spiritual death) was both efficient and effective as a ransom. (R.C.H. Lenski) Certainly one would not conclude from 1 Peter 1:20 that God just knew about Jesus beforehand. The obvious meaning is that He had *determined* beforehand that this should happen. (T. Nettles)

If Christ is the eternal Second Person of the Trinity, it would not be theologically accurate to say that God foreknew Him in the sense of knowledge of Him before He came into actual existence before the foundation of the world. He was already in existence. For Christ to be “foreknown” must therefore refer to an eternal covenant arrangement to provide salvation for the elect. (W. Baker) Redemption was no after-thought remedy of an unforeseen evil. God’s foreordaining of the Redeemer refutes the slander that, on the Christian theory, there are 4,000 years of nothing but an incensed God. (R. Jamieson) We say foreordained, for this knowing is decreeing, and there is little solid truth or profit in distinguishing between them. (R. Leighton) Faith is the goal of God’s foreknowledge, not its object, source, or basis. (T. Schreiner) All things were settled, even before there was such a thing as *before*. (G. Johnson, D. Wilson)

1 Peter 1:20 Who (Relative Clause) was indeed (affirmative; to be sure) foreordained (προγινώσκω, Perf.Pptc.GSM, Consummative, Substantival; decreed by the omnipotence of the Father) before the foundation (Adv. Gen. of Time) of the world (Adv. Gen. Ref.; preincarnate state with the Father), but (adversative) received manifestation (φανερόω, APPTc.GSM, Ingressive, Substantival) in these latest (Gen. Spec.) of historical times (Adv. Gen. of Time; last moments of the Age of Israel before the Church Age begins) because of you (Causal Acc.),

^{BGT} **1 Peter 1:20** προεγνωσμένου μὲν πρὸ καταβολῆς κόσμου φανερωθέντος δὲ ἐπ’ ἐσχάτου τῶν χρόνων δι’ ὑμᾶς

^{VUL} **1 Peter 1:20** praecogniti quidem ante constitutionem mundi manifestati autem novissimis temporibus propter vos

LWB 1 Peter 1:21 Who by Him [Jesus Christ] are believers in God [emphasis on the Father], having raised Him [Jesus Christ] out from the dead [resurrection] and having given Him [His humanity] glory, with the result that your faith and confidence might be in God.

KW 1 Peter 1:21 Who through Him are believers in God, the One who raised Him out from those who are dead and gave Him glory, so that your faith and hope might be in God.

KJV 1 Peter 1:21 Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God.

TRANSLATION HIGHLIGHTS

All Christians during the Church Age dispensation, whether in Peter's time or ours, became believers in God through Jesus Christ our Lord. We are "through Him" believers in God. The Spirit was also instrumental in resurrecting Jesus Christ from the dead (Dramatic Aorist tense) and giving His humanity glory. The word "glory," therefore, adds His ascension and session at the right hand of the Father to the resurrection equation. The end result is that our faith and confidence is (Perfective Present tense) given to us by the Father, purchased for us by the Son, and transmitted to us by the Holy Spirit.

RELEVANT OPINIONS

This creation of capacity is called regeneration. The Biblical evidence that faith itself is a gift is impressive. It comes not of one's own strength or virtue but only to those who are chosen of God for its reception, hence it is a gift. (J. Dillow) "Dead" refers not to the state of death, but to individuals who are dead. It is a plural noun in the Greek. Our Lord was raised out from among those who were dead. They stayed in that condition called death, whereas He was given life. (K. Wuest) It is not even our own faith but a faith given to us from the Father, channeled through the Son, and made effective through the power of the Holy Spirit. It is "by Him" (Jesus Christ) that we believe in God, a truth perceived by Peter from the very beginning of his ministry, Acts 3:16, "The faith which is by Him." Saving faith is not the human contribution of a sinner seeking salvation, but (Acts 18:27) the divine contribution of the gracious God seeking a sinner. (A. Custance)

After our Lord's death, the same infinite power of God that designed and energized the divine dynasphere demolished all satanic and human opposition by raising Christ from the dead and seating Him at the right hand of God. (R.B. Thieme, Jr.) Arminians adopt different tactics and gimmicks to attract people to their places of worship. Most of them will tolerate some doctrine, as long as they can have a part somewhere in the operation of the church program. They consider doctrine secondary because they feel they are reaching people with their programs. However, regeneration by the Spirit of God alone persuades men for Christ. (W. Best) In the resurrection of Christ from His unique physical death, two categories of divine power were displayed. The omnipotence of God the Father restored our Lord's human spirit from heaven to His body in the grave. The Father thereby became an agent of the resurrection of Christ. The omnipotence of God the Holy Spirit restored Christ's soul from Hades to His body in the grave. Hence, the Holy Spirit also became an agent of Christ's resurrection. (R.B. Thieme, Jr.)

1 Peter 1:21 Who (Acc. Gen. Ref.) by Him (Abl. Agency, Source; through Jesus Christ) are (ellipsis; verb supplied) believers (Pred. Acc.) in God (Acc. Dir. Obj.; the Father), having raised (ἐγείρω, AAPtc.ASM, Dramatic, Circumstantial, Articular) Him (Acc. Dir. Obj.; Jesus Christ) out from the dead (Abl. Sep.; resurrection) and (continuative) having given (δίδωμι, AAPtc.ASM, Culminative, Circumstantial) Him (Dat. Adv.; His humanity) glory (Acc. Dir. Obj.), with the result that your (Poss. Gen.) faith (Subj. Acc.) and (connective) confidence (Subj. Acc.) might be (εἶμι, PAInf., Perfective, Purpose & Result) in God (Acc. Dir. Obj.).

^{BGT} **1 Peter 1:21** τοὺς δι' αὐτοῦ πιστοὺς εἰς θεὸν τὸν ἐγείραντα αὐτὸν ἐκ νεκρῶν καὶ δόξαν αὐτῷ δόντα, ὥστε τὴν πίστιν ὑμῶν καὶ ἐλπίδα εἶναι εἰς θεόν.

^{VUL} **1 Peter 1:21** qui per ipsum fideles estis in Deo qui suscitavit eum a mortuis et dedit ei gloriam ut fides vestra et spes esset in Deo

LWB 1 Peter 1:22 Therefore, having purified your souls [confession of sin] by means of obedience to the truth [recognition of the authority of Bible doctrine], accompanied by genuine brotherly love [*phileo*], begin exercising virtue love [*agape*] towards one another of the same kind [fellow believers] with intense concentration from a spiritually pure mentality of the soul,

^{KW} **1 Peter 1:22** Having purified your souls by means of your obedience to the truth, resulting in not an assumed but a genuine affection and fondness for the brethren, an affection and fondness that springs from your hearts by reason of the pleasure you take in them; from the heart love each other with an intense reciprocal love that springs from your hearts because of your estimation of the preciousness of the brethren, and which is divinely self-sacrificial in its essence,

^{KJV} **1 Peter 1:22** Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see *that* ye love one another with a pure heart fervently:

TRANSLATION HIGHLIGHTS

Peter combines all of the work done for us and the divine assets provided to us by God and issues a command (Imperative mood) to his readers to start exercising virtue love (Ingressive Aorist tense) toward their fellow believers. But there are a couple of preliminary requirements he lays out for us first. We are to purify our souls through the confession of sin (Dramatic Perfect tense) by means of obedience to Bible doctrine. Confession of sin is the Church Age believer's counterpart to ritual purification in the OT. In other words, we have to be in fellowship before anything else, and that fellowship is based on obedience to the Word of God. We must recognize the authority of Bible doctrine in our life as part of genuine humility and teachability. Peter's use

of a conditional clause means inner purification and obedience to the God's Word are prerequisites to the exercise of virtue love.

Our obedience to the truth of God's Word should be accompanied by a non-hypocritical, genuine, brotherly love. This is category 3 friendship with other Christians in our sphere of daily life. This is *phileo* love (Latin: fraternity), something we have towards family and friends. The audience Peter was writing to evidently knew each other, many of them being close friends. They had no problem in this area of friendship and social life. But the ingressive aorist of *apape* love points to a possible lack of understanding in the area of virtue love. This love must be exercised with intense concentration (Latin: diligence) and a relaxed mental attitude. It must come from a spiritually pure mentality of the soul. *Agape* is spiritual, moral and objective as compared to *phileo* love. *Phileo* love comes naturally and often emotionally; *agape* love requires thinking and an infusion from the Holy Spirit.

RELEVANT OPINIONS

The thing that caused some of these Christians to revert to their former worldly associates was failure to obey the Word of God. Consequently, their heart-life became sinful. Therefore, they preferred their former sinful companions to their fellow Christians. But when they started to obey the Word again, their souls were purified, and they came to have that fondness and affection for their Christian brethren which is the normal condition among saints who are living lives of obedience to God's Word ... There is plenty of the *phileo* fondness and affection among the saints, and too little of the *agape* divine love ... Some of those to whom Peter was writing, had put a mask of feigned love over their usual countenances when associating with certain others of their brethren ... Others were tempted to go back to their old associates, preferring their company to that of their Christian brethren. (K. Wuest) Sanctification takes place partly in the subconscious life, and as such is an immediate operation of the Holy Spirit; but also partly in the conscious life, and then depends on the use of certain means, such as the constant study of God's Word and prayer. (L. Berkof)

When hearts are cemented together without doctrine they are cemented by impurity itself, a swinish fraternity, a friendship which is contracted, as it were, by wallowing in the same mire. Call it good fellowship, or what you will, all the fruit that in the end can be expected out of unholy friendship and fellowship in sinning together, is, to be tormented together, and to add each to the torment of another. The mutual love of Christians must be pure, arising from things spiritual. And since they are Christians, they desire the most that he and his brethren may jointly mind their journey heavenwards, and further one another in their way to the full enjoyment of God. This is truly the love of a pure heart. (R. Leighton) Christians are purified in heart, not for a solitary holiness (monasticism), but for life in the divine society which is bound together by love; yet the transformation of the inward life of the individual is the necessary pre-condition of our entrance into the fellowship of God's people. (F. Beare)

It is now widely recognized that in Paul's writings the antithesis between flesh and Spirit/spirit reflects a supra-individual dimension. The characteristics of life in the flesh include self-absorption, self-reliance and indulgence, dependence on outward ceremony and ritual instead of

inner spiritual reality, and clinging to the shadow rather than to the fulfillment in Christ. This is, in fact, but the breathing out of an atmosphere of spiritual pollution which has been earlier breathed in. The flesh is an entire world of existence. It stands alongside Adam and the present aeon as a fragmented world order. To be “in the flesh” is contrasted with being “in the Spirit” in a way that is clearly parallel to and interconnected with the contrast between being in Adam and being in Christ, belonging to the present evil aeon and belonging to the new eschatological aeon inaugurated by the triumph of Christ and the gift of the Spirit ... Life in the Spirit is not yet lived in the context of the final resurrection order. Rather, life *kata pneuma* is lived in the context of life *kata sarka*. The Christian belongs to the community of the resurrection order, but lives within the context of the present order. Even new life in Christ, lived in the Spirit, has as its context bodily and mental existence which has long been dominated by the flesh ... The supra-personal flesh-Spirit conflict has a deep echo within the existence of the believer. Christ dwells in the heart through faith. Yet sin also dwells within. There is a radical and deep-seated conflict-situation in the progress of sanctification that should never be played down. (S. Ferguson)

1 Peter 1:22 Therefore (inferential), having purified (ἀγνίζω, Perf.APtC.NPM, Dramatic, Modal, Conditional Clause) your (Poss. Gen.) souls (Acc. Dir. Obj.; function of the rebound technique) by means of obedience (Instr. Means) to the truth (Acc. Gen. Ref.; recognition of the authority of Bible doctrine), accompanied by genuine (Compl. Acc.; non-hypocritical, category 3 friends) brotherly love (Gen. Accompaniment; *phileo* love from the 4th floor of the ECS), begin exercising virtue love towards (ἀγαπάω, AAImp.2P, Ingressive, Command; impersonal *agape* love) one another of the same kind (Acc. Dir. Obj.; fellow believers) with intense concentration (Descr. Gen.; fervent focus) from a spiritually pure (Descr. Gen.; pure, sanctified, morally clean) mentality of the soul (Abl. Source; right lobe),

^{BGT} **1 Peter 1:22** Τὰς ψυχὰς ὑμῶν ἡγνικότες ἐν τῇ ὑπακοῇ τῆς ἀληθείας εἰς φιλαδελφίαν ἀνυπόκριτον, ἐκ [καθαρᾶς] καρδίας ἀλλήλους ἀγαπήσατε ἐκτενῶς

^{VUL} **1 Peter 1:22** animas vestras castificantes in oboedientia caritatis in fraternitatis amore simplici ex corde invicem diligite adtentius

LWB 1 Peter 1:23 Having been born again in the past with results that continue to this present moment, not out of corruptible seed [physical], but out of incorruptible seed [the soul seed is born], by means of the Word of God which lives and abides.

^{KW} **1 Peter 1:23** Having been begotten again not of perishable seed but of imperishable, through the word of God which lives and abides;

^{KJV} **1 Peter 1:23** Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

TRANSLATION HIGHLIGHTS

The command to begin exercising virtue love, after the confession of sin and obedience to the Word of God, is based on our having been born again (Intensive Perfect tense). We were regenerated in the past and that life continues into the future until physical death. This spiritual birth is not from corruptible, human seed (Gk: spore). It is the birth of our soul seed, a spiritual seed. The Word of God is what brings this seed forth, because the Word of God continues (Durative Present tense) to live (Latin: vivify) and abide (Latin: permanent). The Holy Spirit regenerates us and uses the Word of God as the means of starting a new life in us. The abiding and living refers to the Word, not God; His abiding and living is taken for granted. The Word, however, does convey life from God the Father. Without this new spiritual life - born again, new creation - we are unable to enter the kingdom of God.

RELEVANT OPINIONS

Sporos in the apostle's thought is not of the influence of the Spirit taken by itself, but of the Word as made quickened by His energy, and here regarded as the spring of *spiritual* life. (R. Johnstone) Not only do we *begin* to live by God's Word, but we also *go on* living by God's Word. Our physical life is created and upheld by the Word of God, and our spiritual life is quickened and sustained by the Word of God. (J. Piper) The Father draws sinners to Himself as the Spirit uses the Word of God to convict of sin, and eventually to bring to life, those who believe. Faith contributes nothing to the complete salvation provided by Christ. (R. Lightner) The work of regeneration or new birth in which the believer partakes of the divine nature is an irreversible process and the work of God. Just as there is no reversal of the creation process, there can be no reversing of the new birth process. If this is accomplished by God and not by man and is entirely on the principle of grace, there is no just ground or reason why it should not continue forever. (J. Walvoord) The Holy Spirit impregnates the believer with the seed of the Word of God. This is a conception that results in eternal life, not merely temporary physical life. (W. Baker)

Regeneration in Scripture, in contrast to conversion, is the instantaneous, divinely wrought work of God in the soul in which spiritual life is imparted where none existed. Although the language of being born again is clearly biblical (1 Peter 1:3), more common is simply the birth image (John 1:3) or the language of creation as in Ephesians 2:10. Although we are active in conversion, turning from sin to Christ, we are not active in regeneration. We do not give ourselves birth. Life is given by God. We no more give birth to ourselves in the spiritual world than we do in the natural world. We are born. We are not self-created in Christ but created in Him by God. (D. Wells, G. Johnson) It is of His own will that He begat us (James 1:18), germinated by the Holy Spirit in what can be described only as a form of virgin conception. This process is irresistible because there is no one there to resist. This is a work of God clearly, wholly of His initiation and without human consent or refusal. The Lord's people may indeed play a part in it, for it is their privilege to plant the seed, but the recipient of life plays no part in this process whatever. (C. Custance)

We are born again of the Spirit, yet not without means, but by the Word of God. The Word is not the begetting principle, but that by which it works: the vehicle of the germinating power ... It is because the Spirit of God accompanies it that the Word carries the germ of life ... The Word is an eternal power ... The abiding *resurrection glory* is connected with our *regeneration* by the Spirit. (R.

Jamieson) Being God-breathed and verbally inspired, the Bible has divine life resident in it. Thus it has power to generate faith, to sanctify and nurture, and to enlighten. The Holy Spirit and the Word of God operate together. (R. Zuck) One of the greatest blunders, on the subject of the new birth, is to make it dependent on man's faith. Opposers of biblical regeneration advocate that the new birth must, in some way, be the response of one who hears the gospel. God's Word is the instrument of conversion, not regeneration ... Regeneration precedes conversion. (W. Best) This passage refers not to the original communication of spiritual life to the soul, but rather to our being enabled to act from that life and induced to love and obey God by means of the Word of Truth; which presupposes a principle of grace already planted in the heart. (A. Pink)

1 Peter 1:23 Having been born again in the past with results that continue to this present moment (ἀναγεννάω, Perf.Pptc.NPM, Intensive, Modal), not (neg. adv.) out of corruptible (Descr. Gen.) seed (σπορά, Abl. Source; physical seed), but (contrast) out of incorruptible (Descr. Gen.; the soul seed is born) seed (ellipsis), by means of the Word (Abl. Means) of God (Poss. Gen.), which (Word of God and God Himself) lives (ζάω, PAPtc.GSM, Durative, Attributive) and (connective) abides (μένω, PAPtc.GSM, Durative, Attributive).

^{BGT} **1 Peter 1:23** ἀναγεγεννημένοι οὐκ ἐκ σπορᾶς φθαρτῆς ἀλλὰ ἀφθάρτου διὰ λόγου ζῶντος θεοῦ καὶ μένοντος.

^{VUL} **1 Peter 1:23** renati non ex semine corruptibili sed incorruptibili per verbum Dei vivi et permanentis

1 Peter 1:24 For every type of flesh [human good] is like grass, and every type of glory [details of life] is like the wildflower of the grass: the grass withers away [human good has no merit] and the flower falls off [you can't take the details of life with you],

^{KW} **1 Peter 1:24** For every kind of flesh is as grass, and its every kind of glory is as the flower of grass. The grass was caused to wither away, and the flower fell off,

^{KJV} **1 Peter 1:24** For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away:

TRANSLATION HIGHLIGHTS

Quoting from Isaiah 40:6-8, every type of human good (flesh) is like grass and every detail of life (glory) is like the wildflower. Your human good has no merit before God and withers away like grass (Gnomic Aorist tense). The details of life you pursued so diligently stay cannot be taken with you after death. They are like flowers that eventually fall off (Gnomic Aorist tense) the stem. Whether you are involved in approbation lust, monetary reversionism or some manifestation of the pride of life – none of them provide anything that goes with you to heaven. They are fleeting and temporary.

RELEVANT OPINIONS

These Gnostic aorists function in the Greek as a relatively rare use of that tense to express proverbial truths or events universally observed to happen in human experience. More to the point, they translate Hebrew perfects, which more frequently and characteristically have the same sort of function – “pronouncing judgments.” (Blass, Debrunner, Funk) Rather than using the Gnostic Aorist, he could be emphasizing the suddenness and completeness of the withering: the grass has withered and the flower has faded before you had a chance to look around, as it were. (C.F.D. Moule) The theme of Isaiah’s prophecy is the perishable nature of all flesh and the imperishable nature of the Word of God. (F. Gaebelein) The contrast between the frailty and transience of all human life, the product of perishable seed, and the eternal nature of the divine is underscored by a quotation from Isaiah. (N. Hillyer)

1 Peter 1:24 For (explanatory) every type of (Acc. Spec.) flesh (Subj. Nom.; human good) is (ellipsis; verb supplied) like grass (Acc. Comparison), and (continuative) every type of (Acc. Spec.) glory (Subj. Nom.; approbation lust, pride of life, and enslavement to the details of life) is (ellipsis; verb supplied) like the wildflower (Acc. Comparison) of the grass (Adv. Gen. Ref.): the grass (Subj. Nom.) withers away (ξηραίνω, API3S, Gnostic, Timeless; human good has no merit) and (connective) the flower (Subj. Nom.) falls off (ἐκπίπτω, AAI3S, Gnostic, Timeless; you can't take the details of life with you),

^{BGT} **1 Peter 1:24** διότι πᾶσα σὰρξ ὡς χόρτος καὶ πᾶσα δόξα αὐτῆς ὡς ἄνθος χόρτου· ἐξηράνθη ὁ χόρτος καὶ τὸ ἄνθος ἐξέπεσεν·

^{VUL} **1 Peter 1:24** quia omnis caro ut faenum et omnis gloria eius tamquam flos faeni exaruit faenum et flos decidit

LWB 1 Peter 1:25 But the Word of the Lord abides [permanency of doctrine compared to temporary details of life] forever [the doctrine in your soul goes to heaven with you]. And this [Word of the Lord] is the Word [spoken] which we have been communicating to you.

^{KW} **1 Peter 1:25** But the word of the Lord abides forever. And this is the Word which in the declaration of the good news was preached to you.

^{KJV} **1 Peter 1:25** But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.

TRANSLATION HIGHLIGHTS

Human good and the details of life are temporary and will pass away, but the Word of the Lord abides forever (Durative Present tense). Bible doctrine is permanent, as contrasted with the temporary details of life. Not only that, but you get to take the doctrine in your soul with you to heaven! And this Word of the Lord is precisely what Peter and his associates have been communicating (Latin: evangelism) all along (Dramatic Aorist tense). “Word” in this passage is

“rhema” for the spoken word or utterance as compared to “logos” which is generally the written word. It works quite well with the verb “communicate” or “preach.” Peter quotes from Isaiah 40:8 in this passage, reinforcing by a sample passage from the OT, that the Word does indeed abide forever. “Unto the age” is a temporal use of “aion” which is a period of time without end, i.e., forever.

RELEVANT OPINIONS

By this passage assurance is given to every believer, carnal and spiritual alike, that they may know they have eternal life. This assurance is made to rest, not on a changeable experience, but upon the things which are written in the unchangeable Word of God. (J. Walvoord) Here Peter ascribes power and efficacy to God’s Word, according to the authority of the Prophet, so that it can confer on us what is real, solid, and eternal. (J. Calvin) The logical inference to be drawn is, “and consequently the word preached to you is imperishable and eternal, and demands of you that you earnestly and intently follow up that new life which by it has been implanted in you.” (H. Alford)

1 Peter 1:25 But (adversative) the Word (Subj. Nom.) of the Lord (Poss. Gen.) abides (μένω, PAI3S, Durative; the permanency of Bible doctrine contrasted with the temporary details of life) forever (Acc. Extent of Time; the doctrine in your soul goes to heaven with you). And (continuative) this (Subj. Nom.; Word of the Lord) is (εἰμί, PAI3S, Descriptive) the Word (Pred. Nom.) which (Nom. Appos.) we have been communicating (εὐαγγελίζω, APPTc.ASN, Dramatic, Attributive, Articular) to you (Acc. Dir. Obj.).

^{BGT} **1 Peter 1:25** τὸ δὲ ῥῆμα κυρίου μένει εἰς τὸν αἰῶνα. τοῦτο δέ ἐστιν τὸ ῥῆμα τὸ εὐαγγελισθῆν εἰς ὑμᾶς.

^{VUL} **1 Peter 1:25** verbum autem Domini manet in aeternum hoc est autem verbum quod evangelizatum est in vos

Chapter 2

^{LWB} **1 Peter 2:1** Therefore, put aside [like soiled under-garments] all malice [petty antagonism] and all craftiness [deceit] and hypocrisies [façade to cover your disregard for the inner life of doctrine] and envies [jealousies] and all slanders [verbal sins],

^{KW} **1 Peter 2:1** Wherefore, having put away once for all every wickedness and every craftiness, and hypocrisies and envies, and all slanderings,

^{KJV} **1 Peter 2:1** Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings,

TRANSLATION HIGHLIGHTS

Peter commands his readers to put aside some complicating sins like they were soiled underwear (Imperative Participle). I believe the picture is understandable without my going into graphic details! They are to put aside initially (Ingressive Aorist tense if new believers) and then continue to put aside (Constative Aorist tense if all believers, not necessarily neophytes) all malice, petty antagonisms and spiteful behavior. Malice is the desire to harm others. They are to put aside all craftiness, fraud and deceit. Deceit is putting on a façade to fool others into believing a falsehood. They are to put aside hypocrisies, especially the phony façade many put forth to cover their total disregard for the inner life of doctrine. When I hear a believer called “devout,” and I know this Christian doesn’t know enough doctrine to come in out of the rain, I want to scream!

Hypocrites pretend to be something they’re not, and then point their fingers at others to divert attention from their falsehood. The word “façade” comes from the Greek “hupocrites” which refers to an actor hiding behind a mask of deception. Carnal Christians are professional hypocrites. *Program churches* are full of them; they are full of believers who are interested in everything under the sun except Bible doctrine. Peter’s readers are to put aside envies, jealousies, and all verbal sins (Latin: detractions) such as slander, maligning and being a blabbermouth. The first step is to acknowledge these things as sin to God and the second step is to isolate them and put them aside. The two uses of “all” in this context is comprehensive; it includes every related sin in the categories or groups of sins mentioned, without exception.

RELEVANT OPINIONS

There is no keeping out of controversy at all times in our world, without sacrificing truth; but controversy is full of hazards. How seldom it is conducted, even on substantially the right side, without malice, guile, hypocrisies and evil speakings. Love for the truth does not include defending it by resorting to un-Christian principles. (J. Brown) Those who have the evils here mentioned reigning full strength within them shall receive no benefit by the Word. They may be born again, but the more they retain of these, the less shall they find the influence and profit of the Word. Therefore, they are exhorted to lay aside entirely these evils, else, though they hear the Word often, yet they will be in a spiritual atrophy. They will hear the Word often, but grow nothing by it; they will find no increase of grace and spiritual strength. (R. Leighton) No one wants a lot of garbage decorating his dinner table, and if the garbage is there the desire for food is gone. In this verse we have the garbage that must be laid aside if we are to have an appetite for the Word of God. (W. Pettingill)

Malice and envy are but two branches growing out of the same bitter root. Self-love and evil speakings are the fruit they bear. Malice is properly the procuring or wishing another's evil; envy, the repining at his good; and both these vent themselves by evil speaking. This internal fire within smokes and flashes out by the tongue, censuring the actions of those they hate or envy, aggravating their failings, and detracting from their virtues. (R. Leighton) Malice is an evil or belligerent attitude

toward another believer, usually for selfish reasons. Guile is the desire to trick someone. Hypocrisy is pretending to be something one is not, and envy is wishing to be like someone or have something someone has. Slander is a misrepresentation of another to his or her harm. (W. Baker) He encourages the readers to divest themselves of negative attitudes and he urges them to express their need for spiritual food, so that they may mature in faith and knowledge ... Reborn children of God ought to exhibit their new life in their daily conduct. (S. Kistemaker) Since God has reached out and effected their regeneration and it is an enduring act of His, they should live accordingly, rather than returning to wallow in corruptible life. (P. Davids)

Deceit and hypocrisy are twins: by deceit a person is wronged and by hypocrisy he is deceived ... Peter does not tell his readers to fight against these evils, but to lay them aside as a garment and to get rid of them. We put off our old nature and cherish our new life in Christ by craving spiritual nourishment and growing in our salvation. (S. Kistemaker) Those who would wear the white robe of regeneration must lay aside the filthy garments of the old carnal life. (B. Caffin) Peter has just been contrasting the corruptible sowing of our natural birth with the incorruptible sowing of our second birth. (G. Clark) Malice delights in another's hurt; envy pines at another's good; guile imparts duplicity to the heart; hypocrisy (flattery), duplicity to the tongue; evil speakings would another's character. (R. Jamieson) Malice, guile, insincerity, envy, and slander are those habits that are most apt to destroy the mutual love to which 1 Peter calls believers. (D. Bartlett) Peter's words picture someone flinging off a badly stained or infected garment. (D. Hiebert)

1 Peter 2:1 Therefore (inferential), put aside (ἀποτίθημι, AMPtc.NPM, Ingressive & Constative, Imperative; get rid of these vices like soiled garments) all (Acc. Measure) malice (Acc. Dir. Obj.; petty antagonism, spite, wicked ill-will) and (connective) all (Acc. Measure; no exceptions) craftiness (Acc. Dir. Obj.; fraud, deceit, deliberate dishonesty) and (connective) hypocrisies (Acc. Dir. Obj.; phony facade to cover ones' total disregard for the inner life of doctrine; actors hiding behind a mask of deception) and (connective) envies (Acc. Dir. Obj.; jealousies, resentful discontent) and (connective) all (Acc. Measure; no exceptions) slanders (Acc. Dir. Obj.; backbiting lies, mental and verbal sins can be eliminated by applying gates 1-3 of the divine system),

^{BGT} **1 Peter 2:1** Ἀποθέμενοι οὖν πᾶσαν κακίαν καὶ πάντα δόλον καὶ ὑποκρίσεις καὶ φθόνους καὶ πᾶσας καταλαλιάς,

^{VUL} **1 Peter 2:1** deponentes igitur omnem malitiam et omnem dolum et simulationes et invidias et omnes detractationes

LWB 1 Peter 2:2 Like newborn babies [recent converts with a superficial knowledge of doctrine] long for the unadulterated [pure], reasonable [logical] milk [a little doctrine at a time due to their spiritual immaturity], so that by it [milk: the whole realm of doctrine one bottle at a time] you may grow with respect to salvation [sanctification salvation],

^{KW} **1 Peter 2:2** As newborn infants do, intensely yearn for the unadulterated spiritual milk in order that by it you may be nourished and make progress in [your] salvation,

^{KJV} **1 Peter 2:2** As newborn babes, desire the sincere milk of the word, that ye may grow thereby:

TRANSLATION HIGHLIGHTS

New converts (neophytes) or believers recovering from reversionism should desire the Word of God as part of their daily diet. They should be like newborn babies who are constantly hungry and always want their bottle within sight. As long as they are awake, they crave milk. When it is out of sight, they desire to have it intensely (Constative Aorist tense), even to the point of crying (Imperative of Entreaty). Young believers by nature have a superficial knowledge of doctrine, but that's not their fault – they're young! They need a steady diet of pure, undiluted, logical doctrine. Like a baby, they need their doctrine a little at a time, but at frequent intervals. Have you ever tried to put a baby on a 'three-meals a day' food schedule like adults are accustomed to? You'd better have earplugs around for the incessant crying you will hear. Why? Because they are hungry, all the time.

Young babies (Latin: infants) are so small that there is little room for storing massive quantities of food. So they need to eat small meals throughout the day. The same is true for spiritually immature believers. You can't put me in a classroom full of new believers, with my Greek and Hebrew texts and a sentence diagramming template, and expect good results. That's like trying to feed a newborn baby a 24-ounce, medium-rare filet mignon ... with smoked salmon, hash browns covered with melted garlic butter and a spinach souffle on the side. A baby needs milk and lots of it before they are able to move on to more substantial food. The new believer needs basic doctrine, over-and-over again; start walking them through the Pauline epistles one-by-one in their native language. If they make steady progress and a doctrinal structure begins to be evident in their soul, *then* you can dive into lapsarian views.

Eventually they should grow spiritually (Potential Subjunctive mood), passing tests and metabolizing yet more advanced doctrine. Their tactical victories in the daily life will become strategic victories in the angelic conflict. It all starts with a young believer wanting to understand God's Word and then continuing to feed on it as his #1 priority in life. Peter adds the word "logikon" to point to exactly what this milk is. It is the Word of God and nothing else. All other milk theories - like spiritual gifts, social life with believers, attending church on Sunday, and other spiritual phenomenon – are rejected. Nothing is needed like food every day - the Word of God. Spiritual growth is the result of the intake, metabolism and application of Bible doctrine to daily life (sanctification salvation); it is not the milk itself.

RELEVANT OPINIONS

The **Word**, the **support** and the **principle** of our spiritual being, is both the *incorruptible seed* and the *incorruptible food* of that new life of grace, which must therefore be an *incorruptible life*. (R. Leighton) One of the most dangerous symptoms of the apostate believer is the loss of appetite for the Word. And there is no surer indication of religious declension and ill-health than the cessation of

desire for the Word of God. How can that appetite be created where lacking, and stimulated where declining? Put off the evil that clings to you, remember that your growth depends on your feeding on the Word, and stimulate your desire by the memory of past enjoyment. (F. Meyer) To that world from which the Scriptures came, and about which they frequently treat, they insensibly draw the devout peruser. They facilitate the withdrawal of our minds from this world by the transitoriness which they attach to all earthly excellences, and by making them to stand for signs of others, yet greater and better, in the celestial economy. Hence our elevation is effectively promoted. (J. Exell) The infant is not wearied with daily feeding on the breast, but desires it every day, as if he had never had it before; so the child of God has an unchangeable appetite for the Word. It is daily new to him; he finds still fresh delight in it. (R. Leighton)

Growth in the knowledge of Christian truth is that on which spiritual growth generally depends. The great influential principles of saving truth are few and simple, and some are apt to think that they are easily, and soon, fully learned; but this is a dangerous mistake. The oldest and most intelligent Christian may grow in the knowledge of these truths. It is a very important remark, that after a man is really converted, growth in knowledge consists chiefly in knowing better the very truths by which conversion has been produced. He may see more deeply into the meaning of what he had only a general notion of; he may see additional evidence of their truth; he may see more of their mutual connection and dependence; he may see more of the uses they are intended to serve; he may obtain more skill in turning them to their proper use, both to himself and others; he may obtain a more deep and extensive experimental acquaintance with them, and he may rise to a much higher esteem for, and love of them. Many a Christian knows the doctrine of Christ crucified; but many a Christian knows little about the decrees of God and government of the Church. Spiritual growth will be more impeded by imperfection in the knowledge of the former, than by absolute ignorance of the latter; but ignorance of the latter will always mar His understanding of God. (J. Brown)

He now bids them to crave for the nourishment which is best fitted to promote their development to spiritual maturity. Hitherto they have craved the common objects of human desire, in ignorance of the spiritual possibilities revealed by Bible doctrine; now they must begin to cultivate the taste for spiritual things. The new object of desire, the nourishment which the new life requires for its sustenance and growth, is described as “the spiritual milk of the Word” - Bible doctrine. (F. Beare) Soul-growth consists in the simultaneous and harmonious development of all the powers of the mind under the inspiration and direction of supreme love to God. The Word must be taken into the soul by hearing and reading. The Word must be digested by the soul by reflection and prayer. The Word must be incorporated into the soul by holy activities and habits. The soul must have a healthy appetite for truth before it will take it. It must have an appetite for the genuine truth before it will get the right nourishment. There must be a superstructure of virtue and moral goodness reared, and the advancement of the one must keep pace with that of the other. (J. Exell) Peter uses the Word of God as the food for growth. (A. Robertson) Salvation is not spoken of as something that they already have, but, as in 1:5, 9, they will receive the reward at the revelation of Christ. (P. Davids)

To desire the Word for the increase of knowledge, although this is necessary and commendable, and, being rightly qualified, is a part of spiritual accretion, yet, taking it as going no further, it is not the true end of the Word. Nor is the vesting of that knowledge in speech and frequent discourse of the Word and the Divine Truths that are in it; which, where it is governed with Christian prudence, is

not to be despised, but commended. Yet certainly, the highest knowledge, and the most frequent and skillful speaking of the Word, severed from the growth mentioned here, misses the true end of the Word. If any one's head or tongue should grow apace, and all the rest stand at a stay, it would certainly make him a monster; and they are no other, who are knowing and discoursing Christians, and grow daily in that respect, but not at all in holiness of heart and life, which is the proper growth of the children of God. (R. Leighton) As a babe longs for nothing but its mother's milk and will take nothing else, so every Christian should take no spiritual nourishment except Bible doctrine. To cease longing for the divine milk is the most serious sign of spiritual decline, which soon ends in spiritual death. A starved baby pales and dies. (R. Lenski) Peter simply draws attention to the abiding truth that the Christian is to long for and feed upon the pure Word of God as a newborn babe seeks its mother's breast for satisfaction and nourishment. To grow we must be fed, and the food is the Word of God. (E. English)

The new man must grow; and that growth is not spontaneous; it will not evolve itself without effort from the "incorruptible seed." Holy Scripture bids the Christian grow; the commandment implies the power. Our Father does not mock us with precepts which we cannot obey ... The Word of God is the food of the soul. The soul that desires it will assimilate it, will grow by its nourishing influence unto salvation, unto the measure of the stature of Christ. The Christian will desire the Word that he may grow thereby; not simply for present pleasure and excitement, not simply for the knowledge, or for facility in preaching and theological controversy; but above all things, that he may grow thereby. The Word of God is sweet to hear, knowledge is precious, religious eloquence is a great gift; but this pleasure and this knowledge are little worth in comparison with growth in holiness of heart and life. (B. Caffin) Newborn babies act as if their life depends on the next feeding. Likewise, believers must show their longing for the Word of God ... The spiritual food the believers consume comes to them verbally through the Word of God. (S. Kistemaker) There is an obvious relationship between the filling of the Spirit and spiritual maturity, and a Christian filled with the Spirit will mature more rapidly than one who is not. (J. Walvoord) Salvation here is a mature state, not something achieved at conversion. (A. Hunter) Many popular Bible teachers, who themselves need milk, tell their audiences to avoid the deep things of God. These are guilty of disobedience. (G. Clark)

The only way by which He can enter the soul to give and to sustain a better being is by means of the Truth concerning Him received and meditated on ... Is this eager appetite for the Word of God the characteristic of our Christianity? Does the neglect of Scripture, the preference of almost any book to the Bible, which so many of us must confess, look like it? Can anybody suppose that people who scarcely ever occupy their minds with Divine truth, except when they languidly sit out a sermon, are thirsting for the pure milk of the Word? (A. Maclaren) Babes have a strong natural craving for milk; so we are to have a strong craving for the Word. Babes are constituted with a strong craving for milk, that their growth may go forward; so we are to have a strong craving for the Word, that our higher development may go forward, which is to issue in salvation (both the elimination of all evil elements and the acquisition of all good elements). From the connection the teaching is what we are thus to see to our individual development for the sake of the society to which we belong. We owe it to Christians *collectively* that we grow *individually*. (R. Finlayson) The new nature does not of itself empower or enable the soul for a life of obedience and the performance of duty; it simply fits and makes it compatible to these. (A. Pink) Spiritual growth is not a direct act of human volition. The Christian's responsibility is to diligently appropriate the Word that produces the growth. (D. Hiebert)

The adjective “logikon” occurs only in one other place of Holy Scripture (Rom.12:1), where it means service of the sanctified reason as opposed to the mechanical observance of formal rites. (B. Caffin) Sin in the life destroys the appetite for the Word. The Christian who tries to find satisfaction in the husks of the world, has no appetite left for the things of God. His heart is filled with the former and has no room for the latter. A healthy infant is a hungry infant. A spiritually healthy Christian is a hungry Christian. This solves the problem of why so many children of God have so little love for the Word. (K. Wuest) Salvation bears the meaning “full spiritual development” and connotes the process of “growing up to it.” This involves both the continual feeding on the Word commended here and the advancement beyond first principles implied in Corinthians and Hebrews. (G. Polkinghorne) The problem is not that mature Christians avoid using the milk of the Word; rather, the usual problem is that immature Christians are content never to advance beyond the baby stage. (C. Ryrie) The Christian faith is such that everyone who wishes the satisfaction that it promises to give must come to receive it with a hungry faith and a famishing thirst ... While salvation is a free gift of God’s grace, it is also a development toward a perfection which requires long and hard discipline. As children are not meant to remain infants but to grow in stature, so the Christian is under compulsion to develop from birth into maturity. (A. Hunter)

How does a Christian grow? He grows by studying the Word of God. There is no growth apart from the Word of God. I receive letters from many pastors who tell me that they are wet nurses for a lot of little babes. As one pastor said, “I spend my time burping spiritual babies!” Those babies should grow up so they wouldn’t need a pastor to pat them and burp them all the time. And they would grow if they desired the pure milk of the Word. It is my conviction that the “pure milk of the Word” means the total Word of God. We don’t grow spiritually by lifting out a verse for comfort here and there. We need the total Word of God to grow. (J. McGee) There is nothing wrong with spiritual milk in its place. However, what Paul is saying is not complimentary. He is referring to an abnormal situation. These people should long ago have been weaned from milk, and have learned to assimilate more substantial food related to growth and maturity. The tragedy was, they had not grown. They were still “even as babes in Christ,” unable to eat meat. (R. Baxter) This “spiritual milk” is surely “the word that was preached to you” or “the living and enduring word of God” of 1:23 and 1:25. Thus the Christians are encouraged to continue to steep themselves in the teaching about Jesus, not to leave it behind now that they have been converted. (P. Davids)

1 Peter 2:2 Like (comparative) newborn (Descr. Nom.) babies (Subj. Nom.; babies at their mother's breasts; recent converts and those who have a superficial knowledge of doctrine only) long for (ἐπιποθέω, AAImp.2P, Constative, Entreaty; intensely desire, crave; restless when it is out of view of the mind) the unadulterated (Compl. Acc.; guileless, pure), reasonable (Compl. Acc.; logical, spiritual) milk (Acc. Dir. Obj.; the whole realm of doctrine, but a little at a time due to their spiritual immaturity), so that (Purpose Clause) by it (Instr. Means; the whole realm of doctrine) you may grow spiritually (αὐξάνω, APSbj.2P, Futuristic, Potential; increase, tactical victory) with respect to salvation (Acc. Gen.

Ref.; strategic victory; the Word of God stirs up the sparks and blows them into a greater flame),

^{BGT} **1 Peter 2:2** ὡς ἀρτιγέννητα βρέφη τὸ λογικὸν ἄδολον γάλα ἐπιποθήσατε, ἵνα ἐν αὐτῷ αὐξηθῆτε εἰς σωτηρίαν,

^{VUL} **1 Peter 2:2** sicut modo geniti infantes rationale sine dolo lac concupiscite ut in eo crescatis in salutem

^{LWB} **1 Peter 2:3** If [and it's true] you have tasted [experienced] that the Lord is beneficial,

^{KW} **1 Peter 2:3** In view of the fact that you tasted that the Lord is kind, loving, and benevolent;

^{KJV} **1 Peter 2:3** If so be ye have tasted that the Lord is gracious.

TRANSLATION HIGHLIGHTS

Every believer is responsible for his or her own spiritual life. You cannot live physically off the wonderful dinner I had this evening. You have to eat your own food in order to survive. The same is true spiritually. You can't live off the doctrine in your husband's or wife's soul. The Word of God has to be heard or read and then metabolized in *your own mind*. The progressive nature of experiential sanctification mentioned in the prior verse is your experience now if you have experienced (tasted) that the Lord is beneficial (Constatative Aorist tense). As a young believer, each time you say "Yes" to doctrine it creates a pattern in your soul for future "Yes" answers. This is progressive, neverending, and quite useful in the spiritual life.

Negative volition usually starts with "No, not today. I learned enough yesterday to cover me for a week or so." That person tasted, but then decided it wasn't that useful on the job today. She thought to herself, "There are better ways to spend my few hours or minutes of free time every evening than to attend Bible class." But the person who continues to say "Yes" to doctrine day-after-day comes to know the Lord better and is 'charmed' by His personality and attributes in an ever-increasing manner. This person will eventually realize that the Lord is kind, reputable, loving and benevolent to the Nth degree.

RELEVANT OPINIONS

If you have truly tasted, then you will desire more. And this will be the truest sign of it: he that is in a continual hunger and thirst after this graciousness of God, has surely tasted of it. This is the happy circle where the growing believer moves: the more he loves it, the more he shall taste of this goodness; and the more he tastes, the more he shall love and desire it. (R. Leighton) Some Christians who are living on the lower plane of religious experience are not only content to dwell there, but resent the suggestion that there is anything nobler or better; while others go constantly mourning and complaining of the dreary desert way they are treading. In either case the loss is unspeakable, and the harm done to the cause of Christianity by their defective testimony and character is pitiable. (J. Harrison)

For the soul to be growing more like God, and nearer heaven, if we know it, is a pleasure far beyond them all. To find pride, earthliness, and vanity abating, and faith, love and spiritual-mindedness increasing: this is fullness of joy in the presence of God. (R. Leighton) The whole Christian life on earth is to be a continuous growth ... That is the goal set before the Christian – an ever-progressive approximation to the unreachable God. If we will only use the amply adequate means provided for us, and let our souls feed on the Word of God, we shall grow as certainly as the child passes from infancy to boyhood and adolescence. (A. Maclaren) Christ is the food of the soul, but He is imparted through His Word. The Word of God has for its substance God the Word. Spiritual feebleness is probably spiritual starvation. (J. Thomson)

The metaphor of rebirth and nourishment through the word/good news/milk is extended by an identification of the chief subject of that word – the Lord Jesus Christ ... The experience of having initially tasted the goodness of the Lord is the basis for their continuing to crave this Word as a source of ongoing sustenance. (J. Elliott) The true aim of Bible study is never a mere mastery of its contents but a transforming experience with the Lord who reveals Himself in His Word. (D. Hiebert) I don't think we need programs to teach spiritual babes in Christ how to get into the Word of God. Instead of *programs*, we need to give them the *Word* so they can feed on it. (J. McGee) The Christian who does not grow is a failure. (U. Thomas)

1 Peter 2:3 If (protasis, 1st class condition, "assumes it is true") you have tasted (γεύω, AMI2P, Constative; partaken of, experienced) that (introductory) the Lord (Subj. Nom.) is (ellipsis) beneficial (Pred. Nom.; good, kind, useful),

BGT **1 Peter 2:3** εἰ ἐγεύσασθε ὅτι χρηστὸς ὁ κύριος.

VUL **1 Peter 2:3** si gustastis quoniam dulcis Dominus

LWB **1 Peter 2:4** **Face-to-face with Whom we are constantly approaching [drawing near in intimate fellowship], the Living Stone [Jesus Christ], on the one hand rejected in the past and is still rejected by the authority of men [Judaism], but on the other hand, selected and respected by the authority of God.**

KW **1 Peter 2:4** Toward whom we are constantly drawing near, himself in character a Living Stone, indeed by men repudiated after they had tested Him for the purpose of approving Him, in which investigation they found Him to be that which did not meet their specifications, but in the sight of God a chosen-out One and highly honored and precious.

KJV **1 Peter 2:4** To whom coming, as *unto* a living stone, disallowed indeed of men, but chosen of God, and precious,

TRANSLATION HIGHLIGHTS

The Lord is so beneficial to maturing believers that they constantly draw near to Him in intimate fellowship (Iterative Present tense). They recognize Him as the Living Stone (Attributive Participle). But this wasn't the case with many when He was on earth in hypostatic union. On the

one hand, the leaders of Judaism completely rejected Him (Intensive Perfect tense); on the other hand, God the Father selected and respected Him. The authority of man was in error; the authority of God was accurate and just. The main verb and the two complementary accusatives could have been translated with different words, but I like the word-play between “rejected” on the one hand and “selected” and “respected” on the other hand. That’s a good 3-point outline for those of you who preach in that manner! It should go without saying, that when you add the word “living” to “stone,” Peter is not talking about a literal stone. He is talking about the man, Christ Jesus.

RELEVANT OPINIONS

The grace drawn from Christ in a moment of active faith cannot be stored up for use in a time when faith has fallen asleep. As soon as we cease to draw near to Him, the flow stops. There must be a present faith for a present blessing. (A. Maclaren) “Coming” is a close and habitual approach and an intimate association made by faith when the believer realizes the presence of and seeks communion and fellowship with his Lord. (K. Wuest) Today there exists in part of the evangelical church a wholly unrealistic view of the nature of Christian experience. According to those who hold this view, effective Christian living is virtually an inevitable result of new birth. But this view is as remote from the Bible as east is remote from the west ... Regeneration brings with it immense capabilities and staggering possibilities. But all these capabilities come, so to speak, not in their ripened maturity, but in the form of a “seed” which requires cultivation. (Z. Hodges) He means coming for fresh supplies of grace, for further counsel and instruction, for heart-reviving communion. (A. Pink)

1 Peter 2:4 Face-to-face with Whom (Acc. Dir. Obj.; Relative Clause) we are constantly approaching (προσέρχομαι, PMPTc.NMP, Iterative, Substantival, Deponent; draw near in an intimate relationship with), the Living (ζάω, PAPtc.AMS, Gnomic, Attributive) Stone (Acc. Appos.; Jesus Christ), on the one hand (correlative) rejected in the past and is still rejected (ἀποδοκιμάζω, Perf.PPTc.AMS, Intensive, Circumstantial; repudiated) by the authority of men (Instr. Agency; Judaism), but on the other hand (post-positive conj. in the 3rd place), selected (Compl. Acc.; chosen) by the authority of God (Instr. Agency) and (ellipsis) respected (Compl. Acc.; held to be most valuable, honored).

^{BGT} **1 Peter 2:4** πρὸς ὃν προσερχόμενοι λίθον ζῶντα ὑπὸ ἀνθρώπων μὲν ἀποδοκιμασμένον παρὰ δὲ θεῷ ἐκλεκτὸν ἔντιμον,

^{VUL} **1 Peter 2:4** ad quem accedentes lapidem vivum ab hominibus quidem reprobatum a Deo autem electum honorificatum

LWB 1 Peter 2:5 You yourselves also, as living stones, are being built-up [by the Holy Spirit] a spiritual house [edification complex of the soul], by a holy priesthood [all believers are

priests before God], for the purpose of offering spiritual sacrifices [daily intake and metabolism of Bible doctrine], acceptable to God [divine good] through Jesus Christ.

^{KW} **1 Peter 2:5** And you yourselves also as living stones are being built up a spiritual house to be a priesthood that is holy, bringing up to God's altars spiritual sacrifices which are acceptable to God through the mediatorship of Jesus Christ.

^{KJV} **1 Peter 2:5** Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

TRANSLATION HIGHLIGHTS

You are also living stones, due to your relationship with Jesus Christ, the Living Stone. As living stones, the Holy Spirit is in the process of building you up (Progressive Present tense) into a spiritual house. The passive voice emphasizes the work of the Spirit in this spiritual house (Latin: super-edifice) of the soul. The believer participates in the building process by utilizing his priestly function before the Lord. The only mediator between God and man is Jesus Christ. Believers in Christ, as holy priests, can approach God directly during the Church Age dispensation. The spiritual house is a house built by living stones. Each believer is being built-up internally (a spiritual house in the soul: edification complex) as the church is being built-up aggregately. Peter's successive metaphors serve a dual-purpose: individually and corporately.

"You" emphasizes the individual believer in this verse. A spiritual house or edifice is being built within you. And collectively, you and all other Christians are being built into a corporate spiritual house. There is no need to eliminate the individual or corporate side of the imagery, as many commentators do by choosing one over the other; both sides exist, one *dependent* on the other. The purpose for this spiritual house is for the believer to offer spiritual sacrifices (Constative Aorist tense) as part of his priestly function. Spiritual sacrifices in the Church Age, as opposed to animal sacrifices in the Jewish Age, are related to the daily intake and metabolism of Bible doctrine in the filling of the Spirit. These are the spiritual sacrifices that are acceptable to God, i.e., divine good. And they are acceptable only through Jesus Christ.

RELEVANT OPINIONS

The stones which are appointed for that glorious temple above are hewn and polished, and prepared for it here; as the stones were wrought and prepared in the mountains for building the temple at Jerusalem. (R. Leighton) Are hypocritical, apostate Christians considered *living* stones? Is this a reference to positional truth or experiential truth? (D. Carson) Could also be translated as an Imperative Middle "build yourselves," a fifth imperative. The passive "be built" is incongruous. Stones do not let themselves be built. (R. Lenski) He has just taught that by partaking of Christ (through Bible doctrine) as the "spiritual unadulterated milk," we are enabled to grow to the attainment of spiritual maturity; now he brings forward the complementary thought, that this personal development (building of an Edification Complex of the Soul) is accompanied by a progressive incorporation into the spiritual household of Christ ... wherein all the faithful (those living in the divine dynasphere) are in union with their Lord and with one another ... The Godward

functions of the believer are related to his "priesthood," while the manward functions of the believer are related to his "ambassadorship." (F. Beare, R.B. Thieme, Jr.)

The glory of the believer's spiritual palace consists not in stately buildings of temples, and rich furniture, and pompous ceremonies; these agree not with its spiritual nature. Its true and genuine beauty is, to grow in spirituality, and to have more of the presence of God and His glory filling it as a cloud. (R. Leighton) The use of "hierateuma" in verse 9 as a distinct designation for the people of God argues for a close connection between "spiritual house" and "holy priesthood." The first, being a cognate, is more directly linked to the "building" verb, while the second introduces the new idea of priesthood. The "spiritual house" is more specifically defined as a priesthood. (J. Michaels) While self-examination, rightly managed, is very useful to the spiritual life, a morbid desire of the satisfaction of knowing that we are improving, is in danger of drawing the mind away from the constant employment of the means of spiritual nourishment. The sincere milk of the Word will do a great deal more good than poring into ourselves, to find proof that we are growing or not growing. So, for the first exhortation, Seek spiritual growth. (J. Brown)

The pattern of social conduct implicit in the 'spiritual sacrifices' dominates some sections of I Peter, but the primary Godward reference of the phrase is reinforced here, as well as several other crucial points. (J. Michaels) The apostle teaches his readers that they are living stones of the house of God. In this spiritual house they form a holy priesthood and offer spiritual sacrifices. And of this house, Christ is the cornerstone. (S. Kistemaker) A house built of the wrong material will not do. The mere fact that visible organizations, the denominations, join in organic union does not ensure a spiritual house. (G. Clark) The characteristic and distinctive activity of priests is to offer up spiritual sacrifices. The ones now to be offered are no longer animal and ceremonial, but spiritual and moral. (A. Stibbs) The Church *has* no formal priesthood but *is* a priesthood. Our sacrifices are the various ministries we perform as we exercise our spiritual gifts. (W. Baker) All believers are living stones. All believers are priests. We are a holy priesthood, and later Peter calls it a royal priesthood. (J. McGee) The whole ministering company of NT priests is under the authority of Christ, who is the true High Priest, of whom all other high priests were but types. (L. Chafer)

The believers as living stones and spiritual house ... are a double metaphor. Thus, no mixing of metaphors occurs here, but a sudden transition to a completely new one ... 1 Peter 2:5 contains two compatible metaphors (living stones, spiritual house) succeeded by another unrelated metaphor, but without mixing ... The sacrifices are *spiritual* in the sense that they pertain to the life and service of those who live in grace and worship in spirit and truth. (B. Campbell) Spiritual sacrifices are required, meaning that they are sacrifices offered by virtue of the work of the Holy Spirit. (T. Schreiner) It pictures, in a very striking way, the union of *stability*, *growth*, and *activity* in the ideal church. (M. Vincent) In the construction of the church as a building, each stone is a living stone because it partakes of the divine nature. (J. Walvoord) Christians are being built-up individually, but here they are treated collectively, as a spiritual house or royal family. (C. Ellicott) The tabernacle in Israel was only a "copy and shadow" of the reality which is in heaven. The Church is a "living temple." (R.B. Thieme, Jr.)

1 Peter 2:5 **You yourselves** (Subj. Nom.) **also** (adjunctive), **as** (comparative) **living** (ζάω, PAPtc.NPM, Descriptive, Substantial)

stones (Nom. Appos.), are being built-up (οικοδομέω, PPI2P, Progressive; passive voice emphasizes the work of the Holy Spirit in this operation) a spiritual (Descr. Nom.) house (Pred. Nom.; sanctification, building an ECS), by a holy (Compl. Acc.; royal) priesthood (Prep. Acc.; all believers are priests and can approach God directly), for the purpose of offering (ἀναφέρω, AAInf., Constative, Purpose) spiritual (Compl. Acc.; as opposed to animal) sacrifices (Acc. Dir. Obj.; daily intake and metabolism of Bible doctrine), acceptable (Compl. Acc.) to God (Dat. Ind. Obj.; only divine good is acceptable) through Jesus Christ (Abl. Agency).

^{BGT} **1 Peter 2:5** καὶ αὐτοὶ ὡς λίθοι ζῶντες οἰκοδομεῖσθε οἶκος πνευματικὸς εἰς ἱεράτευμα ἅγιον ἀνευέγκαι πνευματικὰς θυσίας εὐπροσδέκτους [τῷ] θεῷ διὰ Ἰησοῦ Χριστοῦ.

^{VUL} **1 Peter 2:5** et ipsi tamquam lapides vivi superaedificamini domus spiritalis sacerdotium sanctum offerre spiritalis hostias acceptabiles Deo per Iesum Christum

LWB 1 Peter 2:6 Because of this [building of a spiritual house], it is contained in the Scriptures [Isaiah 28:16]: Behold, I have deposited in Zion [Israel] the Chief Foundation Stone [which holds together the two corners of Israel and the Church], the Elect One, the Honorable One, and the one who has believed in Him [Jesus Christ] shall never be put to shame [eternal security].

^{KW} **1 Peter 2:6** Because of this it is contained in Scripture, Behold, I lay in Zion a Stone, one chosen out, a Cornerstone, highly honored and precious, and the one who rests his faith on Him shall positively not be disappointed.

^{KJV} **1 Peter 2:6** Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded.

TRANSLATION HIGHLIGHTS

Because we are collectively being built into a spiritual house, the following verse from Isaiah 28:16 is contained in the Scriptures (Static Present tense). Behold, I have deposited (Historical Present tense) in Zion the Chief Foundation Stone. A cornerstone lies at the corner of two walls and serves to unite them. In this context, *the two walls are Israel and the Church*. Zion is Israel and Jesus is the Chief Foundation or Capstone which holds together as one entity, Israel and the Church. He is the Elect one because the Father chose Him for this task. There are several kinds of election in Scripture. There is an elect nation, there are elect angels; Jesus Christ was elect, individual believers are elect. Toss any of these elections out and you jeopardize the other legitimate elections by the sovereignty of God. He is the Honorable One because as the God-Man He is respected in heaven and by all those who believe. The person who has believed in Jesus Christ (Perfective Present tense) shall never, ever be humiliated (Subjunctive of Prohibition). This is a reference to the doctrine of eternal security. Our faith in Him will not be put to shame by our being abandoned by the Most High God. He will preserve us forever (Gnomic Aorist tense).

RELEVANT OPINIONS

Note that with the clause “for in Scripture it says,” Peter bases his doctrinal teaching on the OT Scriptures. (S. Kistemaker) The church does share with Israel in the promises of God’s election and redemption, in the holy standards, in the priestly ministry, and in the honor of belonging to the people of God, but it has a separate existence from national Israel, to whom belong the prophetic words of national restoration. (W. Glenny)

The sphere of election is “in Him” or “in Christ,” meaning that we were elected as His own through Jesus Christ. This is not a decree that will take place apart from the works of Christ. It is accomplished only in Him – that is by virtue of His work. The eternal choice is so completely bound up with the person of Christ that in light of the divine purpose the elect are described as being “in Christ” before the foundation of the world. Nor can the phrase be interpreted to mean that Christ is the elect one and all who come into Him become elect. Although Christ is elect and precious, the objects of election here, as in the majority of NT passages speaking of the elect, are specific individuals. Christ and His work are the means by which this divine election becomes effectual in history. The time element again rules out any historical contingency in the process. Those whom God has chosen do not become elect in history; they are already elect from before the foundation of the world. (T. Nettles)

1 Peter 2:6 Because of this (subordinating; building of a spiritual house), it is contained (περιέχω, PAI3S, Static) in the Scriptures (Loc. Place; Isaiah 28:16): Behold (interjection), I have deposited (τίθημι, PAI1S, Historical; placed) in Zion (Loc. Place; Israel) the Chief Foundation (Acc. Spec.; corner, capstone) Stone (Acc. Dir. Obj.; which holds together the two corners of Israel and the Church), the Elect One (Acc. Appos.; chosen), the Honorable One (Acc. Appos.; respected), and (connective) the one (Subj. Nom.) who has believed (πιστεύω, PAPtc.NSM, Perfective, Substantival) in Him (Dat. Ind. Obj.; Jesus Christ) shall never (neg. adv., neg. particle, double negative: not ever) be put to shame (καταισχύνω, APSubj.3S, Gnomic, Prohibition; disappointed, humiliated, eternal security).

BGT **1 Peter 2:6** διότι περιέχει ἐν γραφῇ· ἰδοὺ τίθημι ἐν Σιών λίθον ἀκρογωνιαῖον ἐκλεκτὸν ἔντιμον καὶ ὁ πιστεύων ἐπ’ αὐτῷ οὐ μὴ καταισχυνοθῇ.

VUL **1 Peter 2:6** propter quod continet in scriptura ecce pono in Sion lapidem summum angularem electum pretiosum et qui crediderit in eo non confundetur

LWB **1 Peter 2:7** Therefore, to you who believe, He is of highest value [occupation with Christ], but to those who do not believe, He [Jesus Christ] is the Stone Who was rejected after examination by those [Jews of the Sanhedrin] who are in the habit of building, Who has become the Head of the corner [over both Jews and the Church],

^{KW} **1 Peter 2:7** For you therefore who are believers is the honor and the preciousness [of the Living Stone], but to those who are disbelievers, the Stone which the builders repudiated after they had tested Him for the purpose of approving Him, finding Him to be that which did not meet their specifications, this Stone became a Head Cornerstone,

^{KJV} **1 Peter 2:7** Unto you therefore which believe *he is* precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner,

TRANSLATION HIGHLIGHTS

To believers, Jesus Christ is of the highest value, honored and esteemed. The goal of the spiritual life is to be continually occupied with Christ through inculcating His Word. To unbelievers, He is the Stone that was rejected (Culminative Aorist tense) after examination by those who were professional builders, spiritually speaking (Iterative Present tense). In OT days, the professional spiritual builders were the Jews of the Sanhedrin. They built and maintained the spiritual house (temple) of God. But when it came to the Messiah, they rejected [Latin: reprobated] Him; they absolutely refused to believe. There was not even a hint of positive volition in His direction. Even though He had become the Head of the corner of the spiritual building (Dramatic Aorist tense), holding together the Jews and the Church, they nevertheless rejected Him. Peter quotes from Psalm 118:22 and Isaiah 28:16.

RELEVANT OPINIONS

Stones that did not pass inspection were rejected by the builders. The builders figuratively represent the unbelievers who reject the stone that is Christ. (S. Kistemaker) The typological connection between the OT and the NT is evidenced by the pattern or correspondence between the Davidic king and the greatest or ultimate Son of David, Christ the Messiah ... The hermeneutical classification that best describes the appropriation of the three stone quotations in 1 Peter 2:6-8 is typological-prophetic. It involves a divinely ordained and orchestrated historical correspondence (pattern) between a person, persons, or event in the OT and Christ the greater antitype in the NT. (W. Glenny)

The idea that vital union with Christ brings about a communication of qualities from Him to His followers, as if the virtue of the Foundation rose through all the building, is surely taught in a hundred places in Scripture, and is the very climax of the gospel. (A. Maclaren) *For you*, standing emphatically at the beginning, makes the assurance personal. *That believe*, “the ones believing,” an appositional designation standing emphatically at the end, provides the basis for the application. The prophetic assurance is for them because they belong to the class that God indicated. (D. Hiebert)

1 Peter 2:7 Therefore (inferential), to you (Dat. Adv.) who believe (πιστεύω, PAPtc.DPM, Descriptive, Substantival, Articular), He is (ellipsis) of highest value (Pred. Nom.; honor, occupation with Christ), but (contrast) to those (Acc. Gen.Ref.) who do not believe (ἀπιστέω, PAPtc.DPM, Descriptive, Substantival), He is

(ellipsis) the Stone (Pred. Nom.; Jesus Christ) Who (Acc. Appos.) was rejected after examination (ἀποδοκιμάζω, API3P, Culminative; declared useless) by those (Subj. Nom.; Jews of the Sanhedrin) who are in the habit of building (οικοδομέω, PAPtc.NPM, Iterative, Substantial), Who (Subj. Nom.) has become (γίνομαι, API3S, Dramatic, Deponent) the Head (Federal) of the corner (Adv. Gen. Ref.; over both the Jews and the Church),

^{BGT} **1 Peter 2:7** ὑμῖν οὖν ἡ τιμὴ τοῖς πιστεύουσιν, ἀπιστοῦσιν δὲ λίθος ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας

^{VUL} **1 Peter 2:7** vobis igitur honor credentibus non credentibus autem lapis quem reprobaverunt aedificantes hic factus est in caput anguli

LWB 1 Peter 2:8 And a stumbling Stone [which tripped the religious Jew] and a Rock of offense [scandal of the cross], who [as unbelievers] because they continue in unbelief, are forever stumbling against the Word [locked-in negative volition], into which [continued stumbling] they were indeed appointed [reprobation by divine decree].

^{KW} **1 Peter 2:8** And an abstacle stone against which one cuts, and a rock which trips one, even to those who because they are non-persuadible, stumble up against the Word, to which [action of stumbling] they were indeed appointed.

^{KJV} **1 Peter 2:8** And a stone of stumbling, and a rock of offence, *even to them* which stumble at the word, being disobedient: whereunto also they were appointed.

TRANSLATION HIGHLIGHTS

Jesus Christ was also a stumbling Stone which tripped up the religious Jew. The metaphor portrays Him as an obstacle one strikes by accident, a loose stone in the path. He is also called a Rock of offense, because death on a cross was a scandalous affair in those days, reserved for the worst of criminals. Everything about Jesus offended the religious Jews. As unbelievers, they continued in their unbelief and forever stumbled against (Gnomic Present tense) the Word of God. They had locked-in negative volition towards the Word of God, both printed and verbal. But this is not laid to their charge in this passage. The next phrase says their continual stumbling was indeed (emphatic conjunction) appointed by divine decree.

The gnomic aorist tense points to this decree as existing from eternity past, always existing ... there never was a time when this decree to stumble did not exist. The election of God is never left to chance, nor is His reprobation. The passive voice means the unbelievers receive the action of the verb; they were appointed to stumble by God and they had absolutely nothing to do with it. God caused them to stumble; they were passive recipients of this decree. Whether this conforms to your sensibilities or not is irrelevant. God can do whatever He wants with His creatures. See Isaiah 8:14 and Romans 9:32.

RELEVANT OPINIONS

The Gospel message is conceived of as a challenge demanding man's obedience, and where this is withheld a terrible retribution follows. (JND Kelly) The will of God decrees the ruin of unbelief, as surely as the exaltation of faith. It is the stumbling that is foreordained, rather than the unbelief which leads to it. This doctrine may seem appalling, but we are not entitled to discard it, merely because it shatters and annihilates a too comfortable, and therefore inadequate conception which we entertain of God. The fixed purpose of God is fulfilled in the unbelieving and disobedient (vessels of wrath), as truly as in the "vessels of mercy, which He had afore prepared unto glory." (F. Beare) The decree of election inevitably implies the decree of reprobation. If the all-wise God, possessed of infinite knowledge, has eternally purposed to save some, then He *ipso facto* also purposed not to save others. If He has chosen or elected some, then He has by that very fact rejected others. (L. Berkhof) God passes by some persons, destining them to destruction rather than to salvation ... Election and reprobation both flow from the eternal counsel or will of God rather than the will of man, and both have as their ultimate purpose the revelation of God's glory. (J. Boice)

His justice appears clear, in that man's destruction is always the fruit of his own sin. But to give causes of God's decrees without Himself, is neither agreeable with the primitive being of the nature of God, nor with the doctrine of the Scriptures ... That He chooses some, and rejects others, is for the great end of manifesting and magnifying His mercy and justice. But why does He appoint this man for the one, and that man for the other, made Peter a vessel of this mercy, and Judas of wrath? Yet this is even so, because it seemed good to Him. This, if it seems harsh, is yet Apostolic doctrine. (R. Leighton) It was never expected that all who heard the Gospel would accept it. Those who stumbled by disbelief were marked out in prophecy as men who would stumble. And it cannot be denied that it was God Himself Who appointed them to stumble. (C.J. Ellicott) Reprobation is the counterpart of election. The Bible teaches that some men are ordained to salvation (Acts 13:48, 1 Thess. 5:9), but it also teaches that others are ordained to condemnation, as in Jude 4. (W. Best) These antagonists are like builders, who, having refused to incorporate a certain stone in their building and cast it aside, turn only to trip against it. (B. Campbell)

The RSV (with all major English translations) correctly represents this appointment to disobedience as a completed event in the past (*they were destined*), for that is the force of the aorist indicative here. It is impossible exegetically to say that God appointed not persons but the *fact* of stumbling as the penalty for disobedience for the verb is plural (*they were appointed*), and the subject must be the *persons* who are disbelieving and stumbling and disobeying. The time of such destinings is not specified, but elsewhere in Scripture related passages about predestination view it as occurring before creation, or before the foundation of the world. The force of the text then is to say that those who are rejecting Christ and disobeying God's word were also *destined* by God to such action ... If our understanding of the text ever leads us to begin to *blame* God rather than ourselves for evil or to engage in vain discussion which is unedifying, then we may be sure that our understanding or our application of the text is contrary to its original intent. (W. Grudem) God had determined not to give them faith in the Messiah. (Demarest) God has not only *appointed* that those who disobey the word would stumble and fall. He has also *determined* that they would disbelieve and stumble. (T. Schreiner)

1 Peter 2:8 And (connective) a stumbling (Descr. Gen.) Stone (Pred. Nom.; which tripped the religious Jew; an obstacle which one strikes by accident; a loose stone in the path) and (connective) a Rock (Pred. Nom.) of offense (Descr. Gen.; scandalon of the cross; a trap set to trip one), who (Subj. Nom.; as unbelievers) because they continue in unbelief (ἀπειθέω, PAPtc.NPM, Durative, Causal, Articular), are forever stumbling against (προσκόπτω, PAI3P, Gnostic; taking offense at) the Word (Dat. Disadv.; locked-in negative volition), into which (Prep. Acc.; act of stumbling) they were indeed (emphatic) appointed (τίθημι, API3P, Gnostic; reprobation by divine decree).

^{BGT} **1 Peter 2:8** καὶ λίθος προσκόμματος καὶ πέτρα σκανδάλου· οἱ προσκόπτουσιν τῷ λόγῳ ἀπειθοῦντες εἰς ὃ καὶ ἐτέθησαν.

^{VUL} **1 Peter 2:8** et lapis offensionis et petra scandali qui offendunt verbo nec credunt in quod et positi sunt

LWB 1 Peter 2:9 But you are an elect family [chosen for privilege, regardless of human ancestry], a royal priesthood [royal residence or palace composed of believer-priests], a holy nation [spiritual pivot of God's client nation], a people for continual preservation [purchased at the cross and dependant on God's power system], in order that you might reproduce [as His ambassadors in spiritual self-esteem] the virtues of Him [Jesus Christ] Who has called [elected] you out of darkness [satanic influence] into His marvelous light [the divine power system],

^{KW} **1 Peter 2:9** But as for you, you are a race chosen out, king-priests, a set-apart nation, a people formed for [God's own] possession, in order that you might proclaim abroad the excellencies of the One who out of darkness called you into participation in His marvelous light,

^{KJV} **1 Peter 2:9** But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:

TRANSLATION HIGHLIGHTS

Jewish and Gentile believers are both part of one royal family of God. This is an elect family, chosen for privilege regardless of human ancestry. The pure line of Jewish descent is irrelevant in the Church Age. The royal family is composed of believer-priests; every believer is his or her own priest before God, with no mediator but Jesus Christ. Every believer-priest has a royal palace, a sphere of divine power to reside and function in. All believers were purchased at the cross and are dependant on God's power system. They are a preserved people, the personal possession of God. God has a purpose and every believer is placed in His divine system in order to accomplish that purpose. The purpose for being elect, being a believer-priest, being part of the spiritual pivot of a client nation, and a people preserved and dependant on God's power system is so each believer might reproduce (Potential Subjunctive mood) the virtues of Jesus Christ in daily life. Believers produce His virtues by residing and functioning in His divine system as royal ambassadors.

This spiritual production begins to be formed in spiritual self-esteem, builds upon itself in spiritual autonomy, and is in “full swing” at spiritual maturity. The virtues of Jesus Christ were formed in His humanity while He resided in the prototype divine system. The virtues of Jesus Christ are formed in us by residing in the operational divine system He tested and gave to us with His blessing. He gave us this divine system to function in when He called us out of Satan’s system (darkness) and the Holy Spirit placed us into the divine system (His marvelous light). After initial placement into the divine system, every believer then has the option to either reside and function in the divine system or exit God’s plan and opt for Satan’s system. Close to 95% of believers reside in Satan’s system today and don’t even know it. There is protocol for staying in God’s divine system. If you adhere to divine protocol, you remain in His system; if you ignore divine protocol, you exit the divine system and automatically reside in Satan’s system.

RELEVANT OPINIONS

The royalty of the priesthood demands that the believer, through the function of GAP, achieve the supergrace life, or spiritual maturity, which is the normal status of the believer's royalty. The priesthood is designed to provide privacy and freedom to attain to that objective. (R.B. Thieme, Jr.) He that loves may be sure he was loved first; and he that chooses God for his delight and portion may conclude confidently that God has chosen him to be one of those that shall enjoy Him, and be happy in Him forever. (R. Leighton) Through the powerful application of the Holy Spirit, the external call passes right into the internal. (Bavinck) It is the people themselves that are the objects of God’s foreknowing. These people God chose to save. And He chose to save them without any foreseeing faith, works, or merit that would induce Him to save them. (G. Clark) Let it be clearly understood that anyone who advises not studying any part of the Bible is impugning the wisdom of God. In effect those Bible teachers were saying that God made a mistake when He put the idea of election in the Bible. (G. Clark)

When the believer is daily reviewing those excellencies that are in Christ, which first persuaded their hearts to love Him, and are discovering still more and more of them in His Word, his love will certainly grow, and will chase away those follies that the world dotes upon, as unworthy to be taken notice of. (R. Leighton) Christians are a special people because God has preserved them for Himself. While these descriptions of the church are similar to those used of Israel in the OT, this in no way indicates that the church supplants Israel and assumes the national blessings promised to Israel (and to be fulfilled in the Millennium). Peter just used similar terms to point up similar truths. As Israel was “a chosen people, a royal priesthood, a holy nation, a people belonging to God,” so too believers today are chosen, are priests, are holy, and belong to God. Similarity does not mean identity. (R. Raymer) God’s people are not supposed to be oddballs or crackpots or ready for the funny farm. Some folk seem to think that is what “peculiar” means. It is more meaningful to use the translation: *a people of His own*. (J. McGee) As a priest, the motivational virtues belong to your relationship to God; as an ambassador, the functional virtues enrich your relationships with other people. (R.B. Thieme, Jr.)

When I was a pastor, I preached a message entitled, “You are a Catholic Priest.” The word *catholic* means “general,” of course. In that sense every believer is a catholic priest, and all have access to

God. Since we belong to Christ, we can come into His presence, into the very holy of holies. (J. McGee) Not only does the epithet *holy nation* emphasize the positional holiness of Peter's recipients, but *nation* also indicates their common origin and their unity as one group of people. It is obvious that the national and political aspects of the Hebrew term communicated in the original OT context are not carried over literally to the NT context. The meaning of "ethnos" in the NT context is a people who have certain characteristics of a nation (unity and common origin). These epithets, which are applied to the church as a corporate body, indicate the position, privilege, and purpose of this elect body of believers, who are the people of God in the last times in which Peter writes in 1:18 ... The epithet "chosen people" is applied to the church in 1 Peter, indicating that all believers have a common ancestry and unity ... a community which God has singled out and made peculiarly His own and which finds the end of its existence in this fact. (W. Glenny)

Still another contrast appears on this connection: The Christian is appointed to manifest Christ, but the children of the kingdom are appointed to manifest their good works in Matt. 5:16. (L. Chafer) Election *demand*s evangelism. (R. Kuiper) The Levitical priesthood was dependent on stringent physical qualifications and lineage, but the newly instituted royal priesthood of the Church Age is now based on regeneration. All Jewish believers in the Church Age are part of the new priesthood with a new mode of worship, not centered in Temple ritual, but in the reality of the living Word ... In the Church Age believers live in the dispensation of a universal "royal priesthood." You are your own priest. Your confidence and courage must originate from the metabolized doctrine resident in your soul ... In the mature believer He can use the Mind of Christ to reproduce the virtues of Christ. (R.B. Thieme, Jr.) Peter is writing about a spiritual citizenship that transcends all geographical borders or political differences. If we belong to Christ, we are citizens of His holy nation which is eternal. (P. Cedar) The family members, although themselves rejected by the natives and majority ethnic groups in the society of Asia Minor, have found a place of belonging, as God's elect children. (B. Campbell)

1 Peter 2:9 But (adversative) you (Subj. Nom.; members of the royal family) are (ellipsis) an elect (Nom. Spec.) family (Pred. Nom.; chosen for privilege, regardless of human ancestry), a royal (Descr. Nom.) priesthood (Pred. Nom.; a priest of the kingdom of priests; royal residence or palace), a holy (Descr. Nom.) nation (Pred. Nom.; the spiritual pivot of God's client nation), a people (Pred. Nom.) for continual preservation (Acc. Poss.; purchased at the cross and dependant on God's power system, you are not your own), in order that (purpose) you might reproduce (ἐξαγγέλλω, AASubj.2P, Constative, Potential, Indefinite Local Clause Where the Action is Expected to Take Place in the Future; proclaim His virtues as ambassadors; functional virtue in spiritual self-esteem) the virtues (Acc. Dir. Obj.; a Hebraism; excellencies, attributes, preeminence) of Him (Poss. Gen.; the virtues of Jesus Christ are formed in His humanity while in the prototype divine dynasphere) Who has called (καλέω, AAPtc.GSM, Dramatic, Substantial; elected) you (Acc. Dir. Obj.) out of darkness (Abl. Separation; satanic influence, the cosmic dynaspheres) into His

(Poss. Gen.) marvelous (Compl. Acc.) light (Prep. Acc.; the operational divine dynasphere),

BGT **1 Peter 2:9** ὑμεῖς δὲ γένος ἐκλεκτόν, βασίλειον ἱεράτευμα, ἔθνος ἅγιον, λαὸς εἰς περιποίησιν, ὅπως τὰς ἀρετὰς ἐξαγγείλητε τοῦ ἐκ σκότους ὑμᾶς καλέσαντος εἰς τὸ θαυμαστὸν αὐτοῦ φῶς·

VUL **1 Peter 2:9** vos autem genus electum regale sacerdotium gens sancta populus adquisitionis ut virtutes adnuntietis eius qui de tenebris vos vocavit in admirabile lumen suum

LWB **1 Peter 2:10** **Who at one time *were* not a people [pre-salvation], but now [after regeneration and conversion] *are* the people [royal family] of God; who were not recipients of mercy [pre-salvation], but now [after regeneration and conversion] have become recipients of mercy.**

KW **1 Peter 2:10** Who at one time were not a people but now are God's people; who were not subjects of mercy, but now have become objects of mercy.

KJV **1 Peter 2:10** Which in time past *were* not a people, but *are* now the people of God: which had not obtained mercy, but now have obtained mercy.

TRANSLATION HIGHLIGHTS

At one time, individual and collective believers were not a people; this was in their pre-salvation days. But now, after regeneration and conversion, they are the royal family of God. In pre-salvation days, we were not recipients of divine mercy (Aoristic Perfect tense). But now, after regeneration and conversion, we have become recipients of divine mercy (Culminative Aorist tense). There is a parallel here to regeneration and conversion in Hosea 1:6-10, not My people to becoming My people, and not shown mercy to shown mercy.

RELEVANT OPINIONS

The mercies of the Lord often run hidden. When it begins to act and work in their effectual calling, then they find it to be theirs. It was in a secret way moving forward towards them before, as the sun after midnight is still coming nearer to us, though we perceive not its approach till the dawning of the day. (R. Leighton) Regeneration by its nature is solely a work of God. While sometimes considered as a result, every instance presumes or states that the act of regeneration was an act of God ... In other instances regeneration is declared to be a creative act, the nature of which assumes it to be the act of God. (Eph. 2:10, 4:24; 2 Cor. 5:17). It may be seen clearly, then, that regeneration is always revealed as an act of God accomplished by His own supernatural power apart from all other agencies. (J. Walvoord) Now, faith is the proper seeing faculty of the soul, in relation to Christ. But that inward light must be infused from above, to make Christ visible to us. Without it, though He is beautiful, yet we are blind, and cannot love Him for that beauty. (R. Leighton)

1 Peter 2:10 Who (Subj. Nom.) at one time (Temp. Adv.) were (ellipsis) not (neg. adv.) a people (Pred. Nom.; pre-salvation),

but (contrast) now (Temp. Adv.) are (ellipsis) the people (Pred. Nom.; royal family) of God (Gen. Rel.), who (Subj. Nom.) were not (neg. adv.) recipients of mercy (ἐλέω, Perf.Pptc.NPM, Aoristic, Attributive, Articular), but (contrast) now (Temp. Adv.) have become recipients of mercy (ἐλέω, APptc.NPM, Culminative, Substantival; the single event of conversion is in mind; see parallels in Hosea 1:6-10).

^{BGT} **1 Peter 2:10** οἱ ποτε οὐ λαὸς νῦν δὲ λαὸς θεοῦ, οἱ οὐκ ἡλεημένοι νῦν δὲ ἐλεηθέντες.

^{VUL} **1 Peter 2:10** qui aliquando non populus nunc autem populus Dei qui non consecuti misericordiam nunc autem misericordiam consecuti

LWB 1 Peter 2:11 Beloved [members of the royal family], I command you as resident aliens [living on earth, but home is in heaven] and visiting strangers [living among unbelievers], to avoid corrupting, insatiable lusts [power of the old sin nature], which are constantly waging a military campaign [full blown spiritual war] against the soul,

^{KW} **1 Peter 2:11** Divinely loved ones [loved by God], I beg of you, please, as aliens and those who have settled down alongside of pagan [unsaved] people should, be constantly holding yourselves back from the passionate cravings which are fleshly by nature [fleshly in that they come from the totally depraved nature], cravings of such a nature that, like an army carrying on a military campaign, they are waging war, hurling themselves down upon your soul;

^{KJV} **1 Peter 2:11** Dearly beloved, I beseech *you* as strangers and pilgrims, abstain from fleshly lusts, which war against the soul;

TRANSLATION HIGHLIGHTS

Many commentators see verses 2:11 to 4:11 as a distinct unit which Luther called Haustafen, i.e., house duties. As the former House Manager (House Rag, if you prefer) of a college social fraternity, the phrase “house duties” has its own attendant memories for me. But that is not the kind of house duties referred to here. These are spiritual house duties - establishment principles and ethical precepts if you will. The lifestyle here is quite the opposite of that which I experienced in my fraternity youth. ☺ Peter addresses the members of the royal family as “beloved” and issues a command to them. He commands them (Aoristic Present tense) as temporary residents on earth (whose home is in heaven) and visiting strangers living among unbelievers, to abstain from fleshly lusts (Durative Present tense).

The power of the old sin nature is strong. The sin nature is a power base, an enemy camp full of mutineers and rebels waiting to pounce on you and derail your spiritual life. Peter uses the ablative of separation to encourage believers to avoid the enticement of the sin nature. It is constantly waging a full blown spiritual war (Latin: military, Gk: strategy) against your soul (Iterative Present tense). This war never stops as long as you are alive in the flesh. It is individually destructive and corporately corruptive in its influence. The only way you can win

the daily battles and end up victorious in this spiritual war is by residing and functioning in the divine system. You cannot win in the energy of the flesh.

RELEVANT OPINIONS

If Christians would but consider how little, and for how little a time, they are concerned in any thing here, they would go through any estate, and any changes of estate, either to the better or the worse, with very composed, equal minds, always moderate in their necessary cares, and never taking any care at all for the flesh, to fulfil the lusts of it. Let them that have no better home than this world to lay claim to, live here as at home, and not serve their lusts. Let them who have all their portion in this life, who have no more good to look for than what they can catch here, let them take their time of the poor profits and pleasures that are here. But you that have your whole estate, all your riches and pleasures laid up in heaven, and reserved there for you, let your lusts, your intense desire, not be fleshly, but spiritual; not earthly, but heavenly; let the spirit out-flesh the flesh; let your hearts be there, and your conversation there. This is not the place of your rest, nor of your delights: unless you be willing to change, and to have your good things here, as some foolish travellers, that spend the estate they should live on at home in a little while, leaving it abroad among strangers. Will you, with profane Esau, sell your birthright for a mess of pottage; sell eternity, for a moment; and such pleasures, as a moment of them is more worth than an eternity of the other? (R. Leighton)

They destroy the calm, collected state of mind, which is necessary to progress in knowledge and holiness; they occupy the time which ought to be devoted to the pursuits which conduce to spiritual improvement; and they utterly indispose to, they morally incapacitate the mind for, such pursuits. Where these lusts, or any one of them, have dominion, the soul cannot at all perform any spiritual duty; can neither pray, nor hear, nor read the Word aright. If indulged, they are fatal to the ultimate happiness of the soul. (J. Brown) There is a diligence in a mature believer's calling, and prudent regard of his affairs, not only permitted to him, but required of him; but yet in comparison of his great and "high calling," he follows all his other businesses with a kind of coldness and indifference, as not accounting very much how they go: his heart is elsewhere. The traveller provides himself as he can of entertainment and lodging, where he comes. If it be commodious, it is well; but if not, it is no great matter. If he can find but necessities, he can abate delicacies very well; for where he finds them in his way he neither can, nor, if he could, would he choose to stay there. Though his inn were dressed with the richest hangings and furniture, yet it is not his home; he must, and he would leave it. It is not for those "born from above" to mind earthly things. (R. Leighton)

Their war is made up of stratagem and sleight. They promise the soul some contentment, and so gain its consent to serve them. They embrace the soul that they may strangle it. They prey upon the graces of a Christian and keep them very low. (R. Leighton) These desires give a person temporary physical satisfaction but in reality wage decisive warfare against his soul. (S. Kistemaker) The influence of these disorderly passions is hostile to our own inward life. "Which war against the soul;" war against all the garrison and inmates of the soul – against reason, defying and dishonoring it; against memory, burdening and crushing it; against hope, darkening it and turning it into terror; against imagination, polluting and degrading it; against conscience, cutting and maiming, though they cannot kill it; against the affections, ravaging and spoiling them; in a word, against "the soul." (U. Thomas) He has made his home alongside of the unsaved and settled down amongst them, a

sojourner and one that is a stranger to them in that he is different from them. (K. Wuest) Christians should acknowledge the sovereignty of divine providence in ordering and overruling human institutions and relations for men's good. (A. Stibbs) To be unaware of this spiritual damage indicates a low level of spiritual perception. (W. Grudem)

1 Peter 2:11 Beloved (Voc. Address; members of the royal family), I command (παρακαλέω, PA1LS, Aoristic; appeal, urge) you (ellipsis), as (comparative) resident aliens (Acc. Double Dir. Obj.; Verbal Noun; on earth) and (connective) visiting strangers (Acc. Double Dir. Obj.; living amongst non-believers), to avoid (ἀπέχω, PMInf., Durative, Command; abstain, stay away from) corrupting (Descr. Gen.; fleshly, personally destructive, deadly), insatiable lusts (Abl. Separation; power of the OSN; a crew of base, imperious masters), which (Subj. Nom., Relative Clause) are constantly waging a military campaign (στρατεύω, PMI3P, Iterative & Durative; a full blown war) against the soul (Abl. Opposition),

^{BGT} **1 Peter 2:11** Ἀγαπητοί, παρακαλῶ ὡς παροίκους καὶ παρεπιδήμους ἀπέχεσθαι τῶν σαρκικῶν ἐπιθυμιῶν αἵτινες στρατεύονται κατὰ τῆς ψυχῆς·

^{VUL} **1 Peter 2:11** carissimi obsecro tamquam advenas et peregrinos abstinere vos a carnalibus desideriis quae militant adversus animam

LWB 1 Peter 2:12 **Constantly maintaining your pattern of life honorably before unbelievers [those outside the royal family of God], so that having previously maligned you as [accused you of being] an evildoer in this [some observable behavior], they might later glorify God [changing their attitude towards you] on a day characterized by inspection [during a time of intense pressure or disaster], because of your honorable production [behavior] which they have carefully observed from time to time [as personal eye witnesses].**

^{KW} **1 Peter 2:12** Holding your manner of life among the unsaved steadily beautiful in its goodness, in order that in the thing in which they defame you as those who do evil [namely, your Christianity], because of your works beautiful in their goodness which they are constantly, carefully, and attentively watching, they may glorify God in the day of His overseeing care.

^{KJV} **1 Peter 2:12** Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by *your* good works, which they shall behold, glorify God in the day of visitation.

TRANSLATION HIGHLIGHTS

This is an unusual phrase by Peter, having an implied 3rd class conditional clause with a protasis and apodosis without the normal use of correlative conjunctions. ☺ Put simply: There is the hope that a believer who has been previously tagged as an evil person by unbelievers (protasis) will later be tagged as an honorable person by these same believers (apodosis) because they have seen a dramatic behavioral change in this person as a result of his becoming a Christian. As a new believer, Peter wants you to constantly maintain your pattern of life (Durative Present tense)

in an honorable fashion before unbelievers. There is an expected standard of behavior (Latin: conversation) after you become a Christian that should become a matter of your daily *modus operandi* (Modal Participle). We are not supposed to think and behave like unbelievers; the indwelling of the Trinity should make a difference in our life!

The Greek word “ethnos” is usually translated “Gentiles,” but its inherent meaning is “a group of people outside our group.” In our context, it refers to anyone who is outside the royal family of God, i.e., unbelievers. It could have a national reference, a fraternal reference, a family reference, etc., depending on the context. It does not mean Gentiles as opposed to Jews in this passage. Using the 2nd person as an example: These unbelievers have previously maligned *you* (Historical Present tense) as being an evildoer (Latin: malefactor). There was something they observed in *your* pattern of behavior that led them to slander or accuse *you* (Latin: detractor) of nefarious deeds. It is not stated whether this was a true accusation or not, only that the accusation did occur in the past (Declarative Indicative mood). It is Peter’s hope that *your* current pattern of life (Latin: operation) will change their opinion of *you* in the near future.

Switching to the 3rd person: How can *we* change their negative opinion of *us*? Do *we* engage in a personal debate to defend our honor? Do *we* go public, perhaps by lawsuit, to refute their accusations? No, Peter tells *us* to maintain an honorable pattern of life so that on a day of personal or national disaster, they might observe *us* again and (this time) glorify God by what they see (Culminative Aorist tense). The “day of visitation” is not the Judgment Seat of Christ, because there will be no unbelievers present during the time believers receive rewards and decorations. Switching to the 2nd person again: This is a day in which there is a personal disaster in *your* life or in the community. Everyone else is falling apart and behaving badly, but *you* keep your cool and treat everyone with honor and respect. The word “day” is in the singular, but it means any day in the life of <insert *your* name>.

Whether you know it or not, unbelievers are carefully observing *your* behavior on a regular basis (Iterative Present tense). They are looking for chinks in *your* spiritual armour, and because we are all sinners, they will eventually find some. But we are to behave honorably so it will not be an easy chore for them to find something in our life to malign or slander! The potential indicative mood, with a futuristic bent, points to the possibility that some unbeliever will see you under pressure and thank God for your ability to handle the situation with grace orientation and a relaxed mental attitude. It might be a day in which something happened at work or school that upset everyone around them, including themselves; but you behaved marvelously and they were forced to change their attitude about you.

RELEVANT OPINIONS

Consider how the wicked insult the professors of godliness, how they strictly pry into, and maliciously object against Christians, the smallest imperfections and frailties of their lives, as if they pretended to and promised absolute perfection ... and how they are apt to impute the scandalous falls of some particular Christians to the whole number. (R. Leighton) There are those in this contemporary world setting, such as Neugebauer and Goppelt, who argue that this letter is concerned with the positive behavior of Christians in society, drawing attention to the stress of doing

good. They have been too much influenced by this contemporary stress on the need for Christians to exercise social witness in the world, instead of withdrawing from the world and its concerns. (I. Marshall) The Gentiles are on the watch for slips in moral conduct by the Christians. (A. Robertson)

Virtuous deeds silence and refute slanderous words ... Such sensitivity concerning the positive impact of behavior on outsiders is typical of the early Christian movement. (J. Elliott) Our conduct and confession ought never to be stumbling blocks for our unbelieving neighbors ... By doing good, the Christian will silence the ignorant talk of foolish men. (S. Kistemaker) Theology hits the streets. (Danker) The expression, without the definite article, depicts a day when God confronts man and brings matters to a crisis, rewarding or punishing as He finds occasion. (D. Hiebert) These Christians, as strangers and aliens with alien customs, beliefs, and ties to a Palestinian Israelite executed by the Romans, and as persons deviating from their neighbors and their ancestral customs, were prime candidates for such a pejorative label as “wrongdoer.” (J. Elliott)

1 Peter 2:12 Constantly maintaining (ἔχω, PAPtc.NPM, Durative, Modal & Imperativ) your (Poss. Gen.) pattern of life (Acc. Gen. Ref.) honorably (Descr. Gen.) before unbelievers (Prep. Dat; Gentiles: those outside the royal family of God), so that (result) having previously maligned (καταλαλέω, PAI3P, Historical, Declarative Ind.; slandered, accused you of being) you (Gen. Opposition) as (comparative) an evildoer (Gen. Disadv.) in this (Loc. Sph.; observable pattern of life), they might later glorify (δοξάζω, AASubj.3P, Culminative, Potential & Futuristic) God (Acc. Dir. Obj.; changing their attitude) on a day (Loc. Time) characterized by inspection (Descr. Gen.; visitation, during a time of personal or national disaster), because of your (Poss. Gen.) honorable (Descr. Gen.) production (Abl. Cause; divine good, observable behavior) which they have carefully observed from time to time (ἐποπτεύω, PAPtc.NPM, Iterative, Attributive; as personal eye witnesses).

^{BGT} **1 Peter 2:12** τὴν ἀναστροφὴν ὑμῶν ἐν τοῖς ἔθνεσιν ἔχοντες καλήν, ἵνα ἐν ᾧ καταλαλοῦσιν ὑμῶν ὡς κακοποιῶν ἐκ τῶν καλῶν ἔργων ἐποπτεύοντες δοξάσωσιν τὸν θεὸν ἐν ἡμέρᾳ ἐπισκοπῆς.

^{VUL} **1 Peter 2:12** conversationem vestram inter gentes habentes bonam ut in eo quod detractant de vobis tamquam de malefactoribus ex bonis operibus considerantes glorificent Deum in die visitationis

LWB 1 Peter 2:13 **Voluntarily submit yourselves to every human institution [especially law and order] because of the Lord [authority protects freedom], whether to the king as one who is of the highest authority [primary head of human government],**

^{KW} **1 Peter 2:13** Put yourselves in the attitude of submission to, thus giving yourselves to the implicit obedience of every human regulation for the sake of the Lord, whether to a king as one who is supereminent,

^{KJV} **1 Peter 2:13** Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme;

TRANSLATION HIGHLIGHTS

Peter commands believers (Imperative mood) to submit to the legitimate authority of every human institution. The most important of these institutions within the country is the police; the most important of these institutions outside the country is the military. Both systems of authority protect our freedom and security. The nature of the command covers all legitimate authority, which would include firemen, teachers, government officials, etc. Believers are to submit (Latin: subject) to authority because the Lord puts leaders into office by divine decree. In this case, his example is the king who at that time was the man with the highest authority in the land. The primary system of government was a monarchy. In our country, the comparable authority would be that of the President. Notice there is no qualifier as to whether you voted for this president or not, not whether the president is a bungling fool. Authority is inherent in the position. The word “ktisis” or creature expands this practice of subjection from the public forum to the family or household unit (husbands-wives, parents-children, masters-slaves).

RELEVANT OPINIONS

It is the corruption and misery of man's nature, that he does not know, and can hardly be persuaded to learn, either how to command aright, or how to obey; and no doubt many of those that can see and blame the injustice of others in authority, would be more guilty that way themselves, if they had the same power. (R. Leighton) This is the Christian's responsibility toward all forms of rightful human authority, whether the individual Christian agrees with all the policies of that authority or not. The phrase *to every human institution* gives the verse broader application than just to civil government. (W. Grudem) The phrase may refer to the common social institutions of ordered society - such as the state, the household, or a local, social or industrial group, and the family. (A. Stibbs) The term “creation” refers to an act by which an authoritative or governmental body is created. It denotes, then, the creative act of instituting authority, presumably by a legislative body. (S. Kistemaker)

Because of his conduct, Nero was not worthy of the highest office in the Roman Empire. Nevertheless, Peter recognizes him as the supreme authority and exhorts the Christians to obey him. (S. Kistemaker) Regardless of the character of a ruler, his office represents the divinely delegated authority in that nation. The office, if not the man, should always be respected. (R.B. Thieme, Jr.) Believers should be inclined to obey and submit to rulers. We will see, however, that the authority of rulers is not absolute. They do not infringe upon God's lordship, and hence they should be disobeyed if they command Christians to contravene God's will. (T. Schreiner) Christians are not to be anarchists. (A. Robertson) No tyranny ever has been so unprincipled that some equity was not maintained in it; however corrupt a government be, God never suffers it to be so much so as not to be better than anarchy. (J. Calvin)

National entities exist to prevent the world from degenerating into chaos. God sanctions nations to restrain man's sin nature. They provide a deterrent against the tyranny Satan seeks to perpetrate on the human race and the lethal tendencies of mankind. God also sanctions government as the

authority within a national entity to restrain the unbridled evil that man without boundaries will commit. Government is designed to protect individual volition, safeguard privacy and property, and maintain internal tranquility through law enforcement and external security through military preparedness. God ordained that “rulers” should obey and defend the laws of divine establishment. Likewise, every inhabitant of a nation whether believer or unbeliever, is exhorted to obey the authority of the ruler. (R.B. Thieme, Jr.) One must go to several other biblical texts to find out what to do when worldly authorities abuse their power by overstepping their authority. (W. Baker)

1 Peter 2:13 Voluntarily submit yourselves (ὑποτάσσω, APImp.2P, Constative, Command; in military fashion, proper deference, appropriate civil conduct) to every (Dat. Measure) human (Instr. Agency) institution (Dat. Ind. Obj.; structure, law and order) because of the Lord (Prep. Acc.; authority protects freedom), whether (coordinating) to the king (Dat. Ind. Obj.), as one who (qualitative characteristic) is of the highest authority (ὑπερέχω, PAPtc.DSM, Descriptive, Attributive & Substantial; monarchy was the primary system of government at Peter's time),

^{BGT} **1 Peter 2:13** Ὑποτάγητε πάσῃ ἀνθρωπίνῃ κτίσει διὰ τὸν κύριον, εἴτε βασιλεῖ ὡς ὑπερέχοντι,

^{VUL} **1 Peter 2:13** subiecti estote omni humanae creaturae propter Dominum sive regi quasi praecellenti

LWB 1 Peter 2:14 Or to governors [dispatched officials] as those who are sent by him [the king] to inflict judicial punishment upon evildoers [criminals, enemies], as well as high honor [recognition and support] to those who are performing a great public service [education, civic officials],

^{KW} **1 Peter 2:14** Or to governors as those sent by him to inflict punishment upon those who do evil, and to give praise to those who do good;

^{KJV} **1 Peter 2:14** Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well.

TRANSLATION HIGHLIGHTS

Governors in the Greek are “hegemons,” symbolizing officials with authoritative capacity in a variety of institutions. These officials are primarily those who have been sent by the king or president (Pictorial Present tense) to inflict judicial punishment upon criminals within or enemies outside the borders of a country. This is a primary reference to law enforcement officers who capture criminals and judges who sentence them, and a secondary reference to the military establishment that is sent to capture or kill foreign enemies. In order to have freedom, you have to take care of internal criminals and external enemies. Anyone who breaks the law of the land is a criminal; anyone who seeks the destruction of the country is an enemy. We are also to provide recognition and support for other individuals who are performing a great public service for their community or country, i.e., teachers and those with various civic responsibilities. Society

depends and thrives on the recognition and support of authority. There is also a possibility that “sent by Him” refers to God instead of the king. If that is true, it is yet a greater witness as to why Christians should obey constituted authorities. In John 18:11, Jesus tells us that even Pilate received his authority “from above.” (A. Robertson)

RELEVANT OPINIONS

The word “governors” is not intended to be specific since it can include procurators, proconsuls, and officials who collect revenues. Believers should submit not only to the highest authority (the emperor) but to all those who are in authority ... God ordains ruling authorities ... Peter did not envision Christians submitting to government regardless of the circumstances, even if ruling authorities prescribe what is evil. The ultimate loyalty of Christians is to God, not Caesar. Believers are God’s servants first, and thereby they have a criterion by which to assess the dictates of government. (T. Schreiner) These benefactions would either mete out criminal punishment on wrongdoers ... or refute unfounded rumours against Christians as being men of illwill, subversive to the peace and well-being of a city. (J. Elliott) Laws of divine establishment are ordained by God for the protection, stability, orderly function, survival, blessing, and freedom of the human race, believer and unbeliever alike, during the course of human history. These laws establish temporal authority that protects self-determination, privacy, property, and human life – the basic components of human freedom. (R.B. Thieme, Jr.)

In our modern world, government has taken on the aspect of enforcer of general welfare, and as it moves in that direction, the public loses more of its liberty. The various degrees of socialism as well as totalitarianism sometimes make life more comfortable for those who prefer to be provided for and told what to do, but such governments tend to be oppressive, and change is always in the direction of greater and greater oppression and less and less liberty. It seems that the biblical ideal is to limit government to the realm of protection and justice. In light of the trend of the age toward a world government headed up by the Antichrist, any change toward less government will only be temporary. (W. Baker) Socialism is a violation of the commandment, “Thou shalt not steal.” The only way socialism can exist is to steal from those who work hard in order to give to those who do not. Repressive taxation, which is anything over 10% of an individual’s income, is merely a smokescreen for outright theft. As a Christian, you should think about this every time you go into the voting booth. (LWB)

1 Peter 2:14 Or (coordinating) to governors (Dat. Ind. Obj.; officials, representatives) as those who (qualitative characteristic) are sent (πέμνω, PPPTc.DPM, Pictorial, Substantial) by him (Subj. Gen.; the king) to inflict judicial punishment (Adv. Acc.) upon evildoers (Obj. Gen.; a reference to judges and law enforcement officers who capture and sentence criminals, the military and intelligence establishment), as well as (adjunctive) high honor (Compl. Acc.; recognition and support) to those who (ellipsis) are performing a great public service (Abl. Agency, substantive; educators, civic officials),

^{BGT} **1 Peter 2:14** εἴτε ἡγεμόσιν ὡς δι' αὐτοῦ πεμπομένοις εἰς ἐκδίκησιν κακοποιῶν ἔπαινον δὲ ἀγαθοποιῶν·

^{VUL} **1 Peter 2:14** sive ducibus tamquam ab eo missis ad vindictam malefactorum laudem vero bonorum

^{LWB} **1 Peter 2:15** **Because in this manner [respecting legitimate authority], it is the will of God, so that by performing this great service, you will be reducing to silence the ignorance of unreflecting men [moral cowardice],**

^{KW} **1 Peter 2:15** For so is the will of God, that by doing good you might be reducing to silence the ignorance of men who are unreflecting and unintelligent;

^{KJV} **1 Peter 2:15** For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men:

TRANSLATION HIGHLIGHTS

Respecting legitimate authority is the will of God. And by honoring those who perform public service (Iterative Present tense) you will silence (Futuristic Present tense) the ignorance of unreflecting men. These are the same unbelievers who have been watching you like a hawk, waiting for your first slip-up. These unbelievers are those who reject legitimate authority without thinking about the ultimate consequences of their actions. Some examples of the lowest form of human creature are: (1) cowards who refuse to fight for their country when drafted and those who refuse to support the military, (2) those who are “soft on crime” and reject capital punishment for convicted murderers, (3) those who push for any form of socialism, which is a euphemism for stealing from those who work hard to give to those who don’t, (4) those who protest and engage in verbal or physical abuse against police officers, (5) parents and students who harass good teachers, (6) arrogant crusaders who destroy the property of others (e.g., abortion clinic protesters), (7) those who wage lawsuits against innocent people for financial gain, etc. Any form of anti-establishment behavior against legitimate authority is heinous, evil behavior even if it is not unlawful; a believer should never participate in such activities. Anyone in your congregation who engages in this type of behavior should be escorted out of the assembly permanently. This anti-establishment behavior destroys the fabric of society.

RELEVANT OPINIONS

And this is a wise Christian's way, instead of impatiently fretting at the mistakes or wilful miscensures of men, to keep still on his calm temper of mind, and upright course of life, and silent innocence; this, as a rock, breaks the waves into foam that roar about it. (R. Leighton) These ignoramus want to bite us like dogs. Our constant doing good acts like a constant muzzling. "Ignorance" implies that they ought to have more sense; it is a mild judgement. (R. Lenski) This is a humorous example of juxtaposition, in that it is the will of God that by doing what is right we should “gag the ignorance of foolish men.” (R. Ward) Ignorance suggests obstinate unwillingness to learn or accept the truth. (A. Stibbs)

This adjective describes the arrogant unbeliever who sets himself up against truth and right. (JND Kelly) The deficiency of the people to be silenced is stressed by alliteration of three consecutive a-sounds: aphronon, anthropon, agnosian ... unreflecting, men, ignorant. (B. Campbell) Peter resorts to using the word *ignorant*. This word signifies a failure to know in the sense of a disobedient closing of the mind to the revealing word of God. In other words, ignorance and disobedience have joined forces against incontestable evidence ... It points to not only lack of knowledge but also lack of religious experience. (S. Kistemaker)

1 Peter 2:15 Because (explanatory) in this manner (adv.; respecting legitimate authority), it is (εἰμί, PAI3S, Descriptive) the will (Pred. Nom.) of God (Poss. Gen.), so that by performing this great service (ἀγαθοποιέω, PMPtc.NSM, Iterative, Telic; honoring those who perform public service), you will be reducing to silence (φιμώω, PAInf., Futuristic, Result, Epexegetic; muzzling, gag) the ignorance (Acc. Dir. Obj.) of unreflecting (Descr. Gen.) men (Poss. Gen.; cowards, draftdodgers who rationalize their moral cowardice by being so-called "conscientious objectors"),

^{BGT} **1 Peter 2:15** ὅτι οὕτως ἐστὶν τὸ θέλημα τοῦ θεοῦ ἀγαθοποιοῦντας φιμοῦν τὴν τῶν ἀφρόνων ἀνθρώπων ἀγνωσίαν,

^{VUL} **1 Peter 2:15** quia sic est voluntas Dei ut beneficientes obmutescere faciatis inprudantium hominum ignorantiam

LWB 1 Peter 2:16 As one of those who are free, but not as one of those who use their liberty as a veil [smokescreen] over maliciousness [rejecting the very authority which protects and guarantees their freedom], but rather as those who are bondslaves of God.

^{KW} **1 Peter 2:16** Doing all this as those who have their liberty, and not as those who are holding their liberty as a cloak of wickedness, but as those who are God's bondmen.

^{KJV} **1 Peter 2:16** As free, and not using *your* liberty for a cloke of maliciousness, but as the servants of God.

TRANSLATION HIGHLIGHTS

Peter accords them spiritual status as free men, not being under the law, but he qualifies his statement to eliminate a possible misconception. The spiritual freedom which has been given to every believer as a grace gift from God is not to be worn as a veil to cover malicious behavior. The category of wickedness and depravity he has been discussing is the rejection of legitimate authority. In fact, the very authority some are rejecting is the same system of authority that is protecting and guaranteeing their freedom. Spiritual freedom is not an excuse for rejecting authority. There is no opening here for rebellion or political subversion, unless the government is doing something that would be considered evil by biblical standards. It is possible for this to be a fine line. For example, those who break the law to stop abortion should be prosecuted to the full

extent of the law; those who refuse to pay income taxes should likewise be prosecuted. Instead, the freedom we have in Christ is as bondslaves of God. Spiritual freedom is grace orientation, but it is not lawlessness. It is not freedom to sin, but freedom to become slaves of God – slaves who follow His wishes and desires for our life, not the lusts and desires of our flesh.

RELEVANT OPINIONS

A cloak of wickedness is something by which we attempt to conceal, from ourselves or others, the true character of some vicious disposition or action; an excuse, a pretext, an apology for wickedness. Men often attempt to conceal from others, and even from themselves, the true character of favorite vicious propensities and profitable sinful practices: economy is made the cloak of avarice; generosity, of extravagance; caution, of indolence; religious zeal, of personal resentment. And here the Apostle cautions Christians against cloaking wickedness under the pretext of liberty, against indulging any sinful temper, engaging in any sinful pursuit, under the mistaken impression, or the hypocritical pretence, that these were but the exercise of that liberty wherewith Christ had made them free. (J. Brown) For in truth he who has God alone for his leader, he alone is free. (Philo) There is no such thing as absolute freedom, for that is anarchy. (A. Robertson)

We do not have this freedom “as a veil for baseness,” to practice some sort of baseness behind this veil in secret. (R. Lenski) There is no such thing as absolute freedom, for that is anarchy. (A. Robertson) Freedom must result in the great joy of doing right. (W. Grudem) “We are free,” the libertines may have said. “Why should we be subject to anyone?” (B. Campbell) This sounds exactly like the voice of the sixties generation. (LWB) The larger epistolary context suggests that the author is alluding to a claim of the outsiders that some Christians were using their freedom as a cover-up for illicit or shameful behavior ... Even Christians who enjoy civil freedom are ultimately bound by the will of God to avoid the misuse of this freedom ... The notion of being both free and slaves of God expresses one of the great paradoxes of human life. (J. Elliott)

1 Peter 2:16 As one of those who (qualitative characteristic) are (ellipsis) free (Pred. Nom.; independent), but (contrast) not (neg. particle) as one of those who (qualitative characteristic) use (ἔχω, PAPtc.NPM, Descriptive, Substantial) their (Poss. Gen.) liberty (Acc. Dir. Obj.) as a veil (Adv. Acc. Manner; cloak, cover-up) over maliciousness (Abl. Exchange; depravity, wickedness, rejecting the very authority which protects and guarantees their freedom), but rather (contrast) as those who (qualitative characteristic) are (ellipsis) bondslaves (Pred. Nom.) of God (Poss. Gen.).

^{BGT} **1 Peter 2:16** ὡς ἐλεύθεροι καὶ μὴ ὡς ἐπικάλυμμα ἔχοντες τῆς κακίας τὴν ἐλευθερίαν ἀλλ’ ὡς θεοῦ δοῦλοι.

^{VUL} **1 Peter 2:16** quasi liberi et non quasi velamen habentes malitiae libertatem sed sicut servi Dei

LWB **1 Peter 2:17** Give honor to all categories of *men* [those in positions of authority over you]. Love the royal family, respect [concentrate continually on] God, recognize the authority of the king [president].

KW **1 Peter 2:17** Pay honor to all, be loving the brotherhood, be fearing God, be paying honor to the king.

KJV **1 Peter 2:17** Honour all *men*. Love the brotherhood. Fear God. Honour the king.

TRANSLATION HIGHLIGHTS

Peter commands his readers (Imperative mood) to honor all those in positions of authority over you (Constative Aorist tense). He also commands them to love the royal family of God (Latin: fraternity). This love is both impersonal (relaxed mental attitude) and virtue based. He also commands them to respect God, which is done by concentrating on Him in His Word continually. The fourth command is to recognize the authority of the king, i.e., the president or prime minister of your country. The last three of these four commands are in the durative present tense, which means continuous action. I have to agree with the following statement by J. Vernon McGee, even though it is painful to do so: “I have never voted for a president whom I really wanted. I have always voted *against* the other candidate. I have never known a president who I felt was really capable. However, regardless of who is president and regardless of his inability, he should be honored because of his office.”

RELEVANT OPINIONS

We owe not the same measure of esteem to all. We may, yes, we ought to take notice of the different outward quality, or inward graces and gifts of men; nor is it a fault to perceive the shallowness and weakness of men with whom we converse, and to esteem more highly those on whom God has conferred more of such things as are truly worthy of esteem. But unto the meanest we do owe some measure of esteem. Grace carries still its own worth, though under a deformed body and ragged garments ... Every man is naturally his own grand idol, would be esteemed and honored by any means, and to magnify that idol self, kills the good name and esteem of others in sacrifice to it. They look with both eyes on the failings and defects of others, and scarcely give their good qualities half an eye; while on the contrary, in themselves, they study to the full their own advantages, and their weaknesses and defects they skip over, as children do the hard words in their lesson that are troublesome to read. (R. Leighton)

A reverential esteem of God: The best proficient in it have yet need to learn it better, and it requires our incessant diligence and study all our days. (R. Leighton) The Petrine author speaks not of loving “brothers” or “sisters” individually, but of loving the *brotherhood* (fraternal and sororal), using a unique *collective* term for *the entire community of brothers and sisters*, consonant with his employment of collective terms elsewhere in the letter (household, royal residence, priestly community, people, flock of God). It was in the realm of house churches that brotherhood and sisterhood were lived concretely ... Maintenance of familial solidarity within the community is matched by its members’ exclusive devotion to God. (J. Elliott) Respect is due to all men, of course

in varying degrees and to be shown in different ways; but in some sense it is due to all, to the humblest and even to the worst. (B. Caffin)

1 Peter 2:17 Give honor to (τιμάω, AAImp.2P, Constative, Command) all categories of (Acc. Measure) men (ellipsis; Jews, Gentiles and Church of God; those in positions of authority over you). Love (ἀγαπάω, PAImp.2P, Durative, Command; impersonal love) the royal family (Acc. Dir. Obj.; fellowship), respect (φοβέω, PPImp.2P, Durative, Command; concentrate continually on) God (Acc. Dir. Obj.; occupation with Christ), recognize the authority of (τιμάω, PAImp.2P, Durative, Command) the king (Acc. Dir. Obj.; president).

BGT **1 Peter 2:17** πάντας τιμήσατε, τὴν ἀδελφότητα ἀγαπάτε, τὸν θεὸν φοβεῖσθε, τὸν βασιλέα τιμᾶτε.

VUL **1 Peter 2:17** omnes honorate fraternitatem diligite Deum timete regem honorificate

LWB **1 Peter 2:18** House slaves [labor], make it a practice to recognize the authority of your masters [management] with all respect, not only to efficient and reasonable ones, but also to unfair and incompetent ones.

KW **1 Peter 2:18** Household slaves, put yourselves in constant subjection with every fear in implicit obedience to your absolute lords and masters; not only to those who are good at heart and sweetly reasonable, satisfied with less than their due, but also to those who are against you;

KJV **1 Peter 2:18** Servants, *be* subject to *your* masters with all fear; not only to the good and gentle, but also to the froward.

TRANSLATION HIGHLIGHTS

Peter now commands the house slaves among his readers (Imperative Participle) to make it a practice to recognize the authority (Iterative Present tense) of their absolute lord and masters (Gk: despotes) with all due respect. Contrary to some commentators, these are not “hired domestic servants” like maids and butlers. The use of the word “masters” shows they were indeed “slaves.” Since we live in a time and place where slavery has been abolished, we can apply these commands to the workplace. Slaves would be the labor force; masters would be owners or management. Peter then makes his command even tougher. This submission to authority must be practiced not only to those who are efficient and reasonably kind masters, but also to the unfair, incompetent and intractable ones. In other words, it doesn’t matter whether you like them or not, or whether they treat you well or not. Those in positions of legitimate authority should be respected regardless of personality conflicts.

RELEVANT OPINIONS

The same Spirit that makes a Christian master pious, and gentle, and prudent in commanding, makes a Christian servant faithful, and obsequious, and diligent in obeying. Grace has its proper operation

in every estate. (R. Leighton) Christian workers should not rebel or fail in respect toward their employers. There is no excuse for following false leaders and seditionists into rebellion. (B. Reicke) There were slaveholders then as there are employers today ... the test of obedience comes precisely toward this group. (A. Robertson) Although mistreatment of slaves could occur then too, it must be remembered that 1st-century slaves were generally well treated and were not only unskilled laborers but often managers, overseers, and trained members of various professions (doctors, nurses, teachers, musicians, skilled artisans). There was extensive Roman legislation regulating the treatment of slaves. They were normally paid for their services and could expect eventually to purchase their freedom. (W. Grudem) Protestantism of course has tried and will continue to try to reach all classes, but it is no wonder that the Gospel of honest labor should lack appeal to the shiftless, the lazy, the cheats, and the labor racketeers. (G. Clark)

Men readily deceive themselves. They can do any thing well in imagination, better than the real task that is in their hands. They presume that they could do God good service in some place of command, who serve Him not, as becomes them, in that which is by far the easier, the place of obeying wherein He has set them. They think that if they had the ability and opportunities that some men have, they would do much more for God, than they do; and yet they do nothing, but spoil a far lower part than that, which is their own, and is given to them to study and act aright in. It is not our part to choose what we should be, but to be what we are to His glory who gives us to be such. Be faithful in the little things, and He may make you ruler over much. (R. Leighton) The motive for their submission and service is not their respect for their masters, but their respect for God, who receives the service as if it were don't to Him and whose name is honored by their good behavior. (P. Davids) Although times have changed, the scriptural teachings Peter expounds apply as well to the present labor relations between employers and employees, management and unions as to the master-slave relations of former times. (S. Kistemaker)

Those who are familiar with slavery from the history of the United States must beware of imposing our historical experience on NT times since slavery in the Greco-Roman world was not based on race and American slave owners discouraged education of slaves ... Railing against slavery would not be of any help to ordinary Christians, for, as noted, the dissolution of slavery was out of the question. Furthermore, NT writers were not social revolutionaries. They did not believe that overhauling social structures would transform culture. Their concern was the relationship of individuals to God, and they focused on the sin and rebellion of individuals against their Creator ... Believers cannot opt out of obeying masters who are wicked and disreputable. (T. Schreiner) The living conditions of many slaves were better than those of free men who often slept in the streets of the city or lived in very cheap rooms. There is considerable evidence to suggest that slaves lived within the confines of their master's house. They usually lived on the top floor of their owner's city house or country villa. In Pliny's Laurentian villa the quarters for the slaves and freedmen were in a separate section of the house, but were considered attractive enough to be used for the entertainment of overnight guests. (A. Rupprecht)

1 Peter 2:18 House slaves (Ind. Nom.; labor), make it a practice to recognize the authority of (ὑποτάσσω, PMPTc.NPM, Iterative, Imperative; submit to) your (ellipsis) masters (Dat. Ind. Obj.; absolute lord, management) with all (Dat. Measure) respect (Instr.

Means), not (neg. adv.) only (adv.) to efficient (Instr. Manner) and (connective) reasonable (Instr. Manner; tolerant, kind) ones (Dat. Ind. Obj.; managers), but (adversative) also (adjunctive) to unfair and incompetent (Instr. Manner; crooked, unscrupulous, dishonest; authority is the issue) ones (Dat. Ind. Obj.).

^{BGT} **1 Peter 2:18** Οἱ οἰκέται ὑποτασσόμενοι ἐν παντὶ φόβῳ τοῖς δεσπόταις, οὐ μόνον τοῖς ἀγαθοῖς καὶ ἐπιεικέσιν ἀλλὰ καὶ τοῖς σκολιοῖς.

^{VUL} **1 Peter 2:18** servi subditi in omni timore dominis non tantum bonis et modestis sed etiam discolis

LWB 1 Peter 2:19 For this [subjection to unfair authority] is grace [above and beyond what is normally expected], when anyone because of conscience towards God [divine norms & standards], endures grief [affliction], suffering unjustly [undeserved suffering is designed for your growth when you are in fellowship].

^{KW} **1 Peter 2:19** For this subjection to those who are against you is something which is beyond the ordinary course of what might be expected and is therefore commendable, namely, when a person because of the conscious sense of his relation to God bears up under pain, suffering unjustly.

^{KJV} **1 Peter 2:19** For this *is* thankworthy, if a man for conscience toward God endure grief, suffering wrongfully.

TRANSLATION HIGHLIGHTS

Subjection to authority when the master or boss is a nice person with an agreeable personality is easy. Subjection to authority when the master or boss is unfair, perhaps even demeaning, is above and beyond the call of duty. This is particularly true when there is an issue related to your conscience towards God. If the norms and standards in your conscience are aligned with Bible doctrine on a particular matter, and you endure grief or affliction from a higher authority because of it (Durative Present tense), this is called *undeserved suffering*. Undeserved suffering on behalf of Christ is designed for your spiritual growth. If you are in fellowship when such suffering occurs (Predicative Participle), passing the test spurs you forward in the spiritual life. The key is to remain filled with the Spirit and to know that it is undeserved suffering and not divine discipline that has been sent. Sometimes this is a grey area, which depends on an accurate self-evaluation under the circumstances.

RELEVANT OPINIONS

There is no pill so bitter, but respect and love to God will sweeten it. The servant may hope for and aim at a kingdom, while the master is embracing a dunghill. The master's mind is often more toiled than a servant's body. (R. Leighton) Grace can be a synonym for reward ... He was saying that slaves who endure unjust suffering because of their relationship with God will be rewarded by God ... The reward in context is their eschatological inheritance – future salvation. (T. Schreiner)

1 Peter 2:19 For (explanatory) this (Subj. Nom.; subjection to unfair authority) is (ellipsis) grace (Pred. Nom.; above and beyond what is normally expected), when (subordinating) anyone (Subj. Nom.), because of conscience (Causal Acc.; right lobe thinking; storage for all norms and standards) towards God (Obj. Gen.), endures (ὑποφέρω, PAI3S, Durative; submits to) grief (Acc. Dir. Obj.; sorrow, pain, affliction), suffering (πάσχω, PAPtc.NSM, Durative, Predicative) unjustly (Descr. Gen.; undeservedly).

BGT **1 Peter 2:19** τοῦτο γὰρ χάρις εἰ διὰ συνείδησιν θεοῦ ὑποφέρει τις λύπας πάσχω·ν ἀδίκως.

VUL **1 Peter 2:19** haec est enim gratia si propter conscientiam Dei sustinet quis tristitias patiens iniuste

LWB **1 Peter 2:20** **For what kind of credit *is there* when you have committed a sin [fallen short of expectations] and you continue to endure rough treatment *for it* [taking your lumps: deserved suffering]? But when you are producing divine good [in fellowship] and are suffering [undeservedly], enduring *it* patiently, *this is* grace from the source of God.**

KW **1 Peter 2:20** For what sort of fame is it when you fall short of the mark and are pummeled with the fist, you endure this patiently? But when you are in the habit of doing good and then suffer constantly for it, and this you patiently endure, this is an unusual and not-to-be-expected action, and therefore commendable in the sight of God.

KJV **1 Peter 2:20** For what glory *is it*, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer *for it*, ye take it patiently, this *is* acceptable with God.

TRANSLATION HIGHLIGHTS

Peter continues to explain the difference between deserved and undeserved suffering. If you have done something wrong (Pictorial Present tense), whether it was a sin or inadequate performance on some task, and you continue to endure (Progressive Future tense) the punishment due for your falling short (Result Participle), why do you expect fame or compassion for that? You made a mistake, and punishment in some form came as a result of your mistake. That happens all the time. There's nothing exceptional in enduring that kind of suffering. Even if the rough treatment is physical, such as a slave being beaten by an irate master, there was still a legitimate reason (historically speaking) for receiving the ill treatment. Taking your lumps when you deserve them should not make you famous, or extract undue compassion from others. The verb "kolaphizo" means to punch someone in the face, and in the Greco-Roman games, this punch was delivered by a fist wrapped in leather with shards of metal and broken glass embedded in it.

On the other hand, when you are filled with the Spirit and are producing good works, then any suffering you endure is grace from God. Undeserved suffering has a reward attached to it if you are filled with the Spirit when enduring it. Enduring this kind of suffering is an outstanding accomplishment (Progressive Future tense). It can propel you spiritually in the Christian life. There's no glory in surviving divine discipline; but there is glory in surviving unfair discipline in the filling of the Spirit. Peter's lesson is really quite simple:

Sin – deserved suffering – endurance – no reward
Good works – undeserved suffering – endurance - reward

RELEVANT OPINIONS

Christians do sometimes deserve persecution. (A.T. Robertson) To endure a well-deserved beating is nothing extraordinary. (F. Gaebelein) Christian slaves ought to do their duty to their masters, and not deserve punishment. (B. Caffin) Arrogant people are weak, and the weak resent authority. But authority protects freedom. (R.B. Thieme, Jr.)

1 Peter 2:20 For (explanatory) what kind of (Subj. Nom., Qualitative Interrogative) credit (Pred. Nom.; glory, fame, reward good report) is there (ellipsis) when you have committed a sin (ἀμαρτάνω, PAPtc.NMP, Pictorial, Temporal; fallen short of expectations) and (continuative) you continue to endure (ὑπομένω, FAI2P, Progressive) rough treatment (κολαφίζω, PPPTc.NPM, Iterative, Result; deserved suffering, taking your lumps, slugged for your faults, being beaten) for it (ellipsis)? But (contrast) when you are producing divine good (ἀγαθοποιέω, PAPtc.NPM, Iterative, Temporal; in fellowship) and (continuative) are suffering (πάσχω, PAPtc.NPM, Iterative, Result), enduring it (ellipsis) patiently (ὑπομένω, FAI2P, Progressive), this (Subj. Nom.) is (ellipsis) grace (Pred. Nom.) from the source of God (Abl. Source).

^{BGT} **1 Peter 2:20** ποῖον γὰρ κλέος εἰ ἀμαρτάνοντες καὶ κολαφιζόμενοι ὑπομενεῖτε; ἀλλ' εἰ ἀγαθοποιοῦντες καὶ πάσχοντες ὑπομενεῖτε, τοῦτο χάρις παρὰ θεῶ.

^{VUL} **1 Peter 2:20** quae enim gloria est si peccantes et colaphizati suffertis sed si beneficientes et patientes sustinetis haec est gratia apud Deum

LWB 1 Peter 2:21 For you were called [elect in eternity past] for this very thing [undeserved suffering], because Christ also suffered on your behalf [substitutionary spiritual death], leaving behind a copyhead [example], in order that you might copy [follow] His tracks [footsteps],

^{KW} **1 Peter 2:21** For to this very thing were you called [namely, to patient endurance in the case of unjust punishment], because Christ also suffered on your behalf, leaving behind for you a model to imitate, in order that by close application you might follow in His footprints;

^{KJV} **1 Peter 2:21** For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:

TRANSLATION HIGHLIGHTS

Peter reminds his readers that they were elect in eternity past (Ingressive Aorist tense) for the very purpose of enduring undeserved suffering just like Jesus did. He suffered on behalf of all

believers (Dramatic Aorist tense), and believers only, what is called substitutionary spiritual death or substitutionary atonement. Then Peter uses a dual metaphor that points to our undeserved suffering as a pattern of His undeserved suffering. First, He left behind (Historical Present tense) an example for us to follow – undeserved suffering – so that we might follow in His footsteps. The metaphor could stop here, as we visualize our own personal undeserved suffering (Futuristic Aorist tense) as following in His footprints. But the specific words Peter uses refer to the “example” as being a tracing model or “copyhead.”

A *copyhead* was an ancient tracing model used by students to learn how to write. Students who were learning to write in their native language would trace the letters of the alphabet, imitating the strokes of a teacher with excellent penmanship. The “tracks” they followed were the necessary directional strokes that would enable them to write legibly. So the dual metaphor is following in His footsteps and copying His spiritual life like we were learning how to write the English language in a copybook. To follow in His footsteps, to imitate His life, requires us (Purpose Subjunctive mood) to endure undeserved suffering with patience in the filling of the Spirit. We were not elected in eternity past just to go to heaven; we were called to live our lives on earth as He lived His life on earth.

RELEVANT OPINIONS

His feet might be larger than ours; His stride might be longer than ours. Our feet could not then fill His footprints and even if they could, if our stride is short, we might not be able to make the length of our steps with His. But we can follow His road, go where He went, and take our direction from Him. (R. Ward) It is Christ’s example of innocent behavior, His non-retaliatory suffering, and His commitment to God that is meant here ... You have your model before you in whose footsteps you should tread, and are fortunate indeed to be blessed with a living example. (J. Elliott) Peter comes back to the thought of election, but he prefers to use the terminology of the divine call, which expresses the same thing as divine calling out. All these passages emphasize the one basic truth. Man does not initiate salvation. It is not in him to make the first move. If he is to be saved, then God must first choose him. God must first call him ... Throughout this epistle it is accepted that Christians must suffer. That is one of the consequences of their faith in Christ. They are called to it. It is not a strange thing that has happened to them. There is an air of inevitability, a readiness to accept suffering as a part of life, in this Epistle. (L. Morris)

1 Peter 2:21 For (explanatory) you were called (καλέω, API2P, Ingressive; elect in eternity past) for this very thing (Acc. Purpose; unjust suffering), because (1st Demonstrative Relative Clause) Christ (Subj. Nom.) also (adjunctive) suffered (πάσχω, AAI3S, Dramatic; died - in some manuscripts) on your behalf (Gen. Adv.; substitutionary spiritual death), leaving behind (ὀπολιμπάνω, PAPtc.NSM, Historical, Circumstantial) a copyhead (Acc. Dir. Obj.; example, tracing model), in order that (Purpose Clause) you might copy (ἐπακολουθέω, AASubj.2P, Futuristic, Purpose; follow, imitate) His (Poss. Gen.) tracks (Dat Adv.; sufferings, follow in His footsteps),

BGT **1 Peter 2:21** εἰς τοῦτο γὰρ ἐκλήθητε, ὅτι καὶ Χριστὸς ἔπαθεν ὑπὲρ ὑμῶν ὑμῖν ὑπολιμπάνων ὑπογραμμὸν ἵνα ἐπακολουθήσητε τοῖς ἴχνεσιν αὐτοῦ,

VUL **1 Peter 2:21** in hoc enim vocati estis quia et Christus passus est pro vobis vobis relinquens exemplum ut sequamini vestigia eius

LWB **1 Peter 2:22** **Who never committed a single sin [undiminished deity, impeccability], neither was deceit found in His mouth [no sins of the tongue were ever manifest],**

KW **1 Peter 2:22** Who ever in a single instance committed a sin, and in whose mouth, after careful scrutiny, there was found not even craftiness;

KJV **1 Peter 2:22** Who did no sin, neither was guile found in his mouth:

TRANSLATION HIGHLIGHTS

Peter launches forth a series of statements praising Christ Jesus, a doxology of sorts. First, He never committed a single sin (Gnomic Aorist tense) the entire time He lived on earth. This is an attestation of His undiminished deity, His absolute impeccability. Second, on no occasion did He ever speak falsely about anything or anybody (Gnomic Aorist tense). He was completely free from sins of the tongue. This was mentioned previously in Isaiah 53:9. It is also quite possible that verses 22-25 are an ancient hymn.

RELEVANT OPINIONS

No one could ever threaten so heavy things as He could against His enemies, and have made good all that He threatened, and yet no such thing was heard from Him. He did not use His power to be His own avenger, as we would probably do. Rather, He committed all to Him Who judges righteously. (R. Leighton) Impersonal love, not personal love, enabled Jesus to remain undaunted against those who were reviling and taunting Him, those who would never appreciate His saving work on their behalf, who would live out their lives in unbelief, die, and spend eternity in the Lake of Fire. (R.B. Thieme, Jr.)

1 Peter 2:22 Who (Subj. Nom.; 2nd Demonstrative Relative Clause) never (neg. adv.) committed (ποιέω, AAI3S, Gnomic) a single sin (Acc. Dir. Obj.; undiminished deity), neither (neg. conj.) was deceit (Subj. Nom.; craftiness, guile) found (εὕρισκω, API3S, Gnomic) in His (Poss. Gen.) mouth (Prep. Loc.; no sins of the tongue were ever manifest),

BGT **1 Peter 2:22** ὃς ἁμαρτίαν οὐκ ἐποίησεν οὐδὲ εὐρέθη δόλος ἐν τῷ στόματι αὐτοῦ,

VUL **1 Peter 2:22** qui peccatum non fecit nec inventus est dolus in ore ipsius

LWB **1 Peter 2:23** **Who never succumbed to the temptation to retaliate [revenge motivation] although He was wounded with false accusations and physical abuse, Who did not threaten**

[mental attitude sin] when He was enduring intense suffering, but rather kept on delivering all [both the accusers and their abuse] to the One [God the Father] Who always judges righteously [discipline is administered by God alone],

^{KW} **1 Peter 2:23** Who when His heart was being wounded with an accursed sting, and when He was being made the object of harsh rebuke and biting, never retaliated, and who while suffering never threatened, but rather kept on delivering all into the keeping of the One who judges righteously;

^{KJV} **1 Peter 2:23** Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed *himself* to him that judgeth righteously:

TRANSLATION HIGHLIGHTS

In spite of being God, Jesus Christ did not take matters into His own hands when He was being accused and abused. He did not succumb to the temptation to retaliate against His accusers (Gnomic Imperfect tense). He didn't enter into revenge motivation against them even when they falsely accused Him and physically abused Him (Concessive Participle). I don't think I could do this; my sense of self-preservation would kick in ... not to mention a lifetime of martial arts training! My first response is to attack, attack, attack! George Patton used to say, "Grab 'em by the nose and kick 'em in the ass!" That's more my style. Even if I know I will eventually be subdued, somebody is going down with me! But that isn't the copybook Jesus has asked us to trace from; that isn't the footsteps we are supposed to follow. Jesus did not even threaten His accusers (Gnomic Imperfect tense) when he was enduring intense suffering (Historical Present tense). He didn't utter a single verbal sin; He didn't even harbor a single mental attitude sin.

Can you picture the extraordinary nature of these statements? Instead of doing what I think I would be doing in similar circumstances, He continued to deliver His cause of *undeserved suffering* (Durative Imperfect tense) into the hands of God the Father. He knew the Father would judge these people and their accusations with absolute righteousness (Gnomic Present tense). He left revenge motivation at the door, and allowed the Father to administer divine discipline. This is our pattern, our copybook, our footstep to follow. Charlton Heston did it in the movie *Ben Hur*, when he rescued the Roman slaveowner who kept him rowing in chains. I would have drowned that old man the first chance I could get. My nature is to be more like Peter, who drew his sword and cut-off a soldier's ear in the garden! So I can't honestly say I could follow Christ's footsteps in His situation. I would have to throw myself before the throne of grace and beg for mercy after attempting my own resolution. The rest of you are just more *spiritual* than I am. ☺

RELEVANT OPINIONS

Confident though He was of His righteousness, He preferred to leave His vindication to God rather than take action Himself against His enemies. (JND Kelly) The Scriptures nowhere teach that believers can refrain from retaliation because they become stoics in suffering and put on a brave face. Rather, believers triumph over evil because they trust that God will vindicate them and judge their enemies, putting everything right in the end. (T. Schreiner) The composite verb appears only

here in the NT. Acts 23:4, describing Paul's encounter with the Jerusalem council, gives an example of the type of counterinsulting and threatening that is customary in an antagonistic culture, where slights to personal honor are dealt with and parried with counterthreats. Jesus in His silence proved an exception to this rule and by implication the servants/slaves were to follow suit ... On the one hand, passivity and silence could be taken as an inability to respond and thus as something shameful. On the other hand, it could also be regarded as a mark of courage and honor. (J. Elliott)

1 Peter 2:23 Who (Subj. Nom.; 3rd Demonstrative Relative Clause) never (neg. adv.) succumbed to the temptation to retaliate (ἀντιλοιδορέω, Imperf.AI3S, Gnostic; revenge motivation) although He was wounded with false accusations and physical abuse (λοιδορέω, PPPtc.NSM, Iterative, Concessive & Complementary; abused), Who (4th Demonstrative Relative Clause) did not (nege. Adv.) threaten (ἀπειλέω, Imperf.AI3S, Gnostic; did not harbor a single mental attitude sin; a perfectly relaxed mental attitude) when He was enduring intense suffering (πάσχω, PAPtc.NSM, Historical, Temporal), but rather (contrast) kept on delivering (παραδίδωμι, Imperf.AI3S, Durative; handed over His cause to the Father) all (ellipsis - Dir. Obj. supplied; both the false accusers and their accusations) to the One (Dat. Ind. Obj.; God the Father) Who always judges (κρίνω, PAPtc.DSM, Gnostic, Substantial) righteously (Descr. Gen.; correctly, discipline is administered by God alone),

^{BGT} **1 Peter 2:23** ὃς λοιδορούμενος οὐκ ἀντελοιδορεῖ, πάσχων οὐκ ἠπειλεῖ, παρεδίδου δὲ τῷ κρίνοντι δικαίως·

^{VUL} **1 Peter 2:23** qui cum malediceretur non maledicebat cum pateretur non comminabatur tradebat autem iudicanti se iniuste

LWB 1 Peter 2:24 **Who Himself carried the burden of our [believers only] sins in His body on the cross, in order that we [believers], having died with respect to sins [retroactive positional truth], might live with respect to righteousness [experiential sanctification], by means of Whose bruise [crucifixion] you were restored [reconciled to God and spiritually healed from the domination of your old sin nature].**

^{KW} **1 Peter 2:24** Who Himself carried up to the Cross our sins in His body and offered Himself there as on an altar, doing this in order that we, having died with respect to our sins, might live with respect to righteousness, by means of whose bleeding stripe [the word "stripe" is in the singular here; a picture of our Lord's back after the scourging, one mass of raw, quivering flesh with no skin remaining, trickling with blood] you were healed,

^{KJV} **1 Peter 2:24** Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

TRANSLATION HIGHLIGHTS

Jesus Christ carried the burden of our sins (Constatative Aorist tense) in His body on the cross. Peter is writing to believers, not unbelievers, so the word “our” refers to believers only. This is not an evangelistic passage; this is royal family doctrine. “Xylon” means something made of wood, in this case, an obvious reference to the cross. This “carrying our sin in His body on the cross” represents Phase 1 positional salvation. A circumstantial participle is used to add yet more evidence of our retroactive position in Christ: when He died, we died to sins with Him. What He accomplished on the cross was indeed positional, but there was also provision for spiritual growth (not physical healing: an erroneous charismania interpretation). The purpose is not merely to bring us to heaven, but to enable us to “have a slice of heaven on earth to go to heaven in.” Death and life are figuratively joined together in this passage.

“Bearing our sins” is a metonym for bearing the punishment which was due for them. He carried our sins in His body on the cross so that we might live (Potential Subjunctive mood) with respect to righteousness. This is Phase 2 experiential sanctification. Not only were we reconciled to God by His crucifixion, we were also restored from spiritual death (Culmiantive Aorist tense) so we can now live (Latin: vivification) without being dominated by our old sin nature. But that is a potentiality, not a guarantee. Phase 1 salvation (justification salvation) is entirely in God’s hands. Phase 2 salvation (sanctification salvation) is in our hands - with the indwelling of the Trinity, the Word of God, and the ministry of the Holy Spirit to help us on our journey. The only way we can live with respect to righteousness is to be continually filled with the Spirit and our minds saturated with Bible doctrine, the mind of Christ.

Two horribly inaccurate philosophies have developed over the years from the mis-translation and mis-interpretation of this passage. The first is an error of translating “sin” in the singular and then ignoring the possessive “our” that goes with it. As I mentioned earlier, the word “our” refers to “believers only.” Peter is not writing an evangelistic treaty. He specified his audience in 1:1 as being “the elect ones.” Unbelievers are not elect ones. *The “our” in this verse is also further defined by the “we,” which refers to Christians only.* Definite atonement is biblical doctrine; unlimited atonement is heresy. The second translation error in this verse is the translation “stripes” in the plural; the Greek is in the singular, not plural. It must be translated “stripe” or “bruise” with the understanding that he is discussing a single event, i.e., the crucifixion. And part of that crucifixion is *restoration* to spiritual life from spiritual death. The KJV is in error.

RELEVANT OPINIONS

Note that His offering was not for “sin” in the abstract and impersonal, but for “sins,” actual and individual sins - for those of the people for whom He died. (G. Long) Isaiah 53:12 states that the Servant “bore the sins of many,” a definite, limited atonement. (LWB) Justice might indeed have seized on rebellious man, and laid the pronounced punishment on Him. Mercy might have freely acquitted Him, and pardoned all. But can we name any place where Mercy and Justice, as relating to condemned man, could have met and shined jointly in full aspect, save only in Jesus Christ? - in Whom indeed, Mercy and Truth met, and Righteousness and Peace kissed each other. (R. Leighton) If Christ *became* a curse *in our behalf* and if He sacrificially bore in His body on the tree *our sins*, there is only one possible result: the perfect salvation of all those for whom Christ died. Consistent Arminians, therefore, must reject substitutionary atonement and put in its place the governmental

theory. (J. White) The serpent first stung mankind with the fruit of the tree, and it is by the fruit of another tree that man is converted. (W. Best)

The greatest part of mankind is mistaken, in that they take any slight alteration in themselves for true conversion or spiritual growth. A world of people is deluded with superficial moral changes in their life, some rectifying of their outward actions and course of life, and somewhat too in the temper and habit of their mind. Far from reaching the bottom of nature's wickedness, and laying the axe to the root of the tree, it is such a work as men can make a shift with by themselves. But the renovation which the Holy Spirit works, is like Himself. It is so deep and total a work, that it is justly called by the name of the most substantial works and productions: a new birth, and more than that, a new creation, and here, a death and a kind of life following it. (R. Leighton) The writer is not referring to the sins of the Palestinians who crucified Jesus. He is talking about his own sins and those of his readers. (L. Morris) The word "xylon" was used in classical Greek of the scaffold on which criminals were hung, and it could also mean the stocks. (E.G. Selwyn) Sin is often represented in Scripture as a disease. (J. Brown)

Like Isaiah before him, Peter uses physical healing as a metaphor for religious conversion. It is not to be translated as "bruises" or "stripes" because it is in the singular; "one bruise," "one stripe" points to "one act," not many; "one death" for "one conversion." (J. Michaels) This passage cannot be made to teach the heretical doctrine that healing of the body is to be found in the atonement as salvation from sin is found at the Cross. (K. Wuest) The Romans, particularly their occupying armies, employed crucifixion as a means of state terrorism in order to deter resistance or revolt. It was employed particularly for the punishment of subversives, violent criminals, and rebellious slaves. In Judea, thousands of Judeans were crucified as part of Rome's pacification program. (J. Elliott) In what way is Christ's suffering "for you"? Does it mean simply "for the benefit of" or does it include "as a substitute for"? In my judgment, the connection between Christ as representative suffer (He suffers in our place) and Christ as exemplary suffer (we suffer like Him) provides the best way to approach the problem. (D. McCartney)

It has to be admitted that the extent to which Scripture seems to go out of its way to avoid inclusive statements when speaking specifically of those for whom Christ died is certainly remarkable. Writing to the Galatians, Paul is very specific when he says: "He gave Himself for *our* sins that He might deliver *us*" (1:4). And again in Galatians 3:13: "Being made a cure for *us*," "to the end that *we* might receive the adoption of sons" (4:5). Similarly, Peter wrote: Who His own self bare *our* sins in His own body on the tree," a picture reflecting Isaiah 53:5, "He was wounded for *our* transgressions, bruised for *our* iniquities; the chastisement of *our* peace was upon Him, and by His stripes *we* are healed." To the Roman Christians in 4:25 Paul wrote: "He was delivered for *our* offences, and raised again for *our* justification." If Arminianism is true and the intent of the Atonement was unlimited, it would follow that millions for whom Christ died are lost and the salvation of God was enormously overpaid. Since far more appear to be lost than are saved, the greater part of the Lord's suffering for man's sins was to no purpose. This is surely a poor semblance of triumph. (A. Custance)

1 Peter 2:24 Who (Subj. Nom.; 5th Demonstrative Relative Clause) Himself (Nom. Appos.) carried the burden (ἀναφέρω, AAI3S, Constative) of our (Poss. Gen.; believers only) sins (Acc. Dir.)

Obj., plural) in His (Poss. Gen.) body (Loc. Place) on the cross (Acc. Place; wood, gallows), in order that (Purpose Clause) we (believers), having died (ἀπογίνομαι, AMPtc.NPM, Constative, Circumstantial, Deponent) with respect to sins (Dat. Ref.; retroactive positional truth), might live (ζάω, AASubj.1P, Culminative, Potential, Purpose clause) with respect to righteousness (Dat. Ref.; phase II life inside the divine dynasphere), by means of Whose (Poss. Gen.) bruise (Instr. Means, singular; crucifixion, wound) you were restored (ιάομαι, API2P, Culminative, Deponent; reconciliation to God and spiritual healing from the wretched domination of our old sin nature).

^{BGT} **1 Peter 2:24** ὃς τὰς ἀμαρτίας ἡμῶν αὐτὸς ἀνήνεγκεν ἐν τῷ σώματι αὐτοῦ ἐπὶ τὸ ξύλον, ἵνα ταῖς ἀμαρτίαις ἀπογενόμενοι τῇ δικαιοσύνῃ ζήσωμεν, οὗ τῷ μώλωπι ἰάθητε.

^{VUL} **1 Peter 2:24** qui peccata nostra ipse pertulit in corpore suo super lignum ut peccatis mortui iustitiae viveremus cuius livore sanati estis

LWB 1 Peter 2:25 For you were existing [in a pre-salvation condition] as sheep [elect ones] who were led astray [by Satan], but now [after regeneration] you have been converted to the Shepherd and Overseer of your souls.

^{KW} **1 Peter 2:25** For you were as sheep that are going astray and are wandering about, but now have been turned back to the Shepherd and [spiritual] Overseer of your souls.

^{KJV} **1 Peter 2:25** For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

TRANSLATION HIGHLIGHTS

Before salvation, we (believers) existed as sheep who were led astray (Historical Present tense). Sheep is always used to represent the elect; there is no such thing as a sheep who does not become a believer. In this pre-salvation condition (Descriptive Imperfect tense), you followed Satan wherever he led you ... from one person to another, from one panacea to another, from one fleshly lust to another. You had no idea what you were doing or where you were going. You were constantly exposed to lies and destruction, whether you realized it at the time or not. But now you have been converted (Culminative Aorist tense) to the Shepherd and Overseer of your soul.

You were converted immediately after regeneration. Both are gifts that you receive (Passive voice); you do not participate in any synergetic way. God does the converting. In the same manner, as a dumb sheep, you were being passively led by the nose by Satan before you became a Christian. The passive voices in this verse are very important in understanding that you were a helpless sheep under Satan's power before God turned you around (Latin: conversion) and changed your master to Jesus Christ. The word "soul" represents your entire person. Two additional interesting words from the Latin Vulgate are "pastor" (Shepherd) and "episcopos" (Overseer). Jesus Christ is the pastor and bishop of your soul.

RELEVANT OPINIONS

Among all the varied tribes of nature there could not be selected a more perfect type of a life liable to wander. The passage bird is never lost. High over the waves of the Atlantic it strikes a right path to its home a thousand leagues away. With unerring certainty the creature of the forest finds a right path to its cave; but the sheep has no such sure accuracy of self-direction; it is in its nature a helpless and dependent thing, and but for its shepherd would lose its path to the final shelter. Just as helpless and dependent is your soul. If you travel in the right path it is not because you have an unerring instinct, or an unerring sense of right, but because you have an unerring Leader. (C. Stanford) Men, left to themselves, are rather like sheep. They are utterly unable to fend for themselves or find the right way. But they are not left to themselves. The Shepherd seeks them out and at cost, the cost of His own life, makes them secure. (L. Morris)

The mind can make a greater progress in any category of wanderings in one hour, than the body is able to follow in many days. So whatever the several ways of our straying, all our wandering originates in the aversion of the mind from God, whence of necessity follows a continual unsettledness and disquiet, tumbling from one sin and vanity to another, finding no rest. (R. Leighton) The use of past tenses in “were like sheep” and “have returned,” especially the use of the aorist tense in the latter, indicates that the thought is of their pagan past. (P. Davids) “Returned” does not suggest that they had been with Christ prior to their straying, for the verb is used elsewhere (Acts 3:19, 9:35, 11:21, 14:15; 1 Thess. 1:9) of “turning” or “being converted” from sin. (W. Grudem) Both the stray sheep and the washed sow in 2 Peter 2:22 *return*, but the one returns to the Shepherd, and the other to the mire. We may note also that the verb “returned” as used of the sheep is the passive form; while, as used of the sow, it is the active form. This shows that the sheep is made to return by a constraining power, while the sow returns of its own act and free-will. (E. Bullinger)

1 Peter 2:25 **For** (explanatory) **you were existing** (εἰμί, Imperf.AI2P, Descriptive, Periphrastic; in a pre-salvation condition) **as** (comparative) **sheep** (Pred. Nom.; elect ones) **who were led astray** (πλανᾶω, PPPTc.NPM, Historical, Substantival; going from one place or person or panacea to another, exposed to destruction), **but** (contrast) **now** (Adv. Time; after regeneration) **you have been converted** (ἐπιστρέφω, API2P, Culminative, Passive: God did the converting) **to the Shepherd** (Acc. Dir. Obj.) **and** (connective) **Overseer** (Acc. Dir. Obj.; Guardian) **of your** (Poss. Gen.) **souls** (Adv. Gen. Ref.).

^{BGT} **1 Peter 2:25** ἦτε γὰρ ὡς πρόβατα πλανώμενοι, ἀλλὰ ἐπεστράφητε νῦν ἐπὶ τὸν ποιμένα καὶ ἐπίσκοπον τῶν ψυχῶν ὑμῶν.

^{VUL} **1 Peter 2:25** eratis enim sicut oves errantes sed conversi estis nunc ad pastorem et episcopum animarum vestrarum

Chapter 3

LWB 1 Peter 3:1 Likewise [with the same submission as that of house slaves], you wives, make it a practice to place yourselves in subjection to the authority of [voluntarily submit to] your own husbands [not to the husbands of other women], so that if any [husbands] are rejecting the authority of doctrine, they will be won over by the conduct [submissive way of life] of without a word [absence of nagging or complaining] wives.

KW 1 Peter 3:1 In like manner, wives, put yourselves in subjection to your own husbands with implicit obedience, in order that even though certain ones obstinately refuse to be persuaded by the Word and are therefore disobedient to it, they may through the manner of life of the wives without a word [from the wives] be gained,

KJV 1 Peter 3:1 Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives;

TRANSLATION HIGHLIGHTS

Christian wives are to voluntarily submit themselves to the authority of their own husbands just like the house slave in verse 18 is commanded to submit to the authority of his or her master. This is not a suggestion from Peter, it is a command (Imperative Participle). The durative present tense points to continuous action; you aren't to do this when you feel like it and ignore it when you don't. There are no qualifiers to the command in this passage. The middle voice points to the voluntary nature of the command, but also to the idea that the subject benefits from the action of the verb. In other words, wives benefit from placing themselves under the authority of their husbands. Most wives who read this today think the only benefit accrues to the husband. These wives understand nothing about God's system of divinely delegated authority and should never be allowed any position of authority outside the home until they do. Arrogant, rebellious wives are losers in life and will unfortunately, if not corralled by a biblical husband, probably corrupt the souls of their children as well.

Peter tells us that one of the reasons for this voluntary submission to their husbands is that if there are some husbands out there who are rejecting the authority of the Word of God (Pictorial Present tense), they will be won over to Christ (Progressive Future tense) by the submissive conduct of the wives. Wives and husbands are both used in the plural, since there is a societal benefit when Christians as a royal family practice divine authority orientation in life. But there is an understanding that this standard applies to each and every Christian couple. Many commentators see this "winning over" as bringing the husband to Christ; I don't agree with that position, even though there were undoubtedly Christian wives who had unbelieving husbands. The verb "apeitheo" doesn't mean these husbands refused to *believe* in Christ; the Greek word for refusing to believe the Gospel would be "apisteuo." The word here means they are being *disobedient* to the principles and precepts of their religion *after* they have become Christians. These husbands are already Christians, but in *spiritual disobedience* have abandoned Bible

doctrine and are living in Satan's cosmic system. You can see this in many churches today, which have a predominantly female attendance at Sunday services. Wives who are submissive to their husbands also show them that "they practice what they preach."

In other words, a spiritual wife can set an example that will bring her reversionistic husband back to Bible doctrine. "Winning" their husbands doesn't mean "winning" them to the Gospel, but "convincing" them to live a life centered on the Word of God. Their husbands became believers and are going to heaven, but they find many mandates in the Bible difficult to apply in the workplace so they abandon them. Many biblical mandates are not conducive to career building. For instance, refusing to play office politics can stifle your ability to move up in an organization. A husband who adheres to the doctrines of his faith might get passed-over for promotion time and again. This can be quite frustrating not only to him, but also to his wife if she has visions of a more lucrative lifestyle rather than a life of spiritual growth. The best balm for a husband who is trying to live the Christian way of life is to have a wife that is doing so, too. Otherwise, he may eventually give up the protocol plan of God in order to make more money and climb the ladder of financial success by standards dictated by Satan's cosmic system. A wife with spiritual priorities can bring her husband back from that precipice, if she does this without nagging or complaining. Let the husbands see the godly behavior of the wives and be won over by example, not by words.

RELEVANT OPINIONS

This word delivers the passage from any charge of inculcating the "inferiority" of women to men, and shows that the subordination is one of function, within the intimate circle of the home. Every institution must have a head for practical purposes, and in the home this should be the husband. (E. Selwyn) Caesar sent governors to punish "evildoers" - those wives who were not submissive to their masters and husbands. (V. Unnick) And concerning those who seemed to have some pretense for shaking off the yoke because they were united to unbelieving men, he expressly reminds them of their duty. But if wives ought to obey ungodly husbands, with much more promptness ought they to obey, who have believing husbands. (J. Calvin) All wives are addressed, not only those with disobedient husbands, for the words "even if" may indicate that the majority of the husbands were believers. The NIV wrongly translates with the word "do not believe" instead of "do not obey," but the verb in question (*apeitheo*) focuses on disobedience rather than unbelief ... All disobedience, of course, stems from unbelief, but the emphasis here is on the rebellion of the husbands who refuse to adhere to the gospel. (T. Schreiner)

From the author's vantage point, words were less important than the persuasive power of wifely conduct. (J. Elliott) The 1st occurrence of *logos* is articular, the 2nd use is anarthrous. The indefinite article should appear in the translation in connection with the 2nd use of *logos*. That is, these Christian wives who have given their husbands the gospel over and over again, should stop speaking to them about their souls, lest they get to nagging, and more harm than good be done. They are to live Christlike lives before them now, and without a *word* from the wife, win their husbands to the Lord. Their husbands know the gospel story and how to be saved. The testimony of the Christian woman's life will be used by God. (K. Wuest) Wives are exhorted to submit to their husbands, just as citizens should submit to ruling authorities and slaves to their masters. Voluntary submission is in

view here. Husbands do not have the responsibility to ensure that wives submit to them. (T. Schreiner) The reference to the married couple Sarah and Abraham (v. 5) indicate that “wives” and “husbands” are meant here and that the instruction concerns marital relations and not male-female relations in general. (J. Elliott)

The wife of a Greco-Roman household typically adopted her husband’s religious beliefs and observances. Her failure to do so was regarded as disruptive of the social order. The Romans suspected the worship of Dionysus-Bacchus as being revolutionary and accompanied by ritual murder and sexual immorality. The cult’s alleged corruption of Roman women was of grave concern. As for the cult of Isis, the Romans accused it of promoting the woman’s usurpation of the husband’s authority ... The mystery cult of Cebele and the Christian religion were also suspected of fomenting sedition. Hence the wife’s worship of her husband’s gods was of the utmost importance for public and domestic order ... Wives who recognize their pagan husband’s authority as the *pater familias*, a recognition that is culturally approved, do them a service since their display of blameless behavior might lead the husbands to Christ. (B. Campbell) Such uxorial subordination was held to be a requisite for internal order and harmony in the household and was considered a badge of a family’s honor and public reputation. (J. Elliott) The husband was to be won to the Lord Jesus not by nagging, but by holy living. (K. Wuest)

Nowhere does he imply that wives are inferior to their spouses; instead he stresses the roles which each gender ought to fulfill ... When God made us, He gave us numerous talents. Within the family structure, a husband displays and uses the talents God has given him; his wife uses hers. The husband and wife mutually complement each other with their natural abilities, proficiencies, and gifts. They are expected to use their talents for the advancement of God’s kingdom in the family, society, and church. They define and display their differences in their respective functions and roles. (S. Kistemaker) The Greek word translated “submit” is the same as that found in chapter 2. It involves recognition of authority, invested here in the husband. Paul bases his ethic on what he calls the “headship” of the husband, a concept of authority. (W. Baker) There comes a time then when it is best not to preach the word. They had heard it; nothing more could be said. From this point on, only subjection and chaste conversation can avail. Only, it must be borne in mind, “conversation” means behavior and not talking. Nor is the chaste behavior in fear solely or even mainly conjugal; it is quite general and most likely refers mainly to holy behavior and fear of God. (G. Clark)

1 Peter 3:1 Likewise (comparative adv.; similarly, in the same manner as the domestic servants in verse 2:18), you wives (Nom. Address; women), make it a practice to place yourselves in subjection to the authority of (ὑποτάσσω, PMPTc.NPF, Durative & Iterative, Imperative; voluntarily submit) your own (Poss. Dat.; private, personal, not to the husbands of other women) husbands (Dat. Adv., the subject benefits from the action of the verb; hero), so that (purpose) if (protasis, 1st class condition, "and there is") any (indefinite pronoun; husbands) are rejecting the authority of (ἀπειθέω, PAI3P, Pictorial; disobedient) doctrine (Dat. Disadvantage; negative volition towards the spiritual life which is centered on the Word of God), they will be won over (κερδαίνω,

FPI3P, Progressive; convinced, gained, to doctrine) **by the conduct of** (Gen. of Root Idea or Apparent Object; behavior, way of life, principle of submission) **without** (prep.) **a word** (Gen. Attendant Circum.; without her nagging or complaining) **wives** (Poss. Gen.),

BGT **1 Peter 3:1** Ὁμοίως [αἱ] γυναῖκες, ὑποτασσόμεναι τοῖς ἰδίοις ἀνδράσιν, ἵνα καὶ εἴ τινες ἀπειθοῦσιν τῷ λόγῳ, διὰ τῆς τῶν γυναικῶν ἀναστροφῆς ἄνευ λόγου κερδηθῇσονται,

VUL **1 Peter 3:1** similiter mulieres subditae suis viris ut et si qui non credunt verbo per mulierum conversationem sine verbo lucrifiant

LWB **1 Peter 3:2** After they [husbands] have observed your pure [spiritual] way of life in the sphere of trust and reverence.

KW **1 Peter 3:2** Having viewed attentively your pure manner of life which is accompanied by a reverential fear;

KJV **1 Peter 3:2** While they behold your chaste conversation *coupled* with fear.

TRANSLATION HIGHLIGHTS

Instead of nagging, complaining and other pushy attempts to reshape the thoughts and behavior of your husband, Peter commands the wives to live quietly and spiritually. This is the best way for husbands to observe (Latin: consider) your true, blameless way of life (Constative Aorist Future tense) and become convinced that “you have the genuine article.” If you are argumentative, playing games and wrestling for authority over your husband, you are exhibiting the exact opposite behavior than what is expected from a Christian in fellowship with the Lord and His Word. Are you a social flit, running with fast crowds, flirting and perhaps being promiscuous under your husband’s nose? Now you are showing your husbands nothing but degenerate and reversionistic behavior. Husbands will see the hypocrisy of your testimony immediately and reject any spiritual message you might want them to hear.

Wives, are you chasing every new gadget, decoration or appliance that hits the store shelf? Once you get a new house or a new car, are you within a short time period looking for the next new one, the latest and greatest? Do you realize how “external only” this orientation is to life? Do you have any idea what kind of message you’re sending your husbands? What happened to the relaxed, quiet, doctrinally oriented life Peter is referring to here? If your husbands observe your day-in, day-out spiritual transformation, won’t they be prone to ask themselves questions about their own struggle to live the Christian way of life? Don’t you think they will ask themselves whether their own abandonment of doctrinal principles for the pottage of external possessions was a wise decision or not? If you are focused on the Word of God, and your husbands see the observable difference in your lives, they will be drawn back to it as well.

RELEVANT OPINIONS

For the unfolding of woman's character, and the balancing of her spirit, Christianity supplies the only sufficient impulse and guide. Christianity also exhibits a perfect illustration of her spiritual life. The first epoch of trial in woman's life begins when the period of education ceases. That period of dependence (upon parents) which is then seen as irksome, is further complicated by her consciousness of strength. She sees her parents worn and anxious with excess of labor; and her desire for continuing her current social position and meeting her needs are met only by reluctant and grudging supplies. It is a period of uncertainty; for she looks out upon all the contingencies that may determine her future lot - a lot for which she is not so much to lead or choose as to wait and weigh the perils of being chosen, or to learn the calm fortitude that conquers neglect with dignity - and her emotions swell like a babbling brook. It is a period of comparable irresponsibility, and one in which only a personal acquaintance with Christian trust can satisfy its wants. (J. Exell)

A personal acquaintance with Jesus Christ and daily meditation in His Word can prevent this young woman from fleeing the protection of her parents home into the troubles of the world; it quickens her to a new fidelity in all the homely ministrations of the house where she lives, towards brothers and sisters, parents and grandparents; without it, she opens herself instead to the lowly door of poverty. The continuing residence in her family at this time prepares her for the more complicated relations of marriage. Her chief enemies to this spiritual pattern of staying in the home until marriage, are social ambition, an appetite for admiration, passion for indiscriminate excitement, and a dull slavish attitude to the routine of mechanical tasks. Could some searching census register the number of young women who left their home looking for some magic reflection that they have seen in the mirror, only to reveal to them the emptiness of their soul and their foolish vanity. (J. Exell)

So-called 'freedom' began with the cults of Dionysus and Isis, whose members assisted women during the Greco-Roman world. The evil effects of these cults on women has been well documented. (Crouch) Since only the male is to project himself and his honor outwardly from the home, a woman's ostentation projects her before the public gaze that judges her display not as modest, blushing, and restrained (marks of proper sexual exclusiveness), but as aggressive and wanton. The woman is suspected of being a seductress. The foremost duty of women is to protect the honor of herself and her family from disparagements to her sexual modesty. (B. Campbell) The fear inculcated is reverence for the husband – an anxious avoidance of anything that might even seem to interfere with his conjugal rights and authority. (B. Caffin) He only recommends the silent message of a beautiful life that might elicit a question from the husband. (W. Baker)

1 Peter 3:2 After they have observed (ἐποπτεύω, AAPtc.NPM, Constativ, Temporal) your (Poss. Gen.) pure (Complementary Acc.; blameless, holy, spiritual) way of life (Acc. Dir. Obj.) in the sphere of trust and reverence (Loc. Sph.; meaning no nagging, pushiness, attempts to reshape the husband, jealousy, promiscuous behavior, games, running in fast crowds),

^{BGT} **1 Peter 3:2** ἐποπτεύσαντες τὴν ἐν φόβῳ ἀγνὴν ἀναστροφὴν ὑμῶν.

^{VUL} **1 Peter 3:2** considerantes in timore castam conversationem vestram

LWB **1 Peter 3:3** Whose adornment must not only be external [to the neglect of the inner life]: such as braided [fashionable] hair styles, wearing jewelry [and other accessories], or wearing attractive clothing [color-matching and coordination according to the latest fad or questionable trend],

KW **1 Peter 3:3** Let your adornment not be that adornment which is from without and merely external, namely, an elaborate gathering of the hair into knots, and a lavish display of gold ornaments, or the donning of apparel,

KJV **1 Peter 3:3** Whose adorning let it not be that outward *adorning* of plaiting the hair, and of wearing of gold, or of putting on of apparel;

TRANSLATION HIGHLIGHTS

Wives should not concentrate on their outside appearance (Imperative of Prohibition) to the exclusion of the inner, spiritual life. The word “kosmos” means *adornment* in this passage, literally “to bring order out of chaos.” Husbands want their wives to look beautiful (Pictorial Present tense). Wives, please: have your hair styled, wear some appropriate jewelry, and dress in clothes that make you attractive to your husbands. If you want to die an old-maid, by all means, don’t improve your external appearance. But please remember that external beauty is not worth an ounce of effort if your soul is in emotional revolt and your spirit is in reversionism. An unhappy and degenerate wife is a source of misery, not blessing, no matter how nice she looks on the outside. Peter gives some examples of external adornment so wives will understand that they are acceptable and important (Latin: extrinsic), but in the next passage he switches emphasis to inner beauty. Please note: All of these types of external adornment are beneficial; they make wives look beautiful to their husbands.

The external adornments listed here are not taboos; they are merely examples of outer adornment that are commonly practiced. There is nothing wrong with braided (Latin: capillary) hair or other fashionable styling. There is nothing wrong with wearing jewelry and other accessories. There is nothing wrong with color-coordinating your clothes and being somewhat fashionable. These are good things to practice! But they are external only and must not be considered as the “sum total of feminine pulchritude.” *A pink ribbon on a sow doesn’t hide the smell of the inner pig.* The problem is not in practicing these external things; the problem is doing these external things and completely ignoring the internal life as if it doesn’t exist. Keep yourself physically fit and adorned (body); have a sharp mind, a quick wit, and controlled emotions (soul); and be consistent in the intake, metabolization, and application of Bible doctrine (spirit). Concentrate on all these things and your husband will love you whether he is a reversionistic believer or an unbeliever!

The negative adverb “ouk” in this passage and the adversative, emphatic conjunction “alla” in the next verse interpret each other. A rigid, elementary translation of these two words - what I’d call Greek 101 for beginners – would be “not” and “but.” This unfortunate translation opens the door to legalism in its worst form. Some misguided pastors have taken the word “not” and excluded women in their congregation from wearing any cosmetics, from having any style in

hair or clothing – for the most part, from doing anything that might make them look more attractive to their husbands. And then they have held up this false, superficial standard as a sign of spirituality! These pastors are ignorant, arrogant, ascetic, legalistic prigs. As you can probably tell by my choice of words, I have met some of these self-righteous bores. When translated together as a unit, these two words are not an “all or nothing legalistic directive.” They should be translated “not only” and “but also,” which means “*not only* should you look beautiful on the outside, *but also* you should be beautiful on the inside.”

RELEVANT OPINIONS

In the days of Pythagoras, it was legislated that the woman must be moderate with respect to nutriment, clothes, bathing, anointing, dressing the hair, and in wearing gold and jewels, for sumptuous things dispose women to be guilty of every crime and to be unjust to their husband's bed. Only proud and arrogant women had ideas with respect to extravagant food, clothing and shelter. (Thesleff) Behavior, and not gold, is the ornament of a woman. To courtesans, these things, jewels and ornaments, are advantageous to their catching more admirers; but for a woman who wishes to enjoy the favor of one man, good behavior is the proper ornament, and not dresses. And you should have the blush upon your countenance, which is the sign of modesty, instead of paint; and worth and sobriety, instead of gold and emeralds. (Plato: The Republic) Several Fathers regard this text as establishing an authoritative prohibition of external adornment for Christian women. (J. Elliott) I won't tell you what I'd like to do to these legalists when I meet them in heaven. ☺

Later Jewish teaching represents the “wiles” used by women who “adorn their heads and faces to deceive the mind,” and are said to have lured the “sons of God” in Genesis 6 to their sin. Other remarks are made in ancient literature about the injurious social effects of feminine luxury, especially sexual sins. (E. Selwyn) In dress, attitudes, speech, a woman, when men are present, should be virginal as a maiden and matronly as a wife. If it were possible to combine the concepts of virginity and motherhood the ideal married woman would be a married mother virginal in sensations and mind. (Peristiany) The idea is not that women should dress in Quaker drab, but that they should be beyond the vanity of display in order to attract attention to themselves. (R. Lenski) Let her plait her hair, let her wear gold jewelry – a wedding ring would come under this classification – and of course let her wear clothes; but let her not depend on these for her personality. (G. Clark)

Was this a prohibition against these first things, or simply a comparison with a better adorning? I do not believe it was written as a prohibition, but as a warning against intemperate attention to them. For we must take the three negative suggestions together: if the hair is not to be plaited at all, if ornaments of gold are not to be worn at all, then it follows that garments or robes are not to be put on. (E. English) The apostle is not forbidding Christian women from having hairdos or from wearing ornaments ... An example of the extravagance that Peter is warning against is the *safa* of the time, a coiffure with countless gold spangles almost entirely hiding the hair, and glittering and tinkling with every movement of the head. (N. Hillyer) It is incorrect to use this text to prohibit women from braiding their hair or wearing gold jewelry, for by the same reasoning one would have to prohibit putting on of clothing. (W. Grudem)

I do believe that a Christian woman should dress in style. At the Bible institute where I used to teach, someone had given the girls the notion that they should never use any make-up and need not give any care to the way they dressed. I used to tell those girls that we all ought to look the best we can with what we've got to work with, although some of us don't have much to work with! I said, "Some of you would look a little bit better if you would put on just a little make-up, because you look like you came out of the morgue. That is simply not attractive, and it does not commend you to God." (J. McGee) Peter does not say that a woman should refrain from adorning herself. He writes no prohibition against using cosmetics or wearing attractive apparel. (S. Kistemaker) I feel constrained to add that the denial of the ridiculous should not provide the incentive for slovenliness in female attire. (R. Gingrich)

1 Peter 3:3 Whose (Adv. Gen. Ref.) adornment (Subj. Nom.; to bring order out of chaos) must not only (neg. adv.) be (εἰμί, PAImp.3S, Pictorial, Prohibition) external (Adv. acting as an Adj.; out the outside, to the neglect of the inner life): such as (coordinating) braided (Abl. Manner; fashionable) hair styles (Obj. Gen.), wearing (Abl. Manner) jewelry (Obj. Gen.; accessories), or (disjunctive) wearing (Abl. Manner; color-matching and coordination) attractive clothing (Obj. Gen.),

^{BGT} **1 Peter 3:3** ὣν ἔστω οὐχ ὁ ἕξωθεν ἐμπλοκῆς τριχῶν καὶ περιθέσεως χρυσίων ἢ ἐνδύσεως ἱματίων κόσμος

^{VUL} **1 Peter 3:3** quarum sit non extrinsecus capillaturae aut circumdatio auri aut indumenti vestimentorum cultus

LWB 1 Peter 3:4 But also [in addition to your external adornment] the hidden person of the mentality of the soul [your spiritual life is the key to your inner beauty]: by means of an incorruptible [free of mental and verbal sins] genuine humility and a tranquil human spirit [due to an abundance of metabolized Bible doctrine], which [mentality of the soul] continues to be extremely valuable in the sight of God [according to divine viewpoint].

^{KW} **1 Peter 3:4** But let that adornment be the hidden personality in the heart, imperishable in quality, the adornment of a meek and quiet disposition, which is in the sight of God very costly.

^{KJV} **1 Peter 3:4** But *let it be* the hidden man of the heart, in that which is not corruptible, *even the ornament* of a meek and quiet spirit, which is in the sight of God of great price.

TRANSLATION HIGHLIGHTS

Peter gave some examples of legitimate external adornment in the previous verse, but he commands Christian wives not to pursue them in exclusion of internal adornment. The key concept is to *avoid extravagance*. Notice the conjunction "but also" which validates the external adornment in the prior passage but *emphatically adds the qualitative internal adornment* in this verse. What is internal adornment? Internal adornment is the invisible, inner person

characterized by a mentality of the soul which is saturated by Bible doctrine. The content of the right lobe of the soul - the spiritual life - is the key to a wife's inner beauty. Two of its characteristics are an incorruptible genuine humility and a tranquil human spirit. Incorruptible means your soul is free from mental and verbal attitude sins.

Genuine humility relates to your voluntary submission to the authority of your husband. Tranquil means quiet and peaceful (Latin: modest). Combined with Bible doctrine, these create an inner beauty in the human spirit. This type of *mentality of the soul* continues to be extremely valuable (Durative Present tense) in the sight of God. A soul saturated with doctrine is continually aligning itself with the norms and standards of deity. Husbands will appreciate both the external adornment and the internal adornment; the Lord is interested only in the internal adornment. The financial term "polyteles" points to internal adornment as the higher priority of the two; it is more costly (expensive) than external adornment because it is more difficult (rare) to find.

RELEVANT OPINIONS

The soul is like a princess who receives embassies from all the provinces about; presents and tributes come to her from the uttermost parts of the earth. The air, the storms, all human occupations, all governments, individual men and combinations of men, pleasures - all bring influence to this potentate, the hidden man of the soul. Then, in turn, the soul sends forth energy, speech, will; and as the tide that swells and fills the harbor, then reflows and seeks again the great ocean, so the flux of force between mind and the physical world is a greater though an invisible and silent tide. Those who live by their senses - controlled by objects to be seen or heard or felt from without - live animal lives. They are savages. How few are they who live by Bible doctrine. (J.S. Exell) Some men destroy themselves by marrying wives who are tyrants and have to contend for the chief authority. (Hense)

Light, empty minds are as bladders, blown up with any thing; and they that perceive not this in themselves are most deluded; but such as have found it out, and abhor their own follies, are still hunting and following them to beat them out of their hearts, and to shame themselves out of such fopperies. The soul fallen from God has lost its true worth and beauty, and therefore it barely descends to these mean things, to serve and dress the body, and to take share with it of its unworthy borrowed ornaments, while it has lost and forgotten God, and seeks not after Him, knows not that He alone is the beauty of the soul, and His Spirit and His graces its rich attire. (R. Leighton) By mentioning a quiet and a tranquil spirit, He marks out what especially belongs to women; for nothing becomes them more than a placid and a sedate temper of mind. For we know how outrageous a being is an imperious and a self-willed woman. (J. Calvin)

Nothing is more uncomely in a wife than an uncomposed, turbulent spirit that is put out of frame with every trifle, and inventive of false causes of disquietness and fretting to itself. (R. Leighton) Peter likely used the word "polyteles" to distinguish these qualities from the expensive clothing and ornamentation desired by women in the Greco-Roman world. (T. Schreiner) The incorruptible in adorning that is singled out is *a meek and quiet spirit*. The first word points to *not being easily provoked*; the second word points to being *in love with a quiet life*. (R. Finlayson) A person ought to be bigger than any consideration of outward decoration. One can dress up a fence post. If one finds it

necessary to depend upon either physical beauty or clothing in order to make a favorable impression upon others, that fact shows that that person realizes his lack of those personal and spiritual qualities that make a virile Christian character. (K. Wuest)

As a result of victories on the battlefield of thought testing, the believer deepens his personal love for God, shares the happiness of God, and acquires inner beauty. This inner beauty, which Paul describes as “sanity of mind” or “stability of mind,” characterizes the believer in spiritual adulthood. (R.B. Thieme, Jr.) Without the incorruption of a meek and quiet spirit, the hidden man of the heart would be filled with a vain, proud, self-assertive spirit, the mark of an unregenerate heart. (R. Lenski) *Meekness* is an attribute of the character that does not cause disturbance, and *quietness* is that which bears with serenity the disturbances caused by others. But is it not often the other way around? (Bengel) The most effective women are those who possess the inner qualities of gentleness and quietness. (S. Kistemaker)

1 Peter 3:4 But also (emphatically introduces what follows; in addition to your external adornment) the hidden (Descr. Nom.; private, secret, invisible) person (Pred. Nom.) of the mentality of the soul (Descr. Gen.; right lobe, your spiritual life is the key to your inner beauty): by means of an incorruptible (Instr. Means; free from social infidelity and other mental attitude sins) genuine humility (Abl. Means) and (connective) a tranquil (Descr. Gen.; quiet) human spirit (Abl. Means; the inner beauty of a woman is due to Bible doctrine flooding the soul), which (Subj. Nom., qualitative; mentality of the soul) continues to be (εἰμί, PAI3S, Durative) extremely valuable (Pred. Nom.; costly) in the sight of God (Adv. Gen. Ref.; according to divine viewpoint).

^{BGT} **1 Peter 3:4** ἀλλ' ὁ κρυπτός τῆς καρδίας ἄνθρωπος ἐν τῷ ἀφθάρτῳ τοῦ πραέως καὶ ἡσυχίου πνεύματος, ὃ ἐστὶν ἐνώπιον τοῦ θεοῦ πολυτελής.

^{VUL} **1 Peter 3:4** sed qui absconditus cordis est homo in incorruptibilitate quieti et modesti spiritus quod est in conspectu Dei locuples

LWB 1 Peter 3:5 For in this manner [combining the internal and external], way back when [during the age of the patriarchs], holy [spiritually minded] wives, who confidently placed their trust in God [studied the Word of God on a daily basis] and voluntarily submitted themselves to the authority of their own husbands [divine protocol], made it a practice to adorn themselves externally [dressed beautifully for their husbands],

^{KW} **1 Peter 3:5** For thus formerly also the holy women, the ones whose hope is directed to and rests in God, were accustomed to adorn themselves, putting themselves in subjection with implicit obedience to their own husbands,

^{KJV} **1 Peter 3:5** For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands:

TRANSLATION HIGHLIGHTS

The adverb “in this manner” refers back to the combination of the internal and external, the spiritual adornment on the inside and attractive, well arranged attire on the outside. “Way back when” or “once upon a time” refers back to the age of the patriarchs. This adverb of time is the most important word in the passage. It is important because Peter is teaching Christian women in his day to adorn themselves internally and externally and submit to the authority of their husbands *just like they did thousands of years earlier*. That means there is no time limit on these commands. He is applying a *divine* standard of behavior for Christian women that is not bound to any historical time period. Internal and external adornment, as well as submission to the authority of your husband, are not cultural phenomenon that you can discard in the 21st century because you think these standards no longer apply to you. They were standards in the day of Sarah, standards in the day of Peter, and they are standards to this very day. As a wife, it doesn’t matter if you are a neurosurgeon or a prime minister; when you return to your home, you are to live by divine standards and not by the standards imposed by Satan’s cosmic system.

These women who lived during the age of the patriarchs confidently placed their trust in God by taking in Bible doctrine every day (Historical Present tense). They were spiritually minded women. Studying the Word of God is a mandate no matter what period of time you live in. These spiritually minded women also voluntarily submitted themselves to their own husbands (Historical Present tense). They understood that subordination and quietness have their own beauty and charm. They understood that *authority orientation* is a divine standard that does not change over time. They also made it a practice to adorn themselves externally, dressing themselves beautifully for their husbands. They did not ignore their outer appearance. They used cosmetics, styled their hair, and dressed attractively to please their right man. They did not shirk this responsibility to look nice for their husbands by looking like a ghost, wearing frumpy clothes and having unkempt hair. This is common sense, plain and simple. Wives are not to look like prostitutes, but they are not to look dowdy either. How do I know this is a reference to external and not internal adornment? “Adorning” is in the imperfect tense. That means you are to do the best with what you have, physically and financially. Internal adornment would be presented in the perfect tense; there is nothing lacking on the inside when doctrine is circulating in the soul.

RELEVANT OPINIONS

What is the difference between the soul of a woman who is overly concerned with her outward appearance to the detriment of her inward appearance? Take a sales girl in a department store as an example: The less pretty girl is less self-conscious and has more regard for the rights of others. She knows of her lack of personal attractions, that she has nothing to depend on but the excellency of her services. Therefore, she takes infinite pains with her customers. She pays strict attention to her business. The pretty girl, on the other hand, knows she is pretty. It is usually very apparent that she knows it. She trades on her prettiness. She uses the time and thought she ought to devote to serving you in trying to make you understand and appreciate that she is pretty. I admire lovely women - most men do - but unless they possess more solid attractions than charms of person, they are soon outrivalled by their plain and tasteful sisters. (J.S. Exell)

He seems to look upon the exhibition of a loyal "subjection" to husbands as a cardinal element - almost as the cardinal element - in the inward, spiritual adornment which he commends. (F. Beare) When the more rational, self-controlled men do not assert their authority but allow women to gain equality and authority, the government degenerates and wars are lost. (D. Balch) This degenerative cycle has been repeated often throughout history and is documented by historians of many now defunct civilizations (Egyptian, Greek, Roman, Babylonian, Spartan, Arabian, etc.). In nearly every case, the cycle began as "the evil aspects of democracy in the household, especially on the conduct of wives." (M. Finley) Some wives today imagine that such subjection is a loss to them, but they are sadly mistaken. (R. Lenski) The "humble and quiet spirit" drew together for Peter the twin themes of wifely submission and wifely adornment, and in effect made them one by defining the latter in terms of the former. (J. Michaels)

Plain women, far from underrating beauty, are apt to place too high a value upon it. They do not realize that the women who are most ardently and lastingly loved by men are seldom very beautiful. Prettiness wins admiration; something much deeper and more subtle inspires and retains affection. No woman need be ugly. If there is a soul in her body it has but to begin studying doctrine and then show through. From her earliest girlhood the thought she thinks, the feelings to which she gives way, the tones she utters, the wishes she indulges, are sculpturing lines in her face that are capable of making a beauty all her own - lines whose writing will remain when bloom fades and sparkle falls. It is in the beginning of manhood and in the beginning of old age that a man is captivated simply by a pretty woman, and is breathless to make her charms his own possession. The maturer man is far less subject to a mistaken infatuation. He looks for something less ephemeral than a flowing cheek and melting eye. (J.S. Exell)

1 Peter 3:5 For (explanatory) in this manner (comparative adv.), way back when (Adv. of Time with a Demonstrative Pronoun; formerly, once upon a time, during the age of the patriarchs), holy (Nom. Descr.; sanctified, spiritually minded) wives (Subj. Nom.), who confidently placed their trust (ἐλπίζω, PAPtc.NPF, Historical, Substantial) in God (Acc. Dir. Obj.; took in Bible doctrine on a daily basis) and (connective) voluntarily submitted themselves to the authority of (ὑποτάσσω, PMPTc.NPF, Historical, Substantial; subordination and quietness have their own beauty and charm) their own (Poss. Gen.) husbands (Acc. Dir. Obj.; right man), made it a practice to adorn themselves (Acc. Dir. Obj.) externally (κοσμέω, Imperf.AI3P, Iterative; dressed themselves beautifully for their husbands),

BGT **1 Peter 3:5** οὕτως γάρ ποτε καὶ αἱ ἅγαι γυναῖκες αἱ ἐλπίζουσαι εἰς θεὸν ἐκόσμου ἐαυτάς ὑποτασσόμεναι τοῖς ἰδίοις ἀνδράσιν,

VUL **1 Peter 3:5** sic enim aliquando et sanctae mulieres sperantes in Deo ornabant se subiectae propriis viris

LWB **1 Peter 3:6** Even as Sarah came to obey Abraham [she finally shut up and listened to him after years of rebellion], calling him lord [sign or authority orientation], whose

daughters you will become as long as you make it a practice to produce divine good [function of the grace apparatus for perception] and are never afraid [of submission itself or your husbands] or intimidated in any way [ridiculed by feminist types].

^{KW} **1 Peter 3:6** As Sarah was in the habit of rendering obedience to Abraham, calling him lord, whose children [namely, Sarah's] you become if the whole course of your life is in the doing of good, and you are not being caused to fear by even one particle of terror.

^{KJV} **1 Peter 3:6** Even as Sara obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement.

TRANSLATION HIGHLIGHTS

Before her name was changed to Sarah, which means “blessed,” it was Sarai, which means “bitch.” She was an opinionated, arrogant female who argued with Abraham for years. Finally, after years of being miserable because she was full of rebellion and other mental attitude sins, she shut-up and began to obey him (Ingressive Aorist tense). He wasn't as dumb as she thought. Peter uses her as an example here after the change in her attitude, when she was actually calling him lord (Durative Present tense). She finally gave up her arrogance towards authority and became an empty vessel towards her husband. As the saying goes, “better late than never!” She became a first class sanctified woman, once she got with the program.

Peter informs wives that they can become her spiritual daughters (Futuristic Aorist tense) as long as they also make it a practice to be grace oriented toward life, producing divine good (Iterative Present tense). They should also never be afraid of submission to authority, or afraid of those who make fun of them for being authority oriented (Gnomic Present tense). They should never be intimidated (Latin: perturbed) by the decisions of their husbands or bullied by the ridicule of feminist types. Authority orientation is a divine institution; God will watch over those who live according to His plan. I have known many arrogant, rebellious feminist types over the years; without exception, they bred misery and unhappiness in their life and others.

RELEVANT OPINIONS

Jewish law exhorted the husband not to allow the wife to dominate him, and further not to allow her to obtain the direction of family affairs. Jews were obedient Roman citizens, their wives obeyed their husbands and their emperor, they were temperate, and their Jewish customs would not subvert Roman constitution. (J. Pritchard) By contrast, Egyptian women, devotees of Isis, switched sex roles, ruled their husbands and corrupted the constitution. The female devotees of Dionysus eventually committed treason by attempting to form a "second state" and overthrow Rome. (D. Balch) Submissive trust in the living God will keep them from undue apprehension. (E.A. Blum) With regard to the much-disputed question whether by the preceding injunction all ornament of dress is forbidden, or only the making such ornament *the adorning*, it may safely be left to the Christian wisdom of believing women, to be not unwise, but understanding what the will of the Lord is, in this as in other similar matters. Within the limits of propriety and decorum, the common usage is the rule. (H. Alford)

Let us remember that God's way is always the best. It is simply impossible for any woman, however superior, it may very possibly be, to her husband in intelligence and general character, thus to affect a domestic equality with him, without to the same extent compromising the real dignity and happiness both of herself and of the entire household. Many a mother has wept bitter tears over lawless children, who began by imitating her own example as a wife ... In the wearisome tirades of the self-styled champions of woman, there is nothing that, in the estimation of any sane mind, will compare it to loving devotion, and a sublime, persuasive tenderness. If we are willing to let God decide the question of husband and wife relationships, we shall be in little danger of being disturbed by any shrill outcry about what is ignorantly claimed as her emancipation from an unjust and degrading thralldom - to wit, the assertion and vindication of her equal household prerogative with her husband. The tendency of modern legislation has also fostered the idea of separate interests, where God says all interests are so peculiarly one. And how often even at the family altar is prayer offered, by a miserable barbarism of speech, for "the united head" - a monstrosity surely unknown in the economy of God's universe. "The head of every man is Christ; and the head of the woman is the man; and the head of Christ is God." (J. Lillie)

1 Peter 3:6 Even as (comparative) Sarah (Subj. Nom.) came to obey (ὑπακούω, AAI3P, Ingressive; finally shut up and listened to) Abraham (Dat. Adv.; after years of being miserable because she was full of rebellion and other mental attitude sins), calling (καλέω, PAPtc.NSF, Durative, Circumstantial) him (Acc. Dir. Obj.) lord (Complementary Acc.; she finally gave up her arrogance towards authority and became an empty vessel), whose (Gen. Rel.; Relative Clause) daughters (Pred. Nom.; children) you will become (γίνομαι, API2P, Futuristic, Deponent; by becoming empty vessels) as long as you make it a practice to produce divine good (ἀγαθοποιέω, PAPtc.NPF, Iterative, Conditional; the function of the grace apparatus for perception) and (continuative) are never (neg. particle) afraid (φοβέω, PPpTc.NPF, Gnostic, Circumstantial; not afraid of submission itself or of those who make fun of your submission - i.e. feminists) or intimidated (Analogous Cognate Acc.; develop a relaxed mental attitude towards the decisions of your husband and the ridicule of feminazis) in any way (Acc. Manner).

^{BGT} **1 Peter 3:6** ὡς Σάρρα ὑπήκουσεν τῷ Ἀβραάμ κύριον αὐτὸν καλοῦσα, ἧς ἐγενήθητε τέκνα ἀγαθοποιοῦσαι καὶ μὴ φοβοῦμεναι μηδεμίαν πτόησιν.

^{VUL} **1 Peter 3:6** sicut Sarra oboediebat Abrahae dominum eum vocans cuius estis filiae beneficientes et non timentes ullam perturbationem

LWB 1 Peter 3:7 Also [prescribing a reciprocal arrangement], you husbands make it a practice to live with them [sexual relationship] according to the knowledge [of how to satisfy them sexually], granting access [body and soul] on a continual basis to your wife,

honor [her needs and desires get first privilege] as to the weaker vessel [because she depends upon her husband to fill her soul and body], indeed as heirs together of the grace of life [sex in marriage is a grace gift from God], so that as a result your prayers will not be hindered [an unstable domestic environment, especially in the sphere of the sexual relationship, hinders the effectiveness of prayer].

^{KW} **1 Peter 3:7** Husbands, in like manner, let your home life with them be governed by the dictates of knowledge, they being the weaker instrument, the feminine, holding in reserve for them particularly honor as to those who are also fellow-inheritors with you of the grace of life, and this, in order that no [Satanic] inroads be made into your prayers.

^{KJV} **1 Peter 3:7** Likewise, ye husbands, dwell with *them* according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.

TRANSLATION HIGHLIGHTS

There is one arena of life where husbands should submit to their wives: to her sexual desires. Peter is going to give some good sexual advice to married husbands. In this sphere their wives are equals and each should accommodate the needs of the other, a reciprocal arrangement. Christian husbands don't demand submission in this sphere. Peter commands husbands to make it a practice to live together with their wives (Imperative Participle) according to *the knowledge*. What knowledge is that? He is referring to the knowledge of how to satisfy your wife sexually. "Sunoikountes" is properly translated and understood as the sexual relationship between husband and wife. "Dwelling together" is a pathetic rendering of this Greek word. I'll use two of Paul's frequent descriptions of the type of person who would translate this passage in such a manner: he's a *moron* and an *idiot*. How dare someone decide that Peter cannot discuss marital sex when God has included it in His Word! The Iterative Present means sex should be a continuous habit in a healthy marriage. Husbands should know what they are doing in bed with their wives; that's a body of knowledge that you learn and share with each other over the years.

Husbands are to grant access to their wives on a continual basis (body and soul), another Iterative Present tense. You could call this an *obligation*, but if that is what it is, you already have problems. Part of this "granting" or "assigning" is honor and respect for her needs and desires. Without being too crude, husbands should not treat their wives like slot machines, as if they have no desires of their own. This is disrespectful and dishonorable to your wife. She is the weaker vessel. She depends on her husband to fill her soul and body. *Honor* means *first privilege*. "Weaker" means it doesn't possess the creative seed; it gets less attention. The husband should, therefore, *pay honor to his wife's body*. It takes knowledge and consideration for husbands to fulfill their wives sexually. Peter says they are "heirs together" of this grace of life. Guess what? *Mutually satisfying sex between husband and wife is a grace gift from God*. It is an important dimension of a happy marriage. Guess what else? An unfulfilled sexual relationship in a marriage hinders prayers. An unstable domestic environment hinders the effectiveness of prayer. But in this context, with all the word associations, the emphasis is on the sexual relationship.

Why is Peter discussing this topic with such frankness and why is it so important? Was he a sex maniac? Of course not. It was common practice in Rome for men to marry one woman, but then to have one or more concubines or prostitutes on the side. Roman wives were to have children and stay at home maintaining the hearth, so to speak. Roman husbands, on the other hand, were quite often philandering during the day and night. This was considered normal and acceptable behavior. So with the exception of those few occasions when children were desired, wives were often left home with no consideration for their own sexual needs or desires. There was a definite double standard. Christian marriages are not to function in this manner. Christian husbands are to remain faithful to their wives; they are also to learn how to satisfy them. Even the word “vessel” was chosen to portray the wife as needing to be filled. When it is combined with “gunaikeios” in extant literature it often refers to gynecological treatment of female diseases, emphasis on the feminine vessel. Husbands aren’t called “vessels” in this vernacular, because they are not “filled up” like a vessel. They provide the creative seed, they don’t receive it.

RELEVANT OPINIONS

The verb 'live with' covers the wider, day-to-day relations of man and wife, but has special reference to their sexual intercourse. For this reason, probably, Codex Sinaiticus prudishly altered *sunoikountes* to *sunomilountes* ("associating together"), thereby eliminating any direct allusion to the physical aspect. (JND Kelly; E. Blum) Peter is not telling husbands simply to maintain a sexual relationship with their wives, but to do so with knowledge or understanding. "Living with a woman" is not a mere physical function, but something a man must know how to do. (J. Michaels) While of course including general courtesy and consideration, 'paying honor to the female' has definite conjugal implications as well. The writer's point is that, in all their relations but particularly their sexual relations with their wives, Christian husbands should not assert their strength arbitrarily and make selfish demands, but should respect their partners' scruples. (JND Kelly) In other words, the natural distinctions between male and female disappear during sexual activity. (LWB) “Vessel” is a euphemism for the genitalia. (C. Maurer, TDNT) McKnight sees a reference to sexual intercourse in the term “sunoikountes.” The word can refer to sexual relations, as in Deut. 22:13; 24:1; 25:5. (T. Schreiner)

According to many, the term "vessel" signifies 'something one makes use of', here denoting "sexual partner." As employed by the Rabbis, it *never* in itself connotes "wife," but only refers to the wife as an instrument ... Paul insists that self-control in conjugal relations is desirable if prayerful communion with God is to be maintained. (JND Kelly) Put another way, a sexually (and otherwise) unsatisfied wife will not be in fellowship, with the result that her thoughts and activities may be antagonistic to the marital relationship - possibly to the extent of hindering effective prayer. (R.B. Thieme, Jr.) In Mediterranean culture ... masculine honor is maintained by a man whose wife is not violated, whose unmarried daughter or sister remains chaste, who is himself not cuckolded, and who fulfills his wife’s sexual needs ... In rabbinic thought, the woman is a vessel and “to use as a vessel” means to have sexual intercourse. In a passage that throws light on 1 Peter 3:7, Paul advocates that each Thessalonian man “know how to take a wife for himself.” In other words, that each man “possess his own wife sexually,” or “live in sexual union with his wife” with sanctification and honor. (B. Campbell)

In 1 Cor. 7:5, Paul also speaks of the prayer of spouses but as a reason for the temporary termination of sexual intercourse: cf. similarly, T. Naph. 8:8: “There is a time for intercourse with one’s wife and a time to abstain for the purpose of prayer.” (J. Elliott) The verb “synoikountes” occurs only here in the NT but elsewhere of the cohabitation of husband and wife ... Why does Scripture call the likeness of the woman “a building”? The harmonious coming together of man and woman and their consummation is figuratively a house ... In the closely related text of 1 Thess. 4:4 (“that each male among you know how to take a vessel for himself in holiness and honor”), it denotes either “one’s own body” or, more likely, “one’s own wife,” the “vessel” for the male’s seed. (J. Elliott) The belief that the wife is a vessel is a sentiment that continues in Turkish village culture today. The woman is a vessel for the male’s seed which grows within the nutritive environment of the womb. The woman is constitutionally inferior – not only does she have less physical strength, but she does not have the creative seed within her and hence is unable to project herself and assert an autonomous self as the male does in his procreative ability. (B. Campbell)

The word “suniokein” is often used of the whole conjugal life ... Here the man is a “skeuos” also, both being God’s instrument in His beneficent work of the multiplication of mankind. (H. Alford) “Sunioikountes,” dwelling with, refers (much like the English term “cohabit”) to the marriage relationship in both its social and sexual aspects (“bed and board”). Peter is not telling husbands simply to maintain a sexual relationship with their wives, but to do so with knowledge or understanding. The translation correctly implies that “living with a woman” is not a mere physical function but something a man must *know how* to do ... “Skeuos” is always used of a material object, often a piece of pottery, and metaphorically of the human body. (J. Michaels) The term “living with” is found only here in the NT, but in the Greek OT it occurs eight times. It includes the total marital relationship, often with sexual overtones. As in 1 Cor. 7:1-5, the scriptural authors are not reticent to extend God’s rule and interest to the marriage bed as well as to other aspects of life ... The Greek term *gnosis* has a variety of meanings, but here it is not analytical knowledge or religious insight that is intended, but personal insight that leads to loving and considerate care, whether in the bedroom or in other activities of marriage. (P. Davids)

NEB takes “gunaikeios” as a noun in the possessive case qualifying *skeuos*: “pay honor to the woman’s body.” (B. Campbell) Some married people were evidently refraining from sexual intercourse because they felt that there was something evil about it. Both Paul and Peter remind the husband that intercourse is a marital responsibility, and the husband should faithfully perform his part ... Disharmony in either the spiritual or physical sphere may affect the other sphere. We frequently think prayers are not answered because of sin in our lives, but perhaps a couple has not been faithful in their physical responsibilities to one another. The human being is an integrated individual and cannot be compartmentalized into physical, emotional, spiritual, and intellectual areas, with no interrelationship among these areas. (L. Barbieri) “As you live with your wives” is a clause covering a couple’s day-to-day relationship generally, but it has a particular reference to sexual intercourse, and this colors the sense of the remainder of the verse. (N. Hillyer) God does not accept prayers that husband and wife offer in an atmosphere of strife and contention. (S. Kistemaker)

1 Peter 3:7 Also (Comparative Adv., reciprocal arrangement), you (Nom. Address) husbands (Subj. Nom.; men) make it a practice to live with them (συνοικέω, PAPtc.NPM, Iterative, Imperative; sexual

relationship) according to the knowledge (Acc. Spec.; consideration of how to satisfy her sexually), granting access on a continual basis (ἀπονέμω, PAPtc.NPM, Iterative, Modal; body and soul whenever she desires) to your wife (Dat. Adv.; woman), honor (Acc. Dir. Obj.; respect for her physical needs, first privilege) as (subordinating) to the weaker (Dat. Disadv.; without creative seed) vessel (Dat. Ind. Obj.; building, weaker because as an empty vessel she depends upon her husband to fill her soul and body), indeed (emphatic) as (subordinating) heirs together (Dat. Assoc.) of the grace (Obj. Gen.) of life (Gen. Spec.; mutually satisfying sex is a grace gift from God), so that (Purpose Clause) as a result your (Poss. Gen.) prayers (Acc. Dir. Obj.) will not (neg. particle) be hindered (ἐγκόπτω, PPInf., Gnomic, Result; an unstable domestic environment, especially in the sphere of their sexual relationship, hinders the effectiveness of prayer).

BGT **1 Peter 3:7** Οἱ ἄνδρες ὁμοίως, συνοικοῦντες κατὰ γινῶσιν ὡς ἀσθενεστέρῳ σκεύει τῷ γυναικείῳ, ἀπονέμοντες τιμὴν ὡς καὶ συγκληρονόμοις χάριτος ζωῆς εἰς τὸ μὴ ἐγκόπτεσθαι τὰς προσευχὰς ὑμῶν.

VUL **1 Peter 3:7** viri similiter cohabitantes secundum scientiam quasi infirmiori vaso muliebri inpertientes honorem tamquam et coheredibus gratiae vitae uti ne inpediantur orationes vestrae

LWB **1 Peter 3:8** And in conclusion [final discourse on husbands and wives], all of you [husbands, wives, others] *be* likeminded [having the mind of Christ], understanding [grace orientation to life], having maximum capacity for brotherly love [friendship], compassionate [properly functioning emotions controlled by the intellect], possessing genuine [as opposed to enforced] humility,

KW **1 Peter 3:8** Now, to come to a conclusion. Be all of you likeminded. Be sympathetic. Have a brotherly affection for one another. Be tender-hearted. Be humble-minded,

KJV **1 Peter 3:8** Finally, *be* ye all of one mind, having compassion one of another, love as brethren, *be* pitiful, *be* courteous:

TRANSLATION HIGHLIGHTS

Peter closes his discussion on the relationship between husbands and wives with a string of verbal nouns, which are intended to assist us in lining-up with divine standards. They should all be likeminded. This means they should be as close to doctrinal agreement as possible, at least on the essentials. All believers – husbands, wives and everyone else - should be consistent in the intake, metabolization and application of Bible doctrine every day. This is not a mandate for pastors and evangelists only. God commands this as a standard for every believer, because He wants us to have a personal relationship with Him and this is *the only way* to do so. They should all push forward to spiritual maturity, having the mind of Christ.

All believers should be grace oriented in life, what we might call “cutting each other slack” since we all possess an active sin nature. This requires a relaxed mental attitude. They should all have

capacity for brotherly love. This is category 2 friendship; everybody wants to have Christian friends to talk to (Latin: fraternity). They should all be compassionate. This means they should have properly functioning emotions controlled by the intellect. This does not mean you go around hugging and cooing like emotional holyrollers. They should all possess genuine humility, so the Lord does not have to place them under enforced humility to get their attention. It is better to live this way voluntarily rather than have God force you into a corner to get your attention.

RELEVANT OPINIONS

The unity of mind, which the Apostle requires on such subjects, can only be obtained in one way. The desired and desirable common mind is neither to be obtained by the great mass of Christian men, of moderate intellectual faculties and attainments, implicitly submitting to the decisions of a few master minds; nor by individual Christians making mutual compromises of sentiment; it is to be obtained by all Christians seeking to have in them the mind of their Master, Christ. The union of mind they are to seek is union in the Truth, in "the Truth as it is in Jesus." The mind of Christ is in His Word. His Spirit is promised to enable us to understand His Word. The man who studies that word in a dependence on that Spirit, will be made to know and believe the Truth which it contains, and in the degree in which he does so, Christ's mind will become his mind. All who follow this course will, in proportion to the simplicity, and ardor, and perseverance with which they prosecute it, be successful; and in being conformed to the mind of Christ, they will come all to have one mind in reference to each other. All mature Christians, therefore, are of one mind because of the great doctrines of their faith. (J. Brown)

If we walk together, in the great things in which we are of one mind, we are likely before long, to become of one mind, too, with regard even to the minor points on which we do not agree. The doctrine delivered to us, is the mould in which the new creatures are cast. (J. Brown) It is the manifest design of the spiritual life to soften our tempers and to work the ruggedness off. At work, superiors are commonly very apt to chide, and this is for want of genuine humility. Inferiors are commonly very apt to complain. If everything is not fair to their mind, they are fretting and vexing. Equals are commonly very apt to clash and contend. It is for want of genuine humility that there are so many quarrels. (J. Exell) A Christian acts and speaks, not according to what others are towards him, but according to what he is through the grace and Spirit of God within him. So, where the soul is furnished with spiritual blessings, their blessings come forth, even in answer to reproaches and indignities. It is a poor glory to vie in railings, to contest in that faculty or in any kind of vindictive returns of evil. (R. Leighton) "Be you all likeminded," cannot be pressed to refer to minute details but refers to a unity on the major and important points of Christian doctrine and practice that should be maintained among members of the Body of Christ. (K. Wuest)

All Christians are to be of one mind, to have the same thoughts, the same purposes. Accepting the same revelation they should believe and preach its message; acknowledge the same authority, they should obey the same commands and work toward the same end. The text does not say, "belong to one organization." If, after doctrinal unity has been established, and mistranslations and reinterpretations no longer envenomate the Gospel; if after a single purpose has been accepted and the social implications of the Gospel are put in opposition to humanistic socialism and arrogant bureaucracy; if, after the explicit commands of the Bible have been sufficiently obeyed; if after all

this Christians prefer to unite in one ecclesiastical body, there is nothing in the Bible to forbid them; but it would be better to devote present energies to accomplishing what is commanded instead of distracting any minds with unspiritual ecclesiastical politics. (G. Clark) Impersonal love, derived from divine virtue, takes precedence over the faults and flaws of people. When personal love for God and impersonal love unite to form virtue love, you will not be encumbered by cruel intolerance, smoldering anger, judging, hatred, or other mental attitude sins, and you will not be distracted by stress, pressure, persecution. You will obey and imitate the Lord by repaying insults and antagonism with compassion, kindness, patience, and humility. (R.B. Thieme, Jr.)

1 Peter 3:8 And (continuative) in conclusion (Adv. Acc.; final discourse on right man/right woman), all of you (Subj. Nom.) be (ellipsis) likeminded (Pred. Nom.; approaching doctrinal agreement, having the mind of Christ), understanding (Pred. Nom.; grace orientation to life), having maximum capacity for brotherly love (Pred. Nom.), compassionate (Pred. Nom.; properly functioning emotions controlled by the intellect), possessing genuine humility (Pred. Nom.),

^{BGT} **1 Peter 3:8** Τὸ δὲ τέλος πάντες ὁμόφρονες, συμπαθεῖς, φιλάδελφοι, εὐσπλαγχνοί, ταπεινόφρονες,

^{VUL} **1 Peter 3:8** in fine autem omnes unianimes conpatientes fraternitatis amatores misericordes humiles

LWB 1 Peter 3:9 Not returning evil in exchange for evil [retaliation], nor insult in exchange for insult [verbal revenge], but on the contrary, keep on thanking God for His gracious blessings [by studying His Word and in prayer], because you were called into this principle [non-retaliation through the application of Bible doctrine], so that you may acquire a permanent inheritance of grace blessing [inner happiness].

^{KW} **1 Peter 3:9** Not giving back evil in exchange for evil, or verbal abuse in exchange for verbal abuse, but instead, on the contrary, be constantly blessing, since for this very purpose you were called, that you might inherit a blessing.

^{KJV} **1 Peter 3:9** Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.

TRANSLATION HIGHLIGHTS

Peter continues his remarks on Christian protocol. They should not return (Gnomic Present tense) evil for evil, nor should they return verbal revenge (Latin: malediction) by reviling the one who insulted them. Instead, they should keep on thanking God for His gracious blessings, the first and foremost being through His Word (Imperative Participle). By continually studying His Word and engaging in prayer (Iterative Present tense), believers express their personal love towards Him. In addition, they also express the principle of non-retaliation through the application of Bible doctrine towards each other, which is a grace principle into which they were

called (Ingressive Aorist tense) both as believers and as a married couple. If they are able to apply the doctrine they know so as to avoid a verbal brawl, they may acquire (Potential Subjunctive mood) an inheritance of grace blessing (Culminative Aorist tense). This grace blessing will be inner happiness in time that continues into eternity.

RELEVANT OPINIONS

This marks a radical departure from the prevailing social script that prescribes retaliation, vengeance, vendettas, and blood feuds for violations of personal or group honor. Such unusual conduct short-circuited the vicious cycle of retribution and escalating violence. (J. Elliott) He, then, who would comply with the Apostle's injunction, must study the Bible, in its meaning and evidence; he must "let the Word of Christ," which contains his mind, "dwell in him richly;" and he must at the same time yield up his mind to the influence of the Holy Spirit, beseeching him to guide him into the Truth, to open his understanding to the Scriptures, and to open his heart to receive the love of the Truth, that he may be sanctified by it. (J. Brown) This is a plain reference to Esau, who wanted "to inherit the blessing" after he sold his birthright. (A. Robertson)

Doctrine is an absolute. The more you take in, the more dogmatic you become. If you have no doctrine and are not dogmatic, you are ignorant. There is only one viewpoint on a given topic that is correct and that is the one held by doctrine. (R.B. Thieme, Jr.) By not countering insult with insult, Jesus broke the vicious, self-perpetuating cycle of vengeance and thereby enabled a similar course of action among His followers ... By such a tactic one ignores the insult as a challenge, thereby extricating oneself from the socially destructive cycle of challenge-retaliation, and shifts the subject from shame to honor, from defamation to praise ... To inherit a blessing is tantamount to receiving a conferral of honor. (J. Elliott) Peter was hardly suggesting that believers will live perfectly and that such perfection is necessary to obtain an inheritance. But he was insisting that a transformed life is necessary to obtain the inheritance. (T. Schreiner)

1 Peter 3:9 Not (neg. particle) returning (ἀποδίδωμι, PAPtc.NPM, Gnostic, Modal; retaliation) evil (Acc. Dir. Obj.; abuse) in exchange for evil (Prep. Gen.), nor (coordinating) insult (Acc. Dir. Obj.; railing, reviling, reproach) in exchange for insult (Prep. Gen.; verbal revenge), but (adversative) on the contrary (contrast), keep on thanking God for His gracious blessings (εὐλογέω, PAPtc.NPM, Durative & Iterative, Imperative; by studying His Word and in prayer) because (explanatory) you were called (καλέω, API2P, Ingressive; elected) into this principle (Acc. Dir. Obj.; the principle of non-retaliation through the application of Bible doctrine), so that (Purpose Clause) you may acquire a permanent inheritance (κληρονομέω, AASubj.2P, Culminative, Potential) of grace blessing (Acc. Gen. Ref.; inner happiness).

^{BGT} **1 Peter 3:9** μὴ ἀποδιδόντες κακὸν ἀντὶ κακοῦ ἢ λοιδορίαν ἀντὶ λοιδορίας, τοῦναντίον δὲ εὐλογούντες ὅτι εἰς τοῦτο ἐκλήθητε ἵνα εὐλογίαν κληρονομήσητε.

^{VUL} **1 Peter 3:9** non reddentes malum pro malo vel maledictum pro maledicto sed e contrario benedicentes quia in hoc vocati estis ut benedictionem hereditate possideatis

^{LWB} **1 Peter 3:10** For he who keeps on desiring to continue to love life [capacity for life based on doctrine] and to see [look back on as a panorama] good days, let him refrain his tongue [verbal sins] from the ultimate source of evil [mental attitude sins] so his lips communicate no deceit.

^{KW} **1 Peter 3:10** For he who desires to be loving life and to see good days, let him stop the natural tendency of his lips to the end that they speak no craftiness,

^{KJV} **1 Peter 3:10** For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile:

TRANSLATION HIGHLIGHTS

If you desire to continue to love life (Iterative & Durative Present tense) and to see many good days as you look back in panorama and forward in anticipation (Iterative Present tense), stop your tongue from verbal sinning (Imperative of Prohibition). Bible doctrine in the soul creates capacity for life. Verbal sins destroy capacity for life. You must keep your tongue from sinning against others (Futuristic Aorist tense), and the best way to do that is to control mental attitude sins from the source of the old sin nature. Mental attitude sins lead to verbal sins, so try to cut them off internally before they express themselves outwardly. The intended result is that your lips never communicate any type of lies, fraud or deceit (Culminative Aorist tense). Verbal sins always bring compound discipline from the Lord, first for the mental attitude that spawned them, and then for the harmful utterance. You cannot live a happy life if you are a chronic complainer, a habitual liar, a gossip or maligner, etc. Sins of the tongue have the ability to destroy individual lives as well as marriages. Peter is quoting from the LXX version of Psalm 33:13-17, with a few minor changes, e.g., pronouns.

RELEVANT OPINIONS

Ecclesiastes 2:17 contains the cry of the frustrated and disillusioned soul, which is oppressed by life's tedium; the opposite of which is the zest for life imparted by a grasp of its eternal ends and issues. It is this knowledge of doctrine that makes the Christian's days on earth "good days." (Bengel) Men readily learn the dialect and tone of the people amongst whom they live. If you sit down in the chair of scorers, if you take a seat with them, you shall quickly take a share of their diet with them, and sitting amongst them, take your turn, in time, of speaking with them in their own language. It is a childish delight to speak of persons and things not concerning us, but most men carry it with them. He is wise that has learned to speak little with others, and much with himself and with God. (R. Leighton)

1 Peter 3:10 For (explanatory) he (Subj. Nom.) who keeps on desiring (θέλω, PAPtc.NSM, Iterative, Substantial) to continue to love (ἀγαπάω, PAInf., Durative, Inf. as a Verbal Modifier) life (Acc. Dir. Obj.; capacity for life based on doctrine) and

(continuative) to see (ὁράω, PAInf., Iterative, Inf. as a Verbal Modifier; look back as a panorama) good (Compl. Acc.) days (Acc. Dir. Obj.), let him refrain (παύω, AAImp.3S, Futuristic, Prohibition; desist, stop) his (Acc. Poss.) tongue (Acc. Dir. Obj.; language, sins of the tongue) from the ultimate source of evil (Abl. Source; mental attitude sins from the old sin nature) so (result conj.) his (Gen. Poss.) lips (Subj. Nom.) communicate (λαλέω, AAInf., Culminative, Result) no (neg. particle) deceit (Acc. Dir. Obj.; fraud, lying).

^{BGT} **1 Peter 3:10** ὁ γὰρ θέλων ζωὴν ἀγαπᾶν καὶ ἰδεῖν ἡμέρας ἀγαθὰς παυσάτω τὴν γλῶσσαν ἀπὸ κακοῦ καὶ χεῖλη τοῦ μὴ λαλῆσαι δόλον,

^{VUL} **1 Peter 3:10** qui enim vult vitam diligere et videre dies bonos coerceat linguam suam a malo et labia eius ne loquantur dolum

LWB 1 Peter 3:11 Moreover, avoid the ultimate source of evil [the cosmic system] and produce good of intrinsic value [function inside the divine system]; search for tranquility [inner happiness from maximum doctrine in the soul] and pursue it [daily intake of Bible doctrine],

^{KW} **1 Peter 3:11** But let him rather at once and once for all turn away from evil and let him do good. Let him seek peace and pursue it,

^{KJV} **1 Peter 3:11** Let him eschew evil, and do good; let him seek peace, and ensue it.

TRANSLATION HIGHLIGHTS

Peter continues by warning his readers (Imperative of Prohibition) to avoid (Latin: decline) the cosmic system. Then he commands them (Imperative mood) to function inside the sphere of divine power so they can produce good of intrinsic value. In this manner, he covers life in both the negative and positive spheres. He also commands them to search for tranquility and inner happiness from maximum doctrine in the soul. Not only should they search for it (Latin: inquire), they should *chase after* Bible doctrine with all their energy once they find it. Peter uses the imperative mood, which means he either outright commands them to do this, or he recommends them to do so by entreaty.

RELEVANT OPINIONS

With most, sin is not dispossessed and cast out, but retires inward and lurks in the heart. Being beset by Bible doctrine, it knows they last but awhile, and therefore it gets into its strength, and keeps close there, till they are out of sight and disappear again, and be a good way off, so that it thinks itself out of their danger, a good many days having passed, and then it comes forth and returns to exert itself with liberty, yes, it may be, with more vigor, as it were to regain the time it has been forced to lose and lie idle in. (R. Leighton) Without a doubt a peaceful spirit contributes to extended

days in life. Such a spirit, and an equal attitude of mind, adds to health, without such there can be a wearing down of the emotions and even the physical. (W. Baker)

1 Peter 3:11 Moreover (coordinating), avoid (ἐκκλίνω, AAImp.3S, Constative, Prohibition; turning away from) the ultimate source of evil (Abl. Source, Obj. Gen.; the cosmic system) and (continuative) produce (ποιέω, AAImp.3S, Constative, Command) good of intrinsic value (Acc. Dir. Obj.; functioning inside the divine dynasphere); search for (ζητέω, AAImp.3S, Constative, Command) tranquility (Acc. Dir. Obj.; inner happiness from maximum doctrine in the soul) and (continuative) pursue (διώκω, AAImp.3S, Constative, Command; run after, chase) it (Acc. Dir. Obj.; daily intake of Bible doctrine),

^{BGT} **1 Peter 3:11** ἐκκλινάτω δὲ ἀπὸ κακοῦ καὶ ποιησάτω ἀγαθόν, ζητησάτω εἰρήνην καὶ διωξάτω αὐτήν.

^{VUL} **1 Peter 3:11** declinet autem a malo et faciat bonum inquirat pacem et persequatur eam

LWB 1 Peter 3:12 Because the eyes of the Lord [divine pleasure] *are* upon the righteous and His ears [divine omniscience] *are* upon their prayers, but the face of the Lord [divine discipline] *is* against those who habitually produce evil [continued residence and function in the cosmic system].

^{KW} **1 Peter 3:12** Because the Lord's eyes are directed in a favorable attitude towards the righteous, and His ears are inclined unto their petitions, but the Lord's face is against those who practice evil things.

^{KJV} **1 Peter 3:12** For the eyes of the Lord *are* over the righteous, and his ears *are open* unto their prayers: but the face of the Lord *is* against them that do evil.

TRANSLATION HIGHLIGHTS

Peter uses three anthropomorphisms to describe the policy of God towards believers. His eyes, ears, and face represent His divine pleasure, omniscience, and discipline. His divine pleasure is upon the righteous believer. His divine omniscience answers prayers according to His will. His divine discipline is laid upon those believers who continue to reside and function in the cosmic system with impugntiy (Iterative Present tense). You can chart this verse out as prose without verbs, or you can supply verbal ellipses to smooth things out.

RELEVANT OPINIONS

Slothful minds do often neglect the answers of God, even when they are most legible in the grant of the very thing itself that was desired. It may be through a total inadvertence in this kind, through never thinking on things as answers of our requests; or possibly, a continual pursuit of more, turns away the mind from considering what it has upon request obtained. We are still so bent upon what

further we would have, that we never think what is already done for us, which is one of the most ordinary causes of ingratitude. (R. Leighton) The threat of divine retribution against the enemies of the Christian community remains as veiled and implicit here as in the rare instances where it appeared previously in the epistle. (J. Michaels)

The righteous are those who observe God's will and lead upright lives ... The combination of eyes, ears, and face describes the full awareness and attentiveness of God to those who do right and those who do wrong, the divine blessing of the former and divine opposition to the latter. (J. Elliott) The three zones are Semitic biblical expressions that typically describe dyadic human personality in its (1) psychic processes (eye-heart), (2) language and the reception thereof (mouth-ears), and (3) outward expression (hands-feet). Each zone is represented in the quotation of Psalm 33:12-16 in the LXX. (B. Campbell) He indeed blesses the mature believer and disciplines the reversionist. (R.B. Thieme, Jr.)

1 Peter 3:12 Because (explanatory) the eyes (Subj. Nom., anthropomorphism for divine pleasure) of the Lord (Poss. Gen.) are (ellipsis, verb supplied) upon the righteous (Prep. Acc.) and (connective) His (Poss. Gen.) ears (Subj. Nom.; anthropomorphism for divine omniscience) are (ellipsis, verb supplied) upon (beneficial use) their (Poss. Gen.) prayers (Prep. Acc.), but (adversative) the face (Subj. Nom.; anthropomorphism for divine discipline) of the Lord (Poss. Gen.) is (ellipsis, verb supplied) against (inimical use) those (Prep. Acc.) who habitually produce (ποιέω, PAPtc.APM, Iterative, Substantial) evil (Acc. Dir. Obj.; continued residence and function in the gates of Satan's cosmic system).

^{BGT} **1 Peter 3:12** ὅτι ὀφθαλμοὶ κυρίου ἐπὶ δικαίους καὶ ὦτα αὐτοῦ εἰς δέησιν αὐτῶν, πρόσωπον δὲ κυρίου ἐπὶ ποιοῦντας κακά.

^{VUL} **1 Peter 3:12** quia oculi Domini super iustos et aures eius in preces eorum vultus autem Domini super facientes mala

LWB 1 Peter 3:13 Then who *is* he that will mistreat you if you yourselves become enthusiastic adherents of the good [residence and function in the divine system]?

^{KW} **1 Peter 3:13** And who is he that will do you evil if you become zealots of the good?

^{KJV} **1 Peter 3:13** And who *is* he that will harm you, if ye be followers of that which is good?

TRANSLATION HIGHLIGHTS

Peter asks a rhetorical question using a 3rd class conditional clause. If you become enthusiastic adherents of divine good (Ingressive Aorist tense), which is residence and function in the divine system, then who will want to mistreat you (Deliberative Future tense) in any way? The idea is that if you pursue evil by residence and function in the cosmic system, you are certain to have

enemies who will want revenge for something you have done to them. The use of the potential subjunctive means it is possible for you to go either way: divine system or cosmic system. The result participle means if you live in the divine system, the result is less likely that someone will want to mistreat you. However, it does not mean you will not have enemies for the purpose of testing for spiritual growth. In this passage, the 3rd class condition means their mistreatment could be for blessing or for discipline; it depends on which system they are living in. If you are “gung ho” for doctrine and are living in the divine system, you can be assured that any mistreatment that comes your way is classified as *suffering for blessing* and is meant to propel you forward in the Christian life - if you handle such suffering appropriately.

RELEVANT OPINIONS

In the pursuit of such goodness (i.e. hunger for Bible doctrine), the Christian is to show the whole-hearted, consuming eagerness, the single-minded, unwavering concentration which the zealot displays in seeking to achieve the end which he has devoted his life. (F. Beare) Peter expects that even among the pagans there is a general consensus of right and wrong that recognizes the goodness of Christian behavior to some extent. (B. Campbell) No one can ultimately harm those who are zealous in doing good. The promise of the heavenly inheritance guarantees that the distresses of this life do not constitute the last word ... Peter only wants to make sure that believers suffer for what is good instead of deserving censure because of evil behavior ... He is not promising that believers would escape rejection and harm in this world. He does not suggest that suffering is rare. Suffering stalks the believer until this present evil age comes to an end. Instead, Peter assured believers that nothing can ultimately harm them if they continue to walk in God’s paths, that the pain inflicted on them is only temporary, and that they will be vindicated by God on the last day. (T. Schreiner)

1 Peter 3:13 Then (inferential) who (Subj. Nom., interrogative) is (ellipsis, verb supplied) he (Nom. Appos.) that will mistreat (κακῶω, FAPtc.NSM, Deliberative, Result, Articular; oppress) you (Acc. Dir. Obj.) if (protasis, 3rd class condition, “maybe you are, maybe you aren’t”) you yourselves become (γίνομαι, AMSubj.2P, Ingressive, Potential, Deponent) enthusiastic adherents (Pred. Nom.; imitators, followers) of the (Gen. Apparent Obj.; divine) good?

^{BGT} **1 Peter 3:13** Καὶ τίς ὁ κακῶσων ὑμᾶς ἐὰν τοῦ ἀγαθοῦ ζηλωταὶ γένησθε;

^{VUL} **1 Peter 3:13** et quis est qui vobis noceat si boni aemulatores fueritis

^{LWB} **1 Peter 3:14** However, if [I wish it were true, but I doubt it is in your case] you should suffer for righteousness sake [while functioning in the divine system]: happinesses [suffering for blessing]. Moreover, do not be afraid of their efforts to inflict fear nor be worried [mental attitude sins destroy the reward you receive for undeserved suffering],

^{KW} **1 Peter 3:14** But if even you should perchance suffer for the sake of righteousness, you are spiritually prosperous ones. Moreover, do not be affected with fear of them by the fear which they strive to inspire in you, neither be agitated,

^{KJV} **1 Peter 3:14** But and if ye suffer for righteousness' sake, happy *are ye*: and be not afraid of their terror, neither be troubled;

TRANSLATION HIGHLIGHTS

Peter uses a rare protasis of a 4th class condition; this means he wishes something was true, but he has doubts that it is true. He wishes his readers were residing and functioning in the divine system, but he suspects they are instead residing and functioning in the cosmic system. He wishes they were *suffering for blessing*, but he suspects they are instead *suffering for discipline*. The optative mood makes this a 4th class condition, a dependent clause. The tendential present tense, however, means Peter is going to hope for the best: that they have been residing and functioning in the divine system, which means they have been suffering for righteousness sake and will receive happinesses as a reward. The plural of “happiness” means they would be receiving a variety of happiness in several categories, or that they are receiving happiness now and will receive more of it in the future. Believers who are pursuing righteousness, those who are functioning in the divine system, can look forward to blessing and happiness in time and eternity.

The next phrase explains why Peter believes they are not residing in the divine system. He prohibits them (Subjunctive of Prohibition) from being afraid of those who are trying to inflict fear upon them. The passive voice means they are receiving the mental attitude sin of fear from those who are deliberately trying to make them afraid. Their enemies are the source of this fear and they are passively accepting it rather than trusting in the Lord. He also forbids them to worry, yet another mental attitude sin (Subjunctive of Prohibition). If they are residing and functioning in the divine system, they should not be afraid of undeserved suffering itself nor of those who cause their undeserved suffering. Suffering *has* to come in some form or another or they cannot grow spiritually; suffering is part of spiritual momentum in the Christian life. If they are afraid or worried, both mental attitude sins, they can lose the blessings that accrue to them by enduring undeserved suffering in the filling of the Spirit.

RELEVANT OPINIONS

Peter intends to affirm that blessedness (happinesses) comes, not in spite of, but through, suffering for righteousness' sake. (E. Burton) He who has his heart upon an estate, or a commodious dwelling with lands, or upon a healthful and long life, cannot but be in continued alarms, renewing his fears concerning them. Especially in troublous times, the least rumor of any thing that threatens to deprive him of those advantages, strikes him to the heart, because his heart is in them. The soul that eyes God, renounces these things, looks on them at a great distance, as things far from the heart, and which therefore cannot easily trouble it, but it looks on God as within the heart, sanctifies Him in it, and rests on Him. (R. Leighton)

Men may undergo suffering, and yet not be harmed. In this ultimate sense, the only real "harm" is that which touches the inner life, attacking the integrity of the personality; and when one's life is devoted to goodness and to God, it does not lie in the power of man so to harm it. (F. Beare) The

optative mood is employed in Classical Greek to express a conceivable possibility but appears far less frequently in the NT ... These two optatives, however, point less to what is possible than to what is desirable; namely, upright behavior even if it leads to suffering. (J. Elliott) Peter emphatically prohibits his readers from being apprehensive of unbelievers and their slanderous intimidation. (B. Campbell)

1 Peter 3:14 However (explanatory), if (protasis, 4th class condition, "I wish you were, but you're not," they were suffering because of divine discipline) you should suffer (πάσχω, PAOpt.2P, Tential, Dependent Clause) for righteousness sake (Causal Acc.; while producing divine good inside the divine dynasphere): happinesses (Ind. Nom.; honors, rewards). Moreover (continuative), do not (neg. particle) be afraid of (φοβέω, APSbj.2P, Constative, Prohibition) their (Abl. Source) efforts to inflict fear (Cognate Acc.; alarm, continuation of the Passive Voice; don't be afraid of undeserved suffering) nor (neg. particle) be worried (ταράσσω, APSbj.2P, Constative, Prohibition; stir up trouble, disturb, mental attitude sins destroy the blessing you can receive through undeserved suffering),

^{BGT} **1 Peter 3:14** ἀλλ' εἰ καὶ πάσχοιτε διὰ δικαιοσύνην, μακάριοι. τὸν δὲ φόβον αὐτῶν μὴ φοβηθῆτε μηδὲ ταραχθῆτε,

^{VUL} **1 Peter 3:14** sed et si quid patimini propter iustitiam beati timorem autem eorum ne timueritis et non conturbemini

LWB 1 Peter 3:15 But set apart [concentrate] the mentality of your soul upon Christ the Lord, always prepared to provide an answer [defense] to each person who keeps on asking you questions about the confidence in you [which comes from doctrine],

^{KW} **1 Peter 3:15** But set apart Christ as Lord in your hearts, always being those who are ready to present a verbal defense to everyone who asks you for a logical explanation concerning the hope which is in all of you,

^{KJV} **1 Peter 3:15** But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:

TRANSLATION HIGHLIGHTS

Instead of succumbing to fear and worry, you should concentrate (Imperative of Command) the mentality of your soul upon Christ the Lord. In addition, you should always be prepared to provide a defense to each person who asks you questions (Iterative Present tense) about the confidence you possess in Him. *Defense* comes from the Greek word *apologeia*, where we get our study of apologetics. We are not to offer excuses or apologies for what we believe. We don't have to be experts on every cult that twists a biblical passage. We are, however, to provide answers - in some cases thorough replies (Latin: satisfaction), to questions posed to us by unbelievers and reversionistic believers. Unbelievers will have questions about anything and

everything in the Bible. Their previous sources of information on such topics could be highly questionable at best. Their questions may be silly or well thought-out rationales. Reversionistic believers may wonder why you are such a “fanatic for doctrine.” After explaining to them that your confidence comes from doctrine – the very doctrine they are ignoring - maybe your excitement will become contagious!

RELEVANT OPINIONS

The sanctification of Christ as the Lord commences in the believer’s heart, the organ of thought, disposition, and intention. (J. Elliott) The people Peter has in mind may have been "agents from Rome," or secret police carrying out a routine investigation. (B. Reicke) When you are asked about your confidence you are not to answer with haughty words and carry things off with audacity and force as though you mean to tear up trees, but with respect and humility as though you stood before God's judgment. (R. Lenski) Sanctification is divided into three main divisions: positional sanctification, progressive sanctification, and ultimate sanctification. Sanctification is used in relation to Christ Himself in the sense that He was set apart for holy use. (J. Walvoord) Concerning the "in you" hope. In Athens every citizen was expected to be able to join in the discussion of state affairs. (A. Robertson) Fearlessness toward outside detractors is to be manifested in a readiness to provide a public account of oneself, especially regarding the hope that arouses their curiosity ... It envisions informal circumstances when believers are asked spontaneously about their faith. (J. Elliott)

Men seek safety in the greatness, or multitude, or supposed faithfulness of friends, rather than in God. They seek by any means to be strongly underset this way, to have many, and powerful, and trust-worthy friends. But wiser men, perceiving the unsafety and vanity of these and all external things, have cast about for some higher course. They see a necessity of withdrawing a man from externals, which do nothing but mock and deceive those most who trust most to them; but they cannot tell whither to direct him. The best of them bring him into himself, and think to quiet him so, but the truth is, he finds as little to support him there. There is nothing truly strong enough within him, to hold out against the many sorrows and fears which still from without do assault him. So then, though it is well done to call a man from outward things, as moving sands, that he build not on them, yet this is not enough; his spirit remains unsettled in the world, and he requires some higher strength to fortify and fix it. That is why we are taught to "sanctify the Lord your God in your minds." (R. Leighton) There is always danger in theological controversy – danger lest, in heated argument, we transgress the law of love and truth; and danger lest we tread irreverently on holy ground, and speak thoughtlessly of holy things. (B. Caffin)

In the light of a prevailing uncertainty or pessimism concerning the future ushered in with the advent of Roman rule, this interest in hope, particularly among the subjugated peoples of the provinces, would come as no surprise. This period of Greco-Roman history following the collapse of the native city-states and kingdoms had seen the erosion of traditional values and norms and the rise and perpetuation of military conflict. This was accompanied by a loss of confidence in previous institutions, skepticism regarding their supporting myths, a sense of failure, resignation to the capricious powers of fate or chance, and a progressive loss of hope in the world. (G. Murray) When believers encounter a hostile world and are challenged concerning

their faith, the temptation to respond harshly increases. Defending a position could easily be transmuted into attacking one's opponents ... Those who fear God and live in humility will treat their opponents with dignity and refrain from lashing out against them ... Every believer should also grasp the essentials of the faith and should have the ability to explain to others why they think the Christian faith is true. (J. Elliott) We should fear lest we injure our own souls by arrogant and angry controversy; we should seek the spiritual good of our opponents. (B. Caffin)

This means you ought to know more than a little about the Bible. The tragedy of the hour is that there are so many folk who say they are Christians, but the sceptic is able to tie them up into fourteen different knots like a little kitty caught up in a ball of yarn – they cannot extricate themselves at all. Why? Because of the fact that they do not know the Word of God. (J. McGee) Christians particularly need to use and develop their minds. Today there is a strong tendency toward a mindless or anti-intellectual form of Christianity, as John R. W. Stott points out in *Your Mind Matters*. This anti-intellectualism is unfortunate because it is through the mind that God primarily speaks to us (as we study His Word and think about it), causes us to grow in grace (“by the renewal of your mind”), and allows us to win others “by giving a defense for our Christian hope.” The current mood “cultivated in some Christian groups) of anti-intellectualism is not true piety at all but part of the fashion of the world and therefore a form of worldliness. To denigrate the mind is to undermine foundational Christian doctrines. (J. Boice) The *apologia* that Peter mentions is in response to inquiry about the reason for the believer's inner hope, not about their conduct. (B. Campbell)

1 Peter 3:15 But (contrast) set apart (ἀγιάζω, AAImp.2P, Constative, Command; concentrate, acquire the knowledge of, sanctify) your (Poss. Gen.) mentality of the soul (Dat. Ind. Obj.) upon Christ (Acc. Dir. Obj.) the Lord (Acc. Appos., explicative), always (Adv. Time, Frequency) prepared (Descr. Nom.; ready) to provide an answer (Adv. Acc.; defense, not an excuse or apology) to each (Dat. Spec.) person (Dat. Ind. Obj.) who keeps on asking you (Acc. Dir. Obj.) questions (αἰτέω, PAPtc.DSM, Iterative, Substantial) about the confidence (Adv. Gen. Ref.) in you (Loc. Sph.),

^{BGT} **1 Peter 3:15** κύριον δὲ τὸν Χριστὸν ἀγιάσατε ἐν ταῖς καρδίαις ὑμῶν, ἑτοιμοὶ ἀεὶ πρὸς ἀπολογίαὺς παντὶ τῷ αἰτοῦντι ὑμᾶς λόγον περὶ τῆς ἐν ὑμῖν ἐλπίδος,

^{VUL} **1 Peter 3:15** Dominum autem Christum sanctificate in cordibus vestris parati semper ad satisfactionem omni poscenti vos rationem de ea quae in vobis est spe

LWB 1 Peter 3:16 And also, with grace orientation and awe [occupation with Christ], keep on maintaining a good conscience [divine norms & standards], so that when you are maligned by them, they might be ashamed of [frustrated and disappointed by] their constant abusing of your good [consistently divine viewpoint] behavior in the sphere of Christ.

^{KW} **1 Peter 3:16** But doing this with meekness and a wholesome serious caution, having a conscience unimpaired, in order that in the very thing in which they defame you, they may be put to shame, those who spitefully abuse, insult, and traduce your good behavior which is in Christ;

^{KJV} **1 Peter 3:16** Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ.

TRANSLATION HIGHLIGHTS

Not only should you answer their questions with confidence, but also with grace orientation (Latin: modesty) and occupation with Jesus Christ. Peter also commands you (Imperative Participle) to keep on maintaining a good conscience (Durative Present tense). That means your thinking should be aligned with divine norms and standards, not the false norms and standards of the world. Why bother exhibiting such meticulous behavior (social discrimination) when you are dealing with unbelievers or reversionists? Why not lower the boom on them? God has a purpose in mind when commanding us to maintain certain inner standards of thinking and outer standards of behavior. The purpose here is so that when you are maligned by them, they might be ashamed of their ridicule (Latin: calumny) of your good behavior (Potential Subjunctive mood) – sort of “turning the tables” on those with nefarious intentions.

The futuristic present tense means Peter knows you will eventually be maligned for being positive believers. It is inevitable. Unbelievers are going to poke fun of you in disgust; reversionistic believers are going to think you’re a fanatic who is missing out on lots of fun. If you remain in fellowship and exhibit the quality behavior Peter has been prescribing, they might be frustrated and disappointed in their slandering (Culminative Aorist tense). If you are able to maintain good behavior by having a consistently divine viewpoint, they are going to become increasingly frustrated and disappointed by the result of their attacks on you. Their attempts to shame you boomerang back upon themselves. If you remain in the sphere of Christ, your honorable thoughts and behavior thwart their evil designs against you – whether it is to watch you “crack-up” emotionally or in some way compromise divine good.

At the time of this writing, it is an election year in the United States. Schreiner comments that some unbelievers think Christians are “social troublemakers.” I have personally witnessed this (recently) in the business arena in both San Francisco and New York City. There is a radical acultural shift in progress where those who engage in deviant and degenerate behavior are verbally attacking Christians because of their *good* behavior. For instance, if you are a Christian who believes that homosexuality is a sin, who does not believe in abortion on demand without parental notification, who believes we should support our troops no matter where they are stationed, who questions environmental propaganda, who believes socialism is a system of economic theft and slavery, who respects police officers and conservative educators, who wants our borders protected from infiltration by terrorists and criminals, etc. – *you are a troublemaker*.

RELEVANT OPINIONS

A Christian is not to be blustering and flying out into invectives, because he has the better of it, against a man that questions him touching this confidence; as some think themselves certainly authorized to rough speech, because they plead for truth, and are on its side. It needs not the service of passion; as a matter of fact, nothing so disserves it, as passion when set to serve it. Seek to participate in the Dove that rested on that great Champion of truth, Who is The Truth itself, Jesus Christ. (R. Leighton) What we say without a corresponding life has but little weight. Many are sufficiently ready with their tongue, and prate much, very freely, and yet with no fruit, because the life does not correspond. Besides, the integrity of conscience alone is that which gives us confidence in speaking as we ought; for they who prattle much about the gospel, and whose dissolute life is a proof of their impiety, not only make themselves objects of ridicule, but also expose the truth itself to the slanderers of the ungodly. Defense with the tongue will avail little, except the life corresponds with it. (J. Calvin)

Make the tree good and the fruit will be good. A good conscience is the root of good conversation. Most men begin at the wrong end of this work. They would reform the outward man first; that will do no good, it will be but dead work. Do not rest upon external reformation, they will not hold; there is no abiding, nor any advantage, in such a work. If Christians in their progress in grace would eye doctrine first, then the conscience would grow purer, the heart more spiritual, the affections more regular and heavenly, and their outward carriage would be holier; whereas the outward work of performing duties, and being much exercised in religion, may, by the neglect of this, be labor in vain, and amend nothing soundly. (R. Leighton) The believers are the victims not of formal juridical inquiries - but of slander, denigration, insult and public shaming ... The possibility is expressed that the slanderers could also *persist* in disparaging the good conduct of Christians. In this case, the result would not be their conversion but their condemnation, as the remainder of this verse indicates. (J. Elliott) To opponents of the Christian faith, a Christian who professes his faith in Christ has already provided sufficient evidence of wrongdoing. (S. Kistemaker)

The evil tongue has its root in a perverse constitution of the mind, in pride and self-love. An overwhelming esteem that men naturally have of themselves, mounts them into the Censor's chair, gives them a fancied authority of judging others, and self-love, a desire to be esteemed. And for this end, they spare not to depress others, and load them with disgraces and injurious censures, seeking upon their ruins to raise themselves. (R. Leighton) These numerous references to verbal abuse paint a consistent picture of the type of opposition and oppression encountered by the Asia Minor believers: suspicion, slander, and insult designed to demean and discredit persons perceived as different, deviant, and potentially dangerous to the common good. (J. Elliott) What unbelievers criticize, shockingly, is the "good behavior" of believers ... Some non-Christians are persuaded, despite the godly conduct of Christians, that they are troublemakers. Peter called on believers to continue to live righteously when threatened. Peter probably had in view unbelievers who are hardened toward believers, who have their minds made up (come what may) that Christians are socially dangerous. (T. Schreiner)

1 Peter 3:16 And also (asseverative; surely), with grace orientation (Gen. Attendant Circum., Manner) and (connection) awe (Gen. Attendant Circum., Manner; occupation with Christ), keep on

maintaining (ἔχω, PAPtc.NPM, Durative, Imperative) a good (Compl. Acc.) conscience (Acc. Dir. Obj.; lined up with divine viewpoint, norms and standards), so that (purpose) when you are maligned (καταλαλέω, PPI2P, Futuristic; slandered) by them (Dat. Ref.), they might be ashamed of (καταισχύνω, APSubj.3P, Culminative, Potential; frustrated and disappointed in their slandering) their (Poss. Gen.) constant abusing of (ἐπηρεάζω, PAPtc.NPM, Iterative, Modal, Articular; insulting, taking advantage of) your (Poss. Gen.) good (Compl. Acc.; consistently divine viewpoint) behavior (Acc. Gen. Ref.; conduct) in the sphere of Christ (Loc. Sph.; inside the divine dynasphere).

^{BGT} **1 Peter 3:16** ἀλλὰ μετὰ πραύτητος καὶ φόβου, συνείδησιν ἔχοντες ἀγαθὴν, ἵνα ἐν ᾧ καταλαλεῖσθε καταισχυνθῶσιν οἱ ἐπηρεάζοντες ὑμῶν τὴν ἀγαθὴν ἐν Χριστῷ ἀναστροφὴν.

^{VUL} **1 Peter 3:16** sed cum modestia et timore conscientiam habentes bonam ut in eo quod detrahunt vobis confundantur qui calumniantur vestram bonam in Christo conversationem

LWB 1 Peter 3:17 For if the will of God wills that you endure suffering [I hope it does, but maybe it doesn't], then better to be performing good [functioning in the divine system] than to be performing evil [functioning in the cosmic system].

^{KW} **1 Peter 3:17** For it is better when doing good, if perchance it be the will of God that you be suffering, rather than when doing evil.

^{KJV} **1 Peter 3:17** For *it is* better, if the will of God be so, that ye suffer for well doing, than for evil doing.

TRANSLATION HIGHLIGHTS

Peter uses another 4th class conditional clause, which means he hopes it is the will of God for his readers to endure suffering (or he knows it is, but not to what extent it might be for each of them), but maybe it isn't the will of God in this instance. How's that for an unusual wish? Peter wishes they were suffering! Of course, the kind of suffering he hopes they will endure (Futuristic Present tense) is suffering for blessing, not discipline. In any case, if it is God's will for them to endure suffering (Durative Present tense), it is better to be operating inside the divine system rather than inside the cosmic system. Functioning in either system is continuous, day-by-day living, as attested by the iterative present tense. This should be a simple, common sense statement: it's better to perform good than to perform evil. But guess what? I'd estimate that 95% of believers today are living in the cosmic system all day long, day-after-day. They might think everything is okay with their life; they believe they are reasonably nice people (Latin: benefactors). The last thing they think is that they are evil (Latin: malefactors).

But if they are residing and functioning in the cosmic system, they are performing some kind of covert (hidden from public view) or overt evil on a regular basis. If they have not been taught divine protocol for Church Age believers, the only time they enter the divine system is when they stumble into it after divine discipline. God has to make them hurt so bad that they

acknowledge their sins to Him and are finally filled with the Spirit and in fellowship once again. Obviously this is not the optimum scenario for believers; God wants us to know what His plan is and to execute it every single day! The question is: How long do these believers remain in fellowship and when is the next occasion for their ‘enforced’ (pressured) confession of sin? In the majority of cases, the understanding of sin and evil by believers is woefully inadequate, so they exit the divine system quickly and return to daily residence and function in Satan’s cosmic system. Not realizing they are sinning, they are therefore not confessing on a regular basis. That is why every believer needs to learn divine protocol (spiritual mechanics) for the Church Age dispensation. Every believer, regardless of their level of spiritual growth, needs Bible doctrine every day.

RELEVANT OPINIONS

When a Christian growls and grumbles or accuses God of injustice for letting him suffer, he, of course, spoils it all. He no longer has the glory of suffering innocently. This is gone, he should hang his head in shame. (R. Lenski) A parallel situation may be observed in the attitude Christ displayed when activists sought to enlist His commitment to their cause. Should God's people pay taxes and thereby condone and support the injustice of the Roman oppression? Or should Christians practice civil disobedience, whether actively or passively, and thereby proclaim to the world how God has identified Himself with the men who are willing to risk their lives to fight political and economic structural evil? The exhortations of the N.T. (Matt. 22:15-22) favor paying taxes and submitting to the authority of the rulers, though the state be largely unjust. (D. Carson) Doing what is right in contrast to doing what is wrong remains the focus of attention in this pericope. (J. Elliott)

Peter knew human nature, realizing that even Christians may be apt to explain all suffering as an indication of their righteousness, when some of it may be deserved and come to them because of their sins ... The optative of the verb “suffer” is used because Peter did not know the extent to which God wills the suffering of each believer. He realized that some will experience more vilification and even bodily harm than others. Such opposition, however, is not outside God’s control. The suffering each believer endures represents God’s will for them. (T. Schreiner) The sovereign God who has chosen the believer and Who guards the imperishable inheritance in heaven is the one who also controls the suffering: “If God may so will.” Suffering *may* come, and if it does be sure it comes for your righteous deeds and know that it comes under the control of the God who only desires your good. (P. Davids)

1 Peter 3:17 **For** (explanatory, in conclusion) **if** (protasis, 4th class condition, “I hope it is, but maybe it isn’t”) **the will** (Subj. Nom., cognate) **of God** (Poss. Gen.) **wills** (θέλω, PAOpt.3S, Futuristic, Dependent Clause) **that you endure suffering** (πάσχω, PAInf., Durative, Inf. As Dir. Obj. of Verb), **then** (ellipsis, apodosis) **better** (Pred. Nom.) **to be performing good** (ἀγαθοποιέω, PAPtc.APM, Iterative, Predicative; functioning inside the divine dynasphere) **than** (comparative) **to be performing evil** (κακοποιέω,

PAPtc.APM, Iterative, Predicative; functioning inside the cosmic system).

^{BGT} **1 Peter 3:17** κρείττον γὰρ ἀγαθοποιούντας, εἰ θέλοι τὸ θέλημα τοῦ θεοῦ, πάσχειν ἢ κακοποιούντας.

^{VUL} **1 Peter 3:17** melius est enim beneficientes si velit voluntas Dei pati quam malefacientes

^{LWB} **1 Peter 3:18** Because Christ also suffered once [on the cross] as a substitute for our sins [believers only: definite atonement], the Just One as a substitute [penal] for unjust ones, for the purpose of bringing us [His elect] to God [the barrier of sin broken]: on the one hand, having been put to death with respect to the flesh [His human body], and on the other hand, was quickened [made alive by the Holy Spirit] with reference to the spirit [His human spirit],

^{KW} **1 Peter 3:18** Because Christ also died once for all in relation to sins, a just One on behalf of unjust ones, in order that He might provide you with an entrée into the presence of God, having in fact been put to death with respect to the flesh [His human body], but made alive with respect to the spirit [His human spirit],

^{KJV} **1 Peter 3:18** For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

TRANSLATION HIGHLIGHTS

The adjunctive “also” connects the suffering believer’s experience in life to His suffering on the cross. Christ suffered once (Dramatic Aorist tense) as a substitute for our sins. The pronoun “our,” attested by the best manuscripts, is a qualifier referring to believers only. Christ did not die for an indeterminate blob of humanity, the majority of which would reject Him. He died for His sheep, the elect of God, each member of the royal family of God. He did not suffer to make salvation possible for an unknown mass of human beings; He suffered as a substitute for a known quantity of future believers, each of which would eventually become Christians. The just One became the penal substitute for unjust ones. The penalty demanded by the absolute righteousness of God was fulfilled in the man Christ Jesus. The purpose for this dramatic suffering was to bring us, the elect scattered throughout the world, to God (Culminative Aorist tense).

Again, He did not make salvation *possible*; He made salvation *actual*. The barrier of sin was broken; substitution was *accomplished*. On the one hand, He was put to death in His human body (Consummative Perfect tense). On the other hand, He was quickened by the Holy Spirit in His human spirit (Culminative Aorist tense). On the one hand, fellowship with the Father was broken, but soon after the atonement was complete. On the other hand, the Holy Spirit returned to make His human spirit alive again, restoring fellowship with the Father. He was put to death (Latin: mortification), and was then made alive again (Latin: vivification). And as stated in Romans, we were justified by His death, and saved by His life. There are several couplets

involved in this passage: life and death, body and spirit, just and unjust. This is Peter's unique way of representing the essence of the Gospel.

"Bringing us to God" is a reference to restored fellowship. Our fellowship with the Father was broken due to the first Adam's sin. It was restored by the substitutionary atonement of the Last Adam. Peter parallels the broken fellowship between the Father and the Son on the cross with our broken fellowship with the Father. And when the Holy Spirit restored fellowship between the Father and the Son by quickening His human spirit, likewise the Holy Spirit restored our fellowship with the Father by quickening our human spirits at regeneration. The Son stooped to where we were, and then brought us out of slavery to sin with Him into the presence of the Father. Because He has now ascended to heaven, He can then bring us into heaven. There is more than a hint at resurrection in Peter's allusion to quickening, both Jesus' historical resurrection and our future resurrection.

RELEVANT OPINIONS

We are agreed upon the way of this redemption, yes, even upon the persons to be redeemed. It is not a roving, blind bargain, a price paid for we know not whom. Hear His own words: "Thou has given the Son power over all flesh, that He should give eternal life to as many as Thou has given Him." The sins of the elect were made up into a huge bundle, and bound upon His shoulders. (R. Leighton) The thought thus reflects early Christian affirmation of the vicarious death of Christ, which the Petrine author has modified here and in 2:21 by replacing "died" with "suffered" in accord with his thematic emphasis upon the innocent *suffering* that unites Christ and His followers ... Here *peri* occurs in conjunction with the sins atoned for, while *hyper* is used of the persons benefited. (J. Elliott) The flesh-spirit contrast is between two different spheres of activity. (W. Grudem) Some prefer to capitalize "spirit," because the Holy Spirit is the dominating power in the heavenly sphere. (W. Baker)

That human spirit during our Lord's earthly existence was energized by the Holy Spirit, with the result that every prayer our Lord uttered, every word He spoke, every miracle He performed, the sinless wonderful life He lived, was in dependence upon and in the energy of the Holy Spirit, so that He was able to offer Himself at the Cross without spot to become the sacrifice that God would accept as the atonement for sin. But now, in the hour of His direst need, the Holy Spirit left Him helpless and in the lurch. He abandoned the Son just as surely as did God the Father. This is predicted in type in Leviticus 5:11 where the offerer is forbidden to include oil in the flour. Oil is a type of the Holy Spirit. No oil in the flour speaks of the withdrawal of the Holy Spirit's sustaining presence while our Lord was suffering on the Cross. He ceased keeping alive in divine life the human spirit of our Lord. (K. Wuest)

There is no textual basis for capitalizing spirit in this verse; it is not referring to the Holy Spirit, but to the human spirit of the Lord Jesus. The Holy Spirit had already left Him in this hour of His direst need. The Holy Spirit made alive His human spirit at a later hour. (K. Wuest) The life which was won back is a spiritual life, that is, such as life as has its determination from the Spirit, in which consists our inner connection with God. (H. Alford) Note the vivid Greek *μεν* ... *δε* construction, separating Christ's death from His resurrection. (JND Kelly) During this period,

the sustaining ministry of both the Father and the Spirit was withdrawn. (R.B. Thieme, Jr.) Suffering is the pathway to glory ... Just as suffering was the pathway to exaltation for Christ, so also suffering is the prelude to glory for believers ... The manuscript tradition has a plethora of readings. Most variants read that Christ suffered or died for “our sins” or “your sins.” (T. Schreiner)

1 Peter 3:18 Because (causal) Christ (Subj. Nom.) also (adjunctive) suffered (πάσχω, AAI3S, Dramatic) once (adverb; on the cross) as a substitute for our (Poss. Gen.; believer’s sins only: definite atonement) sins (Gen. Substitution; the perfect example of undeserved suffering), the Just One (Nom. App.) as a substitute for unjust ones (Gen. Substitution; penal substitution: the penalty demanded by the absolute righteousness of God), for the purpose of bringing (προσάγω, AASubj.3S, Culminative, Purpose Clause) us (Acc. Dir. Obj.; His elect) to God (Dat. Adv.; the barrier of sin having been broken): on the one hand (comparative), having been put to death (θανατώω, Perf.Pptc.NSM, Consummative, Circumstantial) with respect to the flesh (Dat. Ref.), and on the other hand (correlative, antithesis) was quickened (ζωοποιέω, APPTc.NSM, Culminative, Circumstantial; made alive) with reference to the (human) spirit (Dat. Ref.),

^{BGT} **1 Peter 3:18** ὅτι καὶ Χριστὸς ἅπαξ περὶ ἁμαρτιῶν ὑμῶν ἔπαθεν, δίκαιος ὑπὲρ ἀδίκων, ἵνα ὑμᾶς προσαγάγῃ τῷ θεῷ θανατωθεὶς μὲν σαρκὶ ζωοποιηθεὶς δὲ πνεύματι.

^{VUL} **1 Peter 3:18** quia et Christus semel pro peccatis mortuus est iustus pro iniustis ut nos offerret Deo mortificatus carne vivificatus autem spiritu

LWB 1 Peter 3:19 By means of which [His human spirit now energized again by the Holy Spirit], having been transported [to Tartarus], He then made a proclamation [His victory over death and Satan, not the Gospel message] to the spirits in prison [the non-elect, fallen angels who infiltrated the human race in Genesis 6],

^{KW} **1 Peter 3:19** By which [human spirit] also having proceeded, He made a proclamation to the imprisoned spirits,

^{KJV} **1 Peter 3:19** By which also he went and preached unto the spirits in prison;

TRANSLATION HIGHLIGHTS

Jesus Christ, with His human spirit now energized again by the Holy Spirit, was transported to Tartarus (Dramatic Aorist tense). This happened immediately after the resurrection, but before His ascension into heaven. He made a proclamation there to the spirits in prison. The proclamation was directed to the fallen angels, so it was not the Gospel message. For some reason, many commentators (including Martin Luther) hit a snag when they got to the word “kerusso.” This Greek word does not have to refer to preaching the gospel; it can refer to the

proclaiming of any public message. Neither humans nor fallen angels get a second chance to believe the gospel; that is an Arminian heresy. If I go out on the street corner and proclaim the platform of my favorite political candidate (which I won't do, by the way), I am "kerusso-ing." Jesus went to Tartarus to proclaim His strategic victory at the cross over death and Satan. These imprisoned spirits were the angels who "cohabited" with the *daughters of men* to create a super-race of half-men, half-angelic creatures. They sided with Satan during the pre-historic angelic conflict. They were imprisoned here for their rebellious attempt to corrupt the genealogical line of the future Messiah. There is no mention of any humans being "imprisoned" after death.

RELEVANT OPINIONS

This is a strange text and certainly a more obscure passage than any other passage in the New Testament. I still do not know for sure what the apostle meant. (M. Luther) Since I believe there is more than sufficient evidence for "the infiltration of the human race by angelic creatures before the Great Flood" view from Genesis 6 and referenced in some detail in Jude, I have no problem with this verse at all. Some who do not like this view steer unknowing believers toward an extra-biblical piece of literature called 1 Enoch in their efforts to ridicule the true biblical account, as if it was the only place an adherent to this view can find supporting documentation. The Genesis account combined with Jude is enough evidence for me without going elsewhere. There are entire chapters in some commentaries – in fact, entire volumes have been written on the topic - that support my view with detailed exegesis and historical research. (LWB) In the non-corporeal mode of His existence, He proclaimed victory over the defiant and destructive fallen angels whose seductive power polluted the antediluvian world and caused the flood. (R. Nicholson) The understanding of "ekeruxen" as Christ's triumphant proclamation of His honor in victory respects the honor-motif of the letter. (B. Campbell)

Here the "spirits in prison" are regarded as the sinful angelic spirits whose transgression, according to Genesis 6 and subsequent tradition, preceded and instigated the evil that was destroyed in the Flood ... The disobedient spirits are best taken as a reference to the angelic spirits of the pre-Flood period in whose rebellion and punishment Israel and early Christianity displayed so much interest. (J. Elliott) It is also possible that the hybrid *demonic progeny* of the angels of Genesis 6:4 were in Tartarus as well. (LWB) God has incarcerated a great company of demons in Tartarus in chains of darkness, there to await their final punishment. This segment of fallen angels had been involved in the eruption of an angelic infiltration into the human race. Their attempt to corrupt humanity in order to foil the virgin birth of the Savior necessitated the judgment of the Flood and eventuated in the confinement of the demons involved. (R.B Thieme, Jr.) These evil angels, according to Genesis 6:1-4, had sexual relations with women and were imprisoned because of their sin. The point of the passage, then, is not that Christ descended into hell but, as in 3:22, His victory over evil angelic powers. (T. Schreiner)

The spirits in prison refer to supernatural beings and not to the souls of men ... Noah's contemporaries were notoriously wicked and served as agents of demonic spirits in their rebellion against God. There is no other time in history in which the contrast between faith and unbelief, obedience and disobedience, was as pronounced as in the days of Noah. The rebellious spirits seemed to control the human race with the exception of Noah and his family. (S.

Kistemaker) These angels were blamed for leading people astray in the rebellion that led to the flood. (W. Dalton) It was in His post-resurrection state that Christ went somewhere and preached something to certain spirits in prison ... Christ journeyed to this prison, which 2 Peter 2:4 describes as Tartarus, but along with Jude 6 gives no spatial location, unless Tartarus itself serves to locate it in the netherworld. (P. Davids) The antecedent of the word *whom* is the term *spirit* – either with or without a capital letter. (S. Kistemaker) These spirits in prison are identified as those who were disobedient during the time of Noah, not fallen angels in general, which would make better sense. (W. Baker)

1 Peter 3:19 By means of which (Instr. Means; His human spirit now energized again by the Holy Spirit), having been transported (πορεύομαι, APpTc.NSM, Dramatic, Circumstantial, Deponent; proceeded to Tartarus), He then (consecutive) made a proclamation (κηρύσσω, AAI3S, Constativ; proclaimed his victory over death and Satan, not the Gospel message) to the spirits (Dat. Ind. Obj.) in prison (Loc. Place; the non-elect, fallen angels),

^{BGT} **1 Peter 3:19** ἐν ᾧ καὶ τοῖς ἐν φυλακῇ πνεύμασιν πορευθεὶς ἐκήρυξεν,

^{VUL} **1 Peter 3:19** in quo et his qui in carcere erant spiritibus veniens praedicavit

LWB 1 Peter 3:20 Who were at one time disobedient [when they intruded upon the daughters of men], while the patience of God kept on waiting in the days of Noah [antediluvian] while the ark [type of Christ] was being constructed, into which [ark: Jesus] a few (there were eight souls) were brought to safety [delivered] through water [a type of the Father *judging* Christ on the cross for our sins],

^{KW} **1 Peter 3:20** Who were at one time rebels when the long-suffering of God waited out to the end in the days of Noah while the ark was being made ready; in which eight souls were brought safely through [the time of the deluge] by means of the intermediate agency of water,

^{KJV} **1 Peter 3:20** Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.

TRANSLATION HIGHLIGHTS

The angels just mentioned in the prior verse were disobedient (Constativ Aorist tense) when they intruded upon the daughters of men in Genesis 6:1-4. The patience of God had to keep on waiting (Iterative Imperfect tense) during the antediluvian days of Noah for the ark to be completed (Historical Present tense). The ark, or treasure chest, is a type of Christ. Those who entered into the ark (believed in Christ) were delivered. The “patience” of God is, of course, an anthropopathism referring to His perfect character. The ark was constructed (Latin: fabricated) in perfect time; He could have had it constructed earlier or later, but whenever it was finished it would be according to His perfect timing. Eight people were brought to safety (Dramatic Aorist tense) by entering the ark, all of them members of Noah’s family.

Their deliverance (Latin: salvation) was *through* water, not *by* water. The flood water didn't save anyone; the water killed all but eight people on earth! So don't start using flood water as a type of "water baptism" or everyone who has been *water baptized* is under divine judgment! The *manner* of their deliverance was *through* water as the instrument of judgment. The only way you can use water in this verse in typology is that of God's judgment upon unrepentant sinners, in the same way that water judged Pharaoh and his army when they were drowned by it. Water didn't save the Exodus generation; the dry land in the midst of the water saved them. Water is sometimes used to denote deliverance, but it is also used of divine judgment. If water in this verse is a *type* of anything, it is a type of the Father *judging* Christ on the cross for our sins.

RELEVANT OPINIONS

A few people only, a chosen group, were saved in the ark. Eight was known as the number of divine completeness and perfection. Noah and his family are therefore a type of the perfect totality to be saved through the new ark. The ark, of course, is Jesus Christ. The flood was the O.T. counterpart to Christian baptism ... not necessarily of water, however, because *the suffering and death of Jesus Christ were regarded as a baptism*. (B. Reicke) Water was the means of floating the ark with its eight souls, and the means of destroying all the rest. It was a means of saving and a means of judgment. Christ also has the same effect upon men; the Christ Whom the damned saw in terror in hell is the same Christ Who is our confidence in heaven. (R. Lenski) Using the flood as a type for Christian baptism requires some metaphorical athleticism, since Noah's family was saved *from* the water and Christians are saved *through* the water. (D. Bartlett) The ark that saved a few through water portrays the salvation now available in Christ. (F. Gaebelin)

Here in 1 Peter this divine patience would refer to God's restraint of His destruction of a corrupted earth until the ark had been completed ... The Genesis account expressly named these persons as Noah, his wife, his three sons, and their wives ... The idea that Noah's family could have been saved "by" water runs contrary to the entire Flood tradition, which stresses a rescue *from* the destructive effect of the Flood. (J. Elliott) It seems likely that this passage in 1 Peter refers to a proclamation of judgment by the resurrected Christ to the imprisoned spirits, that is, the fallen angels, sealing their doom as He triumphed over sin and death and hell, redeeming human beings. It is precisely this contrast between the spirits and human beings that occupies the next step in the argument ... Like Noah these Christians are a small, persecuted minority surrounded by a majority that is disobedient to God and, if Peter follows Pauline theology at this point, led controlled by disobedient spirits. But Christ's triumphant proclamation and the citation of the narrative of the deluge remind them that they will be the delivered minority just as Noah and his family were, which is surely comforting in a time of suffering. (P. Davids)

The first matter of exegesis to note is the preposition *through*. Noah and his family were not saved *by* the water but *through* the water. They were saved through the water that was a judgment for the rest of the world ... The waters of the Flood did not save anyone; only the ark saved those who did not perish in the Flood. *The ark would therefore correspond to the sacrifice of Christ, the waters to judgment* ... There is no saving efficacy of the waters of baptism. *Baptism is a figure for something else that does save, the death of Jesus on the cross*. (W. Baker)

On occasion I have enjoyed poking my good Baptist friends in the ribs by an apparent implication of these verses. Reflection on the situation discloses that while the wicked were immersed, Noah was only sprinkled. (G. Clark) To what baptism does this refer? *It is not water baptism but the baptism of the Holy Spirit*. The baptism of the Holy Spirit is real baptism, and water baptism is ritual baptism. It is the baptism of the Holy Spirit which puts you into the body of believers. (J. McGee) No one is qualified to say just what angelic nature may be, because no one knows. Angels have appeared in human form and have partaken of food like human beings. (K. Wuest)

1 Peter 3:20 Who were at one time (Adv. of Time) disobedient (ἀπειθέω, AAPtc.DPM, Constative, Substantial; rebellious, when they intruded upon the daughters of men), while (Adv. of Time) the patience (Subj. Nom.; perfect character; anthropopathism) of God (Poss. Gen.) kept on waiting (ἀπεκδέχομαι, Imperf.MI3S, Iterative, Deponent) in the days (Loc. of Time) of Noah (Adv. Gen. Ref.; antediluvian) while the ark (Gen. Absolute; treasure chest) was being constructed (κατασκευάζω, PPPTc.GSF, Historical, Temporal; type of Christ), into which (Acc. Gen. Ref.; ark - "by entering into it", a reference to believing in Christ) a few (Subj. Nom.), [there were (εἰμί, PAI3S, Historical) eight (cardinal) souls (Pred. Nom.; Epexegetic)], were brought to safety (διασώζω, API3P, Dramatic; delivered) through water (Abl. Manner, Locative sense),

^{BGT} **1 Peter 3:20** ἀπειθήσασιν ποτε ὅτε ἀπεξεδέχετο ἡ τοῦ θεοῦ μακροθυμία ἐν ἡμέραις Νῶε κατασκευαζομένης κιβωτοῦ εἰς ἣν ὀλίγοι, τοῦτ' ἔστιν ὁκτὼ ψυχαί, διεσώθησαν δι' ὕδατος.

^{VUL} **1 Peter 3:20** qui increduli fuerant aliquando quando expectabat Dei patientia in diebus Noe cum fabricaretur arca in qua pauci id est octo animae salvae factae sunt per aquam

LWB 1 Peter 3:21 Which [safe deliverance through the judgment of water in the ark] also corresponds to the baptism [of the Spirit] which delivers us now [during the Church Age], (not the removal of the filth of the flesh [not a bath to remove dirt from the body], but the pledge of a good conscience [now possible after the baptism of the Spirit] toward God), through the resurrection of Jesus Christ,

^{KW} **1 Peter 3:21** Which [water] also as a counterpart now saves you, [namely] baptism; not a putting off of filth of flesh, but the witness of a good conscience toward God, through the resurrection of Jesus Christ,

^{KJV} **1 Peter 3:21** The like figure whereunto *even* baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:

TRANSLATION HIGHLIGHTS

The parenthetical phrase “not the removal of the filth of the flesh” can also be translated “not the removal of dirt from the body.” This statement combined with the other half of the parenthesis,

“but the pledge of a good conscience” takes the idea of “water” completely away from the idea of “baptism.” Both phrases are qualifications of the term “baptism” which Peter is using here. He is not teaching ritual water baptism, but an actual Spirit baptism. *Water is often used as a type for the Holy Spirit. And baptism is used for forgiveness of sins.* Water baptism does not deliver us from anything; the baptism of the Spirit delivers us now, i.e., during the Church Age. And the baptism of the Spirit which delivers us is through the resurrection of Jesus Christ.

A lot of arm wrestling has been done on the topic of ritual water baptism. On the one hand, if you are a proponent of ritual baptism, it may be nigh unto impossible for you to see that there is no support for it in this verse. Most likely, every time you see the word “baptism” you are thinking of a water-based ritual. On the other hand, if you are not a proponent of ritual baptism, you may pull verses out of the OT all day and night and never convince a ritualist that there is no need for his practice today. Even if you explain to a ritualist that water is a type of the Spirit, they will always cling to their *water ritual* in spite of the *Spirit reality*. You have my sympathy in your endeavors. As for me, the only *ritual baptism by water* that I believe in is my daily shower.

RELEVANT OPINIONS

Emphasis is on confession and the promises connected with baptism, not a mere ritual immersion into water. (B. Reicke) All such Jewish washings, and the "Christian" washing called baptism, really cleansed the body only and were symbolical; they did not "save" spiritually, and were never intended to do so. In fact, if the type is carried to its logical conclusion, the only persons who were immersed were those who were drowned by the flood waters. (R. Lenski) The picture strikes Peter as a parallel to baptism, for here the water symbolizes God's judgment on sin, and deliverance into a new life. Jesus spoke of His coming death, by which He underwent God's judgment on sin, as a baptism (Mark 10:38-39, Luke 12:50), and this association of ideas is preserved in Romans 6:3ff., where *baptism is seen as a mystical uniting of the believer with Christ in His death*. So, paradoxically, the death which was the means of Christ's enduring God's judgment on sin is the means whereby the believer can enter into new life. Peter rids his readers of any false notions about baptism by stressing that the efficacy of baptism lies not in the outward symbolism of the removal of dirt from the body, but in the inner response of faith to God. (D. Wheaton)

One of the recognized qualifications of a genuine type is that the NT says it is a type. That seems to be the case here. Therefore, there is no saving efficacy of the waters of baptism. *Baptism is a figure for something else that does save, the death of Jesus on the cross.* (W. Baker) Baptism does not wash away the filth of the flesh, either in a literal sense as a bath for the body, nor in a metaphorical sense as a cleansing of the soul. No ceremonies really affect the conscience. But he defines what he means by salvation, in the words “the answer of a good conscience toward God,” and he explains how this is accomplished, namely “by the resurrection of Jesus Christ” in that the believing sinner is identified with Him in that resurrection. (K. Wuest) Peter here expressly denies baptismal remission of sin. (A. Robertson) The waters of the flood deluged the ancient world and were the agent of death ... *The statement about the removal of dirt is made so that believers will not understand baptism mechanically or superficially.* (T. Schreiner)

The OT connects water with regeneration and uses it as the symbol for the Spirit. The first ten verses of Psalm 51 interweave the washing from sin, the creating of a clean heart, and the renewing of a right spirit. Isaiah 44:3 makes the pouring of water a parallel or symbol of the pouring of the Spirit. Joel 2:28 uses the familiar thought of *pouring* out the Spirit; and obviously this is a figurative expression taken from the pouring of water ... But the most important of all is Ezekiel 36:25, 27. “Then I will sprinkle clean water upon you ... A new heart also will I give you ... And I will put My Spirit within you.” Water symbolizes cleansing from sin, the giving of a new heart – regeneration, and this is what it means to be born of the Spirit ... It is not true that a person who for some reason has failed of baptism loses all chance of being received into heaven. Baptism is no more essential to salvation than the Lord’s Supper; and the thief on the cross entered Paradise without celebrating either sacrament. (G. Clark)

What does Peter mean when he introduces the term *symbol*? Are the waters of the flood the original and is baptism a symbol of the flood? No, not really. We should not make any comparison between something great (the flood waters) and something small (the water of baptism), because Peter is only indicating likeness or correspondence. The text allows for a resemblance between the flood and baptism. That is, as the flood waters cleansed the earth of man’s wickedness, so the water of baptism indicates man’s cleansing from sin ... Let us examine Scripture, which teaches in the Old and the New Testament that sins are washed away. For example, look at these passages: (Psalm 51:2) David prays, “Wash away all my iniquity and cleanse me from my sin.” (Titus 3:5) Paul writes, “God saved us through the washing of rebirth and renewal by the Holy Spirit.” Baptism is a symbol for cleansing the believer from sin, but Scripture does not teach that baptismal water saves a person. Rather, a believer is saved because of Christ’s atoning death on the cross and His resurrection from the grave (Rom. 6:4). Baptism is a symbol of the shed blood of Christ that cleanses the believer from sin. (S. Kistemaker)

While it was water which was the instrumentality through which Noah was brought safely through, *it is the Holy Spirit who is now the antitype of this*, which we have through the resurrection of Christ. (E. Bullinger) Note that this verse is actually a denial that the rite of baptism has any effect in itself ... Baptism is simply a symbolic portrayal of forgiveness of sins ... The insistence that baptism is necessary for salvation is something of a parallel to the insistence of the Judaizers that circumcision was necessary for salvation, a contention which Paul vigorously rejected in Galatians 5:1-12. (M. Erickson) The antecedent is not water, but the whole phrase “delivered through water.” Not the water as such, but the salvation of Noah and his family ‘through water’ is the type. (F. Beare) There is *no* likelihood that the apostle meant us to understand that the Flood was, in the strict theological sense, a “type” of baptism ... That both with reference to judgment and to grace the Flood had a typical force is no doubt true, but as regards the *water*, which is the thing here in hand, the thought of an indication of *grace* in it – while present, as is seen on reflection – is yet only secondary, indeed remote, the immediate and main purpose of the water being the destruction of the ungodly. (R. Johnstone)

That Peter is referring *primarily* to Spirit baptism and only secondarily and figuratively to water baptism is shown by the following facts. Only Spirit baptism can save. The unanimous testimony of Scripture is that no mere external rite can place one “in Christ.” Water baptism saves

figuratively rather than actually. The flood water was that which cut them off from the sinners of that day, who were doomed under divine judgment. In the same way we are saved by Spirit baptism through removal from the sphere of sin and condemnation ... The believer is saved by Spirit baptism not because he is merely cut off from a state of sin and judgment, but because he is positively placed in the antitypical ark, Christ, by the Spirit's baptism. Paul expounds the same truth in Romans. Spirit baptism disconnects the believer from his lost position "in Adam" before joining him to Christ ... Spirit baptism directly connects with Christ's resurrection. "Baptism now saves you ... through the resurrection of Jesus Christ." The intervening words are a parenthesis. Spiritual baptism (but not ritual baptism) has the most *direct* connection with Christ's resurrection. There was not, nor could there be, any spiritual baptism until after Christ's resurrection, ascension, and giving of the Spirit (Acts 1:5, 11:14-16). (M. Unger)

1 Peter 3:21 Which (Subj. Nom.; safe deliverance through water in the ark) also (adjunctive) corresponds to (Nom. Appos., antitype; imperfect replica, to Noah and his family being saved from the flood in the ark) the baptism (Pred. Nom.; of the Spirit) which delivers (σῶζω, PAI3S, Descriptive) us (Acc. Dir. Obj.) now (Adv. of Time; during the Church Age), [not (neg. adv.) the removal (Ind. Nom.; laying aside) of the filth (Descr. Gen.; dirt) of the flesh (Adv. Gen. Ref.; body, not a bath), but (contrast) the pledge (Ind. Nom.) of a good (Descr. Gen.) conscience (Obj. Gen.; now possible after the baptism of the Spirit) toward God (Acc. Dir. Obj.)], through the resurrection (Abl. Manner) of Jesus Christ (Gen. Poss.),

^{BGT} **1 Peter 3:21** ὁ καὶ ὑμᾶς ἀντίτυπον νῦν σώζει βάπτισμα, οὐ σαρκὸς ἀπόθεσις ῥύπου ἀλλὰ συνειδήσεως ἀγαθῆς ἐπερώτημα εἰς θεόν, δι' ἀναστάσεως Ἰησοῦ Χριστοῦ,

^{VUL} **1 Peter 3:21** quod et vos nunc similis formae salvos facit baptismum non carnis depositio sordium sed conscientiae bonae interrogatio in Deum per resurrectionem Iesu Christi

LWB 1 Peter 3:22 Who [Jesus Christ], having been transported into heaven [ascension], keeps on being at the right hand of God [session], *where* angels, both authorities [fallen angels] and powers [demon commissioned officers], have been made subject to Him [operation footstool].

^{KW} **1 Peter 3:22** Who is at the right hand of God, having proceeded into heaven, there having been made subject to Him, angels, and authorities, and powers.

^{KJV} **1 Peter 3:22** Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.

TRANSLATION HIGHLIGHTS

Jesus Christ, after being resurrected in verse 18 and 22, has now been transported to heaven (Dramatic Aorist tense) where He continues to reside at the right hand of the Father (Durative

Present tense). This transportation to heaven is known as the *ascension*, and His continued residence with the Father is known as His *session*. “Right hand” is an anthropomorphism for being in the immediate presence of God in a position of honor and privilege. During His session in heaven, both fallen angels and demon commissioned officers have been placed under His authority and control (Dramatic Aorist tense). This is sometimes called *operation footstool*, since those who rebelled against Him in eternity past are now under His feet. Their subjection to Him, as a result of His strategic victory at the cross, is part of the message He proclaimed to those in Tartarus in verse 19. Elect angels never rebelled against Him, so they are not mentioned in this context. Elect angels voluntarily submitted to Him; fallen angels and demon commissioned officers are forced to be subject to Him (passive voice).

It is interesting to note that three aorist participles in 3:18-22 point to historical, one time events of His death, resurrection and ascension. Then a durative present tense is used to point to His *continuous session* at the right hand of God in a position of ultimate power over everything in the universe. Peter’s account of Christ, Noah and his family, the hybrid angel-men, and the rebellious angels and demon officers is meant to comfort the believers in Asia Minor. They may experience undeserved suffering for their beliefs, but in the end everything comes together as part of God’s plan and they are part of it. Those who should be judged are eventually judged, and those who should be honored are eventually honored. Noah and his family are delivered; the Asia Minor believers will be delivered. Christ is exalted; they will be exalted in Him. The fallen angels of Genesis 6 will be punished; those who persecute the Asia Minor believers will be punished. Christ was resurrected; they will be resurrected.

RELEVANT OPINIONS

This tradition involves an appropriation of the language of Psalm 109 [110], which describes the elevation of David as king to God’s right hand with the bestowal of royal honor and power as God’s human vice-regent and the subordination of David’s enemies as a stool for his feet. (J. Elliott) In their suffering Jesus still reigns and rules. He has not surrendered believers into the power of evil forces even if they suffer until death. Jesus by His death and resurrection has triumphed over all demonic forces, and hence by implication believers will reign together with Him. (T. Schreiner) “At the right hand of God” is an anthropomorphous metonymy for God in His omnipotence ... Just as Christ experienced a reversal of status, from shame to honor (evinced by the submission of the evil supernatural adversaries), so too can the beleaguered Christians in Asia Minor anticipate such a reversal in their relationships with those to whom they must submit. (B. Campbell) The concepts of being “raised,” “ascending” to God, and “exaltation to God’s right hand” are images for symbolically describing something that transcends mundane human experience and history ... They are employed to declare the ultimate meaning of Jesus’ life, His divine approval and final vindication in particular. (J. Elliott)

1 Peter 3:22 Who (Nom. Appos.; Demonstrative Relative Pronoun; Jesus Christ), having been transported (πορεύομαι, APPTc.NSM, Dramatic, Circumstantial, Deponent) into heaven (Loc. Place; ascension), keeps on being (εἰμί, PAI3S, Durative) at the right hand (Loc. Place) of God (Poss. Gen., anthropomorphism; session),

where (ellipsis) angels (Gen. Absolute), both (connective) authorities (Adv. Gen. Ref.; fallen angels) and (connective) powers (Adv. Gen. Ref.; demon commissioned officers), have been made subject (ὑποτάσσω, APpTc.GPM, Dramatic, Circumstantial) to Him (Dat. Ind. Obj.; operation footstool).

BGT **1 Peter 3:22** ὅς ἐστιν ἐν δεξιᾷ [τοῦ] θεοῦ πορευθεὶς εἰς οὐρανὸν ὑποταγέντων αὐτῷ ἀγγέλων καὶ ἐξουσιῶν καὶ δυνάμεων.

VUL **1 Peter 3:22** qui est in dextera Dei profectus in caelum subiectis sibi angelis et potestatibus et virtutibus

Chapter 4

LWB **1 Peter 4:1** Therefore, as Christ has suffered in the flesh, you also arm yourselves with the same insightful thinking [Bible doctrine controlling your mental attitude], because the person who has suffered with respect to the flesh [undeserved suffering] has the possibility of quieting sin [confession of sin *pauses* the activity of the sin nature, restores fellowship with the Trinity, and turns suffering into blessing],

KW **1 Peter 4:1** Therefore, in view of the fact that Christ suffered with respect to the flesh, you also yourselves put on as armor the same mind, because the one who has suffered with respect to the flesh has done with sin,

KJV **1 Peter 4:1** Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin;

TRANSLATION HIGHLIGHTS

Peter compares the undeserved suffering of Christ with the undeserved suffering of believers once again. Christ suffered in the flesh on the cross (Dramatic Aorist tense). His mental attitude remained in fellowship with the Father throughout His ordeal. In the same manner, arm yourselves (Imperative of Command) with the spiritual weapon (Latin: armament) of doctrinal thinking. You can have the same mental attitude during undeserved suffering that Christ had on the cross, if doctrine controls your mental attitude and you remain filled with the Spirit. The Greek “hoplizo” refers to a fully-equipped foot soldier ready for battle. Spiritually speaking, you cannot fight this battle from your recliner. It is going to be a tough, life or death battle; you are going to need all the defensive and offensive weapons of the arsenal Paul describes in Ephesians 6. You must think like a warrior, and that requires massive amounts of Bible doctrine. The battle Peter has in mind is the battle of experiential sanctification.

Believers face three enemies in this battle: the flesh, the world, and the devil. The “flesh” or sin nature and the world are the enemies emphasized here. You must prepare for this battle; you can’t hide your head in the sand and expect this spiritual terrorist to go away. You are going to suffer in this battle, because your opponents have more skill than you possess. The only way you truly survive to fight another day is by the Word of God and the filling of the Holy Spirit. The person who has suffered with respect to the flesh (Constative Aorist tense) has the possibility of quieting or *pausing* the activity of the sin nature (Potential Indicative mood) *if* he or she acknowledges sin to the Father. This confession of sin (rebound technique) restores fellowship with God and enables the believer to receive a blessing in time for undeserved suffering. As long as the believer remains filled with the Spirit, the sin nature is on hold; its operation has ceased to control the thoughts and behavior of the believer (Progressive Perfect tense).

RELEVANT OPINIONS

Patience in suffering and avoidance of sin: Peter has ample reason to insist on these two points, and to interweave the one with the other, pressing jointly throughout, the cheerful bearing of all kinds of afflictions, and the careful forbearing of all kinds of sin; and out of the one discourse he slides into the other. (R. Leighton) Temptation has lost its appeal and power with such a man. (A.T. Robertson) “Same understanding” must refer to the attitude of mind and commitment that the author believed prompted Christ to endure suffering. From what the author has already stated, this mind-set could have involved Christ’s subordination to the divine will during His innocent suffering, His resistance to wrongdoing and retaliation, and His trusting commitment of His cause to God ... The Petrine clause speaks not of being liberated from sin’s control but of ceasing sinful behavior. (J. Elliott) The weapon for spiritual warfare is the same intention that Christ embodied, His *ennoia*, His insight. (B. Campbell)

The connection between the two sections is this: since Christ’s suffering is the pathway to glory, believers should also prepare themselves to suffer, knowing that suffering is the prelude to an eschatological reward ... What Peter emphasizes is that those who commit themselves to suffer, those who willingly endure scorn and mockery for their faith, show that they have triumphed over sin. (T. Schreiner) The Christian needs the heaviest armor he can get, to withstand the attacks of the enemy of his soul. (K. Wuest) Peter again links doctrine with practice. (G. Polkinghorne) You need the total Word of God – not just a few little verses to draw out some little legalistic system by which to live the Christian life. You cannot live the Christian life by following rules. You can only live the Christian life by having the mind of Christ, by having the Spirit of God moving in you to please God and to refrain from those things which bring disgrace to Him. (J. McGee)

It is not a breaking of a power, but the ceasing of the concrete acts that is intended. (P. Davids) We are surprised to be told that even wicked men are stopped from sinning by suffering, and that suffering acts in the same way with regard to Christians. The wicked rage at their suffering when their sins find them out. Many a Christian grumbles and complains and even begins to question the justice of God. True enough, suffering leads many a Christian to deeper repentance and thus, in the providence of God, has its wholesome uses; affliction sometimes also aids in inducing a sinner to repent. But even repentant sufferers must still confess their sins as John (1 John 1:8-9)

and James (3:2) did. (R. Lenski) We shall not be free from sin altogether; only we may come thus far ... that sin “reign not,” wear not a crown, sit not on a throne, hold no parliament within us, give us no laws, in a word ... that we serve it not. (E. Selwyn) Many commentators see the purging effects of suffering in the sanctification process. (F. Gaebelein)

1 Peter 4:1 Therefore (inferential), as Christ (Gen. Absolute) has suffered (πάσχω, AAPtc.GSM, Dramatic, Temporal) in the flesh (Loc. Sph.), you (Subj. Nom.) also (adjunctive) arm yourselves (ὀπλίζω, AMImp.2P, Constative, Command; with spiritual weapons) with the same (Comparative Acc.) insightful thinking (Acc. Dir. Obj.; knowledge, Bible doctrine controlling your mental attitude), because (Causal Acc.) the person (Subj. Nom.) who has suffered (πάσχω, AAPtc.NSM, Constative, Substantial) with respect to the flesh (Dat. Ref.; undeserved suffering) has the possibility of quieting (παύω, Perf.MI3S, Progressive, Potential Indicative Expressing Obligation; pausing, desist; the application of rebound quiets the activity of the sin nature, restores fellowship with Deity, and makes his suffering a blessing in time) sin (Obj. Gen.),

^{BGT} **1 Peter 4:1** Χριστοῦ οὖν παθόντος σαρκὶ καὶ ὑμεῖς τὴν αὐτὴν ἔννοιαν ὀπλίσασθε, ὅτι ὁ παθὼν σαρκὶ πέπαυται ἁμαρτίας

^{VUL} **1 Peter 4:1** Christo igitur passo in carne et vos eadem cogitatione armamini quia qui passus est carne desiit a peccatis

LWB 1 Peter 4:2 So that he may no longer live [as a pattern of life] the rest of time [on earth in a physical body] in the sphere of the flesh [old sin nature] according to the lusts of mankind [in the cosmic system], but according to the will [protocol plan] of God.

^{KW} **1 Peter 4:2** With a view to his no longer living the rest of his time while in his physical body in the sphere of the cravings of men, but in the sphere of the will of God.

^{KJV} **1 Peter 4:2** That he no longer should live the rest of *his* time in the flesh to the lusts of men, but to the will of God.

TRANSLATION HIGHLIGHTS

The confession of sin to the Father (1 John 1:9 and the resultant filling of the Spirit) and the intake, metabolization and application of Bible doctrine assist the believer in living his life on earth according to divine standards. This manner of life is in opposition to the sin nature (flesh), the world and the devil. One of the purposes of living the spiritual life as Jesus lived it is so you may no longer live your daily life in the sphere of the flesh (Gnomic Aorist tense). The sphere of the flesh is the control of the old sin nature. There are a plethora of sin gates in the cosmic system that were designed to cater to your personal weaknesses. If you sit back and refuse to fight spiritual battles with Bible doctrine in the filling of the Spirit, one or more of these sin gates

will ensnare and hold you captive as a POW. This is not the plan that God designed for you to live.

As a spiritual soldier, you should live according to His will, His *protocol plan* for Church Age warriors. God does not want you to spend most of your life on earth as a prisoner in Satan's cosmic system. "The rest of time" refers to your allotment of time on earth to fight. Most believers don't realize there is a battle going on in their soul. They believe in Christ, they attend church on Sunday, they give money to evangelical activities, and they avoid some of the more obvious gross sins (i.e., murder and adultery). Their understanding of sin (hamartiology) is so narrow, that they live in a constant state of sin and don't even realize it. They are living out the remainder of their time as POW's in the cosmic system while thinking everything is just grand. What a tragedy!

RELEVANT OPINIONS

An excessive burden of businesses, either by the greatness or the multitude of them, will not fail to entangle you and depress your mind, and will hold it so down, that you shall not find it possible to walk upright and look upwards, with that freedom and frequency that becomes heirs of heaven. A man may drown in a little brook or pool, as well as in a great river. (R. Leighton) The verb *bioo*, like its noun *bios*, denotes the pursuit of the daily round ... The contrasting phrases "human cravings" and "will of God" describe the opposing standards that govern the believer's lives before and after conversion, as well as the norms between which they must continue to choose. (J. Elliott) Armed then with the mind of Christ, obedient to the will of God, we should live the rest of our lives subject, not to the desires of unregenerate men, but to the will of God for us. (E. English)

Whatever the span of life God grants, believers are to live zealously for God as long as life endures. (T. Schreiner) "The rest of your time" suggests the solemn thought of the shortness of our earthly pilgrimage. (B. Caffin) My friend, you cannot live in sin and have fellowship with God. Sin is what keeps people away from the Word of God today. I have to confess that Christians are a minority, and in teaching through the entire Bible as I do, I appeal only to the minority of the minority. A great many folk are trying to find a shortcut to living the Christian life, and there is no shortcut. God says He will use suffering in your life in order to keep you from sin. (J. McGee) The case is one of alternatives, with no middle course possible. Your lives must be given either to compliance with the will of God or to the evil desires of men. (R. Johnstone)

1 Peter 4:2 So that (purpose) he may no longer (neg. adv.) live (βιώω, AAIInf., Gnostic, Articular, Purpose Clause; as a pattern of life) the rest of time (Acc. Extent of Time, analogous cognate) in the sphere of the flesh (Loc. Sph.; the old sin nature) according to the lusts (Instr. Manner; cravings) of mankind (Gen. Spec.; in the cosmic system), but (contrast, antithesis) according to the will (Instr. Manner; protocol plan) of God (Gen. Spec.).

^{BGT} **1 Peter 4:2** εἰς τὸ μηκέτι ἀνθρώπων ἐπιθυμίαις ἀλλὰ θελήματι θεοῦ τὸν ἐπίλοιπον ἐν σαρκὶ βιώσαι χρόνον.

^{VUL} **1 Peter 4:2** ut iam non hominum desideriiis sed voluntate Dei quod reliquum est in carne vivat temporis

^{LWB} **1 Peter 4:3** For sufficient time [more than enough] has elapsed for you to have lived [accomplished on the outside as a result of adrenalin on the inside] according to the desire of unbelievers [the fast crowd], continually traveling from one place to another [restless jetsetting] in the sphere of lasciviousness [uncontrolled libido], physical appetites, drunken orgies, carousing, drinking bouts, and forbidden idolatries.

^{KW} **1 Peter 4:3** For adequate has been the time that is now past and done with for you to have carried to its ultimate conclusion the counsel of the pagans [the unsaved], conducting yourselves as you have done in disgusting sensualities, in cravings, in wine-guzzlings, in carousals, in drinking bouts, and in unlawful idolatries,

^{KJV} **1 Peter 4:3** For the time past of *our* life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries:

TRANSLATION HIGHLIGHTS

Peter reminds his readers that many of them have had sufficient time (Consummative Perfect tense) to have lived a lifestyle (on the outside as a result of sinful desires on the inside) as unbelievers are accustomed to do. The use of the singular points directly to each individual reader, who should blush at (if not be ashamed of) his former lifestyle. From the list of wild behaviors, you can tell Peter is referring to “life with the fast crowd.” It also means his readers have reached at least the age of a teenager in order to have traveled about and engaged in such a lifestyle. Peter lists a number of behaviors common to those who live a fast and loose party life. The first is a life of continual jetsetting, without restraint - a totally distracting social life. Then he follows with an uncontrolled libido, i.e., the *sex, drugs, and rock ‘n roll* mentality.

There’s also physical appetites and cravings, drunkenness, wild parties with drugs and loose behavior with the opposite sex (eg., Spring break). He includes drinking bouts, lewd behavior, even criminal activity. The extreme sphere of activity is idolatry (Latin: cults), in which there may be an allusion to human sacrifice (criminal) or other misdirected worship (e.g., combining Buddhism, Taoism or Hinduism with Christianity). These are the types of peer pressure activity many of those in Asia Minor engaged in before becoming Christians. After becoming a Christian, the emphasis Peter is going to make is the difficulty of separating from your former friends who are still living the party-time life. They will wonder why you aren’t hanging-out with them and partying like you used to. It’s a difficult transition to make if you don’t make new Christian friends and find a church where doctrine is being taught on a frequent basis.

RELEVANT OPINIONS

“Arketos,” meaning "enough," is used ironically, as a piece of understatement. "Enough" is actually more than enough - too much in fact. (F. Beare) The pre-conversion phase of their life was spent carrying out the will and expectations of Gentiles ... Excessive drinking, furthermore, leads to stupefaction, the opposite of the alertness or sobriety for which the Petrine author calls for ... Some of these idolatrous drinking parties could have taken place during meetings of well-known associations, clubs, and guilds that were a common feature of Greco-Roman society from the fourth century BCE onward. These clubs, both public (sanctioned by the state) and private, were voluntary associations that provided occasions for socializing, occupational and business linkages, conviviality, religious devotion, and group pursuit of common pursuits and interests and mutual aid, including the burial of the dead. They thus provided an important means of social networking. (J. Elliott)

The miserable wretches who expel temperance for conviviality, think excess in drinking to be the happiest life; and their life is nothing but revel, debauchery, baths, excess, urinals, idleness, drink. You may see some of them, half-drunk, staggering, with crowns around their necks like wine jars, vomiting drink on one another in the name of good fellowship; and others, full of the effects of their debauchy, dirty, pale in the face, livid, and still above yesterday's bout pouring yet another bout to last till next morning. It is well, my friends, to make our acquaintance with this picture at the greatest possible distance from it, and to frame ourselves to what is better, dreading lest we also become a like spectacle and laughing stock to others. (Clement of Alexandria) In saying that the time past is “enough” to have lived as unbelievers, Peter's point was that it is more than enough, that there is no room now for any dalliance with the lifestyle of unbelievers ... which is then sketched in with a vice list. (T. Schreiner)

The old habits, associates, practices, places, amusements, everything of the old life which is not in accord with the Word of God should be taboo in the new life he is now living as a Christian. (K. Wuest) Earthly life becomes divided for the Christian into the time past, before his conversion, and the rest of his time in the flesh, after his conversion. He ought not to use any of the latter period still doing things characteristic of the former period. (A. Stibbs) Opposed to the will of God is another will, that of the nations (i.e., those who are not the people of God) whose collective will (e.g., cultural expectations and mores) was in fact done by these Christians before their conversion. (P. Davids) The three perfects one after another emphasize the thought that this past of theirs is a closed chapter; that part of the story is over and done with. (F. Beare) This verse implies that Peter's readers came from a pagan background. But it would be wrong to infer from the way he writes that they were all Gentiles. (N. Hillyer)

1 Peter 4:3 **For** (explanatory) **sufficient** (Nom. Measure; more than enough) **time** (Subj. Nom.) **has elapsed** (παρέρχομαι, Perf.Aptc.NSM, Consummative, Temporal, Deponent) **for you** (Acc. Dir. Obj.; the use of the Singular points directly to the reader, who should blush at the reminder of his former lifestyle) **to have lived** (κατεργάζομαι, Perf.MInf., Iterative, Purpose, Depointent, Articular; accomplished on the outside as a result of desire on the inside) **according to the desire** (Adv. Acc.; will) **of unbelievers** (Descr. Gen.; Gentiles, operation fast-crowd), **continually travelling from one**

place to another (πορεύομαι, Perf.MPtc.APM, Iterative, Modal, Deponent; restless jetsetting; a distracting social life, complete disregard for any restraint) in the sphere of lasciviousness (Loc. Sph.; transgression of sexual norms, sensuality, uncontrolled libido), physical appetites (Loc. Sph.; cravings, self-indulgence), drunken orgies (Loc. Sph.; boozing, saturated with wine as a prerequisite for conquering a female), carousing (Loc. Sph.; revelry, wild sex parties, phallic reversionism), drinking bouts (Loc. Sph.), and (connective) forbidden (Dat. Disadv.; unlawful, criminal) idolatries (Dat. Root Idea; human sacrifice),

^{BGT} **1 Peter 4:3** ἀρκετὸς γὰρ ὁ παρεληλυθὼς χρόνος τὸ βούλημα τῶν ἐθνῶν κατειργάσθαι πεπορευμένους ἐν ἀσελγείαις, ἐπιθυμίαις, οἰνοφλυγίαις, κώμοις, πότοις καὶ ἀθεμίτοις εἰδωλολατρίαις.

^{VUL} **1 Peter 4:3** sufficit enim praeteritum tempus ad voluntatem gentium consummandam qui ambulaverunt in luxuriis desideriis vinolentiis comesationibus potationibus et illicitis idolorum cultibus

LWB 1 Peter 4:4 In which [party-animal life] they are astonished because you are no longer running [hanging-out] with them [instead separated unto God] in their excess of debauchery [incorrigible behavior], so that they keep on maligning *you* [since you have not joined them in their fun and games],

^{KW} **1 Peter 4:4** In which they think it a thing alien to you that you do not run in a troop like a band of revelers with them in the same slough of dissoluteness, speaking evil of you,

^{KJV} **1 Peter 4:4** Wherein they think it strange that ye run not with *them* to the same excess of riot, speaking evil of *you*:

TRANSLATION HIGHLIGHTS

Your former unbelieving friends, as well as reversionistic Christian friends, will be quite surprised at you – estranged, in fact - when you stop joining them (Gnomic Present tense) in their party-animal activities. The fast crowd engages in all kinds of sinful activities. If you have socialized with a fast crowd for years and then you become a believer, or a believer who decides it is time to pursue doctrine instead of social life, you will likely insult your former friends without even trying. It's difficult to engage in long-term social life with a party crowd and then switch direction to another lifestyle. Separation from unbelievers and reversionistic believers who are engaged in sinful behavior is necessary for momentum in the spiritual life. It doesn't mean you cannot be friends with them anymore, but it does mean you have to mentally and sometimes physically separate from them if it affects your spiritual life negatively.

If the behavior of your old friends is an example of excess or debauchery, a flood of dissipation, there is no way you can participate in such activities without entering the cosmic system with them. You cannot engage in incorrigible behavior and remain in the divine system; they are mutually exclusive. Chances are, your old friends will not understand your commitment to change your lifestyle. They will take it as a personal insult or a sign of snobbery. They will think

you're weird or strange for not wanting to join them in their parties. They may malign and slander you over-and-over again (Iterative Present tense) because you have crossed them by not joining-up with their fun and games. More often than not, your conscience will be in pain if you continue to hang-out with them. Also, your presence will soon be shunned by your old friends, because your new way of life condemns their depraved activities.

RELEVANT OPINIONS

They speak evil of you: What mean these precise fools? What course is this they take, contrary to all the world? Will they make a new religion, and condemn all their honest, civil neighbors that are not like them? We are here for nothing more than good fellowship and liberty; and as for so much reading and praying, those are for the brain-sick and melancholy; a man may go to heaven like his neighbor, without all this ado. Thus they let fly with their pleasure. But this does not trouble the Christian's composed mind at all; while curs snarl and bark about him, the sober traveller goes on his way, and regards them not. He counts doctrine as his glory and riches. (R. Leighton) Because many Christians had in the past joined with their fellow citizens in civic rituals, or in the enjoyment of excessive food, drink, and sex, it was natural to assume they would always do so. When they did not ("surprise"), implications of disappointment and anger were the result ... Peter's assumption is that those who slander Christians for their changed lifestyle are in effect slandering God Himself, the One Who called these new believers "out of darkness into His marvelous light." The "surprise" at the new life of the Christian is not a pleasant, or even a neutral surprise, but a genuine offense or "scandal." (J. Michaels)

The spiritual and the carnal man are most wonderful to each other. The carnal man wonders to see the other walk so strictly, and deny himself those carnal liberties which the most take, and take as necessary, that they think they could not live without them. And the spiritual man thinks it strange that men should be so bewitched, and still remain children in the vanity of their turmoil, wearying and humoring themselves from morning to night, running after stories and fancies, ever busy doing nothing. The spiritual man is upon the hill; he is going up, and looking back on them in the valley, sees their way tending to, and ending in death, and calls them to retire from it as loud as he can. He tells them the danger, but either they hear not, nor understand his language, or will not believe him; finding present ease and delight in their way, they will not consider and suspect the end of it, but they judge him the fool who will not share with them. (R. Leighton) "Flooding" or "outpouring" refers to a metaphor suggesting rank excess in the seeking of pleasure or self-gratification, an "impetuous plunge into an open sewer." (J. Michaels) In this verse we are reminded in what sense Christians are sojourners and exiles. They do not share the values and aspirations of the surrounding society, not fitting into the social fabric. (T. Schreiner)

Ceasing conformity to Gentile behavior also involves dissociating from them, for bad company breeds bad morals. This termination of both Gentile-like conduct and Gentile contacts, in turn, evokes the surprise of the believers' erstwhile cronies ... The passive voice of "xenizo" means to be surprised, astonished or shocked at something because of its unusual or unexpected nature, with the possible overtone of anger and resentment ... The noun "asotia" can denote that which is ruinous to health, used in Luke 15:14 of the prodigal son's riotous living, as manifested by frenzied and reckless living ... Cessation of engagement with nonbelievers provokes censure and

hostile response on the part of the abandoned. (J. Elliott) A certain Vatinius of Beneventum, who originated from a shoe shop, and was deformed in body and scurrilous in wit, had first been taken up as a butt for abuse. But then he gained power enough to eclipse any scoundrel in influence, wealth, and capacity for damage. *He rose by attacking decent people.* (Tacitus) There was an emerging pattern of false accusations in court against Christians during Nero's reign. Some of these accusers, like Vatinius, became wealthy by obtaining compensatory damages from innocent victims. (LWB) The Greek words are very strong, "while you run not with them," as if the Gentiles were running greedily in troops to riot and ruin. (B. Caffin)

Peter stresses the absolute incompatibility of the pagans' vices with new life in the will of God. The author hopes to create in his audience a revulsion for those vices ... To describe an action as nefarious and an outrage to piety is an effective way of stirring negative emotions of the hearers. (B. Campbell) By embracing the faith of the gospel, the Christians incurred the supposed guilt of an unnatural and unpardonable offense. They dissolved the sacred ties of custom and education, violated the religious institutions of their country, and presumptuously despised whatever their fathers had believed as true or had revered as sacred. Nor was this apostasy (if we may use the expression) merely of a partial or local kind; since the pious deserter who withdrew himself from the temples of Egypt or Syria would equally disdain to seek an asylum in those of Athens or Carthage ... The whole body of Christians unanimously refused to hold any communion with the gods of Rome, of the empire, and of mankind ... The surprise of the Pagans was soon succeeded by resentment, and the most pious of men were exposed to the unjust but dangerous imputation of impiety. Malice and prejudice concurred in representing the Christians as a society of atheists who, by the most daring attack on the religious constitution of the empire, had merited the severest animadversion of the civil magistrate. (E. Gibbon)

Men think us strange; they speak evil of us, perhaps; they call us hypocritical, sanctimonious; they exaggerate the inconsistencies which they see in us, and invent and eagerly propagate falsehoods. They cannot understand the Christian life; they cannot feel its hidden awareness; it seems to them strange, hard, unattractive. We must not heed the vain talk of men; we must seek the praise that comes from God; we must take patiently the accusations of evil tongues; in some degree, probably, we have deserved them; only let us labour more and more to please God in all things. (B. Caffin) The Christians' unconverted neighbors were quick to notice the change in life-style, which they could not comprehend. What specifically bothered them was the non-participation in the enumerated vices. (P. David) We no longer join them in their mad race of dissolute living which is ruinous to health. (F. Beare) To distance oneself from the usual lifestyle of society not only makes one an opponent of one's old human existence. It also unleashes conflict with those around. Nonconformity is responsible for the conflict between Christians and society, which is a central theme in 1 Peter. (L. Goppelt)

1 Peter 4:4 In which (Loc. Sph.; manner of life, sinful activities) they (the fast-crowd) are astonished (ξενίζω, PPI3P, Descriptive; surprised: points to there being Gentile as well as Jewish converts) because you are no longer (neg. adv.) running (συντρέχω, PAPtc.GPM, Gnomic, Causal; plunging; no longer in agreement with their activities, not in harmony or fellowship with

them, cultural conformity) with them (Gen. Rel.; separation from cosmic believers as well as unbelievers) in their (Poss. Acc.) excess (Acc. Measure; flood of dissipation, like lava flowing from a volcano) of debauchery (Adv. Gen. Ref.; incorrigible behavior), so that they keep on maligning (βλασφημέω, PAPtc.NPM, Iterative, Telic) you (ellipsis; as social outcasts),

^{BGT} **1 Peter 4:4** ἐν ᾧ ξενίζονται μὴ συντρεχόντων ὑμῶν εἰς τὴν αὐτὴν τῆς ἀσωτίας ἀνάχουσιν βλασφημοῦντες,

^{VUL} **1 Peter 4:4** in quo peregrinantur non concurrentibus vobis in eandem luxuriae confusionem blasphemantes

LWB 1 Peter 4:5 Who [the maligned believers] shall give an account to the One [Jesus Christ] Who is holding back in readiness [at the right hand of the Father] to evaluate those who are living [those who are alive up to the moment of the rapture] and the dead [those who die before the rapture],

^{KW} **1 Peter 4:5** Who [namely, the unsaved] shall give an account to the One who is holding himself in readiness to judge the living and the dead.

^{KJV} **1 Peter 4:5** Who shall give account to him that is ready to judge the quick and the dead.

TRANSLATION HIGHLIGHTS

The rigid translation of “krino” as *judge* instead of *evaluate* has led many commentators to assume this is a passage about unbelievers. But is that the only possibility here? The “who” could refer either to the unbelievers who are doing the maligning or the believers who are being maligned. The “who” could be a reference back to 4:3 (those who Peter is addressing this epistle to) or the maligners in 4:4. He is either trying to comfort those believers who are being maligned - that those who are doing so will someday be judged at the Great White Throne for rejecting Christ - or he is comforting those who are being maligned that if they remain in fellowship they will be evaluated and rewarded for good behavior at the Judgment Seat of Christ. In my opinion, the scenario here is not the judgment of unbelievers at the Great White Throne Judgment, but rather the evaluation of believers for rewards and decorations at the Evaluation (Judgment) Seat of Christ.

All believers will render an account of their Christian life (Predictive Future tense) at the Evaluation Seat of Christ. Jesus Christ is waiting in readiness at the right hand of the Father in heaven to evaluate all believers (Culminative Aorist tense) at the end of the age. Those who have endured suffering in the filling of the Spirit will receive additional rewards – in a category that might be considered “above and beyond the call of duty.” Peter divides those who will be evaluated into two groups: those who are still alive up to the day of the rapture and those who have died before the rapture. I’m a proponent of the Granville Sharp “suggestion,” but not the “rule.” That means it is possible to add the infinitive “to evaluate” before “the dead” if you

prefer. Non-dispensationalists as a rule do not believe in the rapture, therefore they are left with little choice but to interpret this as the Great White Throne.

RELEVANT OPINIONS

Beware of carrying on correspondence with any sin. Do not so much as discourse familiarity with it, or look kindly toward it; for that will undoubtedly cast a damp upon your spirit, and diminish your graces at least, and will obstruct your communion with God. You know that you cannot go to Him with that same sweet freedom, after you have been tampering or parleying with any of your old loves. (R. Leighton) "Evaluating the living" is judging the production of those who are spiritually alive for the purpose of distributing rewards; "judging the dead" is judging the spiritually dead for their unbelief (i.e. dead in the uncircumcision of their flesh, and dead in trespasses and sins) and sentencing them to eternal hell. (J. Brown) I agree with Brown on *the living*, but disagree with his interpretation of *the dead*. In my opinion, both groups are believers waiting for their evaluation by Jesus Christ. (LWB) Christians who are still alive will have no advantage over those who have died beforehand. (JND Kelly)

1 Peter 4:5 Who (Subj. Nom.; the maligned believers) shall give (ἀποδίδωμι, FAI3P, Predictive; render) an account (Acc. Dir. Obj.) to the One (Dat. Ind. Obj.; Jesus Christ) Who is holding back (ἔχω, PAPtc.DSM, Descriptive, Substantival; waiting) in readiness (Adv.; at the right hand of the Father) to evaluate (κρίνω, AAInf., Culminative, Purpose; at the Evaluation Seat of Christ) those who are living (ζάω, PAPtc.APM, Descriptive, Predicative; those who are still alive up to the rapture) and (connective) the dead (Acc. Dir. Obj.; those who die before the rapture),

^{BGT} **1 Peter 4:5** οἱ ἀποδώσουσιν λόγον τῷ ἐτοίμως ἔχοντι κρίναι ζῶντας καὶ νεκρούς.

^{VUL} **1 Peter 4:5** qui reddent rationem ei qui paratus est iudicare vivos et mortuos

LWB 1 Peter 4:6 Because for this purpose, the good news was indeed proclaimed to the dead [those who die before the rapture] so that they might be evaluated: on the one hand [unfavorable judgment by human beings before death], according to the norms and standards of mankind [human viewpoint: on the basis of human good] with respect to the flesh [serving God on earth], but on the other hand [favorable evaluation by God after death], so that they will live according to the norms and standards of God [divine viewpoint: on the basis of divine good] with respect to the spirit [serving God in heaven].

^{KW} **1 Peter 4:6** For, for this purpose also to those who are [now] dead was the good news preached, in order that they might be judged according to men with respect to their physical existence, but live according to God with respect to their spirit existence.

^{KJV} **1 Peter 4:6** For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

TRANSLATION HIGHLIGHTS

This is a very complicated verse in the Greek. It has a number of antitheses, so the best way to explain it is by showing one contrasts compared to another. The adversatives “men” and “de” in the Greek are usually translated “on the one hand ... on the other hand.” These adversative set up the contrasts. But first, the “dead” are identified as those believers who have died before the rapture. In Peter’s day, that of course refers to all believers who had died – especially those who had been maligned and slandered by unbelievers for their belief in Christ and by reversionistic believers for their “fanaticism” for Bible doctrine. The dead believers at the end of verse 5 are the same dead believers referred to here. The gospel was indeed proclaimed to these believers (Culminative Aorist tense) before they died physically. Technically, Peter was referring to those who had become believers and subsequently died during his day; however, the same contrasts hold true for believers who are alive up to the time of the rapture.

The purpose for these believers hearing the gospel was so they might be evaluated (Futuristic Aorist tense) as Christians rather than judged as non-Christians. Unbelievers judge believers rather harshly, and in some cases wish we would all disappear! God evaluates us quite differently. This is where the first contrast begins. There would be two judgments or evaluations, not one. They would be judged by fellow human beings and they would be evaluated by God. On the one hand, as believers, they would receive an unfavorable judgment by maligning unbelievers and reversionistic Christians. On the other hand, they would receive a favorable evaluation by God. The second contrast is the different standards for evaluation. On the one hand, they would be evaluated by human viewpoint; on the other hand they would be evaluated by divine viewpoint. The third contrast is related to the timing of the evaluations. They would be judged by the maligning unbelievers and reversionistic Christians before their physical death. They will be evaluated by God after physical death.

The fourth contrast is the nature of their living. The only nature these unbelievers are aware of is with respect to life on earth in the flesh. Believers, on the other hand, are keenly aware of their future life with respect to the spirit. Believers will live after death (Futuristic Present tense) with respect to the spirit. This is an intended result from their hearing the gospel message and believing before physical death. Believe it or not, Peter is trying to encourage his readers. Their unbelieving neighbors may malign them and size them up as losers who will die believing a bunch of nonsense. In reality, they will move into a new phase of life, life with respect to the spirit. It is the unbeliever who dies, believing some form of nonsense, and who does not enter into a new phase of life but rather a new phase of perpetual torment. Believers will serve God in heaven after death or the rapture; unbelievers will be cast into the Lake of Fire with Satan and his fallen angels for an eternity of hopelessness, despair and torment. Believers who are enduring verbal and physical suffering from their enemies should be comforted by the eventual result.

Perhaps this summary will make the contrasts in this passage more apparent:

μὲν	on the one hand (unfavorable judgment)
δὲ	on the other hand (favorable evaluation)

κατὰ ἀνθρώπους	according to mankind (human viewpoint)
κατὰ θεόν	according to God (divine viewpoint)
σαρκὶ	flesh (sphere of life on earth)
πνεύματι	spirit (sphere of life in heaven)
νεκροῖς	dead (serving God on earth comes to an end)
ζῶσι	living (serving God in heaven continues forever)

RELEVANT OPINIONS

Verse 6, which concludes this unit (1-6), presents the interpreter with several notoriously difficult problems: (1) the subject and content of the verb *proclaim*; (2) the identity of the *dead*; (3) the relation of 4:6 to 3:19; and (4) the sense of the antithesis of 6b. Its most serious weakness is the initial premise on which it is based: an assumed correspondence of 4:6 and 3:19. This premise, however, is mere conjecture. (J. Elliott) In my opinion, there is no connection whatsoever between 4:6 and 3:19, so this *problem* is dismissed from the start. The proclamation in 3:19 is about His victory over death and Satan, not the Gospel message; He proclaimed this victory to the spirits in prison, i.e., the non-elect, fallen angels who infiltrated the human race in Genesis 6. (LWB) If verse 6 refers to all the dead, then it follows from the rest of the verse that all of the dead will be saved, for Peter said the gospel was preached to the dead so that they should “live according to God in regard to the spirit.” (T. Schreiner) As for those who think Peter is promising a “second chance” for someone to believe the gospel after he has died, quite frankly, I think you need to start studying the Bible from scratch. That idea is so soundly rejected by the overall content of Scripture that it truly does not deserve a response. (LWB)

Peter considered the case of believers who had died physically. These people heard and believed the gospel when they were alive but had subsequently died. Unbelievers viewed the death of believers as proof that there is no advantage in becoming a believer, for all without exception die. Peter indicated, however, that unbelievers do not understand the whole picture. Even though from a human perspective believers seem to gain no benefits from their faith since they die, from God’s perspective (which is normative), they live according to the Spirit ... The contrast between the “flesh” and “spirit” here is parallel to 3:18, for Christ also died in terms of His flesh, but He was raised to life by the Holy Spirit. A similar destiny awaits believers. They die physically but will be raised to life by the Holy Spirit. I am suggesting, therefore, that Peter did not consider the intermediate state here but the resurrection of the dead. He used the present tense because the future will certainly come to pass. This interpretation makes the best sense contextually, for it gives the readers encouragement to continue to endure the social ostracism they are facing from their contemporaries. Peter reminded his readers that even if they die physically, death is not the last word. The resurrection awaits them. (T. Schreiner)

Some Christian teachers, in great harmony with the principles both of spiritual revelation and a sound mental philosophy, have held that the power of Christianity to make men new creatures, resides in its peculiarities as a doctrinal system. When Bible doctrines are apprehended in their meaning and evidence, that is, when they are understood and believed, they naturally and

necessarily produce such a revolution in man's mode of thinking and feeling in reference to God, that they also naturally and necessarily lead to a revolution in his mode of conduct. And when connected with the supernatural influence of the Holy Spirit, they bring the mind under the moral influences of divine Truth, producing a radical, ever progressive improvement of the human character, leading a man to "live the rest of his time not to the lusts of men, but to the will of God". (J. Brown) The limitation of the dead to believers is not an arbitrary imposition on the text but is demanded by the verse itself ... Once again the difference between the two parts of the verse is contextually grounded, since the verse tells us that the judgment is "according to men" and that they will "live" according to God. If they will live, it is evident that final condemnation is not in view here and that the judgment in verse 6 does not involve final condemnation. (T. Schreiner)

"Nekroi" (dead) is a reference to Christians who are now dead but who heard and responded to the gospel before they died. (I. Marshall) The datives can be construed differently. Here the "Spirit" is likely a reference to the Holy Spirit and the resurrection. Believers died "in the sphere of the flesh," but they will live by means of the Holy Spirit ... We find an interesting parallel to what Peter taught here in Wisdom of Solomon 3:1-6. "But the souls of the righteous are in the hand of God, and no torment will ever touch them. In the eyes of the foolish they seemed to have died, and their departure was thought to be a disaster, and their going from us to be their destruction; but they are at peace. For though in the sight of others they were punished, their hope is full of immortality. Having been disciplined a little, they will receive great good, because God tested them and found them worthy of Himself; like gold in the furnace He tried them, and like a sacrificial burnt offering He accepted them." The parallels should be noted: (1) the wicked think the death of one of the righteous is disaster and punishment; (2) the difficulties of the present are temporary; (3) believers have a future hope of life. The hope of the resurrection is explicit in Peter, while the author of Wisdom focuses more on immortality, which fits with his Greek point of view. (T. Schreiner) The future life is a spiritual life; the resurrection bodies of the saints will be spiritual bodies. (B. Caffin)

This judgment according to human standards is contrasted with living in the spirit according to God's standard ... The relation of "dead" in verse 5 to "dead" in verse 6 militates against the proposal that "dead" in verse 6 is to be taken metaphorically as a reference to the *spiritually* or *morally* dead to whom the gospel had first been preached by ministers of the Church ... As one of the terms linking verse 6 to verse 5, "dead" in verse 6 must have the same meaning as its predecessor in verse 5, namely, *humans* who are presently *physically dead* ... Even those who once heard and were reborn by the good news but who have since died, even these believers shall live. It is believers, whether alive or dead, who will enjoy eternal life. (J. Elliott) Consider within yourself, whether you have any knowledge of the growth or deficiencies of this spiritual life; for it is here but begun, and breathes in an air contrary to it, and lodges in a house that often smokes and darkens it. Can you go on in formal performances, from one year to another, and make no advancement in the inward exercises of grace, and rest content with that? It is no good sign. Or are you gaining victories over sin and growing in grace and in knowledge of our Lord Jesus Christ? Are you content with your outward estate? (R. Leighton)

Though they were judged by hostile outsiders and died without apparent vindication, they nevertheless, because of their reception of the good news prior to their death, will, with all believers, enjoy vindication and life from God ... “Anthropos” refers not simply to humans in general but to the Gentiles who malign the believers, as the equation of “Gentiles” and “humans” in verses 2-4 makes clear ... “Spirit” is the antithesis of “flesh,” referring to a human dimension of existence and not to the Spirit of God. It denotes a sphere of existence contrasted with physical moral existence, a human state after death maintained by the life-giving Spirit of God ... The author concludes 1-6 with an assuring word of comfort and consolation: this state of affairs eventually will be reversed by God. Those who malign and shame the Christians and call them to account will themselves be called to account by the universal Judge of all. Believers, on the other hand, can anticipate the same future as their rejected yet resurrected Lord. Those who have already died, though judged by their human adversaries according to human standards, will live in the spirit according to God’s standard, a great reversal to which all believers, whether dead or alive, can look forward. (J. Elliott) This is certainly one of the most intricate passages in the whole book of God. (Brown)

In coming to an understanding of this verse, one must give full value to the emphatic antithesis: judged according to men in the flesh versus live according to God in the spirit. Judgment and life, men and God, the flesh and the spirit, all concur to form a contrast. (G. Clark) Seeing that “gar” binds verses 5 and 6 logically together, and the “kai nekrois” distinctly takes up the “nekrous” before in this logical connection, all interpretations must be false which do not give “nekrois” in verse 6 the same meaning as “nekrous” in verse 5, that of dead men, literally and simply so called: men who have died, and are in their graves ... In this case, “nekrois” would mean “now dead,” and “euangelizo” would point to the time when the gospel was preached to them, before they died. (H. Alford, R. Johnstone) The fact that they died should not trouble the minds of those left alive, for, short of the 2nd coming of Christ, the gospel was never intended to save people from physical death. (W. Grudem) The Christian may be called to account before an earthly tribunal; his enemies will be called to account before the tribunal of heaven. (J. Michaels) This verse is obscure, judged indeed by many scholars to be as hard of interpretation as any statement found in Scripture, by some absolutely given up as a *locus desperatus*. (R. Johnstone)

1 Peter 4:6 Because (explanatory) for this purpose (Acc. Purpose), the good news was indeed (emphatic) proclaimed (εὐαγγελίζω, API3S, Culminative) to the dead (Dat. Ind. Obj.; those who have died before the rapture) so that (purpose) they might be evaluated (κρίνω, APSubj.3P, Futuristic, Purpose Clause): on the one hand (comparative; unfavorable evaluation by human beings before death), according to the norms and standards of mankind (Adv. Acc.; human viewpoint: evaluated by their fellow man on the basis of human good) with respect to the flesh (Dat. Respect, Loc. Sph.), but on the other hand (correlative, adversative; favorable evaluation by God after death), so that (ellipsis) they will live (ζάω, PASubj.3P, Futuristic, Intended Result) according to the norms and standards of God (Adv. Acc.; divine viewpoint: evaluated

on the basis of divine good) **with respect to the spirit** (Dat. Respect, Loc. Sph.; serving God in heaven after the rapture).

^{BGT} **1 Peter 4:6** εἰς τοῦτο γὰρ καὶ νεκροῖς εὐηγγελίσθη, ἵνα κριθῶσι μὲν κατὰ ἄνθρώπους σαρκὶ ζῶσι δὲ κατὰ θεὸν πνεύματι.

^{VUL} **1 Peter 4:6** propter hoc enim et mortuis evangelizatum est ut iudicentur quidem secundum homines in carne vivant autem secundum Deum spiritu

LWB 1 Peter 4:7 Now the culmination of all this [undeserved suffering] approaches [Nero is about to start his reign of terror against Christians]. Therefore, be stabilized in your thought pattern [from the daily intake of doctrine] and be self-disciplined [well-balanced] with regard to prayer.

^{KW} **1 Peter 4:7** But of all things the end has come near. Be of sound mind therefore, and be calm and collected in spirit with a view to [giving yourselves to] prayer;

^{KJV} **1 Peter 4:7** But the end of all things is at hand: be ye therefore sober, and watch unto prayer.

TRANSLATION HIGHLIGHTS

The culmination of all the maligning, slandering and other forms of undeserved suffering approaches (Consummative Perfect tense). Even though these verbal accusations are bad enough, Nero has far worse things in mind for Christians. He is about to launch his reign of terror against all believers in Jesus Christ. So Peter commands his readers (Imperative mood) for their own good to be stabilized in their thoughts by means of Bible doctrine (Latin: prudent) and to be self-disciplined (Latin: vigilant) in their prayer life. They are going to need all the doctrine and prayer they can muster to pass through the trials that are coming their way. The ingressive aorist points to their need to “shift into high gear.” They have been studying the Word and they have engaged in prayer, but extreme times require extreme measures in order to remain in fellowship under such pressure and distress. As believers living near the end of the Church Age dispensation, we also need to heed Peter’s warning. Things are not going to get better prior to the rapture; things are going to get worse and worse as we close in on the great tribulation, i.e., Jacob’s Trouble.

RELEVANT OPINIONS

Prayer is not a smooth expression, or a well-contrived form of words; not the product of a ready memory, or of a rich invention exerting itself in the performance. These may draw a neat picture of it, but still, the life is wanting. The motion of the heart God-wards, holy and divine affection, makes prayer real, and lively, and acceptable to God, to Whom it is presented; the pouring out of your heart to Him Who made it, and therefore hears it, and understands what it speaks, and how it is moved and affected in calling on Him ... Prayer sets the soul particularly near to God in Jesus Christ. Thus the soul is molded further to the likeness of God, is stamped with clearer characters of Him, by being much with Him, becomes more like God, more holy and spiritual, and, like Moses, brings back a bright shining from the mount. (R. Leighton) A calm and

collected spirit is conducive to the act of praying. The Christian who is always on a tear, whose mind is crowded with fears and worries, who is never at rest in his heart, does not do much praying. (K. Wuest)

Alert, clear-headed prayer is an essential ingredient in spiritual warfare and in meeting the trials associated with the end of the age. (J. Michaels) The Pagan multitude, reserving their gratitude for temporal benefits alone, rejected the inestimable present of life and immortality which was offered to mankind by Jesus of Nazareth. His mild constancy in the midst of cruel and voluntary sufferings, his universal benevolence, and the sublime simplicity of his actions and character were insufficient, in the opinion of these carnal men, to compensate for the want of fame, of empire, and of success; and whilst they refused to acknowledge his stupendous triumph over the powers of darkness and of the grave, they misrepresented or they insulted the equivocal birth, wandering life, and ignominious death of the divine Author of Christianity. (E. Gibbon)

Peter locates the reason for urgency specifically in the doctrine of imminency [rapture] rather than in the expected persecution of believers. But he probably linked the two because persecution will ebb and flow but will nevertheless characterize the present age to its end. (W. Baker) Christians are not to give way to “eschatological frenzy” but to practice self-control and be active in prayer. (F. Gaebelin) “The end of all things” is from its generality “the end of the present constitution of things.” (R. Johnstone) Some think this is an eschatological phrase pointing well into the future. I see it as the arrival of undeserved suffering upon Christians in the provinces by way of Nero’s edicts to his governors. (LWB) Sound judgment and alertness do not *bring about* prayer as much as they *determine and aid* its effectiveness. (J. Elliott)

1 Peter 4:7 Now (transitional) the culmination (Subj. Nom.; end, conclusion) of all this (Adv. Gen. Ref.; undeserved suffering) approaches (ἐγγίζω, Perf.AI3S, Consummative; is near, imminent, at hand, Nero is about to start his reign of terror against Christians). Therefore (inferential), be stabilized in your thought pattern (σωφρονέω, AAImp.2P, Ingressive, Command; sound judgment from the daily intake of doctrine) and (connective, possible *hendiadys*) be self-disciplined (νήφω, AAImp.2P, Ingressive, Command; balanced, sober, alert, vigilant) with regard to prayer (Acc. Gen. Ref.).

^{BGT} **1 Peter 4:7** Πάντων δὲ τὸ τέλος ἤγγικεν. σωφρονήσατε οὖν καὶ νήψατε εἰς προσευχάς·

^{VUL} **1 Peter 4:7** omnium autem finis adpropinquavit estote itaque prudentes et vigilate in orationibus

LWB 1 Peter 4:8 Before all things [top priority], continue to maintain genuine virtue love among yourselves [believers as a group tend to fall apart under pressure], because [the function of] virtue love will prevent a multitude of sins [mental, verbal and overt sins against fellow believers],

^{KW} **1 Peter 4:8** Before all things in order of importance, having fervent love among yourselves, because love hides a multitude of sins.

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

TRANSLATION HIGHLIGHTS

According to Peter, the top priority for believers who are under intense pressure is to have genuine virtue love (Durative Present tense) among themselves. He commands this (Imperative Participle) because he knows that believers as a group tend to fall apart under pressure. He was talking to civilians, not the military. These believers were relatively small in number and were scattered throughout Asia Minor. They were not an organized, well-disciplined cadre of spiritual warriors. So under the intense conditions headed their way, he explains to them that the exercise of virtue love will prevent a number of sins from being committed (Futuristic Present tense) against their fellow believers. The last thing they need is hard feelings and internal bickering when Nero's reign of terror strikes them. They need a relaxed mental attitude towards each other, along with a divine, eschatological perspective on current events. Peter hopes they can bond together during this time of apparent suffering and not succumb to mental, verbal and overt sins against each other. The only way this virtue (*agape*) love will manifest itself is if they are filled with the Spirit and are utilizing the problem-solving devices located in the Word of God. That is the requirement for functioning with *genuine* virtue love.

RELEVANT OPINIONS

The unifying power of love prevents sins and weaknesses from manifesting themselves. (B. Reicke) Most likely the meaning is that true love will overlook its neighbor's faults. (D. Wheaton) This quotation from Proverbs 10:12 does not mean that our love covers or atones for our sins. In the proverb the meaning is that love does not "stir up" sins or broadcast them. (F. Gaebelin) I do not see why we should not take the saying in its widest reference: understanding it primarily perhaps of forgiveness, but then also of prevention of sin by kindness of word and deed. (H. Alford)

1 Peter 4:8 Before (prep.; above) all things (Abl. Rank; top priority), continue to maintain (ἔχω, PAPtc.NPM, Durative, Imperative; have and hold, keep) genuine (Acc. Measure; earnest, impersonal, sustained and strenuous effort) virtue love (Acc. Dir. Obj.) among yourselves (Acc. Association; believers as a group tend to fall apart under pressure), because (causal) virtue love (Subj. Nom.; the exercise or function of) will prevent (καλύπτω, PAI3S, Futuristic; cover) a multitude (Acc. Measure) of sins (Gen. App. Obj.; both mental, verbal and overt sins against fellow believers),

^{BGT} **1 Peter 4:8** πρὸ πάντων τὴν εἰς ἑαυτοὺς ἀγάπην ἐκτενῆ ἔχοντες, ὅτι ἀγάπη καλύπτει πλῆθος ἁμαρτιῶν.

^{VUL} **1 Peter 4:8** ante omnia mutuam in vosmet ipsos caritatem continuam habentes quia caritas operit multitudinem peccatorum

^{LWB} **1 Peter 4:9** Hospitable to one another of the same kind [fellow believers under great pressure] without resentment.

^{KW} **1 Peter 4:9** Show hospitality to one another without murmuring.

^{KJV} **1 Peter 4:9** Use hospitality one to another without grudging.

TRANSLATION HIGHLIGHTS

This short verse is a continuation on the topic of virtue love. Peter is also recommending that believers should be hospitable toward other believers (reciprocal arrangement) who are under great pressure. And not only are they to show hospitality, but they are to do so wholeheartedly, without resentment or grumbling (Latin: murmuring).

RELEVANT OPINIONS

Hospitality is a congenial art devoted to the treatment of strangers ... Hospitality, though a duty, could also be a burden, especially when accommodations and supplies were limited. (J. Elliott) Hospitality was particularly crucial for the Christian mission in a day when lodging could not be afforded, and hence the advance of the mission depended on the willingness of believers to provide bed and board for those visiting ... The words “without grumbling” acknowledge that those who open their homes may grow tired of the service. (T. Schreiner) Such hospitality would be always costly, often inconvenient, sometimes attended with danger, as in the case of the first British martyr; but it was to be without murmuring. (B. Caffin)

1 Peter 4:9 Hospitable (Pred. Nom., participial adj., imperative force “be” implied) to one another of the same kind (Acc. Dir. Obj.; other believers who are under great pressure) without (prep.) resentment (Gen. Att. Circum.; grumbling, displeasure, a complaining spirit).

^{BGT} **1 Peter 4:9** φιλόξενοι εἰς ἀλλήλους ἄνευ γογγυσμοῦ,

^{VUL} **1 Peter 4:9** hospitales invicem sine murmuratione

^{LWB} **1 Peter 4:10** Since everyone received [at salvation] a spiritual gift [sovereignly disposed by grace], be ministering it to one another [like waiting on tables] on a continual basis as good administrators of the diversified grace of God.

^{KW} **1 Peter 4:10** In whatever quality or quantity each one has received a gift, be ministering it among yourselves as good stewards of the variegated grace of God.

^{KJV} **1 Peter 4:10** As every man hath received the gift, *even* so minister the same one to another, as good stewards of the manifold grace of God.

TRANSLATION HIGHLIGHTS

Every believer received at least one spiritual gift (Ingressive Aorist tense) at the moment of salvation. They are sovereignly disposed by the grace of God. Peter commands his readers (Imperative Participle) to minister to each other on a continual basis (Iterative Present tense), utilizing their spiritual gifts. “Diakoneo” means to serve or wait on tables, a perfect picture of how to use your spiritual gift to minister to others. He then compares this serving of others (Latin: dispensing) to good administrators of the multi-faceted grace of God. “Oikonomoi” is the Greek word used of house managers, those who managed the estate of wealthy patricians in Rome. In the same way that ancient administrators (domestic stewards) managed the estate of their patron, believers manage the spiritual gifts they receive from their Patron. The local Christian community is the household.

RELEVANT OPINIONS

We should study our gifts and so make no mistake as to the work we are fitted to do. This is a matter of great importance. The navigation of a ship will be bad with children at the ropes, and a landsman at the helm. A ministry without gifts is a machine incapable of moving, even if power were there. It implies that we train and cultivate our gifts, so as to use them at their best. He would be an eccentric farmer who allowed his land to lie untilled because the soil was rich. It is the richest land and the highest gifts that, being cultivated, will yield the best return. The perfection of reciprocity exists in the spiritual life. (J.S. Exell) “Which God supplies” makes it clear that a *charism* is indeed a gift of grace from God rather than an innate talent or inherited quality. As the following also makes clear, these gifts have the service of fellow-members as their purpose ... The gift that each has received is to be exercised not for self-aggrandizement but for the service of others. (J. Elliott)

God's gift then is not intended to terminate with ourselves. It is not meant for self-gratification, least of all for personal parade. It begins with the individual always; it ends with him never. This is involved in the ultimate aim of Christianity itself. The apostle asks us only to give out what and as we take in. *Give what you have got and do not be worried about what you cannot give.* Be a good steward. A steward is not absolute owner, but a responsible administrator. And gifts, according to the apostle, are trusts. No Christian gets his natural talents merely for himself, let alone his spiritual gifts. (H. Ross) The theme of ministering to one another continues, but the emphasis shifts to gifts believers have received by God's grace ... When believers use their gifts to strengthen others, they are functioning as *good stewards* (managers) of God's grace. (T. Schreiner) Clouds when full pour down, sprouts run, presses overflow, trees give out their aromatic oil. (Unknown)

An example of a bad administrator: A chance for Nero to display his brutality was afforded by a former slave of Vetus named Fortunatus. This person, after stealing his patron's money, turned accuser, mobilizing an individual named Claudius Demianus who had been imprisoned for criminal actions by Vetus during his governorship of Asia but subsequently released by Nero as a reward for his accusation. (Tacitus) Christians cannot control how God has gifted them, but

can and do control if and how the gift is used. (P. Davids) Reciprocal love, hospitality, and mutual service are typical examples of the “generalized reciprocity” prevailing in a natural family, where members react generously to need without reckoning in terms of quid pro quo. This same kind of reciprocity should prevail as well in the household of God. (J. Elliott)

1 Peter 4:10 Since (subordinating, causal; inasmuch as, known fact) everyone (Subj. Nom.) received (λαμβάνω, AAI3S, Ingressive; at salvation) a spiritual gift (Acc. Dir. Obj.; sovereignly disposed by grace), be ministering (διακονέω, PAPtc.NPM, Iterative, Imperativ; serving) it (Acc. Dir. Obj.; like waiting on tables) one to another (Reciprocal Acc.) on a continual basis (continuation of iterative present tense) as (comparative) good (Descr. Nom.) administrators (Pred. Nom.; house-managers) of the diversified (Descr. Gen.; multi-faceted) grace (Obj. Gen.) of God (Poss. Gen.).

BGT **1 Peter 4:10** ἕκαστος καθὼς ἔλαβεν χάρισμα εἰς ἑαυτοὺς αὐτὸ διακονοῦντες ὡς καλοὶ οἰκονόμοι ποικίλης χάριτος θεοῦ.

VUL **1 Peter 4:10** unusquisque sicut accepit gratiam in alterutrum illam administrantes sicut boni dispensatores multiformis gratiae Dei

LWB **1 Peter 4:11** **If anyone continues to communicate [speaks publicly during times of disaster], let him communicate the doctrines of God while doing so. If anyone continues to minister [exercises his spiritual gift during times of disaster], let him minister out of the power which God supplies [filling of the Spirit] while doing so, so that in all things God may be continually glorified through Jesus Christ [the focus is on God and not yourself], in Whom keeps on residing the glory and the sovereign power unto the Ages of the Ages [eternity future]. Acknowledge it.**

KW **1 Peter 4:11** If anyone ministers, let him minister as out of the strength which God supplies, in order that in all things God may be glorified through Jesus Christ, in whom there is the glory and the power forever and ever. Amen.

KJV **1 Peter 4:11** If any man speak, *let him speak* as the oracles of God; if any man minister, *let him do it* as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.

TRANSLATION HIGHLIGHTS

Communicating the Word of God and exercising spiritual gifts can be extremely difficult and dangerous during times of disaster. Peter suspected that Nero’s reign of terror against Christians would soon spread to Asia Minor. Some of his readers would most likely have to endure undeserved suffering, perhaps even death. So he gives them a few pieces of advice in this situation. If anyone continues to speak publicly during these tough times (Iterative Present tense), let them do so by communicating the doctrines of God. They should not temper or change the message from God in order to avoid ridicule or conflict. If anyone continues to minister by

using their spiritual gift (Iterative Present tense), let them do so out of the power which God supplies when doing so. This means they should be filled with the Spirit. The second half of the command or entreaty in both of these sentences is highly elliptical, which means the verb is not present but is supplied by the context. The subordinating conjunctions could be comparative (“as”) but I prefer temporal (“while”). “Doing so” is a continuation of the elliptical clauses.

Peter gives these exhortations for a good reason: he wants to keep the focus on Jesus Christ instead of self when disaster strikes. Whether the believer is preaching the gospel, teaching Bible doctrine, or exercising other spiritual gifts related to the Christian ministry – he wants the listeners and observers to glorify God through Jesus Christ (blended purpose/result). The glory and sovereign power keeps on residing in Jesus Christ (Durative Present tense), so the attention should be on Him. This has been true in times past and will continue to be true into eternity future. All eyes should be on the source of doctrine and spiritual gifts, not on the person whom God uses to deliver the message or the service to others. The focus should be on the Patron, not on the administrators of His communication or service gifts. Especially under times of duress, it is natural for the preacher or teacher to emphasize the suffering he has endured while communicating the good news publicly. The same is true, although perhaps to a lesser degree, with reference to other spiritual gifts.

RELEVANT OPINIONS

Satan has but one desire. Just as he desires but one thing for the unbeliever – to keep him away from Christ and His cross, so he desires but one thing for the believer – to nullify his life and his testimony. This can be done in two ways. Satan will try both on the believer if one fails. First he will seek to keep the believer from advancing in the Christian life. This can be done in many ways. Sin will do it; indifference will do it; carelessness will do it; worldliness will do it. For all these things keep men away from the Bible and it is only by the Word of God that we can advance in true Christian character. We read that we are like new born babes and so are to desire the sincere milk of the Word that we may grow thereby. *Tell me how much time you spend with the Word of God in the course of a day or a week and I will be able to make a pretty accurate estimate of the value of your Christian life ...* Saturate yourselves with the Scriptures. It is your armour plate for life. You who are young Christians, young in experience though you may be old in years: Study God’s Word. This is your protection against temptation. Some Christians say that they wish they know more about the Scriptures and yet they spend very little time upon them. There are 96 periods of 15 minutes in the course of a day. Surely you can give 1/100th of your time to this important work that will make all the difference in the world between defeat and victory. Some are well versed in the latest antics of their comic favorites, but the do not grown in the Word of God. (D. Barnhouse)

The parallelism of this couplet is marked by balanced conditional statements, followed by elliptical clauses ... The phrase “logia Theou” emphasizes God as the One who makes possible both speaking and serving. God supplies as *householder* the grace that His *household stewards* put into action ... The verb “choregeo” originally meant to “be in a chorus” (performing on the Greek stage), then “to supply a chorus,” and eventually “to furnish or supply” anything ... Thus the concept of God as a benevolent patron aiding human undertakings could be behind this expression ... All charisms originate with God and have the glorification of God as their ultimate goal ... The purpose clause

summing up this goal of glorification logically is followed by a glorifying doxology ... The expression is not a wish but a statement of fact ... The doxology does not mark the finale of a document but only the conclusion of a major unit of this letter. (J. Elliott) If a man is not speaking the Word of God, he has no business standing in the pulpit. We have no business saying we are teaching the Bible when we are not really teaching it. (J. McGee) The essence of spiritual life is lovingly and joyously to recognize God as the Fountain of all good. (R. Johnstone)

1 Peter 4:11 If (protasis, 1st class condition, "and it's true") anyone (Subj. Nom.) continues to communicate (λαλέω, PAI3S, Iterative; speak publicly during times of disaster), let him communicate (ellipsis) the doctrines (Acc. Dir. Obj.) of God (Abl. Source) while doing so (temporal). If (protasis, 1st class condition, "and it's true") anyone (Subj. Nom.) continues to minister (διακονέω, PAI3S, Iterative; exercising his spiritual gift), let him minister (ellipsis) out of the power (Abl. Source; strength) which (Adv. Gen. Ref.) God (Subj. Nom.) supplies (χορηγέω, PAI3S, Durative; chorus leader, the operational type divine dynasphere, the filling of the Spirit) while doing so (temporal), so that (purpose/result) in all things (Loc. Sph.), God (Subj. Nom.) may be continually glorified (δοξάζω, PPSubj.3S, Iterative, Purpose) through Jesus Christ (Subj. Gen.), in Whom (Loc. Sph.) keeps on residing (εἰμί, PAI3S, Durative; being, living) the glory (Pred. Nom.) and (connective) the sovereign power (Pred. Nom.; rule, dominion, might) unto the Ages (Acc. of Extent of Time) of the Ages (Adv. Gen. of Time; eternity future). Acknowledge it (asseverative; confirmatory acceptance).

^{BGT} **1 Peter 4:11** εἴ τις λαλεῖ, ὡς λόγια θεοῦ· εἴ τις διακονεῖ, ὡς ἐξ ἰσχύος ἧς χορηγεῖ ὁ θεός, ἵνα ἐν πᾶσιν δοξάζεται ὁ θεὸς διὰ Ἰησοῦ Χριστοῦ, ᾧ ἐστὶν ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν.

^{VUL} **1 Peter 4:11** si quis loquitur quasi sermones Dei si quis ministrat tamquam ex virtute quam administrat Deus ut in omnibus honorificetur Deus per Iesum Christum cui est gloria et imperium in saecula saeculorum amen

LWB 1 Peter 4:12 Beloved [members of the royal family], stop being shocked by the intense pressures [providential preventative suffering] among you which have come face-to-face to you with testing for your benefit [they might propel you into spiritual autonomy], as though *it* [suffering] is a strange thing [unlikely] to happen to you,

^{KW} **1 Peter 4:12** Divinely loved ones [divinely loved by God], stop thinking that the smelting process which is [operating] among you and which has come to you for the purpose of testing [you], is a thing alien to you,

^{KJV} **1 Peter 4:12** Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you:

TRANSLATION HIGHLIGHTS

Peter is going to further amplify the topic of suffering with his readers. He calls them beloved, members of the royal family of God, to prepare them for his next prohibition. He tells them to stop being shocked by the intense pressures which have come upon them. The perfective present means God planned for this pressure to come their way. The next step in their spiritual growth required some difficult ordeals, some fiery (pyro) trials, what would be classified as *providential preventative suffering*. They must pass these tests by using the doctrine in their souls in the filling of the Spirit in order to attain spiritual autonomy, the next stage in their spiritual growth. The intense pressures could be enduring, long term situations, or they could be combined into one powerful, unexpected crisis. God brings this type of pressure to bear on believers to enable them to use the Bible doctrine in their souls. It is to their advantage if they remain filled with the Spirit and pass the test; if they flunk the test and enter the cosmic system, He can always give them time to take in more doctrine and then test them again at a later date.

The use of the dative of advantage means this suffering is not a bad thing, but rather a good thing. If they stay in fellowship and pass the test, they make progress in the spiritual life. The intense pressure may not seem beneficial while you are going through it, but with the proper motivation and perspective it can help you grow. Suffering is not a strange thing for believers to experience (Dramatic Present tense). If you consistently reside and function in the divine system, undeserved suffering will come your way as a test or pop quiz; the idea is for you to take what you have been learning and apply it to daily life while under pressure. If you consistently reside and function in the cosmic system, suffering will come your way as a form of divine discipline. God is spanking you to get your attention. Whether you are experiencing *suffering for blessing* or *suffering for discipline* (cursing), it is not an unusual phenomenon for believers to encounter. If pressures never come your way, you might question whether you are truly a Christian.

RELEVANT OPINIONS

In the foregoing unit, our author instructed the addressees on their responsibilities toward one another in the interest of the internal unity of the community. Now he returns to the knotty issue of their relation to hostile outsiders and the suffering they are undergoing ... He turns to the surprise that the believers could feel at the persistence and intensity of their suffering. Intense suffering should not be considered something *alien* or surprising to followers of the suffering Christ ... emphasizing the nature of innocent suffering and its constructive functions. (J. Elliott) Some commentators do not see in the symbol of “fire” or “fiery trials” an allusion to Nero’s persecution of Christians in the Roman Empire. He could be referring to generic “trials by fire,” but I am not convinced that his use of this work is *entirely* metaphorical. Was the burning of Christians and the burning of Rome by Nero that was subsequently blamed on Christians just a coincidence? Some of the tortures endured by Christians included lashing, branding, loss of limbs, hanging, and molten metal poured on their bodies or down their throats for uttering the name Jesus. Forged letters and documents were produced by non-Christian family members in order to steal family fortunes. Some were killed by swords in the middle of their trial. (LWB) Roman public squares and homes, even neighboring towns and country districts, were invaded by infantry and cavalry. Line after line of chained men [Christians] were dragged to their destination at the gates of Nero’s Gardens. When

they were brought in to be interrogated, guilt was deduced from affability to a conspirator, or a chance conversation or meeting, or entrance to a party of a show together ... Senators from distant provinces stayed away. (Tacitus)

Persecution mainly came upon the church from the Roman government. The precedent was set by Nero at Rome in AD 64. The crime was paradoxical, namely, the mere profession of Christianity, the name itself, rather than any crimes that might be attributed to the name by association. A Christian defendant could gain release by offering incense on a pagan altar. The external act sufficed. So the prime offence was a refusal to acknowledge respect to the gods, including the emperor, by whose favor the empire was preserved. An oath by the emperor's genius (tutelary spirit) seemed simple enough. To refuse it was to suffer imprisonment, torture, being flung to wild beasts in the amphitheatre, or, in the case of a Roman citizen, being beheaded. The Christians called such heroes of integrity "witnesses," martyrs ... The Christian neglect of the gods, indeed the propensity of the more militant to hiss in disapproval as they walked by a temple, offended polytheists, who feared that heaven would not be propitious: floods, plagues, famines, earthquakes were sent by angry spirit-powers who had not been placated with the customary offerings. Barbarian invasion or civil war could also bring vast unpopularity on the Christians, cast as scapegoats. In the second and early third centuries persecution was often haphazard, caused by mob violence or by delation to the local governor who might be quite reluctant to react to the information handed in by compaintants. (J. McManners) Now they were experiencing cultural isolation and personal hostility, not what they might have expected as the blessing of God. Well might they have wondered if something had not gone wrong. (P. Davids)

Neither human resources, nor imperial munificence, nor appeasement of the gods, eliminated sinister suspicions that the fire [burning of Rome] has been instigated. To suppress this rumour, Nero fabricated scapegoats – and punished with every refinement the notoriously depraved Christians, as they were popularly called. Their originator, Christ, had been executed in Tiberius' reign by the governor of Judaea, Pontius Pilate. But in spite of this temporary setback the deadly superstition had broken out afresh, not only in Judaea where the mischief started, but also in Rome. All degraded and shameful practices collect and flourish in the capital. First, Nero had self-acknowledged Christians arrested. Then, on their information, large numbers of others were condemned – not so much for incendiarism as for the anti-social tendencies. Their deaths were made farcical. Dressed in wild animals' skins, they were torn to pieces by dogs, or crucified, or made into torches to be ignited after dark as substitutes for daylight. Nero provided his Gardens for the spectacle ... Meanwhile Italy was ransacked for funds, and the provinces were ruined – unprivileged and privileged communities alike. Plunder from Asia and Greece included not only offerings but actual statues of the gods. Two agents were sent to these provinces ... There were many spies. Humble offenders received instant punishment. (Tacitus) Although he doesn't offer many details, the ransacking of the provinces (including Asia where Peter's readers were likely located), was in full swing in order to rebuild Rome. (LWB)

An advance warning of suffering helps the readers to be prepared for suffering, so that their faith is not threatened when difficulties arise ... God uses the trials of life to strengthen the character of believers and to make them fit for His presence. (T. Schreiner) Converts of Gentile origin might find suffering for the faith something strange and unexpected, since this was not part of their previous

experience. This would not have been the case for converts of Israelite experience. (J. Elliott) The very fact of unjust suffering is a sign of election, of God's grace ... The threefold use of "humin" (to you) arouses pity of the audience for itself, for the difficulties and distresses of its situation, and assures an attentive hearing to the *peroratio* since it so obviously concerns the suffering of its members. (B. Campbell) Hitherto, the Roman magistrates had generally been on the side of justice; they had often protected the Christians from the violence of the Jews. But Christianity was about to be regarded as a *religio illicita*; the giant power of Rome was to be arrayed against it; emperors would attempt to blot out the very name of Christian. This frenzy of persecution was strange, unheard of; there had never been the like before; the rulers of the earth had never before banded together to root out a religion by fire and sword; conquered nations had been allowed to worship their own gods and to retain their ancient rites. But the Son of God had come to be the Saviour of the world; the malice of Satan was stirred to the utmost; he would make a mighty effort to crush the Church of Christ. (B. Caffin)

The apostle is writing on the eve of the dreadful persecution of the Church by Nero, which was already beginning to be felt. The increased bitterness of those around them, and probably dark intimations from their teachers that the evil times predicted by Christ were nigh, tended to awaken very gloomy forebodings in the hearts of the converts. (C. New) If Peter wrote this epistle from the city of Babylon and not from Rome, the selection of the image of a fiery trial might have arisen from the memory of the three Hebrew children in Nebuchadnezzar's fiery furnace. (G. Clark) Peter is now going to talk about a different type of suffering. The people to whom he was writing were now moving into the orbit of the hurricane of persecution which broke out during the reign of Nero. Nero had already begun the persecution of the Christians in Rome, and it was spreading out through the empire. Peter warns his people that they are moving into that orbit of suffering. Many of them would become martyrs. You and I may not become martyrs – I trust we won't – but we are going to suffer in this world, my friend. (J. McGee) Literally rendered it could read "the among you burning." The meaning may be metaphorical as in 1:7 where the context is quite similar. However, the verse could also be aptly applied to the historical reality of the Neroian persecution ... Peter may have believed that the provincial officials were likely to follow their emperor's example and stake-burn Christians in Asia Minor. (R. Raymer)

1 Peter 4:12 Beloved (Voc. Address; members of the royal family), stop (neg. particle) being shocked (ξενίζω, PPImp.2P, Descriptive, Prohibition) by the intense pressures (Instr. Cause; fiery trials, ordeals, smelting furnace, providential preventative suffering) among you (Dat. Association) which have come (γίνομαι, PMPTc.DSF, Perfective, Attributive, Deponent; could be an enduring situation as well as an unexpected crisis) face-to-face to you (Dat. Adv.) with testing (Acc. Att. Circum.) for your benefit (continuation of the Dat. Adv.; providential preventative suffering which propels you into spiritual autonomy), as though (comparative; suffering) it is (ellipsis; suffering) a strange thing (Gen. Absolute; unheard of, unlikely) to happen (συμβαίνω, PAPtc.GSN, Dramatic, Telic) to you (Dat. Disadv.),

^{BGT} **1 Peter 4:12** Ἀγαπητοί, μὴ ξενίζεσθε τῇ ἐν ὑμῖν πυρώσει πρὸς πειρασμὸν ὑμῖν γινομένη ὡς ξένου ὑμῖν συμβαίνοντος,

^{VUL} **1 Peter 4:12** carissimi nolite peregrinari in fervore qui ad temptationem vobis fit quasi novi aliquid vobis contingat

LWB 1 Peter 4:13 But keep on rejoicing inasmuch as you share in common the sufferings of Christ [you aren't alone during this intense pressure], so that in the sphere of the revelation of His glory [both strategic and tactical victories], you may receive inner happiness, always celebrating [regardless of what pressure comes our way].

^{KW} **1 Peter 4:13** But insofar as you share in common with the sufferings of Christ, be rejoicing, in order that also at the time of the unveiling of His glory, you may rejoice exultingly.

^{KJV} **1 Peter 4:13** But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy.

TRANSLATION HIGHLIGHTS

Peter commands his readers to keep on rejoicing (Imperative mood) since they are not alone during this time of intense pressure. Many of them are being persecuted because of their belief in Christ. He wants them to maintain inner happiness (Iterative Present tense) in spite of the undeserved suffering that is upon them and coming in even greater waves in the near future. Not only are they sharing these pressures with their fellow believers, they are also sharing (Perfective Present tense) the sufferings of Christ. His sufferings were, in fact, in the sphere of the revelation of both His strategic and tactical victories on the cross. To many in the world it looked like He had lost the battle and the war when He died on the cross. But His death, resurrection, ascension and session were victories, not defeats.

As believers, we all share in His positional victories; as positive believers, we may also share in His experiential victories. In this context, sharing in His experiential victories is sharing in His inner happiness under the worst conditions. As believers who remain filled with the Spirit and keep on rejoicing, we may receive inner happiness (Deliberative Subjunctive mood) even while under intense pressure from our enemies. This positive mental attitude in the filling of the Spirit is one of the experiential goals (Culminative Aorist tense) of undeserved suffering. He wants us to continue celebrating no matter what kind of pressure comes our way (Gnomic Present tense). The only way to celebrate during undeserved suffering is by maintaining a divine perspective.

RELEVANT OPINIONS

In a congregation or family, if there is one person who is more diligent in seeking after God than the rest, who is more habitually occupied with Bible doctrine, he shall be liable to meet with more trials, and be oftener under afflictions than any of the company, either under contempt or scorn, or poverty and sickness, or some one pressure or other, outward or inward. And those inward trials are the nearest and sharpest which the World sees least, and yet the soul feels most. And yet all these, both outward and inward, have love, unspeakable love in them all, being designed to purge and polish

them, and, by the increasing of grace, to fit them for glory. (R. Leighton) Suffering is nothing alien to those who follow in the footsteps of the suffering Christ ... This honor is manifested in the fact that the divine Spirit of glory rests upon those reproached ... Rejoicing in the midst of present suffering is a prelude to the joy at the final revelation of Christ's glory. (J. Elliott)

Instead of being shocked that they were suffering, they should rejoice at the privilege ... Rejoicing in their present suffering is mandated ... By implication those who do not rejoice in their sufferings do not truly belong to Jesus Christ. If they groan about sufferings now, they will presumably be disappointed on the future day. (T. Schreiner) The time of the greater rejoicing is at the revelation of His glory, a metonymy for the appearance of Jesus Christ who is represented in the figure by His doxa. (B. Campbell) Rejoicing while under the intense pressure of undeserved suffering now increases the degree of inner happiness we will receive when He returns. Our present success is tied-into our present *and future* (eschatological) enjoyment of His victories. (LWB) A present joyful response leads to future glory and greater joy. (B. Campbell)

“Happy” refers to a spiritually prosperous state or condition of the believer. (K. Wuest) The believer who progresses beyond supergrace will pass through no-man's land, a period of intense pressures and rigorous testing for blessing before reaching ultra-supergrace. The most advanced stage of spiritual growth (Matt. 5:10-14), ultra-supergrace is characterized by continual, maximum, satanic and human opposition. But because the ultra-supergrace believer is saturated with doctrine and totally occupied with Christ (Phil. 1:20-21), these concentrated pressures merely serve to heighten his happiness and contentment through increased dependence on the Lord. The mantle of opposition is offset by divine blessing. The ultra-supergrace believer not only glorifies God but please Him as well. (R.B. Thieme, Jr.)

1 Peter 4:13 But (adversative) keep on rejoicing (χαίρω, PAImp.2P, Iterative; +H, inner happiness) inasmuch as (Adv. of Degree) you share in common (κοινωνέω, PAI2P, Perfective; participate, fellowship, solidarity) the sufferings (Dat. Ind. Obj.) of Christ (Poss. Gen.), so that (purpose) in the sphere of the revelation (Loc. Sph.) of His (Poss. Gen.) glory (Adv. Gen. Ref.; both strategic and tactical victories), you may receive inner happiness (χαίρω, APSubj.2P, Culminative, Deliberative), always celebrating (ἀγαλλιάω, PMPtC.NPM, Gnostic, Complementary; in a supreme degree).

^{BGT} **1 Peter 4:13** ἀλλὰ καθὼ κοινωνεῖτε τοῖς τοῦ Χριστοῦ παθήμασιν χαίρετε, ἵνα καὶ ἐν τῇ ἀποκαλύψει τῆς δόξης αὐτοῦ χαρῆτε ἀγαλλιώμενοι.

^{VUL} **1 Peter 4:13** sed communicantes Christi passionibus gaudete ut et in revelatione gloriae eius gaudeatis exultantes

LWB 1 Peter 4:14 If you are censored from time-to-time [in this case silenced by legal authorities] because of the Name [Person] of Christ, happinesses *to you*, because the glory, even the Spirit of God, is resting with refreshing power upon you.

^{KW} **1 Peter 4:14** In view of the fact that you have cast in your teeth, as it were, revilings because of the Name of Christ, spiritually prosperous [are you], because the Spirit of the Glory, even the Spirit of God, is resting with refreshing power upon you.

^{KJV} **1 Peter 4:14** If ye be reproached for the name of Christ, happy *are ye*; for the spirit of glory and of God resteth upon you:

TRANSLATION HIGHLIGHTS

Peter assumes that some of his readers are being censored by legal authorities (Iterative Present tense) because of the Person of Christ. Their accusers not only malign and insult them, but they have engaged in legal battles to force Christians to stop talking about Jesus Christ. The “fiery ordeals” (vs. 12) lend credence to this legal censorship, as well as the likelihood that Nero’s persecution of Christians and the fire at Rome would naturally lead to such activities. To many believers, this would appear to be a defeat. But Peter says the result is “happinesses,” not just one but many types and categories of happiness. After all, Christ is being preached to unbelievers and elaborated on to new believers. That’s great news no matter what the venue!

Peter adds that one of the reasons why they should be happy – rejoicing, celebrating – is because the glory of the Spirit of God (the divine Spirit of glory) is resting upon them with refreshing power (Durative Present tense) when they endure such pressures in the filling of the Spirit. The requirement of the filling of the Spirit is derived from the deliberative subjunctive mood in the previous passage; the inner happiness received depends on *your* function in the divine system as opposed to the cosmic system. The glory of the Spirit of God does not rest with refreshing power upon carnal or reversionstic believers. If these believers are suffering, it is most likely for discipline, not blessing. Peter excludes the category of suffering for discipline in the next verse.

According to Schreiner, “The opposition was mainly verbal at this stage ... What we have are sporadic instances of intense persecution that threatened believers.” Many commentators do not see “an empire-wide and official persecution” in place at this time. Some do not see anything but occasional verbal abuse from unbelievers. After reading about Nero’s persecution of Christians during this time period, I have a difficult time relating Peter’s word choices (e.g., fiery ordeals) as pointing to maligning and slandering only. Gibbon did not find any “traces of Roman intolerance” against Christianity before Nero, but he did find a lot of verbal, legal and physical persecution against them during a 37-year period encompassing Nero’s reign and about “thirty five years after.”

RELEVANT OPINIONS

The same Spirit rests upon them as upon Christ, as a sign of incomparable honor and eschatological glory. (B. Campbell) Christians during Nero’s reign died in torments, and their torments were embittered by insult and derision. Some were nailed on crosses, others sewn up in the skins of wild beasts and exposed to the fury of dogs, others again, smeared over with combustible materials, were used as torches to illuminate the darkness of the night. (E. Gibbon) Gibbon restricts this persecution in his findings to the city of Rome, but Tacitus includes the provinces (including Asia) in some of the highly questionable practices against believers. Maybe Peter wasn’t thinking that Nero’s worst

practices would make their way to Asia Minor, but the “fiery ordeals” and “censorship by legal authorities” cannot be mere coincidences (in my opinion) when considered in the light of “human torches” and contrived “lawsuits.” (LWB)

The active and successful zeal of the Christians had insensibly diffused them through every province and almost every city of the empire. “Whatever,” says Pliny, “may be the principle of their conduct, their inflexible obstinancy appeared deserving of punishment.” The Christians, with the intrepid security of innocence, appeal from the voice of rumour to the equity of the magistrates. They acknowledge that if any proof can be produced of the crimes which calumny has imputed to them, they are worthy of the most severe punishment. They provoke the punishment, and they challenge the proof. At the same time they urge, with equal truth and propriety, that the charge is not less devoid of probability than it is destitute of evidence ... Nothing, it would seem, could weaken the force or destroy the effect of so unanswerable a justification, unless it were the injudicious conduct of the apologists themselves, who betrayed the common cause of religion to gratify their devout hatred to the domestic enemies of the church. (E. Gibbon)

Some only learnt of their trial when they received their sentence ... Nero failed to check the man’s credibility or to send investigators to confirm the truthfulness of the informers. Instead, his imagination exaggerated the report, and he dispatched men to fetch the spoils he believed were lying ready to hand. (Tacitus) The Christian, who with pious horror avoided the abomination of the circus or the theater, found himself encompassed with infernal snares in every convivial entertainment, as often as his friends, invoking the hospitable deities, poured out libations to each other’s happiness ... The Christian, on these interesting occasions, was compelled to desert the persons who were the dearest to him rather than contract the guilt inherent to those impious ceremonies. (E. Gibbon) The world does not persecute a worldly Christian, only a spiritual one. It is spirituality that rubs its fur the wrong way. (K. Wuest)

1 Peter 4:14 If (protasis, 1st class condition, “assumes it is true”) you are censored from time to time (ὀνειδίζω, PPI2P, Iterative; reviled, reproached, publicly shamed, in this case by legal authorities) because of the Name (Instr. Cause; person) of Christ (Adv. Gen. Ref.), happinesses (Ind. Nom.; honors) to you (ellipsis), because (causal) the glory (Subj. Gen.), even (ascensive) the Spirit (Subj. Nom.) of God (Attrib. Gen.), is resting with refreshing power (ἀναπαύω, PMI3S, Durative) upon you (Acc. Dir. Obj.).

BGT **1 Peter 4:14** εἰ ὀνειδίζεσθε ἐν ὀνόματι Χριστοῦ, μακάριοι, ὅτι τὸ τῆς δόξης καὶ τὸ τοῦ θεοῦ πνεῦμα ἐφ’ ὑμᾶς ἀναπαύεται.

VUL **1 Peter 4:14** si exprobramini in nomine Christi beati quoniam gloriae Dei Spiritus in vobis requiescit

LWB **1 Peter 4:15** **By all means, let none of you [believers] continue to suffer [for discipline] as a murderer or a thief or an evildoer [criminal] or as a meddler in other people’s business [violating privacy of the priesthood].**

^{KW} **1 Peter 4:15** Now, let no one of you continue to be suffering [reproach] as a murderer or a thief or an evildoer or as a self-appointed overseer in other men's matters.

^{KJV} **1 Peter 4:15** But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters.

TRANSLATION HIGHLIGHTS

Peter has been concentrating on undeserved suffering and how to endure it in the filling of the Spirit. Now he turns to another kind of suffering, suffering for discipline. If his readers have to endure suffering, he sure doesn't want it to be divine discipline. He begs them (Imperative of Entreaty) not to be disciplined as a murderer (Latin: homicide), a thief (Gk: klepto), a criminal (Latin: malefactor), or as a busybody. This last type of person is set-off from the other three by another disjunctive particle. If preached, undoubtedly everyone present would say "Amen" to not being a murderer, a thief, or a criminal. But then he adds "busybody" and a hush falls over the crowd. ☺ The first thought that comes to mind is the gossiping, backbiting, conspiracy-stirring "little old lady" who is not happy unless she is causing trouble. Whether the sin is criminal or not, the idea is simple: make sure any suffering that comes your way is undeserved.

But there is also an application here for the political agitator, especially socialists and communists who are not willing to leave you alone but wish to take increasing control over your life. Big government politicians (liberals, globalists, environmentalists, welfare statists) are meddlers in the lives of other people. They are enemies of freedom no matter how philanthropic their ideas sound (i.e., Marxist equality and fraternity for all). They think nothing of infringing on the rights of others, because they arrogantly assume they know better than anyone else how to run the country and everyone in it. They want to take your money, your means of defending yourself, your means of transportation, your means of making decisions for your future welfare, your means of using your own private property, etc. These are just examples of things to beware of; there are a lot more overt behaviors that Peter could mention.

RELEVANT OPINIONS

It is interesting to note in II Thess. 3:11 that *episkopos* is the word used for "bishop" and so suggests preachers meddling in the affairs of others, often breaking up family relationships. (A. Robertson) Taken together, all four miscreants are involved in actions contrary to the will of God, the author's ultimate moral criterion, and are listed in descending order of gravity and specificity. (J. Elliott) Not all suffering qualifies one for God's blessing and joy, for human beings also suffer when they do what is evil. The realism of Peter and of the early Christian movement manifests itself here. He knew how easily people can rationalize punishments that are deserved and explain them as "Christian" suffering ... Blatant sins are listed for rhetorical reasons, so that believers will distinguish between genuine Christian suffering and suffering that is a consequence of misbehavior. (T. Schreiner) That Christians may have been victims as well as potential perpetrators of such meddling cannot be proven ... but Christians are warned against practicing it and at the same time warned that they will be its victims. (J. Michaels) Peter exhorts Christians not to suffer as sinners. To

be filled with the Spirit involves yieldedness and then, whenever there is departure from the will of God, confession of sin. (J. Walvoord)

He warns that a Christian ought to live such an exemplary life that he can never be classified as a criminal who is guilty before a court of law. (S. Kistemaker) It is not the suffering which brings the blessedness, but the cause, the faith and patience with which the suffering is borne. (B. Caffin) The Christian, with his superior knowledge, saw many things around him which needed to be rectified. Let him not thereby be betrayed into stepping beyond his proper sphere. Thus meddling, he was not to be classed with the evildoer; but for his interference he might suffer heavily enough. (R. Finlayson) Christians are not likely to be guilty of the other more flagrant crimes, but are very often unable to resist the temptation to meddle in other people's affairs. (D. Wheaton) The term has been understood to refer to a political agitator engaged in proletarian activities against the establishment, a person whom the authorities must squelch ... The term may be understood to mean the unfaithful guardian of goods committed to him ... It may refer to an unwarranted intrusion into the affairs of others, interfering with someone else's business. (D. Hiebert)

1 Peter 4:15 By all means (inferential), let none (Subj. Nom., neg. particle) of you (Adv. Gen. Ref.; believers) continue to suffer (πάσχω, PAImp.3S, Iterative, Entreaty, Prohibition; suffering for discipline) as (Comp. Adv.) a murderer (Pred. Nom.) or (disjunctive) a thief (Pred. Nom.) or (disjunctive) an evildoer (Pred. Nom.; covering all other areas of criminality as well) or (disjunctive) as (Comp. Adv.) a meddler in other people's business (Pred. Nom.; a self-appointed busybody, a revolutionist, embezzler, political agitator, one who violates the privacy of the priesthood).

^{BGT} **1 Peter 4:15** μὴ γάρ τις ὑμῶν πασχέτω ὡς φονεὺς ἢ κλέπτης ἢ κακοποιὸς ἢ ὡς ἄλλοτριεπίσκοπος·

^{VUL} **1 Peter 4:15** nemo enim vestrum patiat^{ur} quasi homicida aut fur aut maledicus aut alienorum appetitor

^{LWB} **1 Peter 4:16** But if as a Christian [he suffers undeservedly], let him not be ashamed, but let him continually glorify God because of this title [Christian],

^{KW} **1 Peter 4:16** But if he suffer [reproach] as a Christian, let him not continue to be ashamed, but let him be glorifying God because of this name,

^{KJV} **1 Peter 4:16** Yet if *any man suffer* as a Christian, let him not be ashamed; but let him glorify God on this behalf.

TRANSLATION HIGHLIGHTS

In contrast to suffering for discipline, a Christian who suffers undeservedly should not be ashamed (Imperative of Entreaty). There is no dishonor in suffering for the Lord; there is no

dishonor for suffering because of His name. Instead, let the believer who is being persecuted glorify God (Iterative Present tense) because he has the privilege of bearing the title “Christian.”

RELEVANT OPINIONS

Believers should not suffer for violations of the law and ignoble behavior, and if they do so suffer it would be shameful both in God’s sight and the eyes of society. But there is no cause for feeling shamed if suffering results solely from being labeled a “Christian.” The issue addressed here is not the sphere in which the believers find themselves or the cause for which they glorify God but a specific name (Christianos) with which they are stigmatized. Any and all kinds of ignominy and wrongdoing of which believers and Christ their Lord were falsely accused would have been associated with this contemptuous label “Christian.” Since the faithful know the baselessness of such slander, however, they can turn even this instrument of reproach into a means of glorification. Thus, a contemptuous label employed to shame paradoxically can become an honorable name used to honor God. (J. Elliott)

Any church member who is untrue to his Christianity and commits some common crime or, still worse, becomes a political agitator under the profession of Christianity deserves all the shame which the governmental prosecution brings upon him by making him suffer the severity of the law even as he disgraces the name. (R. Lenski) Anti-abortion violence by a Christian agitator demands the full prosecution of the law. (LWB) The Hebrew origin of the word, the Greek dress, the Latin termination, seemed to point, like the threefold inscription on the cross, to the universality of Christ’s religion – to its empire, first over all the civilized nations, and through them, by continually increasing triumphs, over the whole world. (B. Caffin) Peter thinks that the Roman governors in the provinces will be getting orders from Nero to prosecute all Christians as criminals, their crime being illicit religion. (R. Lenski)

1 Peter 4:16 But (adversative) if (protasis, 1st class condition, “assumed it is true”) as (Comp. Adv.) a Christian (Pred. Nom.; Christ-lackey, he suffers undeservedly), let him not (neg. particle) be ashamed (αἰσχύνω, PMImp.3S, Descriptive, Entreaty or Prohibition; dishonored), but (contrast) let him continually glorify (δοξάζω, PAImp.3S, Iterative, Entreaty) God (Acc. Dir. Obj.) because of this (Dat. Spec.) title (Dat. Cause; the title Christian),

^{BGT} **1 Peter 4:16** εἰ δὲ ὡς Χριστιανός, μὴ αἰσχυνέσθω, δοξάζετω δὲ τὸν θεὸν ἐν τῷ ὀνόματι τούτῳ.

^{VUL} **1 Peter 4:16** si autem ut Christianus non erubescat glorificet autem Deum in isto nomine

LWB 1 Peter 4:17 For the time *has come* to begin judgment [confessing your sins] from within the family of God [the church on earth represented by each individual believer]. Moreover, if it first *begins* with us, what *shall be* the outcome of those who repeatedly refuse to obey the good news of God [they will receive shame instead of rewards at the Evaluation Seat of Christ due to long-term failure to confess sins]?

^{KW} **1 Peter 4:17** For the time is now, of the judgment beginning at the house of God. But if it start first with us, what shall be the end of those who are not obeying the good news of God?

^{KJV} **1 Peter 4:17** For the time *is come* that judgment must begin at the house of God: and if *it* first *begin* at us, what shall the end *be* of them that obey not the gospel of God?

TRANSLATION HIGHLIGHTS

The time has come for believers to begin judgment (Ingressive Aorist tense) from within the family of God. This has nothing to do with unbelievers. This means believers (you) should acknowledge their sins immediately, day-by-day. The church on earth as represented by each individual believer is referred to as the “house of God.” Each believer acknowledges his own sins to God not only because he is responsible for his own spiritual life, but also because he is part of the larger church which needs to be in aggregate fellowship with God. First the individual believer is restored to fellowship, then the church is restored to fellowship – the church full of individual believers who are all maintaining their own communion with God. Believers should “judge” themselves first before the outside world judges them. Don’t let possible persecutors have anything to blame on you; don’t give them any ammunition.

The expected follow-up to the consistent practice of confessing your sins to God is that other believers will follow your lead and confess their sins privately to God. But Peter goes in a different direction! Just when you think you are following Peter’s train of thought, he throws in an antithesis. If we are the first to acknowledge our sins to God and re-enter the divine system, what shall be the outcome of those who refuse to obey (Iterative Present tense) the good news of His forgiveness of sins? The “good news” is the promise in 1 John 1:9 that if we confess our sins, He is faithful to forgive us. “Good news” does not always refer to the gospel message. Those who refuse to acknowledge their sins to God on a frequent basis not only reject His gracious provision, but they end up residing and functioning in Satan’s cosmic system as their reward for disobedience. This means that at the ultimate evaluation by Christ at the Judgment Seat, they will receive shame instead of rewards.

RELEVANT OPINIONS

The purity of His nature, if it be every where contrary to all sinful impurity, cannot but most appear in His peculiar dwelling-house, that He will especially have neat and clean. If He hates sin all over, where it is nearest to Him He hates it most, and testifies His hatred of it most; He will not endure it in His presence. As cleanly, neat persons cannot well look upon any thing that is nasty, much less will they suffer it to come near them, or touch them, or to continue in their presence in the house where they dwell: so the Lord, Who is of purer eyes than to behold iniquity, will not abide it within His own doors; and the nearer any come to Him, the less can He endure any unholiness or sinful pollution in them. (R. Leighton) When troubles come our way and we feel we can see their connection with our own disobedience, we should remind ourselves that we are not being punished but being chastened now in order that we not be condemned with the world later on ... The word

translated “judge” means “to assess” without any connotation of whether such assessment is favorable or unfavorable. (A. Custance)

So a king, that he may rule the land well, makes his own house exemplary. (Psalms 101:2) The specific content of this good news is spelled out in a variety of ways in relation to a variety of specific circumstances. (J. Elliott) We are not to think of *condemnatory* judgment, but rather of *corrective* judgment. (R. Finlayson) This is one of the instances in which the word *judgment* occurs in a text but obviously means something slightly different in reference to the two groups described. The “judgment of the church is disciplinary and formative. It involves character formation as in James 1:2-4. (W. Baker) Many sermons are preached on the judgments which fall upon the nonbeliever, but the NT everywhere emphasizes that the believer faces a final accounting as well ... Jesus continually exhorted His fellows to full discipleship by reminding them that one day they would face an accounting for their stewardship. He challenged them to pursue rewards and treasure in heaven. (J. Dillow) Believers are going to appear before the judgment seat of Christ. (J. McGee)

1 Peter 4:17 For (explanatory) the time (Subj. Nom.; dispensation) has come (ellipsis) to begin (ἄρχω, AMInf., Ingressive, Inf. As Dir. Obj. of Elliptical Verb, Articular) judgment (Adv. Acc.; evaluation, confessing your sins) from within the family (Abl. Source; household) of God (Poss. Gen.; believers collectively, the church on earth represented by each individual believer using rebound). Moreover (continuative), if (protasis, 1st class condition, “and it should”) it first (Adv. of Time) begins (ellipsis, verb supplied) with us (Gen. Rel.), what (Subj. Nom.; interrogative) shall be (ellipsis) the outcome (Pred. Nom.; end) of those (Adv. Gen. Ref.) who repeatedly refuse to obey (ἀπειθέω, PAPtc.GPM, Iterative, Substantival) the good news (Dat. Ind. Obj.; 1 John 1:9) of God (Poss. Gen.; shame at the Evaluation Seat of Christ instead of rewards)?

^{BGT} **1 Peter 4:17** ὅτι [ὁ] καιρὸς τοῦ ἄρξασθαι τὸ κρίμα ἀπὸ τοῦ οἴκου τοῦ θεοῦ· εἰ δὲ πρῶτον ἀφ’ ἡμῶν, τί τὸ τέλος τῶν ἀπειθούντων τῷ τοῦ θεοῦ εὐαγγελίῳ;

^{VUL} **1 Peter 4:17** quoniam tempus ut incipiat iudicium de domo Dei si autem primum a nobis qui finis eorum qui non credunt Dei evangelio

LWB 1 Peter 4:18 Moreover, if a righteous person [those who have confessed their sins and have been forgiven by God and cleansed from all unrighteousness] scarcely receives his deliverance [from the sin nature’s control of the soul], where [what further opportunity beyond the Evaluation Seat of Christ] shall the impious person [those who refuse to confess their sins to God], even the sinner [they remain in the *status quo* of unconfessed sin and unrighteousness] present himself in a favorable light?

^{KW} **1 Peter 4:18** And if he who is righteous is with difficulty being saved, he that is impious and a sinner, where shall he appear?

^{KJV} **1 Peter 4:18** And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?

TRANSLATION HIGHLIGHTS

This verse looks back to Proverbs 11:31 in the LXX, but be careful with the context. It also continues the antithesis in the prior passage between those who judge themselves and those who refuse to judge themselves, i.e., those who acknowledge their sins to God on a regular basis and those who don't. *It is not a passage contrasting believers with unbelievers.* In other words, *righteous* in this context does not mean *believers*, nor does *impious* mean *unbelievers*. Righteous refers to those who have confessed their sins and have been forgiven by God and cleansed from all unrighteousness; the impious have refused to confess their sins and have not been forgiven by God, thus remaining in unrighteousness. The NT idea is contained in the experiential sanctification passage of 1 John 1:9. An additional parallel Peter has in mind is from prior passages that contrast those who receive undeserved suffering (their sins have been confessed) and those who receive suffering for discipline (their sins have not been confessed).

The old sin nature is a powerful force that all believers must contend with. We are commanded to do so in many passages in Scripture. “Sozo” in this context is *temporal deliverance from the control of the sin nature*. If we are faithful to acknowledge our sins to God on a regular basis, we can be assured that any suffering we receive is for our blessing and will be rewarded at the Evaluation Seat of Christ. It is an honor and a privilege to experience this type of suffering; it is not an honor to receive deserved suffering for our sins. So if we are not faithful to acknowledge our sins to God on a regular basis, we will be ashamed in His present and will forfeit rewards at the Evaluation Seat of Christ. The Greek word “phaino” means to shine or give light; the middle voice means to shine or give one's own light. “Where” means: What further opportunity does a believer have? There is only one opportunity for a favorable evaluation in the future, at the Judgment Seat of Christ. After that, the believer enters eternity in his resurrection body with or without rewards and decorations earned while on earth.

The question is obviously rhetorical, because Peter knows there is no further opportunity for giving an account of one's life beyond the Evaluation (Judgment) Seat of Christ. This is a painful question for the believer who refuses to confess sin to consider. Put simply, if the impious believer (male or female) refuses to acknowledge his sins to God on a regular basis and has nothing but suffering for discipline to show for his life on earth at the Evaluation Seat of Christ, what other opportunity will he have to shine forth his light (Deliberative Future tense)? In effect, his life in continual sin without confession gets him nothing but embarrassment at the Evaluation Seat of Christ, and there is no other occasion where he can “shine” or “present himself in a favorable light” before God or man. All that suffering he received was for discipline, one continual divine spanking after another. There is no honor, privilege, or *favorable light* in that scenario.

Please note: I attempted to follow the believer-unbeliever interpretation of this passage, but I found it entirely unsatisfactory. The contrast or antithesis I see is between two types of believer:

- a) The believer who makes it a habit to confess his sins – is forgiven by God and cleansed of unrighteousness – which breaks the control of the sin nature over his soul in daily life – enabling him to endure undeserved suffering inside the divine system – so he may present himself in a favorable light at the Evaluation Seat of Christ – and receive rewards and decorations for a job well done during his life on earth.
- b) The believer who refuses to confess his sins – is not forgiven by God and remains in unrighteousness – controlled by the dictates of the sin nature over his soul – causing him to suffer for discipline inside the cosmic system – with the result that he cannot present himself in a favorable light at the Evaluation Seat of Christ – so he therefore receives shame and embarrassment for a poor job done during his life on earth.

RELEVANT OPINIONS

The meaning of the proverb must be discerned from the context in which Peter used it. (T. Schreiner) This quotation comes from Proverbs 11:31 in the Greek Septuagint, hence the difference you encounter if you turn to your OT based on the Hebrew. In the NASB translation of Proverbs 11:31, which follows the Hebrew, the first part of the sentence is, “If the righteous be rewarded in the earth.” “Rewarded” takes the place of judgment understood in the context of 1 Peter. One can be “rewarded” with God’s approval, while another can be “rewarded” in the form of judgment. (W. Baker) I don’t subscribe to Baker’s interpretation, but it’s interesting nonetheless. (LWB) Peter is not teaching that salvation is earned through personal trials or works, but simply that those who are saved are not exempt from temporal disciplinary judgments which are the natural consequences of sin. (R. Raymer) Clearly Peter has none of the starry-eyed optimism of some modern Christians. (D. Hiebert) The expression does not at all suggest any uncertainty with respect to the ultimate salvation of all true believers, but simply intimates that God’s mode of bringing His people to their final rest in the fullness of salvation is through hard and painful discipline. (R. Johnstone)

1 Peter 4:18 Moreover (continuative), if (protasis, 1st class condition, “assumes it is the case”) a righteous person (Subj. Nom.; those whose have confessed their sins and have been forgiven) scarcely (Durative Adv.; barely) receives his deliverance (σώζω, PPI3S, Iterative; from the sin nature’s control of the soul), where (Interr. Adv. of Place; what further opportunity beyond the Evaluation Seat of Christ) shall the impious person (Subj. Nom.; those who refuse to obey the good news in 1 John 1:9), even (ascensive) the sinner (Nom. Appos.; they remain in unconfessed sin), present himself in a favorable light (φαίνω, FMI3S, Deliberative; shine, appear)?

^{BGT} **1 Peter 4:18** καὶ εἰ ὁ δίκαιος μόλις σώζεται, ὁ ἀσεβὴς καὶ ἁμαρτωλὸς ποῦ φανεῖται;

^{VUL} **1 Peter 4:18** et si iustus vix salvatur impius et peccator ubi parebit

LWB 1 Peter 4:19 For this reason also [to obtain a favorable evaluation at the Judgment Seat of Christ], let those who are suffering from time-to-time [undeserved] according to the authoritative, doctrinal will of God [divine norms and standards], deposit their souls on a

regular basis in the sphere of divine good [residence and function in the divine system is the best way to endure suffering].

^{KW} **1 Peter 4:19** Therefore, also let those who are suffering according to the will of God be constantly committing the safekeeping of their souls by a continuance in the doing of good to a faithful Creator.

^{KJV} **1 Peter 4:19** Wherefore let them that suffer according to the will of God commit the keeping of their souls *to him* in well doing, as unto a faithful Creator.

TRANSLATION HIGHLIGHTS

“For this reason also” means that on top of enduring undeserved suffering as a blessing, there is another reason for acknowledging your sins to God on a regular basis: to obtain a favorable evaluation at the Judgment Seat of Christ. Those who suffer undeservedly from time-to-time (Iterative Present tense) according to the divine norms and standard of the will of God, are encouraged to deposit their souls (lives) in the sphere of divine good (Imperative of Entreaty). “Deposit” is a banking term we are all familiar with. In this context, we should continue to deposit (Latin: commend) our souls in the divine system. The sphere of divine good is God’s bank; we are to deposit our souls in His safety deposit box rather than Satan’s.

We should make this *life deposit* every day and continue to do so until the day we leave planet earth (Durative Present tense). The best way to endure suffering and receive rewards is by continued residence and function inside the divine system. The sphere of “doing good” is the divine system; we are “doing good” (Latin: benefactors) no matter what we are up to as long as we continue to reside in the filling of the Spirit. The phrase “according to the authoritative, doctrinal will of God” qualifies the suffering as undeserved. Sure, deserved suffering is according to the will of God, too. But that category of suffering is a result of not measuring up to divine norms and standards, therefore it is rejected in this instance.

RELEVANT OPINIONS

As a conclusion, this verse reiterates and combines several prominent foregoing topics: innocent suffering, the will of God, doing what is right, and self-commitment to a faithful God ... With this final phrase, the author also indicates that suffering in accord with God’s will is not a matter of passive resignation but active obedience. Persistence in doing what is right despite suffering, a thought reprising the point of 2:19-20 and 3:17, is the concrete means of demonstrating trust in God’s fidelity and entrusting oneself to God’s care. (J. Elliott) A faithful Creator communicates the idea of justice since a faithful Creator can be trusted to do what is just on behalf of those who entrust themselves to Him. (B. Campbell)

The reference to God’s will here as in 3:17 indicates that all suffering passes through His hands, that nothing strikes a believer apart from God’s loving and sovereign control ... The reference to God as Creator implies His sovereignty, for the Creator of the world is also sovereign over it. Therefore believers can be confident that He will not allow them to suffer beyond their capacity and that He

will provide the strength needed to endure. (T. Schreiner) We are to put ourselves in God's care, as people in war flock into the forts, or as a householder will deposit his valuables in the hands of his banker, and then sleep careless of thieves or fire. God will take good care of all that is deposited in his custody. No violence can force his safe where his jewels are kept. (A. Maclaren)

1 Peter 4:19 For this reason (subordinating; consequently, to obtain a favorable evaluation at the Judgment Seat of Christ), also (adjunctive), let those (Subj. Nom.) who are suffering from time-to-time (πάσχω, PAPtc.NPM, Iterative, Substantial) according to the authoritative (Dat. Ref.; *hapax legomena*: sovereign control, creator, ruler), doctrinal (Dat. Ref.; faithful, divine norms and standards) will (Adv. Acc.) of God (Poss. Gen.; undeserved suffering for believers in fellowship), deposit (παρατίθημι, PPImp.3P, Durative, Entreaty; banking term) their (Poss. Gen.) souls (Acc. Dir. Obj.) on a regular basis in the sphere of divine good (Loc. Sph.; residence and function inside the divine dynasphere is the best way to endure suffering).

^{BGT} **1 Peter 4:19** ὥστε καὶ οἱ πάσχοντες κατὰ τὸ θέλημα τοῦ θεοῦ πιστῶ κτίστη παρατιθέσθωσαν τὰς ψυχὰς αὐτῶν ἐν ἀγαθοποιίᾳ.

^{VUL} **1 Peter 4:19** itaque et hii qui patiuntur secundum voluntatem Dei fideli creatori commendant animas suas in benefactis

Chapter 5

LWB 1 Peter 5:1 Consequently, I repeatedly encourage the elders among you [pastors & teachers scattered in the geographical area of Pontis], as a fellow elder [one pastor to another], a witness [firsthand] to the sufferings of Christ, who is also a fellow partner [partaker] of the glory which is destined to be revealed [suffering and death is the glory about to be unleashed in Turkey by Nero against pastors of the Christian faith]:

^{KW} **1 Peter 5:1** Elders therefore who are among you, I exhort, I who am your fellow elder, and one who saw the sufferings of Christ and who has been retained as a witness to bear testimony concerning them, who also am a fellow partaker of the glory which is about to be unveiled;

^{KJV} **1 Peter 5:1** The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed:

TRANSLATION HIGHLIGHTS

Nero is about to unleash suffering and death throughout the Roman provinces, especially against pastors and teachers of the Christian faith. So Peter switches his encouragement to all believers to that of fellow pastors and teachers in the geographical area of Pontis. He repeatedly encourages them (Iterative Present tense) because he shares the communication gift with them. He also mentions that he was a firsthand witness of the sufferings of Christ, and is a fellow partner with them and Christ in the glory which is destined (Gnomic Present tense) to be unleashed on them. “Glory” in this context is not eschatological, but historical. It refers to the suffering, possibly even death, that awaits those who minister the Word of God while Nero is emperor of Rome. “Elders” refers to all the pastors and teachers in the area of Asia Minor he is emphasizing in this section of his epistle. There is no such thing as a *plurality of elders* in a single assembly, unless the assembly or church also functions as a training class for future elders. Like the western phrase “one riot, one ranger” there is “one church, one elder.”

RELEVANT OPINIONS

These were not the older people in the church, but the leaders of the community; that is, it is the title of an office rather than a description of seniority. (P. Davids) The "elders" of the congregations are the leaders of their respective groups and are thus designated as shepherds (pastors) who are directly subordinated to Christ as the Chief Shepherd. (B. Reicke) Peter, though holding the very highest rank in the Church as an apostle of Christ, one of those who were to sit on twelve thrones judging the twelve tribes of Israel, claims no supremacy; he simply designates himself as a brother presbyter. (B. Caffin) Peter's description here of himself as a partaker or sharer in it may be a reference to the special privilege granted to him when he saw Jesus transfigured. The transfiguration of our Lord is thus regarded as a preview of Christ's glory as it will be manifested at His appearing or second coming. (A. Stibbs) What is significant here is that he expects this so vividly that he considers himself *already* to be a “partaker” of that glory. (P. Davids)

Peter witnessed Jesus' agony in the Garden of Gethsemane, the trial before the high priest, and the condemnation of Jesus that caused him to stand trial in the presence of Pilate. In effect, Peter is an eyewitness. (S. Kistemaker) It became one of the official designations of an officer in a local church who in other places is called an overseer or a bishop, and whose duty it was to exercise spiritual oversight and authority over its members. (K. Wuest) The title elders, *presbyters*, describes their status as senior of leaders. Bishops (overseers) and pastors (shepherds) seem in the early Church of the NT times to have been alternative names for those here called *elders*. (A. Stibbs) This term (presbuteros) is one of three words used to designate this office: pastor (shepherd), overseer (bishop), and of course elder itself. (W. Baker) He reveals that he places himself not above but next to the elders. And thus he indicates that an apostle can also be an elder. (S. Kistemaker)

1 Peter 5:1 Consequently (inferential), I repeatedly encourage (παρακαλέω, PAI1S, Iterative) the elders (Acc. Dir. Obj.; presbyters scattered in the geographical area of Pontis) among you (Dat. Association; in your area), as (ascensive) a fellow elder (Nom. Appos.; as one pastor to another, no primacy intended), a witness (Nom. Appos.; firsthand) to the sufferings (Obj. Gen.) of Christ (Poss. Gen.), who (Subj. Nom.) is (ellipsis) also (adjunctive) a

fellow partner (Pred. Nom.; partaker) of the glory (Gen. App. Obj.) which is destined (μέλλω, PAPtc.GSF, Gnomic, Attributive) to be revealed (ἀποκαλύπτω, PPInf., Historical, Periphrastic, Inf. as Dir. Obj. of a Verb; suffering and death is the glory about to be unleashed in Turkey by Nero against pastors of the Christian faith):

BGT **1 Peter 5:1** Πρεσβυτέρους οὖν ἐν ὑμῖν παρακαλῶ ὁ συμπρεσβύτερος καὶ μάρτυς τῶν τοῦ Χριστοῦ παθημάτων, ὁ καὶ τῆς μελλούσης ἀποκαλύπτεσθαι δόξης κοινωνός·

VUL **1 Peter 5:1** seniores ergo qui in vobis sunt obsecro consenior et testis Christi passionum qui et eius quae in futuro revelanda est gloriae communicator

LWB **1 Peter 5:2** Start shepherding the flock of God among you [protect and feed them Bible doctrine], taking the reins of authority as an overseer [highest rank in an assembly], not by compulsion [bullied by other churchmembers], but willingly according to God [get with His program], not for commercial gain [monetary reversionism], but prepared to discharge your duties with responsibility [readiness],

KW **1 Peter 5:2** Shepherd the flock of God which is among you, doing so not by reason of constraint put upon you, but willingly according to God; not in fondness for dishonest gain but freely,

KJV **1 Peter 5:2** Feed the flock of God which is among you, taking the oversight *thereof*, not by constraint, but willingly; not for filthy lucre, but of a ready mind;

TRANSLATION HIGHLIGHTS

Peter commands the local pastors among his readers (Imperative mood) to start shepherding the flock of God entrusted to them (Ingressive Aorist tense). Apparently they are not being faithful in their duties, perhaps due to fear of persecution. But as pastors, they need to feed their flock Bible doctrine and protect them as best as they can from enemies within the assembly and outside the assembly. They are also commanded to take the reins of authority over their local assembly (Imperative Participle) and exercise that authority as needed (Iterative Present tense). This word is *episcopos*, which means exercising oversight as the guardian or bishop over those under their care. They are not to be bullied into this position by other churchmembers, but should accept the office willingly with the intent of carrying forward God's program to the best of their ability. He also warns prospective pastors and teachers not to get into the ministry with the idea of making *boku* bucks. There's nothing worse than a money-grubbing pastor or evangelist who operates in monetary reversionism. Instead, they are to prepare themselves for the teaching ministry with the idea of discharging their responsibilities with zeal.

RELEVANT OPINIONS

Luther rightly argues that we shepherd God's flock by preaching the gospel ... The participle "serving as overseers" specifies another function of the elders. As God's shepherds and leaders they

are to oversee the church and superintend it. We have a hint here that in the NT the offices of elder and overseer were the same. This is the most plausible way of reading the NT evidence. (T. Schreiner) Shepherding included such activities as leading, guiding, gathering, feeding, and defending a flock, whether used literally or figuratively. In a secondary sense, the verb also had the sense of ruling or governing when applied to God, the gods, or humans in authority. (J. Elliott) The elders or leaders of the congregations are admonished to be shepherds and to take care of the groups within the flock of the universal church which have been assigned to each. (B. Reicke) Notice the three parallelisms. (S. Kistemaker) The flock requires good pasture, not book reviews on Sunday evening nor pink political propaganda. Sermons, if they are not strong meat, should at least be unadulterated milk. (G. Clark)

The word connotes the function of the ruler or guardian in Plato's ideal state. (E.G. Selwyn) "Not under compulsion" also means not as reluctantly yielding to the insistence of the Church. Many devoted servants of Christ have accepted the responsibilities of office only when their people refused to allow them to escape. This shrinking was never looked upon as a fault; on the contrary, it often revealed a true apprehension of the magnitude of the service to which they were called, and a modest sense of personal limitations. (F. Beare) The Christian pastor must not, in teaching or in administering the doctrines of Christ, fashion his conduct in subservience to the views and wishes of those committed to his care. He must speak what he knows to be true, because it is Christ's doctrine, whatever they may think of it. He must not, in this way, be a servant of men, even of Christian men. Were he to serve in this way he could not be a servant of Christ. (J. Brown) Social or financial pressures should not be substituted for the pure motivation to do God's will and to serve Him freely and eagerly. (R. Rayner)

The Word of Truth is the great sanctifying agency in the hands of the Divine Spirit, and it is the minister's business so to present this that sanctification shall be the result. There never was greater need of plain practical Scripture teaching than now, when the pressure of business leaves, I fear, too little leisure for Scripture study. It should not be so, but so it is. (C. New) Here Peter commands the elders to be shepherds while they serve as overseers. They must feed the flock "by discipline and doctrine." (S. Kistemaker) The pastor is not to commercialize his ministry. (K. Wuest) His care and protection is symbolized by his crook and his club, the former for the sheep and the latter for their enemies. (A. Knoch) We are commanded to enjoy our work! Don't do your work under constraint. This means the impulse should come gladly from within, not oppressively from without. (J. Piper) Using the ingressive aorist he indicates that this is something that needs to be done with ever new vigor rather than as a routine undertaking. (P. Davids)

1 Peter 5:2 Start shepherding (ποιμαίνω, AAImp.2P, Ingressive, Command; feed, protect, pastor) the flock (Cognate Acc.) of God (Poss. Gen.) among you (Dat. Assoc.; pastors are commanded to teach Bible doctrine to their congregation), taking the reins of authority as an overseer (ἐπισκοπέω, PAPtc.NMP, Iterative, Imperativ; exercising oversight, guardian, bishop, the old man, the highest rank - only one per assembly), not (neg. particle) by compulsion (Adv. Manner; not being bullied by other churchmembers), but (contrast) willingly (Adv. Manner) according

to God (Adv. Acc.; you must assert your authority and then get on with God's program), not (neg. particle) for commercial gain (Adv. Purpose; greed, monetary reversionism, money-grubbing), but (contrast) prepared to discharge your duties with responsibility (Adv. Manner; willingness, readiness, zeal, eagerness),

^{BGT} **1 Peter 5:2** ποιμάνετε τὸ ἐν ὑμῖν ποίμνιον τοῦ θεοῦ [ἐπισκοποῦντες] μὴ ἀναγκαστῶς ἀλλὰ ἐκουσίως κατὰ θεόν, μὴδὲ αἰσχροκερδῶς ἀλλὰ προθύμως,

^{VUL} **1 Peter 5:2** pascite qui est in vobis gregem Dei providentes non coacto sed spontanee secundum Deum neque turpis lucri gratia sed voluntarie

LWB 1 Peter 5:3 Not so much as being bullies [authority arrogance] over the members of your congregation [those allotted to you], but making it a practice to become patterns for the flock [emphasis on the doctrine in your soul, not your personality].

^{KW} **1 Peter 5:3** Nor yet as lording it in a high-handed manner over the portions of the flock assigned to you, but as becoming patterns for the flock.

^{KJV} **1 Peter 5:3** Neither as being lords over God's heritage, but being ensamples to the flock.

TRANSLATION HIGHLIGHTS

Peter adds qualifications to those who aspire to be pastors and teachers. They are not to bully the members of their congregation (Gnomic Present tense), overpowering (Latin: dominating) them in their personal life. In other words, they must be careful to avoid authority arrogance. The Greek word “kleron” means those who are allotted to you, your portion, those whom God has placed in your periphery to serve (teach) and protect. We get our word “clergy” from this Greek word, although I avoid the use of this word altogether because of the false distinction often attributed to those of the *clergy* versus those of the *laity*. The difference is one of spiritual gift. Instead, they are commanded (Imperative Participle) to become patterns for their flock (Iterative Present tense). The emphasis on becoming a pattern should be on the Bible doctrine in your soul, not on your personality. In other words, when you see a strutting, emotional, charismatic type of preacher on television, your *eyebrows should raise* and you should question the emphasis on their message. Are they consumed with God's Word or are they consumed with themselves?

RELEVANT OPINIONS

Suppose that a pastor wishes to encourage people to accept his authority and to follow his leadership almost without question. This might arise because he is a demagogue; or it might arise because in his cultural setting people naturally reverence leaders and eschew iconoclasm. He can foster what he regards as a healthy spirituality in this respect by citing passages such as Hebrews 13:17 *ad nauseam*; but he will probably be less inclined to cite 1 Peter 5 or Matt. 20. Such a leader may have a theoretically unified canon; but he operates with a canon within a canon when it comes to certain preferred doctrines. The resulting aberration may be entirely unwitting, or it may be perverse; but either way it distorts the Scriptures and has important ramifications in the life of the church. (D.

Carson) The elders have those who are “allotted to their charge,” an expression that implies a stewardship responsibility in which leaders must be accountable to Christ for how they lead as under-shepherds. It further implies that leaders are not acquiring followers on their own. Instead, God is bringing followers to them, for God is building the church, not the leaders, as the leaders do the tasks the Bible lays out for them. (W. Baker)

Always, the pastor-teacher is more spiritually mature than anyone who sits under his teaching for any length of time. The Ultra Cross, or wreath of glory – the highest decoration – is therefore related to the gift and function of the pastor, even though all believers can win it by attaining ultra-supergrace. The pastor is delighted that those who listen to his teaching day after day, year after year, are motivated by an enthusiasm for doctrine that parallels his own. He will receive, as it were, an oak leaf cluster affixed to his own Ultra Cross for every member of his flock whom he leads to ultra-supergrace. He thus anticipates the pleasure of presenting the mature members of his congregation at the judgment seat of Christ and of watching them receive fantastic riches, vast sections of heaven, and untold eternal blessings. (R.B. Thieme, Jr.) His disciples were to be servants, not bosses; ministers, not executives. (P. Davids)

1 Peter 5:3 Not (neg. particle) so much as (comparative particle) being bullies (κατακυριεύω, PAPtc.NPM, Gnostic, Modal; overpowering, domineering, to master or subdue someone; authority arrogance) over the members of your congregation (Obj. Gen.; proper use of authority over your right congregation, those allotted to you: roll of the dice), but (adversative) making it a practice to become (γίνομαι, PMPTc.NPM, Iterative, Imperative) patterns (Pred. Nom.; types) for the flock (Obj. Gen.; emphasis on Bible doctrine in your soul, not your personality).

^{BGT} **1 Peter 5:3** μηδ' ὡς κατακυριεύοντες τῶν κλήρων ἀλλὰ τύποι γινόμενοι τοῦ ποιμνίου·

^{VUL} **1 Peter 5:3** neque ut dominantes in cleris sed formae facti gregi et ex animo

LWB 1 Peter 5:4 Then when the Chief Shepherd [Jesus Christ] shall appear [at the rapture], you [pastors] will receive as a reward for fulfilling your responsibility [faithfulness in studying and teaching] the unfading wreath of glory.

^{KW} **1 Peter 5:4** And when the Chief Shepherd appears, you shall receive the victor's unfading crown of glory.

^{KJV} **1 Peter 5:4** And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

TRANSLATION HIGHLIGHTS

When the Chief Shepherd, Jesus Christ, appears at the rapture (Temporal Participle), pastors and teachers will receive a reward for their consistency in studying and teaching the Word of God (Predictive Future tense). There will be special rewards and decorations (Culminative Aorist

tense) for those who faithfully utilize their communication gift. Peter is reminding aspiring pastors that Phase 2 spiritual growth is very important, not only for those in their congregation, but also for themselves. All believers must faithfully execute the protocol plan of God in time. However, there is an imperishable wreath of glory reserved for those with communication gifts, assuming they use them in their appropriate sphere. And along with this unfading wreath or crown will be fantastic riches, vast sections of heaven and other untold blessings as part of our eternal portfolio.

RELEVANT OPINIONS

Whether the metaphor “stephanos” here represents the athlete’s crown, the valiant soldier’s wreath, the king’s crown, the reward for service to the state, or the headpiece of a supernatural being, the honor that is conferred by the “archipoimen” when he appears is signified. (B. Campbell) Just as the law places diadem and crown upon the head, so nature puts grey hair upon it as an honorable symbol of the high dignity of leadership. (J. Elliott) Jesus bore the crown of humiliation so that we may wear the garland of glory. (S. Kistemaker) The Greek word translated “crown” referred to a crown of victory in the Greek athletic games, a crown given for military valor, or a festal garland worn at marriage feasts. Here it is the reward given to faithful shepherds of the flock of God. (K. Wuest) As the Chief Shepherd He will reward the under-shepherds for their work when He comes again in the day of His manifestation. (A. Knoch) Christ will bestow special recognition upon those who have labored faithfully to care for and disciple other Christians. It is significant that these first two crowns have been designated as awards for those who have given their lives to evangelism and discipleship. (J. Dillow)

1 Peter 5:4 Then (consecutive, as a result), when the Chief Shepherd (Gen. Absolute; Jesus Christ as sheep-master) shall appear (φανερώω, APPTc.GSM, Culminative, Temporal; at the rapture), you (in this context, pastors only) will receive as a reward for fulfilling your responsibility (κομίζω, FMI2P, Predictive; faithfulness in executing the plan of God in time) the unfading wreath (Acc. Dir. Obj.; crown) of glory (Qualitative Gen.; along with fantastic riches, vast sections of heaven, and untold eternal blessings).

BGT **1 Peter 5:4** καὶ φανερωθέντος τοῦ ἀρχιποίμενος κομιεῖσθε τὸν ἀμαράντινον τῆς δόξης στέφανον.

VUL **1 Peter 5:4** et cum apparuerit princeps pastorum percipietis inmarcescibilem gloriae coronam

LWB **1 Peter 5:5** In the same way, comparative novices [pastor trainees], be under the command authority of pastors [you may have several as you grow in your Christian life]. Moreover, all of you [members of each congregation], fasten yourselves to each other with grace thinking [relaxed mental attitude], because God Himself continues to make war against the arrogant [enforced humility through divine discipline], but He continues to give grace to the humble [genuine humility].

^{KW} **1 Peter 5:5** Likewise, younger ones, be in subjection to the elders. Moreover, all of you, clothe yourselves with humility toward one another, because God opposes himself to those who set themselves above others, but gives grace to those who are lowly.

^{KJV} **1 Peter 5:5** Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.

TRANSLATION HIGHLIGHTS

Peter now commands pastor trainees (Latin: adolescents) to be under the authority of their right pastors (Imperative of Command). Young converts who think they have the gift of pastor or teacher need training. These neophytes in Asia Minor need to learn about authority orientation along with Bible doctrine. It's difficult to wield authority later in life when you have rejected authority in your younger years. These 'seminary students' have a lot to learn, and it's quite possible that they will need a series of pastors for a number of years to learn it all. As students without portfolio, they need to begin submitting to their first right pastor and likewise to every other *presbyter* along the way. The plural use of "presbyters" refers, therefore, to a string of pastors throughout your life, not a plurality of pastors in the same assembly. In a more formal organization, it would be studying under several theology professors in a seminary.

"Pride calls out God's armies." It is obviously better not to bring God's discipline against you! As for the other members of the local assembly, they are commanded (Imperative mood) to fasten themselves to each other with a relaxed mental attitude. The "fastening" is a metaphorical reference to the white scarf or apron worn by slaves. This represents genuine humility, respect for authority and impersonal love as problem-solving devices. This is the only way to learn Bible doctrine. But there's another good reason for obeying this command. God Himself makes war against the arrogant believer (Iterative Present tense). This "making war" (Latin: resistance) is divine discipline administered by Him to force the arrogant believer into the correct mental attitude. He gives grace to those believers who learn quick. The singular "God" points to unity of the Trinity. The plural verb emphasizes each Person of the Trinity.

RELEVANT OPINIONS

It is true that the impetuosity and rebelliousness of youth were proverbial in antiquity. (J. Elliott) It is so plain as scarcely to require to be noticed, that church members are not bound to submit, to be subject to, their fellow church members; still less, can elders submit or be subject to the members of their church; to attempt it is to annul church government and God's rule for divine authority, and will most certainly introduce all manner of disorders and ecclesiastical anarchy. Nor should Christians submit to each other by taking each other's conscience as a guide in matters of faith or duty. Every man must give account of himself to God; and as far as fellow men or fellow Christians are concerned, every man must think, inquire, judge, and act for himself. "One is our Master, even Christ." (J. Brown) The enjoyment of God's gracious benefits often depends on meeting certain conditions. This verse implies the possibility of missing the blessings of God's grace if the would-be beneficiary has the improper attitude. For example, you must yield to His way of conducting your life. (D. Fuller)

Every encroachment on the individual rights of church members on the part of elders or other church members, either individually or collectively, is inconsistent not only with this passage but with the greater portion of Scripture. There has been a great deal too much of all kinds of encroachment (under the false guise of discipleship) in the history of Christianity, which is easily contained in the arrogance which Peter is about to mention. Arrogant men like to have power and control over others for their own ends and purposes. (J. Brown) This indicates that a qualification for leadership was not simply seniority in biological age but also maturity in the faith, a condition not met by the neophyte, who only recently had joined the community. (J. Elliott) Humility is not a personality change. It is Bible doctrine in the soul. (R.B. Thieme, Jr.) Jesus bound Himself with an apron or towel in preparing to humbly wash the feet of His disciples ... Humility is not to be confused with self-degrading humiliation. (J. Elliott) As in the order of the Qumran community, "that every man of lesser rank obey his superior." (J.R. Michaels)

Suppose, however, that a pastor wishes to encourage people to accept his authority and to follow his leadership almost without question. This might arise because he is a demagogue; or it might arise because in his cultural setting (military) people naturally reverence leaders and eschew iconoclasm. He can foster what he regards as a healthy spirituality in this respect by citing passages such as Hebrews 13:17 *ad nauseum*. Such a leader may have a theoretically unified canon; but he operates with a canon within the canon when it comes to certain preferred doctrines. The resulting aberration may be entirely unwitting, or it may be perverse; but either way it distorts the Scriptures and has important ramifications in the life of the Church. (D. Carson) No Christian man must submit, in matters of conscience, to be led by another; to avow or conceal what he wishes him to avow or conceal; to do or refrain from doing, what he wishes him to do or refrain from doing. Instead of being subject to one another, when any such submission is sought, either on the part of fellow church members, or of church office-bearers, we are not to give subjection to such usurpation, "no, not for an hour." Our submission is to God alone. (J. Brown)

Young men are often tempted to despise their seniors, to regard them as antiquated, as obstructive; to be impatient to remodel everything according to their own devices; to put more trust in the impetuosity characteristic of youth than in the mellow wisdom of age. Therefore the Scriptures exhort young men to be sober-minded. They must learn to keep in check the extravagance of their aspirations, and to remember that the experience of years gives greater weight to the opinions and advice of their elders. (B. Caffin) The apron was a part of a slave's uniform which distinguished him as a slave and which he put on when he went to work. (A. Knoch) "Poimen, presbuteros, episkopos" are terms which describe the same office, and may be used interchangeably. They are used in the same chapter by Paul in Acts 20:17, 28. (R. Baxter) God makes war against the arrogant, attacking arrogance where the discipline will hurt most and be most effective. The believer who remains adamant in his arrogance loses all sensitivity to God's appeals and eventually incurs maximum discipline which removes him from this life. (R.B. Thieme, Jr.)

In the context of a charge to elders as church officials, it seems more likely that here the term *young men* means those more recently appointed to the office of elder. They are warned to not let their new position go to their heads, but to be prepared to bow to the experience and guidance of those who are older, senior in experience. (N. Hillyer) "Neoteros" means not young men in age, but subordinate

ministers of the Church. (R. Jamieson) I prefer “pastor trainees,” which in most seminaries today is an internship served in your local church as a *practicum* exercise. Most professions have some form of apprenticeship before releasing a student into the work world to fend for himself. (LWB) The word “resists” in the Greek is a military term, used of an army drawn up for battle. (K. Wuest) Lowly mindedness is a poor translation, because pusillanimity is a fault and not a virtue. (R. Lenski)

1 Peter 5:5 In the same way (Adv. Manner; likewise, reciprocity), comparative novices (Voc. Address; neophytes in the Christian life, young converts, pastor trainees being instructed in doctrine: seminary students), be under the command authority of (ὑποτάσσω, APImp.2P, Ingressive, Command) pastors (Dat. Adv., *presbuteros*; you may have several "right" pastor-teachers as you grow in your Christian life). Moreover (continuative), all of you (Subj. Nom.; members of the congregation), fasten yourselves (ἐγκομβόομαι, AMImp.2P, Ingressive, Command, Deponent; reference to the white scarf or apron of slaves) to each other (Dat. Assoc.) with grace thinking (Acc. Manner; mutual respect, genuine humility, impersonal love), because (causal) God Himself (Subj. Nom.; singular use points to Unity of the Trinity) continues to make war against (ἀντιτάσσω, PMI3P, Iterative; plural use emphasizes each person of the Trinity) the arrogant (Dat. Ind. Obj.; pride calls out God's armies, enforced humility), but (contrast) He continues to give (δίδωμι, PAI3P, Iterative; emphasis on each member of the Trinity) grace (Acc. Dir. Obj.) to the humble (Dat. Ind. Obj.; gate 3, genuine humility).

^{BGT} **1 Peter 5:5** Ὁμοίως, νεώτεροι, ὑποτάγητε πρεσβυτέροις· πάντες δὲ ἀλλήλοις τὴν ταπεινοφροσύνην ἐγκομβώσασθε, ὅτι [ὁ] θεὸς ὑπερηφάνοις ἀντιτάσσεται, ταπεινοῖς δὲ δίδωσιν χάριν.

^{VUL} **1 Peter 5:5** similiter adulescentes subditi estote senioribus omnes autem invicem humilitatem insinuate quia Deus superbis resistit humilibus autem dat gratiam

LWB 1 Peter 5:6 Therefore, allow yourselves to become grace-oriented [genuine humility] under the authority of the ruling hand of God, so that He may promote you [with supergrace blessings] at the proper time [when you reach maturity],

^{KW} **1 Peter 5:6** Permit yourselves therefore to be humbled under the mighty hand of God, in order that you He may exalt in an appropriate season,

^{KJV} **1 Peter 5:6** Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time:

TRANSLATION HIGHLIGHTS

It is better to exhibit genuine humility than to be under enforced humility. Peter commands us as believers to become grace-oriented (Imperative mood) believers, preferably of the genuine

variety. Who likes divine discipline? But if that is the only way we can learn, then it is better to learn humility from God (Ingressive Aorist tense) than from man. The authority of the ruling hand of God (anthropomorphism for His sovereign power) is always just and accurate. If you allow yourselves to learn from Him without rebellion, He may promote you with supergrace blessings in time and eternity (Culminative Aorist tense) for your successful application of doctrine in this area of life. The appropriate time for these blessings is not while you are functioning in arrogance. The perfect time is when you reach spiritual maturity. We must be emptied more, if we would have more of that fullness and riches which we are longing for. An arrogant believer is full already, although of questionable materials.

RELEVANT OPINIONS

When adversity mingles its bitter ingredients in our cup, whatever these ingredients are, let us never forget that it is God who puts that cup into our hand. "The cup which my Father gives me to drink, shall I not drink it?" Our afflictions are not the effect of caprice, or of cruelty; they are the result of design, wise design, benevolent design, sent to serve a purpose. In our affliction, God is very near us. He, as it were, lays His hands on us. He has business with us, and us with Him. He has accounts to settle with us; He may not be satisfied with us, or, He may be very satisfied with us; either way, He desires to propel our spiritual growth. If He did not care, He would indeed leave us alone. But He has not given up on us; He means to make something of us, as a refiner's fire and the fuller's soap. (J. Brown) As long as we fume and chafe against His way, though it be in our best supplications, we are not in a posture for a favorable answer. Would we wring things out of His hand by fretfulness? That is not the way. Rather: Lord, this is my desire, but You are wise and gracious; I refer the matter to Your will, for the thing, and for the measure, and for the time, and all. When we have gained this, broken our will and tamed our stoutness, then He relents and pities. (R. Leighton)

There is a stubbornness and fretting of heart concerning our souls, that arises from pride and the untamedness of our nature; and yet some take a pleasure in it, touching the matter of comfort and assurance, if it be withheld. Sometimes the Lord holds one under these, or withholds these from you, allowing you to vex yourself, and wax more discontented, so that nothing pleases you: as peevish children, upon the refusal of somewhat they would have, take displeasure, and make no account of the daily provision made for them, and all the other benefits they have by the care and love of their parents. And as children of wisdom, we should walk with humility before the Lord, respecting the Father's will; otherwise, we will remain farther off from our purposes. Were we once brought to submit the matter, and give Him heartily His will, He would readily give us what we desire, as far as it is for our own good. "Cry not for it, and you shall have it." (R. Leighton) The humbling process which God was using was the persecution and suffering through which these Christians were passing. (K. Wuest) A humble person knows that not man but God promotes and appoints people to work in the church. (S. Kistemaker)

There may be someone who thinks he has tried this for awhile, and is still at the same point, has gained nothing, and he may therefore be ready to fall back to his old repinings; let such a one know that his humbling and compliance were not upright; it was a fit of false, constrained submission, and therefore lasts not; it was but a tempting of God, instead of submitting to Him. "I will try it, but with this reserve, that if after such a time I gain not what I seek, I shall think it is lost, and that I have

reason to return to my discontent." But it is at His appointed time. (R. Leighton) If opportunities to lead, to assume authority, to take responsibility do not come your way, do not go out of your way to seek them. Inordinate ambition will only push you beyond God's will for your life. He will promote you when He is ready. If you have leadership ability, prepare, prepare, prepare! If you do not have this ability, do not feel left out; God has other blessings for you. The principle is that if God does not promote you, you are not promoted; but if God does promote you, you are definitely promoted. (R.B. Thieme, Jr.)

Believers must recognize that trials are permitted by God who is nevertheless still in control ... Reliance on oneself takes place apart from a sense of God's sovereignty, and realizing this sovereignty assures him or her that it is safe to be under the mighty hand of God. God can be trusted. (W. Baker) God blesses all believers with logistical grace as He keeps us alive for the purpose of advancing to spiritual maturity within His system. He gives supergrace blessings only to those who possess capacity for blessings, and humility is essential for capacity ... If God does not promote you, you are not promoted. Humility precludes inordinate competition, self-advancement, and the arrogance of achievement. Achievement belongs to God; happiness belongs to the believer. This principle is fulfilled only in the life of the believer who resides and functions inside the divine power system ... The believer's self-motivation manifests itself as academic discipline under his pastor's Bible teaching in the local church. (R.B. Thieme, Jr.)

1 Peter 5:6 Therefore (inferential), allow yourselves to become grace-oriented (ταπεινώω, APImp.2P, Ingressive, Command; enforced or genuine humility) under the authority of the ruling hand (Prep. Acc.; anthropomorphism) of God (Poss. Gen.; Creator of the divine dynasphere), so that (Purpose) He may promote (ύψώω, AASubj.3S, Culminative, blending of Purpose & Result) you (Acc. Dir. Obj.; with temporal supergrace blessings) at the proper (or appointed) time (Loc. Time; after you reach maturity),

^{BGT} **1 Peter 5:6** Ταπεινώθητε οὖν ὑπὸ τὴν κραταιὰν χεῖρα τοῦ θεοῦ, ἵνα ὑμᾶς ὑψώσῃ ἐν καιρῷ,

^{VUL} **1 Peter 5:6** humiliamini igitur sub potenti manu Dei ut vos exaltet in tempore visitationis

^{LWB} **1 Peter 5:7** Casting [body slam] all your concern [fear, worry, anxiety] upon Him [faith rest technique], because He Himself cares for you [your logistical grace support is His providential responsibility].

^{KW} **1 Peter 5:7** Having deposited with Him once for all the whole of your worry, because to Him it is a matter of concern respecting you.

^{KJV} **1 Peter 5:7** Casting all your care upon him; for he careth for you.

TRANSLATION HIGHLIGHTS

Peter also commands us to cast all of our fears, worries and anxieties upon the Lord (Imperative Participle). This is a wrestling term, which means to "body slam" our cares upon the Lord. This

is the proper function of the faith rest technique. It is also used of a saddle blanket being tossed on the back of a horse. The idea is for Him to carry our burdens. He cares about us and shows His care for us by providing us with everything we need in life (Durative Present tense). Our problems are His providential responsibility. Our logistical grace support is His concern, not ours. We are not capable of handling all the cares and concerns that come upon us in this life. All we do is burn ourselves out trying to be independent of Him and those around us.

RELEVANT OPINIONS

Do not vex yourself with thinking, how will this and that be, what if this and the other fall out. That is His part wholly, and if you meddle with it, you at once displease Him, and disquiet yourself. The sin carries the punishment of it close tied to it. If you will be struggling with that which belongs not to you, and poisoning at that burden that is not yours, what wonder, I may say, what pity if you fall under it? Are you not well served? You think to spare Him, but indeed, in this, you disobey, and dishonor, and so grieve Him; and you will find the grief returned upon yourself, and yet cannot learn to be wise. (R. Leighton) The Christian warrior who concentrates on the promises and doctrines of the Word of God gains absolute confidence in God's everlasting care, shows his mettle, endures adversity, and secures deliverance. (R.B. Thieme, Jr.) "Casting" means throwing the whole life with its care on Him. (M. Vincent)

The knowledge of divine providence does not free men from every care, that they may securely indulge themselves; for it ought not to encourage the torpidity of the flesh, but to *bring rest to faith*. But we too often turn peace into sloth, and hence it comes that the enemy then circumvents and overwhelms us; for, as though placed beyond the reach of danger, we indulge ourselves according to the will of the flesh. (J. Calvin) Is there not anything we can give him that won't belittle him to the status of beneficiary? Yes – our anxieties. It's a command. (J. Piper) One of the great enemies of humility is self-concern. Anxiety occurs when self-exaltation and its accompanying pride appear to us to be threatened. The answer instead is to rid ourselves of anxiety. This cannot happen apart from placing that anxiety in Someone else's hands, Someone we can trust because He is mighty and He cares. (W. Baker)

Do I confide in Him for the steering and guidance of the whole ship, and shall I be peevishly doubting and distrusting about my pack in it? Study entire resignation, for that is your great duty and your peace. (R. Leighton) Sudden disaster or fear of a future campaign places a soldier under immense pressure and generates worry, anxiety, panic, loss of control. Such intrepidity squelches the filling of the Holy Spirit and extinguishes the spiritual power supply. As emotions take control of the soul, a soldier becomes a coward. Foreboding replaces objective thinking resulting in an imagination that conjures catastrophic scenarios – a sure formula for retreat and defeat. To recover courage when the stress of fear and worry invades the soul, you must rebound, then use the faith-rest drill. Focus your thinking on a biblical promise and cast your cares upon the Lord. (R.B. Thieme, Jr.)

1 Peter 5:7 Casting (ἐπιρίπτω, AAPtc.NPM, Constative, Imperative; wrestling throw, body slam) **all** (Acc. Measure) **your** (Poss. Gen.) **concern** (Acc. Dir. Obj.; cares, worries, anxieties, mind-dividers) **upon Him** (Prep. Acc.; proper use of the faith rest technique),

because (causal) He Himself (Dat. Ref.) cares (μέλω, ΠΑΙ3S, Durative; our problems are His providential responsibility) for you (Gen. Adv.; logistical grace support).

^{BGT} **1 Peter 5:7** πᾶσαν τὴν μέριμναν ὑμῶν ἐπιρίψαντες ἐπ' αὐτόν, ὅτι αὐτῷ μέλει περὶ ὑμῶν.

^{VUL} **1 Peter 5:7** omnem sollicitudinem vestram proicientes in eum quoniam ipsi cura est de vobis

^{LWB} **1 Peter 5:8** Become stabilized [well-balanced and self-controlled by the *metabolization* of Bible doctrine], become oriented [watchful by the *application* of Bible doctrine]. Your enemy [adversary in the angelic lawsuit], the slanderer [that devil, Satan], as a constantly prowling, roaring lion, is constantly seeking for those he may devour [enslave to one or more gates of his cosmic system],

^{KW} **1 Peter 5:8** Be of a sober mind, be watchful. Your adversary who is a slanderer, namely, the devil, as a lion roaring in fierce hunger, is constantly walking about, always seeking someone to be devouring.

^{KJV} **1 Peter 5:8** Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:

TRANSLATION HIGHLIGHTS

Wake up! Pay attention! Get your act together! Peter commands (Imperative mood) his readers to become stabilized, well-balanced and self-controlled (Latin: sober) by the *metabolization* of Bible doctrine. He also commands them to become watchful and oriented to the angelic conflict (Latin: vigilant) by the *application* of doctrine to daily experience. He addresses them with the ingressive aorist, because they are relatively new believers who need to get started with God's program. The personal enemy of every believer (Latin: adversary) in the angelic lawsuit is Satan, the devil, the maligner and slanderer of us in the angelic courtroom. Peter portrays him as a relentless prosecuting attorney, and then as a prowling, roaring lion seeking to devour us. The durative present means he never stops looking for his next victim. He never stops accusing us in the supreme court of heaven. He is constantly seeking for any believer whom he might devour (*pino*: drink down or swallow) by enslaving them to one or more gates of his cosmic system.

The devil especially likes believers with positive momentum. We've all seen those film clips of lions looking for the weakest gazelle in the herd and then pouncing on it for the kill. Satan uses a different tactic. He looks out over the herd of believers and assesses the weak ones from the strong ones. But he stalks and attacks the strongest believers in the herd, not the weakest ones! Believers who are already living the majority of their life out of fellowship, enslaved to his cosmic system and are not the least bit interested in Bible doctrine, are of little concern to him. Why bother with losers in the spiritual life? Satan is interested primarily in those believers who have attained supergrace status or are on their way to becoming spiritual warriors in the angelic conflict. If he can separate a mature believer from the herd and devour him (purpose), he can prevent this believer with positive momentum from influencing other believers to adhere to God's protocol plan (result). This is his primary goal (Culminative Aorist tense).

RELEVANT OPINIONS

This lends further support to the likelihood that our author envisioned an alliance between the Devil and the believers' human enemies ... There is, as in other affairs, so, even in spiritual things, an anxious perplexing care, which is a distemper and disturbance to the soul: it seems to have a heat of zeal and affection in it, but is, indeed, not the natural right heat that is healthful, and enables for action, but a diseased, feverish heat, that puts all out of frame, and unfits for duty. It seems to stir and further, but indeed it hinders, and does not hasten us, but so as to make us stumble: as if there was one behind a man, driving and thrusting him forward, and not suffering him to set and order his steps in his course, this were the ready way, instead of advancing him, to weary him, and possibly give him a fall. (R. Leighton) The first characteristic describes a person who controls his own disposition, while the second discloses his readiness to respond to outside influences. A Christian must always be on guard against both internal and external forces that are bent on destroying him. (S. Kistemaker)

This post-exilic period was marked by the development of an elaborated angelology and demonology, conceptions of the existence and agency of not only good but evil spirits that inhabited the sky and heavenly regions and affected human affairs ... It is likely that the Petrine author regarded the Devil, as did his Israelite and Christian contemporaries, as the chief of all the cosmic powers, including those powers and disobedient spirits subordinated to the rule of the resurrected Christ. (J. Elliott) How can anyone (i.e. amillennialists, espousers of covenant theology) hold to the impossible theory that Satan is bound now when the Scriptures expressly state that Satan tempts, blinds, deceives, hinders, works lying wonders, and that he is walking about seeking whom he may devour? Such a theory is possible only when the spiritualizing method is used in interpreting the plain and literal statements of Scripture. (J. Walvoord) Belief in the sovereignty of God and in His fatherly concern for us does not permit us to sit back and do nothing. (F. Gaebelein)

His aims are partially achieved if he is able to convince some that he does not really exist and others that their opposition, struggles and difficulties really come from other people. (D. Carson) Care will intoxicate the soul, therefore be sober. (R. Jamieson) Like a roaring lion, Satan is angered and frustrated because the counterfeit Millennium he seeks to establish is marred by arrogance, evil, suffering, and disaster, while God's plan of grace extends the blessings of divine impersonal love to all mankind ... He is singleminded; he knows his objective – to discredit God and establish his own utopia on earth. He is will organized. He has a system for achieving his goal. To gain control over the kingdom he now rules, the devil manipulates mankind in the cosmic system. You as a believer in the Lord Jesus Christ are Satan's quarry. Satan is an insidious genius who would deceive us all were we not protected by truth in the divine dynasphere. A magnetic leader, Satan commands vast forces of fallen angels or demons; Earth and fallen mankind belong to his realm. (R.B. Thieme, Jr.)

The notion of "the faith" as a body of sound doctrine naturally became more important in Paul's eyes from the time of his imprisonment, as contact with one error or another awakened him to the fact that there might be semi-Christian types of opinion of a misleading nature ... In the present passage the use of the word "stereoi" inclines the balance in favor of "the faith." Solidity applies rather to convictions, which are well-grounded, firmly connected, and therefore impenetrable, than

to trust, which is ardent or confident, but not solid. (C. Bigg) Satan is angered and frustrated, because the counterfeit Millennium he seeks to establish (promoted by liberalism, socialism and the welfare state) is marred by arrogance, evil, suffering and disaster. (R.B. Thieme, Jr.) Divine protection does not eliminate the need for constant vigilance ... It involves being self-possessed, clear-headed, and attentive to what is going on. (J. Elliott)

1 Peter 5:8 Become stabilized (νήφω, AAImp.2P, Ingressive, Command; well-balanced and self-controlled by the *metabolization* of doctrine), become oriented (γρηγορέω, AAImp.2P, Ingressive, Command; watchful and awake by the *application* of doctrine to experience). Your (Gen. Rel.) enemy (Subj. Nom.; opponent, adversary in the angelic lawsuit), the slanderer (Nom. Appos.; definite article requires a repeat of the subject for emphasis; Satan as the devil: maligner and adversary), as (comparative) a constantly prowling (περιπατέω, PAI3S, Durative; walking), roaring (ὠρυόμαι, PMPTc.NSM, Durative, Modal, Deponent) lion (Pred. Nom.), is constantly seeking (ζητέω, PAPtc.NSM, Durative, Modal) for those (Acc. Dir. Obj.; anyone, especially supergrace believers) he may devour (καταπίνω, AAInf., Culminative, Purpose& Result; swallowing up his prey, enslave to one or more gates of his cosmic system),

BGT **1 Peter 5:8** Νήψατε, γρηγορήσατε. ὁ ἀντίδικος ὑμῶν διάβολος ὡς λέων ὠρυόμενος περιπατεῖ ζητῶν [τινα] καταπιεῖν·

VUL **1 Peter 5:8** sobrii estote vigilate quia adversarius vester diabolus tamquam leo rugiens circuit quaerens quem devoret

LWB **1 Peter 5:9** **Whom you must steadfastly resist [as soliders in a battle line] by means of doctrine, knowing that these categories of suffering [momentum tests] are continually being endured [as a prerequisite for advance to spiritual maturity] by your fellow brothers [others who are approaching supergrace] in the midst of the world.**

KW **1 Peter 5:9** Stand immovable against his onset, solid as a rock in your faith, knowing that the same kind of sufferings are being accomplished in your brotherhood which is in the world.

KJV **1 Peter 5:9** Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.

TRANSLATION HIGHLIGHTS

You must steadfastly resist (Dramatic Aorist tense) the devil like a soldier on a battle line. Your weapon is Bible doctrine in your soul. That same weapon is also the means by which you make forward advance in the spiritual life. You must also know (Intensive Perfect tense) that momentum tests that come to believers in spiritual autonomy are the means by which you attain spiritual maturity. Providential preventative suffering enables a believer in spiritual self-esteem to reach spiritual autonomy; momentum tests enable a believer in spiritual autonomy to reach spiritual maturity. You are required to endure this category of sufferings (Iterative Present tense)

in order to advance. But don't think you are alone. I sometimes wonder if there is anyone else out there who is moving forward in God's plan according to His precise protocol. ☺ Just as there were other believers moving forward in the spiritual life in Asia Minor during Peter's life, there are also believers making spiritual progress in other locations on earth today. I'm not alone; you're not alone. You and I are living in the same world and are enduring the same struggles by means of the Spirit and Bible doctrine to live the kind of life God desires for us.

RELEVANT OPINIONS

Their predicament is not atypical or unique, as they might be tempted to think, but characteristic of all those in solidarity with the suffering Christ. In this unity there is strength. (J. Elliott) The afflictions are moderate in degree, short in duration, and form a part of the Divine plan for your ultimate salvation. The glory not only comes after the sufferings, but it is, in some sense, the result of them. Afflictions are, under the Divine blessing, appropriate means of sanctification, of forming the character which fits for the holy happiness of heaven. (J. Brown) It can also be objective faith; that is, the body of Christian doctrine. Here the context favors the objective sense. Peter refers not so much to the faith of the individual as to the faith, or beliefs, of the worldwide body of believers. Thus the term *faith* relates to the teachings of the Christian church. (S. Kistemaker) Some may have escaped these trials and survived the onslaught that was coming against the church in the wider sense. But without a doubt, the body of Christ as a whole was generally hated by the world and the culture of paganism. (W. Baker) The cosmic system continually threatens your spiritual momentum. Gates from the arrogance and hatred complexes interlock in myriad combinations, attacking each believer's personal weaknesses and areas of blindness. (R.B. Thieme, Jr.)

Being in the faith refers to consistency in the Christian life, not possession of it. (J. Dillow) Peter uses a military term referring to the Greek phalanx, a body of heavy-armed infantry formed in ranks and files close and deep. (K. Wuest) The sphere of the devil's attack is not "out there" in the threats and slanders of a hostile populace, but within the believer and the believing community. (J. Michaels) Today God will punish His people for disobedience, and he may use a wicked nation to bring the punishment, Russia perhaps; but when His people turn from their sins and seek His face, God will exalt them in due season. (G. Clark) As God opposes the arrogant, so believers are to oppose and resist the demonic promoter of arrogance and hostility against God's people. (J. Elliott) The devious tactics of the devil are exposed in the gates of the cosmic system, but you cannot resist the cosmic system in your own power. Only divine viewpoint thinking can defeat the sinister force of demon influence in your life. You must understand the mandates of the divine dynasphere and obey these principles as a guide to using your own judgment and spiritual common sense. (R.B. Thieme, Jr.)

1 Peter 5:9 Whom (Dat. Ref.; Relative Pronoun) you must steadfastly (Descr. Nom.; strongly, firmly, solidly) resist (ἀνθίστημι, AAImp.2P, Dramatic, Subordinate Clause; oppose, withstand as soldiers in a battle line) by means of doctrine (Instr. Means), knowing (οἶδα, Perf.Aptc.NPM, Intensive, Predicative) that these (Acc. Dir. Obj.) categories of sufferings (Partitive Gen.; types, momentum tests) are continually being

endured (ἐπιτελέω, PPInf., Iterative, Epexegetical of a Verb; as a prerequisite for advance to spiritual maturity) **by your** (Gen. Rel.) **fellow brothers** (Dat. Assoc.; others who are approaching supergrace, the brotherhood: you are not alone) **in the midst of the world** (Loc. Place).

^{BGT} **1 Peter 5:9** ὃ ἀντίστητε στερεοὶ τῇ πίστει εἰδότες τὰ αὐτὰ τῶν παθημάτων τῇ ἐν [τῷ] κόσμῳ ὑμῶν ἀδελφότητι ἐπιτελεῖσθαι.

^{VUL} **1 Peter 5:9** cui resistite fortes fide scientes eadem passionum ei quae in mundo est vestrae fraternitati fieri

LWB 1 Peter 5:10 But the God of all grace, Who has called us into His eternal glory in Christ Jesus, after you have suffered [as part of your spiritual growth] for a short time [while on earth], will Himself keep on mending your nets [full recovery from suffering by means of doctrine], will keep on stabilizing your minds [reinforce with doctrine], will keep on maturing you spiritually [strengthened by doctrine], and will continue to establish a firm foundation for you [building an edification complex in the soul].

^{KW} **1 Peter 5:10** But the God of every grace, the One who summoned you in Christ with a view to His eternal glory, after you have suffered a little while, shall Himself make you complete, shall establish you firmly, shall strengthen you, shall ground you as on a foundation.

^{KJV} **1 Peter 5:10** But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you.

TRANSLATION HIGHLIGHTS

All believers were elected by the God of all grace (Dramatic Aorist tense) into His eternal glory in Christ Jesus. Our election was not effected for our glory, but for His eternal glory. But before we enter into eternity with Him, we will endure suffering (Culminative Aorist tense) for the short time we live on earth. The Christian life on earth includes suffering as a result of the angelic conflict. Compared to eternity it is a drop in a bucket, but sometimes it seems like we are enduring forever. But like Jesus, we must endure suffering first before we enter into glory. But Peter lists four great things that God Himself does for us and through us while we are enduring various kinds of suffering. The progressive future tense means these things continue unabated as long as we are alive and as long as we are in fellowship with Him. All four of these beneficial things He does for us through metabolization of His Word.

He will continue to mend our nets. This is a fishing metaphor for restoration work, enabling us to fully recover from suffering by means of Bible doctrine. He will continue to stabilize our minds, reinforcing our thoughts with Bible doctrine. He will continue to mature us spiritually (Latin: perfect), strengthening us by means of Bible doctrine. He will continue to establish a firm (Latin: solid) foundation for us and in us by means of Bible doctrine. The firm foundation is the edification complex of the soul; the building material for this foundation is Bible doctrine. *It's all about Bible doctrine.* It always has, and it always will. Bible doctrine is the mind of Christ;

Bible doctrine is eternal. Our recovery, stability, growth to maturity and firm foundation all come from His Word. All spiritual momentum comes from the doctrinal edifice in your soul. He does not provide recovery, stability, maturity or a foundation apart from His Word.

RELEVANT OPINIONS

Being under God's care does not mean escape from a hostile society and its demonic dimension. The precarious predicament in which the addressees find themselves calls for vigilance and resistance to hostility in its demonic and human forms. (J. Elliott) God will not be robbed of His glory, which means that the person regenerated by the Spirit will never be lost. (K. Wuest) The term *call* is not merely an invitation which a person can accept or reject as he pleases. It is a divine summons. It is a royal command which the recipient must obey and cannot ignore. (S. Kistemaker) "Teleioo" means to make spiritually mature and complete. (K. Wuest) Divine choosing out amounts to much the same thing as divine calling out. All these passages emphasize one basic truth. Man does not initiate salvation. It is not in him to make the first move. If he is to be saved, then God must first choose him. God must first call him. (L. Morris) Our author goes on to indicate that the "general" of their "army" has not abandoned His "troops" and that the battle itself is temporary. (P. Davids)

Seek a heart purified from self-love, and possessed with the love of God. The heart which is ruled by its own interest is scarcely ever content, still subject to new disquiet. Self is a vexing thing, for all things do not readily suit our humors and wills, and the least touch that is wrong to a selfish mind distempers it, and disrelishes all the good things about it. A childish condition it is, if crossed but in a toy, to throw away all. Whence are our frequent frettings and grumblings, and why is it that we can drown a hundred high favors in one little displeasure, so that still our finger is upon that string, and there is more malcontent and repining for one little cross, than praises for all the mercies we have received? Is not this evidently from the self-love that abounds in us? (R. Leighton) To make our calling and election sure is to add virtues to our faith so that we build a firm foundation, impregnable against falling into sin, and we will obtain a rich welcome when we enter the kingdom. (J. Dillow)

The sufferings of believers are not a matter of chance but a necessary part of God's purpose. (J. Michaels) This success is described in terms of perfection, confirmation, strengthening, and establishing. *Perfect* pertains to the furthering of our sanctification. *Confirm* means giving us confidence in our salvation. *Strengthen* refers to spiritual power. And *establish* brings us to consistent Christian living. (W. Baker) This text encourages the Christians of Asia Minor by reminding them of the glory that is to be theirs when they complete their earthly course and are with the Lord Jesus Christ in heaven, and it assures them that in the meantime God will strengthen them and keep them for the work they have to do here. (J. Boice) As the believer functions in Christ's power sphere and acquires the Mind of Christ, Bible doctrine, he reaches spiritual maturity – experiential sanctification. And in heaven the believer receives a body like Christ's resurrection body – ultimate sanctification. (R.B. Thieme, Jr.).

1 Peter 5:10 But (adversative; however) the God (Subj. Nom.) of all (Gen. Measure) grace (Abl. Source), who (Nom. Appos.) has called (καλέω, AAPtc.NSM, Dramatic, Substantial; elected) us (Acc. Dir. Obj.) into His (Poss. Gen.) eternal (Acc. Extent of Time)

glory (Prep. Acc.) in Christ Jesus (Loc. Sph.), after (when) you have suffered (πάσχω, AAPtc.APM, Culminative, Temporal) for a short time (Acc. Extend of Time), will Himself (Nom. Appos.) keep on mending your nets (καταρτίζω, FAI3S, Progressive; restore, put in order, full recovery from suffering by means of Bible doctrine), will keep on stabilizing your minds (στηρίζω, FAI3S, Progressive; support, establish, reinforce with Bible doctrine), will keep on maturing you spiritually (σθενώω, FAI3S, Progressive; strengthen by means of Bible doctrine), and (ellipsis) will continue to establish a firm foundation (θεμελιώω, FAI3S, Progressive, Predictive) for you (ellipsis; spiritual momentum assured by the building of an edification complex of the soul).

BGT **1 Peter 5:10** Ὁ δὲ θεὸς πάσης χάριτος, ὁ καλέσας ὑμᾶς εἰς τὴν αἰώνιον αὐτοῦ δόξαν ἐν Χριστῷ [Ἰησοῦ], ὀλίγον παθόντας αὐτὸς καταρτίσει, στηρίξει, σθενώσει, θεμελιώσει.

VUL **1 Peter 5:10** Deus autem omnis gratiae qui vocavit nos in aeternam suam gloriam in Christo Iesu modicum passos ipse perficiet confirmabit solidabit

LWB **1 Peter 5:11** To Him be dominion [ruling power] forever [the dispensations of providence]. Acknowledge it.

KW **1 Peter 5:11** To Him let there be ascribed this power forever and forever. Amen.

KJV **1 Peter 5:11** To him be glory and dominion for ever and ever. Amen.

TRANSLATION HIGHLIGHTS

After outlining the four magnificent things God provides to us through His Word, it is natural for Peter to catch his breath for a moment and salute the Lord with a doxology. To Him be dominion (Latin: imperial), ruling power, forever. “Dominion forever” refers to the dispensations of divine providence. “Aionas” is a Greek word for ages or dispensations. This statement Peter writes is absolute truth; you should trust it always.

RELEVANT OPINIONS

Having spoken of God’s plans for them, it is not accident that he underlines God’s power. The one who has planned and promised is also the one to whom belongs the power to fulfill. This is indeed assurance for his readers. (P. Davids)

1 Peter 5:11 To Him (Dat. Adv.) be (ellipsis, verb supplied) dominion (Pred. Nom.; ruling power) forever (the "Dispensations of Providence" - unto the ages). Acknowledge it. (This is the very truth, doxology; trust that it is so).

BGT **1 Peter 5:11** αὐτῷ τὸ κράτος εἰς τοὺς αἰῶνας, ἀμήν.

^{VUL} **1 Peter 5:11** ipsi imperium in saecula saeculorum amen

^{LWB} **1 Peter 5:12** Through Silvanus [Silas as amanuensis and courier], a faithful brother unto you, concerning whom I have evaluated and have complete confidence [personal endorsement], I have written briefly for the purpose of encouragement and now testify this [epistle] to be the true grace of God, in which [doctrines: precepts and principles] you must stand fast.

^{KW} **1 Peter 5:12** Through Silvanus, the faithful brother, which is my estimate of him, briefly I am writing to you, exhorting and testifying that this is the true grace of God, in which stand.

^{KJV} **1 Peter 5:12** By Silvanus, a faithful brother unto you, as I suppose, I have written briefly, exhorting, and testifying that this is the true grace of God wherein ye stand.

TRANSLATION HIGHLIGHTS

Silvanus was the amanuensis and courier of this letter for Peter. He is a brother who can be trusted to write what Peter has said with accuracy and who was ultimately faithful in delivering this epistle to its intended audience in Asia Minor. Peter evaluated him carefully and had complete confidence in him (Perfective Present tense). This is his personal endorsement of Silvanus, his professional opinion as to his excellent qualifications for the task at hand. Peter has written this epistle through Silvanus (Epistolary Aorist tense), who acted as his stenographer. He wrote briefly, which means Peter penned a few lines at the end of the epistle while Silvanus took dictation and wrote the bulk of the letter for him. Peter wrote this epistle to encourage his readers in Asia Minor during their period of unexpected suffering. He now testifies that this letter is the true grace of God (Gnomic Present tense). Every word of it is genuine and true (verbal plenary inspiration). The ultimate purpose for his writing is that his readers would begin to stand fast (Ingressive Aorist) and continue to stand fast (Constative Aorist) in its doctrines, both precepts and principles.

RELEVANT OPINIONS

Their challenge is to stand fast in the divine grace that shapes their past, present, and their future. (J. Elliott) Silvanus may have been a professional scribe, but the phrase "through Silvanus" could mean he was the 'bearer' of the letter, rather than a secretary. (J. Michaels) Or he could have been the scribe and the bearer. (LWB) Silvanus was content to be a satellite of somebody all his life long. This presents to us the importance and obligation of persistently doing our work though nobody takes any notice of it. Silvanus did not sit still with his hands in his pockets simply because nothing was said about him, no notice taken of him. This man kept plugging away through years of oblivion. And yet, after all, his services were noticed: we have been talking about him nineteen centuries afterwards. (J. Exell)

There was already a close link between Silvanus and the recipients of this Epistle ... And according to Peter, one "in whom I reckon I can rely upon implicitly to interpret my message and meaning faithfully." (E. Selwyn) Peter engaged the services of Silas, who was skilled in writing letters in acceptable Greek. As Tertius served Paul as secretary in the writing of Romans, so Silas was Peter's

scribe. Presumably, as a faithful brother, Silas helped Peter in presenting the readers with a letter written in flowing Greek. (S. Kistemaker) Some believe that the instrumental use of the preposition through (*dia*) suggests merely secretarial help in taking dictation or carrying the letter to its destination. Others believe it implies a greater role in its composition as Silvanus writes Peter's thoughts in his own vocabulary and style. (W. Baker)

1 Peter 5:12 Through Silvanus (Abl. Agency; Silas, as an amanuensis and letter-bearer or courier), a faithful (Descr. Gen.) brother (Gen. Appos.) unto you (Dat. Adv.), concerning whom (introductory) I have evaluated and have complete confidence (λογίζομαι, PMIS, Perfective, Deponent; an auditor's term, stating my professional opinion, personal endorsement), I have written (γράφω, AAIIS, Epistolary) briefly (Gen. Measure; "these few lines"; Silvanus did most of the writing as Peter's stenographer), for the purpose of encouragement (παρακαλέω, PAPtc.NSM, Descriptive, Telic) and (connective) now testify (ἐπιμαρτυρέω, PAPtc.NSM, Pictorial, Temporal) this (Acc. Gen. Ref.; a reference to either this letter or to the suffering which has befallen them) to be (εἰμί, PAInf., Gnostic, Inf. as a Modifier) the true (Compl. Acc.; dependable) grace (Pred. Acc.) of God (Poss. Gen.), in which (Prep. Acc.; doctrines, precepts and principles if Peter is referring to his letter, or suffering if he is referring to Nero's attacks upon Christian.) you must stand fast (ἵστημι, AAImp., Ingressive & Constative, Purpose, Dependent Clause).

BGT **1 Peter 5:12** Διὰ Σιλουανοῦ ὑμῖν τοῦ πιστοῦ ἀδελφοῦ, ὡς λογίζομαι, δι' ὀλίγων ἔγραψα παρακαλῶν καὶ ἐπιμαρτυρῶν ταύτην εἶναι ἀληθῆ χάριν τοῦ θεοῦ εἰς ἣν στήτε.

VUL **1 Peter 5:12** per Silvanum vobis fidelem fratrem ut arbitror breviter scripsi obsecrans et contestans hanc esse veram gratiam Dei in qua state

LWB **1 Peter 5:13** The [assembly of believers] in Babylon [actual city on the Euphrates River], elect together with you [in eternity past], and Mark, my trainee, salute you.

KW **1 Peter 5:13** The [church] in Babylon, chosen out with you, sends greetings; also Mark, my son.

KJV **1 Peter 5:13** The church that is at Babylon, elected together with you, saluteth you; and so doth Marcus my son.

TRANSLATION HIGHLIGHTS

Peter continues his three-verse salutation to close out this epistle. He sends a crisp salute to his readers in Asia Minor (Historical Present tense) from the believers who live in Babylon. This is the actual city of Babylon on the Euphrates River in modern day Iraq. There is no reason to spiritualize the name of this known city to refer to Rome, Dodge City, or any other place your vivid imagination might dream up. Peter also sends greetings from his apprentice or pastor-in-training, Mark. Since the

definite article is feminine and there is no word for “church,” some (e.g., Bigg) believe Peter is referring to his wife. They also translate “vios” as *son* rather than *trainee*. In effect, this means Peter, his wife, and his son, Mark, all sending greetings.

RELEVANT OPINIONS

The feminine could mean "sister-church." (F. Beare) It is uncertain whether the "co-elect woman" refers to Peter's wife or the church in Babylon. (A. Robertson) "My wife and my son Mark, two persons who are very near and dear to me, join in my greeting to you" is surely what Peter means. (C. Bigg) It would seem that he is referring to the city of Babylon itself. The other geographical references in First Peter have undoubtedly the literal meaning, and it would be natural to expect that Peter's use of the name "Babylon" would be literal also. There is no reason to suppose that when this epistle was written the city of Rome was currently known among Christians as Babylon. The Revelation was written after the composition of Peter's letter, and therefore he could not be following John's use of the name. Wherever the city of Rome is mentioned in the NT, with the single exception of the Revelation, it gets its usual name, Rome. (K. Wuest) If Peter was the apostle to the Jews, and if he wrote chiefly with the Jews in mind, then Babylon on the Euphrates is a possible place for the composition of this epistle because there were still large numbers of Jews in Babylon at this time. Peter may have gone there to evangelize them. (G. Clark) I think Babylon here means Babylon. (J. McGee)

The sense is clear: that portion of the whole dispersion, the church of Christianized Jews, with Gentile converts, which resides in Babylon – the Chaldean Babylon on the Euphrates ... Babylon was the centre from which the Asiatic dispersion whom Peter addresses was derived. Philo and Josephus inform us that Babylon contained many Jews in the apostolic age, whereas those at Rome were comparatively few – about 8,000; so it would naturally be visited by the apostle of the circumcision. It was the headquarters of those whom he had so successfully addressed on Pentecost (Acts 2:9) – Jewish, Parthians, dwellers in Mesopotamia. His other hearers – the Jewish dwellers in Cappadocia, Pontus, Asia, Phrygia, Pamphylia – he now ministers to by letter. (R. Jamieson) Peter in Babylon is exceedingly suggestive of the apostasy of Israel. He should have been ruling in Jerusalem. Instead, we find him in the great world capital which has always been the enemy of God's people. (A. Knoch) The co-elect congregation in Babylon sends greetings to the other congregations in the four Roman provinces listed in Chapter 1, Verse 1. Pontis and Bithynia were officially departments of a single province. (B. Reicke)

It is natural to take “huios” in the secondary sense of a warmly-attached and very helpful younger friend or disciple, perhaps implying also one who had been converted to Christ through the apostle's labours. (R. Johnstone) Although there is evidence that Peter had a wife whom he took with him on his journeys, it is unlikely she would be introduced so abruptly and without a name at the end of an epistle to churches who probably did not know her personally. It is even more unlikely that she, rather than Peter himself, would be linked to explicitly to “Babylon,” the place from which the letter comes. (J. Michaels) Supposing that, as was most natural, the Christian association in Babylon, learning that the apostle, resident at the time among them, was writing a letter to their brethren in Asia Minor, expressed in some way their desire that he should send their united salutation, nothing also was more natural than that a minister not connected specifically with the Babylonian Church,

but who was in that city at the time, and who, besides, had formerly labored in Asia Minor (2 Tim. 4:11), should add his good wishes separately. (R. Johnstone)

1 Peter 5:13 The (Subj. Nom.; assembly, collective plurality of believers) in Babylon (Loc. Place; actual Babylon on the Euphrates River), elect together (in eternity past) with you (Nom. Assoc.), and (connective) Mark (Subj. Nom.; may have been Peter's interpreter) my (Gen. Rel.) trainee (Nom. Appos.; apprentice, collaborator), salute (ἀσπάζομαι, PMI3P, Historical, Deponent; send greetings, salutation) you (Acc. Dir. Obj.).

^{BGT} **1 Peter 5:13** Ἀσπάζεται ὑμᾶς ἡ ἐν Βαβυλῶνι συνεκλεκτὴ καὶ Μάρκος ὁ υἱός μου.

^{VUL} **1 Peter 5:13** salutat vos quae est in Babylone cumelecta et Marcus filius meus

LWB 1 Peter 5:14 Salute one another of the same kind [fellow believers] with a kiss of virtue love [handshake]. Peace to all of you who *are* in Christ Jesus.

^{KW} **1 Peter 5:14** Greet one another with a kiss of love. Peace be with you all who are in Christ.

^{KJV} **1 Peter 5:14** Greet ye one another with a kiss of charity. Peace *be* with you all that are in Christ Jesus. Amen.

TRANSLATION HIGHLIGHTS

“Aspazomai” can be translated as salutes or sends greetings. Peter commands his readers to extend the *hand of friendship* to each other in this manner (Imperative mood). It is a command to show special respect to fellow believers, as attested by “another of the same kind.” Peter did not address this epistle to unbelievers and he does not salute them either. If that isn’t enough proof for you, he sends his desire for peace (inner happiness) to those who are in Christ Jesus. Unbelievers are not *in* Christ Jesus. This entire epistle was written with Christian suffering in mind. They are bound together as believers, and in this case, believers who are likely to endure intense suffering.

In ancient times believers often greeted each other with a kiss of love. “Agape” is used here, so this is virtue love, not mere friendship. It was a sign of a relaxed mental attitude and solidarity between believers. I recommend that men substitute a handshake for a kiss in the day in which we live. Most ladies I know extend a brief hug if they know each other or a handshake if they don’t. If you try to apply ancient customs, you may get slapped or punched in the circle of friends I run with. I am not prepared to recommend a “high-five” or a “down-under” or any of the other trendy ways young people greet each other today. But if you can communicate *virtue love* in that manner, be my guest.

RELEVANT OPINIONS

That the apostle meant to make this an everlasting ordinance in all Christian churches, though it has sometimes been asserted, has never been proved, and is by no means likely. It means that members

should salute one another, giving "the right hand of fellowship." (J. Brown) "Love" in such a setting is still less a feeling of warm affection than a guarantee of solidarity, the sealing of an alliance in the face of a perceived threat. (J. Michaels) The practice of greeting one another differs from culture to culture. (S. Kistemaker) In our country and culture, I think we had better just use the handshake as the means of Christian greeting. (J. McGee)

1 Peter 5:14 Salute (ἀσπάζομαι, AMImp.2P, Constative, Command, Deponent) one another of the same kind (Acc. Dir. Obj.; fellow believers) with a kiss (Instr. Means) of virtue love (Descr. Gen.; relaxed mental attitude from the use of impersonal love). Peace (Ind. Nom.; inner happiness from the application of this impersonal love) to all (Dat. Measure) of you (Dat. Adv.) who (Dat. Ref.) are (ellipsis, verb supplied) in Christ Jesus (Loc. Sph.).

^{BGT} **1 Peter 5:14** ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἀγάπης. Εἰρήνη ὑμῖν πᾶσιν τοῖς ἐν Χριστῷ.

^{VUL} **1 Peter 5:14** salutate invicem in osculo sancto gratia vobis omnibus qui estis in Christo

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