

Notes on the Greek New Testament Week 197 – 1 Peter 1:22-2:25

Day 981: 1 Peter 1:22-25

Verses 22-25

Michaels comments, "In these verses Peter resumes what he set out to do in v 13: i.e., to spell out the practical implications of Christian faith and hope. Where the imperatives in vv 13, 15, and 16 focused on his readers' responsibilities toward God, he now comes to their ethical obligations to one another." It is through the preaching of the word and the work of the Spirit that the recipients of this letter have come to know the God and Father of the Lord Jesus Christ as their God. The reality of this transformation is to be made visible in their love for one another. The word which brought them to life continues to give life, a life expressed in shared life.

Verse 22

Τὰς ψυχὰς ὑμῶν ἡγνικότες ἐν τῇ ὑπακοῇ τῆς ἀληθείας εἰς φιλαδελφίαν ἀνυπόκριτον, ἐκ [καθαρᾶς] καρδίας ἀλλήλους ἀγαπήσατε ἐκτενῶς,

ψυχη, ης f self, life, 'soul'
ἡγνικότες Verb, perf act ptc, m nom pl
ἀγνίζω purify, cleanse

Cf. Jer 6:16. Many, such as Best, see as a reference to baptism. Michaels, however, writes, "The purification he has in mind is not a ceremonial cleansing, but a purification of his readers' everyday lives, the equivalent of holiness in their ἀναστροφή (cf. v 15)."

ὑπακοη, ης f obedience

Picks up the themes of sanctification and obedience from v.2 as well as the phrase 'obedient children' of v. 14. "The association of purification with obedience recalls Peter's opening greeting, and (especially in light of the reflection on Christ's 'precious blood' in v 19) suggests that the purification of the readers' souls has been accomplished in principle by 'sprinkling with the blood of Jesus.'" Michaels.

ἀληθεια, ας f truth, reality; ἐν ἀ. truly

Sanctification is effected by the Holy Spirit but results in obedience to the will and word of God (cf. Jn 17:17; 2 Thess 2:10,12,13; Rom 10:16). τῆς ἀληθείας here means the gospel (cf. Jn 14:16-17; Gal 5:7; Eph 1:13; 1 Tim 4:3).

Many MSS add δια πνευματος after ἀληθείας but the most important early MSS (p⁷² κ A B C Ψ) and the most ancient versions omit them. This appears to be a theological expansion introduced by a copyist.

φιλαδελφια, ας f brotherly love

The mutual love of the members of a family or close-knit community. Cf. Rom 12:10; 1 Thess 4:9; Heb 13:1; 2 Pet 1:7.

ἀνυποκριτος, ον sincere, genuine

I.e. without ulterior motives.

καθαρος, α, ον pure, clean, innocent

καθαρᾶς is missing from A B and some Old Latin and Vg. The tendency to scribal expansion leads Michaels to prefer the shorter reading.

καρδια, ας f heart

ἀλλήλων, ος, ους reciprocal pronoun one another

ἀγαπαω love, show love for

"Peter's point is that having purified their souls for the express purpose of displaying genuine affection for each other, they must do exactly that." Michaels.

ἐκτενωσ earnestly, constantly

Not mere show or passing sentiment.

Verse 23

ἀναγεγεννημένοι οὐκ ἐκ σπορᾶς φθαρτῆς ἀλλὰ ἀφθάρτου, διὰ λόγου ζῶντος θεοῦ καὶ μένοντος·

ἀναγεγεννημένοι Verb, perf pass ptc, m nom pl ἀναγεννω see v.3

σπορα, ας f seed; origin, parentage

Only here in NT. The word, "appears to have been chosen because it focuses more on the process of sowing than on the seed as such." Michaels.

φθαρτος, η, ον see v.18

ἀφθαρτος, ον imperishable, immortal

ζωω live, be alive

μενω trans remain, stay, abide

Hort suggests that the participles 'living' and 'abiding' qualify θεου (a view shared by Michaels), but most commentators take them as qualifying λογου.

After μενοντος TR, following most minuscules, adds εἰς τον αἰωνα. The phrase appears to be an intrusion from v. 25.

"In the beginning God generated life through his word, a theme repeatedly seen in Gen 1 (cf. Ps 33:6, 9; Rom 4:17) and in John 1:3, but also significantly found in Isa 40 (especially v. 26, although the whole chapter speaks of the creative and re-creative power of God). Now he regenerates through his word (as in Jas 1:18), which is here described as 'living,' that is, 'life-giving,' 'creative,' or 'effective' (John 6:63; cf. 5:24; Phil 2:16; Heb 4:12; cf. Isa 55:10-11), and 'enduring' (Matt 24:35; in John the same verb is used but the stress is on the word's remaining in the person or the person's in the word, not the quality of the word itself)." Davids.

Verse 24

διότι ὡς χόρτος, καὶ πᾶσα δόξα αὐτῆς ὡς ἄνθος χόρτου· ἐξηράνθη ὁ χόρτος, καὶ τὸ ἄνθος ἐξέπεσεν·

διότι **because, for, therefore**

διότι is short for διότι γέγραπται. The quotation is from Is 40:6-8. As with Isaiah 40f., so here Peter addresses exiles with a reminder of the perishability of all mortal things but the imperishability of the plans and redemptive purposes of God – here particularly the imperishability of the Christian's inheritance and hope (cf. v.4).

σαρξ, σαρκος f **flesh, human nature**

πᾶσα σὰρξ 'all humanity'

χορτος, ου m **grass, vegetation, shoot**
δοξα, ης f **see v.21**

Instead of αὐτῆς the TR, following the later uncials and most minuscules, substitutes ἄνθρωπου, assimilating the quotation to the LXX of Is 40:6.

ἄνθος, ους n **flower; blossom**
ἐξηράνθη Verb, aor pass indic, 3 s
ξηραίνω **dry up; pass wither**
ἐκπιπτω **fall off, fall away, fail**

"With these borrowed words, Peter metaphorically pronounces judgment on the world in its self-sufficiency (cf. 1 John 2:17) and on pagan culture in its hostility to the Christian communities both in Rome and Asia Minor. He will make his words of judgment more explicit later in the epistle (1 Pet 2:8; 3:16–17; 4:17–18; 5:5b)." Michaels. See also 3:12.

Verse 25

τὸ δὲ ῥῆμα κυρίου μένει εἰς τὸν αἰῶνα. τοῦτο δὲ ἐστὶν τὸ ῥῆμα τὸ εὐαγγελισθὲν εἰς ὑμᾶς.

ῥημα, ατος n **word**

τὸ δὲ ῥῆμα κυρίου Michaels translates as 'But what the Lord has said'

μένω **see v.23**

αἰων, αἰωνος m **age, world order, eternity**

εὐαγγελισθὲν Verb, aor pass ind, 3s
εὐαγγελίζω act. and midd **proclaim the good news**

Taking up the theme of v.12 and bringing this section to a close. Michaels comments, "The repeated pronouns help build the readers' identity, and begin to call them to responsibility."

Day 982: 1 Peter 2:1-5

Verses 1-3

"Continuing his emphasis on the life of Christians in community the author writes negatively of the sins that hinder members from loving one another and must therefore be laid aside, but also positively of the way in which they can grow in the Christian life." Best.

Verse 1

Ἀποθέμενοι οὖν πᾶσαν κακίαν καὶ πάντα δόλον καὶ ὑποκρίσεις καὶ φθόνους καὶ πάσας καταλαλιὰς,

ἀποθέμενοι Verb, 2 aor midd ptc, m nom pl
ἀποτιθημι **throw off, be done with**

Cf. Rom 13:12; Eph 4:22-24; Col 3:8-10. May reflect baptismal and catechetical language. Davids comments, "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. So Peter looks back to the point of conversion when they repented from and renounced their old life and were baptised into the new, the point of their new birth, and, using a word that often refers to taking off and laying aside clothes (e.g., Acts 7:58), pictures the believers as having cast aside or 'gotten rid of' the vices of the old life, as if they were a soiled garment. What has been gotten rid of, however, is not the grosser vices of paganism, but community-destroying vices that are often tolerated by the modern church. Here Peter, like James and 1 John, shows his concern for community solidarity. Especially when a community is under pressure there is a tendency to begin bickering and division, which only makes the community that much more vulnerable to outside pressure."

κακια, ας **evil, wickedness**

In context the meaning is 'ill-will' or 'malice'. "It has to do with certain antisocial attitudes and behavior. κακία could be summarized as 'mischief' or 'bad blood,' the nursing and acting out of grudges against particular people, or against society as a whole." Michaels.

δόλος, ον m **deceit, treachery**

Cf. 2:22; 3:10. "It indicates speaking or acting with ulterior (usually base) motives, that is, anything less than speaking the full and honest truth from the heart." Davids.

ὑποκρισις, εως f **hypocrisy, pretence**

In most of the ancient MSS, the first two items on this list ('malice' and 'deceit') are singular and the last three plural, but the tendency of a few MSS is to make some or all of the last three singular as well.

Any type of pretence or deception before God or man, inconsistency between doctrine and practice or between behaviour when among Christians and when in the marketplace.

φθονος, ον m **envy, jealousy, spite**

"'Envy' is an inward attitude behind much deceit and insincerity. It appears frequently in the vice lists in the NT as characteristic of the old life (Rom 1:29; Gal 5:21, 26; Phil 1:15; 1 Tim 6:4; Tit 3:3), and it was one of the motives of Christ's crucifixion (Matt 27:18; Mark 15:10). It is often associated with community strife and party spirit in the vice lists." Davids.

καταλαλία, ας f **slander, insult**

Disparagement rather than open slander. Cf. Jas 4:11-12; to speak against a brother is to usurp the role of God.

Verse 2

ὡς ἀρτιγεννητα βρέφη τὸ λογικὸν ἄδολον γάλα ἐπιποθήσατε, ἵνα ἐν αὐτῷ ἀυξηθῆτε εἰς σωτηρίαν,

ἀρτιγεννητος, ον **newborn**
βρεφος, ους n **baby, infant**

Cf. 1 Cor 3:1f; Heb 5:12ff. Here the phrase emphasises utter dependence upon God. In what follows there is no negative note contrasting infants with some later stage of Christian maturity.

λογικος, η, ον **rational, spiritual**

The word λογικος is found in the NT only here and in Rom 12:1. The 3 possible meanings of the term are:

- i) 'of the word' – this is perhaps the most natural sense here.
- ii) 'reasonable', 'rational' – this makes no sense here.

iii) 'spiritual' – used in this sense especially by the gnostics in contrast with the physical.

This could be its sense here, although v.5 uses πνευματικος for this idea.

Davids comments, "While 'spiritual' is the best translation, for it anticipates the spiritual house (using another word for 'spiritual') of 2:5, this 'spiritual milk' is surely 'the word that was preached to you' or 'the living and enduring word of God' of 1:23, 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. Indeed, it is by this that they not only came to birth but will also 'grow up.'" I.e. in contrast with the gnostics.

ἄδολος, ον **without admixture, pure**

γάλα, γαλακτος n **milk**

ἐπιποθεω **long for, desire**

"Long for spiritual nourishment as eagerly as newly born babies do for physical nourishment." Moule.

αυξηθητε Verb, aor pass subj, 2 pl αυξανω and αυξω **grow, increase, reach full growth**

σωτηρια, ας f **salvation**

The TR, following most minuscules, omits εἰς σωτηρίαν either through an oversight in copying or because the idea of 'growing in salvation' was theologically unacceptable.

The meaning is like that of Charles Wesley in his hymn *Love Divine* when he writes "Let us see thy great salvation, perfectly restored in thee: changed from glory into glory, till in heaven we take our place..."

Verse 3

εἰ ἐγεύσασθε ὅτι χρηστὸς ὁ κύριος.

"The reading εἰ, supported by early representatives of the Alexandrian type of text, was improved stylistically in later witnesses by using the more subtle εἶπερ, which among New Testament authors occurs only in Paul." Metzger.

ἐγεύσασθε Verb, aor mid dep indic, 2 pl γευομαι **taste, experience**

Davids suggests the phrase may here include an allusion to the Lord's Supper.

χρηστος, η, ον **kind, loving, good, merciful**

Cf. Ps 34:8. The 'LORD' of Ps 34:8 is here identified with Jesus. Cf. Heb 6:5.

"To drink the milk of the Word is to 'taste' again and again what he is like, for in the hearing of the Lord's words believers experience the joy of personal fellowship with the Lord himself." Grudem.

Verses 4-10

This section is linked with the preceding on Christian behaviour. Christian behaviour is grounded in the relationship between Christ and his people, the church. Christ is the stone and Christians too are stones. Christ is the chosen one (v.4) and Christians too are chosen ones.

Michaels comments, "Having spoken of individual spiritual growth in vv 1-3, Peter now turns his attention to the church as a community of believers (although without using the word ἐκκλησία)."

The passage draws on three OT passages regarding stones – Is 28:16; Ps 118:22; Is 8:14. In contemporary Judaism these were all applied to the Messiah and all are applied to Christ elsewhere in the NT – see Mk 12:10; Acts 4:11; Rom 9:32-33; Eph 2:20. "Peter uses extensive Old Testament imagery to show that New Testament believers (both Jew and Gentile), are in fact a new 'people of God' who have come to possess all the blessings of Old Testament Israel but in far greater measure." Grudem.

Michaels comments, "Nowhere else in the NT are the three 'stone' references brought together. Paul in Rom 9:33 weaves the two Isaiah passages into a single quotation by placing Isa 8:14 in the framework of Isa 28:16... The textual similarities between the quotations in Romans and in 1 Peter (in significant deviation from the LXX) suggest either a direct literary relationship or the independent use of a distinctive textual tradition, possibly attributable to an early collection of scriptural testimonies to Jesus as the Messiah (Ellis, *Paul's Use of the Old Testament*, 89-90; C. H. Dodd, *According to the Scriptures*, 41-43)."

Verse 4

πρὸς ὃν προσερχόμενοι, λίθον ζῶντα,
ὑπὸ ἀνθρώπων μὲν ἀποδοκιμασμένον
παρὰ δὲ θεῷ ἐκλεκτὸν ἔντιμον,

προσερχομαι come or go to, approach

May reflect Ps 34:5. "By this expression Peter hints... that all believers now enjoy the great privilege, reserved only for priests in the Old Testament, of 'drawing near' to God in worship. But rather than coming to the altar or even to the holy place in the Jerusalem temple, they now come 'to him' in whom 'the whole fulness of deity dwells bodily' (Col 2:9)." Grudem.

λίθος, οὐ μὴ stone, precious stone
ζῶ live, be alive

Cf. Acts 4:11; Mk 12:10f; Rom 9:33. Indicates Christ's superiority to the OT temple which was made out of 'dead' stones. Michaels adds, "It is possible that in referring to Christ as the 'living Stone,' Peter intends to accent once again the contrast between Christ and the 'empty way of life that was your heritage' (1:18) [which included worship of gods of stone] as well as the 'perishable things such as silver and gold' that belonged to that way of life. If there is a common denominator in Peter's three uses of the participle 'living' (i.e., 'living hope,' 'living God,' 'living Stone'), it is the implied contrast with the hopelessness and idolatry of contemporary paganism."

ἀποδοκιμασμένον Verb, perf pass ptc, m
acc & n nom/acc s ἀποδοκιμαζω reject
(after testing)

"Ps 118:22, which will be quoted in v. 7, is already in mind. This theme, which came from the oral tradition of Jesus' sayings (Mark 12:10), also appears in Acts 4:11. The term 'rejected' implies examination by builders and then casting aside as a reject, unfit for the future building of the nation. With that the readers can surely identify, for they were feeling the rejection of their fellow-citizens as well." Davids.

ἐκλεκτος, ἡ, οὐν chosen
ἐντιμος, οὐν valuable, precious,
honoured, esteemed

An allusion to Isa 28:16, quoted in v. 6. Davids comments, "This is the one to whom they have come and whose dual fate they share." Michaels comments, "At the heart of Peter's interpretation of these Scripture quotations is the election of Jesus Christ as God's instrument of salvation (cf. 1:20), and through him the election of the believing community (cf. γένος ἐκλεκτόν in v 9)."

Verse 5

καὶ αὐτοὶ ὡς λίθοι ζῶντες οἰκοδομεῖσθε
οἶκος πνευματικὸς εἰς ἱεράτευμα ἅγιον,
ἀνενέγκαι πνευματικὰς θυσίας
εὐπροσδέκτους [τῷ] θεῷ διὰ Ἰησοῦ
Χριστοῦ.

"The imagery shifts twice in this verse, from Christ as the stone and human beings as the builders to Christians as stones and part of the building to Christians as priests serving in the building." Davids.

Peter is perhaps reflecting on the name given him by Jesus and applying a similar principle to all believers.

οἰκοδομεῖω **build, build up**

Some ancient MSS (κ A^c vg and others) have the compound ἐποικοδομεῖσθε in place of οἰκοδομεῖσθε. The difference is slight; it is possible that the compound form is intended to call attention in advance to Christ as the foundation or 'cornerstone' on which the 'spiritual house' is built (vv 6, 7; cf. Eph 2:20), or the variant may simply reflect in a more general way the terminology of Eph 2:20; Col 2:7; 1 Cor 3:10–17. οἰκοδομεῖσθε, the reading of the majority (including the most significant) of the MSS, is to be accepted as original.

πνευματικὸς, ἡ, ον **spiritual, pertaining to the spirit/Spirit**

The context suggests the thought of a temple – cf. Mk 14:58; 15:29; Jn 2:19; 1 Cor 3:16; 2 Cor 6:16; Eph 2:19-22; 1 Tim 3:15; Heb 12:18-24; Rev 3:12; 11:1.

"The beauty of this new and living 'temple made of people' should no longer be expensive gold and precious jewels, but the imperishable beauty of holiness and faith in Christian's lives, qualities which much more effectively reflect the glory of God (cf. 1 Peter 3:4; 2 Cor 3:18)." Grudem. The picture emphasises corporate life – they are not individual stones lying in a field or on a building site.

The TR, along with later minuscules, omits εἰς, Metzger suggests "probably because its presence seemed to imply that Christians were not already priests." The evidence for εἰς in the earlier MSS is overwhelming: P⁷² κ A B C Ψ and others.

ἱεράτευμα, τὸς n **priesthood**

Cf. the explicit allusion to Exod 19:6 later in 2:9. Davids comments, "Peter sees the church in terms of Israel's priestly function." Grudem adds, "To try to perpetuate ... a 'priesthood' distinct from the rest of believers is to attempt to maintain Old Testament institutions which Christ has abolished once for all."

ἀνενέγκαι Verb, aor act infin ἀναφέρω

offer (of sacrifice)

θυσία, ας f **sacrifice**

Cf. Rom 12:1; Phil 4:18; Heb 13:15-16 for examples of such spiritual sacrifices.

Michaels comments, "In 1 Peter, as in Hebrews, the 'spiritual sacrifices' are first of all something offered up to God as worship (ἀνενέγκαι) and, second, a pattern of social conduct. The two aspects cannot be separated, and the priority is always the same." Cf. v. 9.

εὐπροσδεκτός, ον **acceptable**

"Although it does not affect the translation, there is disagreement in the manuscript tradition over whether 'God' is expressed with the definite article. The majority of ancient MSS (including P⁷² κ² and P) read τῷ θεῷ, while κ^{*} A B C and some significant minuscules read simply θεῷ. The matter is almost impossible to decide, although the use of the article in Paul's similar formulations (Rom 12:1; Phil 4:18; cf. Heb 13:15) as well as Peter's preference for the article in his more formal expressions of praise or virtue offered up to God (e.g., 2:12, 17; 3:4, 18; 4:11, 16) slightly favors the retention of the article here." Michaels.

The offering of God's people is acceptable only because it is offered 'through Jesus Christ'.

Day 983: 1 Peter 2:6-10**Verse 6**

διότι περιέχει ἐν γραφῇ, Ἰδοὺ τίθημι ἐν
Σιων λίθον ἀκρογωνιαῖον ἐκλεκτὸν
ἔντιμον, καὶ ὁ πιστεύων ἐπ' αὐτῷ οὐ μὴ
καταισχυνθῇ.

διότι **because, for, therefore**

περιεχω **stand**

γραφῆ, ἡς f **writing, Scripture**

I.e., 'it stands written' – a phrase of very similar force to the more common γεγραπται. The phrase is unique in the NT but does occur in the LXX. It "shows the quality of 1 Peter's Greek." Davids.

The first quotation is from Is 28:16. The original context of each of these quotations is important to understanding the significance of them being quoted here.

τιθημι place, set, appoint
ἀκρογωνιαίος, α, ον corner stone,
keystone

God is performing a new work, establishing a new dwelling place for himself in place of the Jerusalem temple and its rejecting and rejected leaders.

ἐκλεκτος, η, ον see v.4
ἐντιμος, ον see v.4
πιστευω believe (in), have faith (in)
καταισχυθη Verb, aor pass subj, 3 s
καταισχυνω put to shame

Verse 7

ὑμῖν οὖν ἡ τιμὴ τοῖς πιστεύουσιν·
ἀπιστοῦσιν δὲ λίθος ὃν ἀπεδοκίμασαν οἱ
οἰκοδομοῦντες οὗτος ἐγενήθη εἰς κεφαλὴν
γωνίας

τιμη, ης f honour, respect, price

"Peter puts his readers in the category of those 'who believe in him (v.6) and concludes *therefore* they 'will not be put to shame' but will rather share in the 'chosen and precious' status of the cornerstone in whom they trust: [cf. opening words of vv 7 and 9]... The RSV translation *To you therefore who believe he is precious* (based on the AV and followed suprisingly, by the NIV and apparently NASB), is an extremely unlikely understanding of the Greek text and is criticised by almost every major commentator [Hort, Beare, Bigg, Selwyn, Kelly, Michaels]. The Greek sentence contains no verb and rather literally says, 'Therefore the honour to you, the believers.' It is quite natural to understand the verb 'to be'... 'Therefore the honour is to you, the believers.'" Grudem. It complements the previous assertion that believers will never be put to shame. Michaels comments similarly, "In the immediate context it is not so much a question of how Christian believers perceive Christ as of how God (in contrast to 'people generally') perceives him, and of how God consequently vindicates both Christ and his followers."

ἀπιστεω fail or refuse to believe

"A, P, the Syriac Peshitta and the majority of later MSS read ἀπειθοῦσιν ('disobedient ones') in place of ἀπιστοῦσιν ('unbelievers'). The variant seems to be influenced by the ἀπειθοῦντες of v 8; the witness of P⁷² & B C Ψ and other MSS is conclusive in favor of the text as it stands, although B in v 8 errs in the opposite direction by reading ἀπιστοῦντες instead of ἀπειθοῦντες." Michaels. The focus here is on the unbelieving neighbours of those reading the letter as those who have rejected Jesus, not (as in the gospels) on the Jewish authorities.

ἀποδοκιμαζω see v.4
οἰκοδομεω see v.5
ἐγενήθη Verb, aor indic, 3 s γινομαι
κεφαλη, ης f head
γωνια, ας f corner; κεφαλη γωνιας
main corner stone, keystone

Ps 118:22 The meaning is chief corner stone, 'the foundation of the corner' (Michaels), rather than 'capstone' [NIV].

Verse 8

καὶ λίθος προσκόμματος καὶ πέτρα
σκανδάλου· οἱ προσκόπτουσιν τῷ λόγῳ
ἀπειθοῦντες, εἰς ὃ καὶ ἐτέθησαν.

προσκομμα, ατος n that which causes
stumbling or offence
πετρα, ας f rock, solid rock
σκανδαλον, ου n that which causes sin/
offence, obstacle

Is 8:14 states that "The Lord himself will become 'a sanctuary' for those who follow him, but also that he will prove to be 'a stone of offence, and a rock of stumbling' to the disobedient of 'both houses of Israel'." Grudem.

προσκοπτω intrans stumble, take
offence, be offended

An encounter with Jesus, the living stone, leads either to faith in him and incorporation into what God is doing in him or to stumbling and destruction.

ἀπειθεω disobey, be an unbeliever

The sense is probably 'they stumble *because* they disobey the word.'

ἐτέθησαν Verb, aor pass indic, 3 pl τιθημι
see v.6

"Hostile unbelief should not terrify the Christian against whom it is directed, for God their Father holds it all under his control, and will bring it to an end when he deems it best. Amazing as it may seem, even the stumbling and disobedience of unbelievers have been *destined* by God." Grudem. Again, this is illustrated first in Christ's own rejection but has application also to us as Christians.

Verse 9

Ἑμεῖς δὲ γένος ἐκλεκτόν, βασιλείον ἱεράτευμα, ἔθνος ἅγιον, λαὸς εἰς περιποίησιν, ὅπως τὰς ἀρετὰς ἐξαγγείλητε τοῦ ἐκ σκότους ὑμᾶς καλέσαντος εἰς τὸ θαυμαστόν αὐτοῦ φῶς·

Cf. Exod 19:5-6 (also 23:22); Is 43:20-21 (also Dt 4:20; 7:6; 10:15; 14:2). The use of these titles, with the weaving together of several OT texts, indicates "a long period of meditation on and use of these texts in the church. The emphasis throughout is collective: the church as a corporate unity is the people, priesthood, nation, etc., rather than each Christian being such. This emphasis is typical of the NT in contrast to our far more individualistic concern in the present. The West tends to focus on individuals relating to God, while Peter (and the rest of the NT; e.g., Paul's body-of-Christ language) was more conscious of people's becoming part of a new corporate entity that is chosen by and that relates to God." Davids. Michaels comments, "The words ὑμεῖς δέ, picking up the ὑμῖν οὖν of v 7, introduce a series of honorific titles spelling out the τιμὴ of those who believe."

γενος, ους n family, race, people, nation
ἐκλεκτος, η, ον chosen

"The word *chosen* [suggests]... a sharing in the blessings of God's 'chosen' people in the Old Testament [cf. 1:1]... as well as a sharing in the privileged status of Christ, the 'chosen' rock." Grudem. Cf. 1:1.

βασιλειος, ον royal, palace
ἱερατευμα, τος n priesthood

βασιλειον ἱερατευμα could be variously translated:

- i) royal priesthood;
 - ii) kingdom of priests;
 - iii) kings and priests (cf. Rev 1:6; 5:10). Best says 'group of kings, group of priests.'
- Davids favours the first of these. He says they are a 'priesthood belonging to a king' and that the phrase "indicates that they serve, not the earthly cult of Israel or any other such cult, but that which belongs to the inbreaking kingdom whose king is Christ."

ἔθνος, ους n nation, people

"The idea is not their moral holiness (although it is a call to that; cf. 1:15-16), but their separation to God. God has set Christians apart to be his people just as Israel was in the OT. This is underlined in the final phrase, 'God's own people' or 'the people of his possession'." Davids.

λαος, ου m people, a people
περιποιησις, εως f obtaining, gaining

Cf. Ex 19:5; Is 43:21; Mal 3:17 also Acts 20:28.

Michaels says that the emphasis of λαὸς εἰς περιποίησιν is on future possession. "To Peter, it is already the case that the Christian community belongs to God as a unique possession (cf. νῦν δὲ λαὸς θεοῦ, v 10); what still awaits is its final vindication against the unbelieving and disobedient." Hence he translates, 'a people destined for vindication.'

ὅπως (οὐ ὅπως ἄν) that, in order that
ἀρετη, ης f moral excellence, goodness;
redemptive acts, power (of God)
ἐξαγγείλητε Verb, aor act subj ἐξαγγελλω
proclaim, declare, tell

"An echo of Is 43:21... The context is appropriate, for it promises redemption from the captivity of Babylon (Is 43:14) and repeatedly emphasises that God forgives and redeems his people for his own sake, that his glory might be proclaimed (Is 42:8,12; 43:7,25; 44:23). Similarly, God has redeemed Christians not out of Babylon but *out of darkness* and has called them to himself, taking them not back to Jerusalem, but *into his marvellous light* (cf. 2 Cor 4:6; Eph 5:8; Col 1:12-13; 1 Thess 5:4-5; 1 Jn 2:8-11)." Grudem.

Davids comments, "Examples of this can be seen in the hymns of Revelation (4:11; 5:9; 15:3-4; 19:1) and the gospel proclamations of Acts. This heraldic praise is their reason for existing."

σκοτος, ους n darkness, evil
θαυμαστος, η, ον marvelous, wonderful;
extraordinary, astonishing
φως, φωτος n light

Michaels suggests that this is an example of "The exalted language by which the author characteristically heralds the last day (cf. 'an indestructible, incorruptible, and unfading inheritance,' 1:4; 'rejoice with inexpressible and glorious delight,' 1:8; 'so that when his glory is revealed you may rejoice all the more,' 4:13; 'and when the one great Shepherd appears you will receive the unfading crown of glory,' 5:4)." The 'light' spoken of here "is eschatological and future, like the 'day' that is drawing near according to Paul in Rom 13:12." Michaels concludes, "The 'marvelous light' to which the Christian community is called is nothing other than the 'glory' soon to be revealed in the coming of Jesus Christ (cf. 1:7-8; 4:13; 5:1). The elect community lives between the darkness of its pagan past and the light of its eschatological future. Alienated from the one and not yet at home in the other, it is a community of 'strangers and foreigners' in the Roman Empire (2:11; cf. 1:1), whether in the West or the East."

Verse 10

οἱ ποτε οὐ λαὸς νῦν δὲ λαὸς θεοῦ, οἱ οὐκ ἠλεημένοι νῦν δὲ ἐλεηθέντες.

"Peter inserts a poem based on Hos 1:6, 9-10; 2:23, which are also cited independently in Rom 9:25-26... This poem sums up the election theme of this section and gives comfort to a suffering and rejected people who are to see that their earthly rejection is only earthly. In truth they are the accepted ones of God." Davids.

ποτέ enclitic particle once, formerly
 ἠλεημένοι Verb, perf pass ptc, m nom pl
 ἔλεαω and ἐλεεω be merciful, show
 kindness; pass. receive mercy
 ἐλεηθέντες Verb, aor pass ptc, m nom pl
 ἔλεαω

Michaels comments, "There is irony in the allusion to the names of Hosea's son ('Not my people') and daughter ('Not pitied') in Hos 1-2. Peter uses the terminology to remind his Gentile readers that they are Gentiles. They were not always the people of God but have become so by God's mercy now revealed in Jesus Christ (cf. 1:3; Eph 2:4). Yet the texts in Hos 1-2, like the texts alluded to in v 9 (Exod 19:6; Isa 43:20-21), described Israel's experience, not that of the Gentiles. In their transformation from οὐ λαός, to λαός θεοῦ these gentile Christians of Asia Minor are reenacting a chapter of Israel's own history. The very language that identifies them as Gentiles at the same time confirms their identity (established by the metaphors of v 9) as 'Israel.' The experience of being 'no people' or 'destitute of mercy' was Israel's experience by virtue of her disobedience long before it was the experience of these Gentiles. In their past alienation no less than in their present acceptance before God, the Jews are the prototypes for the Christians to whom Peter writes."

Day 984: 1 Peter 2:11-17

1 Peter 2:11-3:12

The need for holiness has already been emphasised (1:15f.), this same theme is now applied to various social settings:

- i) Relationships in a pagan world, 2:11,12;
- ii) Relationships with the state, 2:13-17;
- iii) Relationships in the household, 2:18-3:7;
- iv) Relationships in the church, 3:8-12.

Verse 11

Ἀγαπητοί, παρακαλῶ ὡς παροίκους καὶ παρεπιδήμους ἀπέχεσθαι τῶν σαρκικῶν ἐπιθυμιῶν, αἵτινες στρατεύονται κατὰ τῆς ψυχῆς·

ἀγαπητος, η, ον beloved

The address ἀγαπητοί marks the beginning of a new section (cf. 4:12). παρακαλῶ introduces a section of exhortation. Michaels comments, "The brief appeal thus introduced is best understood as a heading to 2:11-4:11 in its entirety."

Of ἀγαπητοί Michaels writes, "Its point is not only that Peter loves those to whom he writes but that God has loved them and made them his people (cf. 2 Thess 2:13). In this sense ἀγαπητοί has much the same meaning as the ἐκλεκτοῖς of 1:1."

παρακαλεω exhort, encourage, urge

παροικος, ου m stranger, exile

Cf. 1:1,17.

παρεπιδημος, ου m see 1:1

Holiness begins with a realisation of who we are – a right view of ourselves. "The knowledge that they do not belong does not lead to withdrawal, but to their taking their standards of behaviour, not from the culture in which they live, but from their 'home' culture of heaven." Davids. Cf. Phil 3:20.

ἀπεχω midd. abstain from, avoid

Michaels comments, "A number of important ancient MSS (P⁷² A C L P and others) read the imperative ἀπέχεσθε, while the majority of MSS have the infinitive ἀπέχεσθαι, dependent on παρακαλῶ. There is no significant difference in meaning. Both infinitive and imperative occur with 'appeal' (παρακαλῶ) formulas in Paul's epistles, although the former predominates. In 1 Peter the only other such formula (5:1) is followed by the imperative, as is the only example in Hebrews (13:33).

"As to the verb itself, the infinitive ἀπέχεσθαι is used in two memorable NT passages having to do with ethics (Acts 15:20, 29; 1 Thess 4:3; cf. 1 Tim 4:3), and scribes are perhaps more likely to have changed an original ἀπέχεσθε (cf. 1 Thess 5:22) to ἀπέχεσθαι than the other way around. Although Peter usually prefers the aorist imperative to the present, there are exceptions (e.g., 2:17), and in the case of this particular verb, the aorist imperative is so rare as to be hardly an option. ἀπέχεσθε is probably the correct reading."

σαρκικος, η, ον belonging to this world

Anything which distracts from Christ and the life of the Spirit – even things which are right in themselves.

ἐπιθυμια, ας f desire, longing, lust, passion

Michaels translates 'renounce your natural impulses.' He comments, "Because they are 'aliens and strangers' in Roman society by virtue of their election, Peter urges on his readers a clean moral break with the 'natural impulses' of their past (cf. ἐπιθυμιαί in 1:14; 4:2), impulses belonging to the 'darkness' out of which they have been called (cf. 2:9)."

ὅστις, ἡτις, ὅ τι who, which

στρατευομαι wage war, do battle

ψυχη, ης f self, inmost being, life, 'soul'

Cf. Rom 7:7ff., 23; James 4:1; 2 Cor 10:3-6.

Verse 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.

ἀναστροφη, ης f manner of life, conduct
ἔθνεσιν Noun, dat pl ἔθνος, ους n nation, people; τα ἑ. Gentiles

Here used for those who are not Christians. Michaels comments, "Peter's consistent way of referring to his Gentile Christian readers as though they were Jews is reinforced on the negative side by designating those *outside* their fellowship as 'the Gentiles' (τὰ ἔθνη; cf. 4:3). The term traditionally applied by Jews and Christians alike to non-Jews is transferred to non-Christians, so as to become the equivalent of such English words as 'heathen' or 'pagan' (cf. οἱ ἔθνικοὶ in Matt 5:47; 6:7)."

καλος, η, ον good, right, beautiful

Cf. 1:15. Not just good but seen to be good.

καταλαλω speak evil of, say bad things against, slander

A few MSS (L P and others) read the subjunctive καταλαλῶσιν in place of the indicative καταλαλοῦσιν for 'accuse.' The effect of such a reading is to make the accusative more hypothetical: 'in case they should accuse you.' The indicative, however, is clearly to be preferred.

κακοποιεω do evil, do wrong, harm

Not formal legal indictments but "malicious gossip and slander" Selwyn.

ἐποπτεύοντες Verb, aor act ptc, m nom pl
ἐποπτεω see, observe

The verb occurs in the NT only here and in a similar context in 3:2 (cf. ἐποπται, 2 Peter 1:16).

The majority of MSS (including A P and Ψ) have the aorist participle ἐποπτεύσαντες ('having observed') in place of the present ἐποπτεύοντες ('observing'). The latter is the reading of the earliest and best MSS, however (e.g., P⁷² & B C), and is to be accepted as original. Possibly the aorist participle was introduced because it seemed obvious to scribes that the 'observing' of the good works of Christians by the Gentiles in Asia must precede, both logically and temporally, their 'glorifying' of God on the final day of judgment. The participle is instrumental, explaining the ἐκ of the preceding phrase: 'from your good works' (i.e., by observing them).

"When slandered or persecuted, Christians are not to withdraw into a ghetto (cf. 1 Thess 4:12; Col 4:5) but to answer their opponents, not with verbal arguments, but with positive loving behaviour." Best.

δοξάσωσιν Verb, aor act subj, 3 pl δοξάζω
praise, honour, glorify
ἐπισκοπή, ης f visitation (of God's
presence among men)

Cf. Matt 5:16. "The day of visitation is mentioned in the NT only in Luke 19:44 (cf. Luke 1:6), but it appears in the Septuagint in Isa 10:3 (cf. Gen 50:24... Jer 11:23; Wisd 3:7). While visitation by God can mean salvation, in the Isaiah passage, which is the only exact parallel, it indicates the day of judgment. All people will have to confess God's powerful display in his people, that is, 'give glory to God,' on that day, even if they have not previously acknowledged his (and their) rightness (cf. Judg 7:19, where 'give glory to God' is an exhortation to acknowledge God's justice and righteousness by a full confession before execution)." Davids.

Michaels, on the other hand, writes, "Elsewhere in 1 Peter, 'glorifying God' is an act of worship performed specifically by Christian believers (cf. 4:14b, 16), and the use of the term here evidently signals repentance or religious conversion at or before the last day (cf. Rev 11:13; 14:7; 16:9). Peter's hope for those who now despised and slandered the Christian community was that they would change their minds and join the chorus of praise to God that distinguished Christians (and Jews? – Peter does not say) from the rest of the world. The scenario was not that Christians would proclaim to them the gospel of Christ. like those who first brought the Christian message to the provinces of Asia (cf. 1:12, 25), but that simply by observing the 'good conduct' or 'good works' of those who believed in Christ, the accusers would see that their charges were false. Acknowledging the faith of the Christians as true and the God of the Christians as worthy of their worship, they would 'glorify God on the day of visitation' (cf. the scenario played out between a believing wife and an unbelieving husband according to 3:1–2)." He argues that the 'day of visitation' "is a decisive intervention of God in human affairs, whether for judgment ... or for blessing... Its equivalent in 1 Peter is the joyful 'last day' (1:5) when salvation is revealed, 'the end of all things' (4:7; cf. v 17b) when 'the living and the dead' are 'judged' (4:5), the revelation of Jesus Christ in his glory (1:7, 13; cf. 4:13; 5:1) when 'the great Shepherd appears,' and those who have served him faithfully receive glory as their 'unfading crown' (5:4). Both judgment and blessing are implied, but Peter's emphasis falls decisively on the latter (note the absence of the phrase in 3:16, where the accent is on judgment)."

Verses 11-12 Postscript

Michaels sums up this section saying, "This brief section sketches Peter's 'battle plan' for the inevitable confrontation between Christians and Roman society. As battle plans go, it is a gentle one indeed, in the tradition of Paul's advice to the Romans not to 'be overcome by evil, but overcome evil with good' (Rom 12:21). Peter starts with the assumption that the first and most immediate conflict is within the Christian believer. That is, between the 'natural impulses' toward survival and acceptance in Roman society, and the 'soul' or new life focused on God and the approaching 'day of visitation.' The resolution of this individual conflict is the key to the resolution of the social conflict between Christians and their detractors.

"The conflict in society is won not by aggressive behaviour but by 'good conduct' or 'good works' yet to be defined. Peter's vision is that the exemplary behavior of Christians will change the minds of their accusers and in effect 'overcome evil with good,' but how or under what circumstances this will come about he does not venture to predict. He knows that human life is short and carries with it no guarantees of prosperity or even safety. Although he holds before his readers a vision of their enemies' repentance and salvation, his more basic conviction is that whether in this way or some other, their cause – and their God – will be vindicated. The 'day of visitation,' seen here as a time of redemption and rejoicing, can be viewed in other circumstances as an occasion of judgment and shame. Without repeating the actual phrase, Peter will in subsequent contexts expose the darker side of his eschatological vision (cf. 3:16–17; 4:5, 17–18)."

Verses 13-17

On civil authority, cf. Rom 13:1-7. The problematic nature of the Christian's relationship with the state, or with civil authority, arises from the fact that he/she belongs to another kingdom and is a stranger and foreigner in the world (v.11).

Verse 13

ὑποτάγητε πάσῃ ἀνθρωπίνῃ κτίσει διὰ τὸν κύριον· εἴτε βασιλεῖ ὡς ὑπερέχοντι,

ὑποτάγητε Verb, aor pass imperat, 2 pl
 ὑποτασσω subordinate; pass. be
 subject, submit to, obey

The majority of later MSS insert οὖν, 'then' or 'therefore' after ὑποτάγητε, making the transition to the 'household codes' of 2:13–3:9 less abrupt, and explicitly making the latter a series of concrete examples of the good conduct required in v 12. That there is an implicit connection is true in any case, but as it stands the transition *is* abrupt. οὖν does not belong in the text.

'Be subject' is the theme of the 'social code' which is common to Christian ethical teaching (2:18; 3:1; 5:5; Eph 5:21; 6:1, 5; Col 3:18, 20, 22; Titus 2:5, 9). Michaels argues that the term is best translated 'defer to.'

ἀνθρωπινος, η, ον human, characteristic of mankind

κτίσις, εως f creation, what is created

I.e. human institution. κτίσις is not normally attributed to man. Hence RSV margin renders 'every institution ordained for man.' I.e. civil authority is considered to be instituted by God (cf. Rom 13:1-7; Dan 2:21 etc.). Best considers that it is this understanding of κτίσις which forms the basis for the demand for submission to the earthly power.

Michaels, however, argues that κτίσις should retain its normal sense of that which is created *by God*. Pointing out that the examples that follow are people rather than power structures, he argues that the phrase πάσῃ ἀνθρωπίνῃ κτίσει should be translated 'every human creature' (i.e. 'every person'), and concludes, "'Defer to every human creature' simply anticipates the command with which v 17 begins: 'show respect for everyone'. The purpose of ἀνθρωπίνῃ is not to define a human creation or institution in contrast to God's creation ... but to focus on humanity (in distinction from the natural order) as God's creation... Peter's assumption is that all people, even those who accuse and slander the Christians, are creatures of God (cf. 4:19), deserving of respect and consideration on that ground alone."

διὰ τὸν κύριον· Submission is governed, directed and limited by this phrase. Jesus is King of kings and Lord of lords.

εἴτε if, whether

βασιλευς, εως m king

Here a reference to the Roman Emperor who laid claim to divinity and whose regime was becoming oppressive of Christianity.

Michaels cites 1 Tim 2:1-2 as a similar example of abrupt transition from focus on society as a whole to authorities. He writes, "The earliest examples of Christian moral instruction, when they looked beyond the Christian community itself, seem to have viewed the state and the general population in much the same way, urging gentleness and respect toward rulers, fellow citizens, and enemies without much distinction. To Peter the reason is simple: they are creatures of God."

ὑπερεχω be superior; govern, rule, have power over

Verse 14

εἴτε ἡγεμόσιν ὡς διὰ αὐτοῦ πεμπομένοις εἰς ἐκδίκησιν κακοποιῶν ἔπαινον δὲ ἀγαθοποιῶν·

ἡγεμων, ονος m governor, ruler, prince

I.e. local governors – legates, procurators, proconsuls ...

πεμπω send

δι αὐτοῦ *may* refer to the king (v.13). Grudem, however, thinks that the phrase should be translated 'through him' and that it means that governors are sent *by God* through, or by means of the emperor. Davids and Michaels think that the reference is to the Emperor – these officers are his representatives.

ἐκδικησις, εως f retribution, rendering of justice, punishment
κακοποιεω see v.12

Cf. Rom 13:4.

ἔπαινος, ου m praise, commendation
ἀγαθοποιεω do good, help; live uprightly

Public benefactors frequently received rewards or praise from the governors in the ancient world – a kind of primitive honours system. Davids, however, comments, "It is unlikely that Christians ever expected commendation, even in a society which was full of public honours, for they were generally from the lower classes and in a time of persecution often preferred to stay out of public notice altogether. But they did appreciate public order, and what Peter is doing here is simply quoting the general way their culture described this. Governors deserve submission because even the worst of them preserve some semblance of conformity to pagan standards of good, and that is better than chaos." Michaels comments, "Two factors must be taken into account before this view is dismissed as naively optimistic. First, Peter is aware (even from a very limited acquaintance with their situation) that his readers' difficulties are with unruly elements in the general population, not with the governing authorities. These authorities are his readers' first recourse, and Peter's strategy is to view them in a positive light. Second, he wants to foster in his readers a pattern of behaviour that gives the lie to all possible charges of subversion or wrongdoing. In attempting to serve God, they must be careful not to offend needlessly the civil authority. To start with the presumption that their responsibilities to God and to the empire must inevitably come into conflict is the surest guarantee that this will be the case. Should it happen that these obligations conflict, the last recourse is the day of visitation (2:12), and Peter has made clear from the outset his firm hope of joy and victory on that day (cf. 1:5–9)."

Verse 15

ὅτι οὕτως ἐστὶν τὸ θέλημα τοῦ θεοῦ, ἀγαθοποιούντας φημοῦν τὴν τῶν ἀφρόνων ἀνθρωπῶν ἀγνωσίαν·

οὕτως thus, in this way
θέλημα, ατος n will, wish, desire
φημοῦν Verb, pres act infin φημω
silence, put to silence

Michaels comments, "Despite his generalized language, Peter still has the accusations of 2:12 in view. What must be 'silenced' (φημοῦν) is the loose talk implied by the καταλαλοῦσιν of that verse. Peter's confidence is that the good works of Christian believers will transform such slander into glorification and the praise of God on the day of visitation, but his best hope short of that is to shut the mouths of those who make trouble for the Christians (cf. Jesus 'putting to silence' the Sadducees in Matt 22:34). The means are the same: ἀγαθοποιούντας here corresponds to ἐκ τῶν καλῶν ἔργων in 2:12. Peter knows, however, that even with logic on his side, it is only possible to 'silence the ignorance of the foolish' with the help of the emperor or his appointed representatives (vv 13–14)."

ἀφρόνων Adjective, gen pl ἀφρων, ον
gen ονος fool, foolish, senseless,
ignorant

Frequently used in Proverbs to mean not just wayward men but those opposed to God.

ἀγνωσια, ας f lack of spiritual perception; ignorant talk

"In their rebellion against God they are ignorant of his ways and thus perceive the behaviour of Christians in a warped manner. But the blameless behaviour of Christians will indeed put them to silence, if not in the present age (although it might – should they become reflective enough), in 'the day of visitation' (2:12)." Davids.

Verse 16

ὡς ἐλεύθεροι, καὶ μὴ ὡς ἐπικάλυμμα ἔχοντες τῆς κακίας τὴν ἐλευθερίαν, ἀλλ' ὡς θεοῦ δοῦλοι.

ἐλευθερος, α, ον free, free person

"Peter has in mind not political or social freedom (which for household servants [2:18–25] and wives [3:1–6] was limited at best), but freedom in Christ from the 'ignorance' (1:14) or 'darkness' (2:9) of paganism." Michaels.

ἐπικάλυμμα, τος n covering, pretext
κακια, ας evil, wickedness

I.e. they are not to argue that the superior claims of Christ give them freedom to be troublemakers in society in his name – one might think, in this regard, of the arguments of those who have bombed abortion clinics.

ἐλευθερία, ας f freedom, liberty
δουλος, ου m slave, servant

The paradox of the Christian's relationship with God – free, having the rights of a son, yet also a bond slave – is reflected in the Christian's relationship to the state. Cf. Gal 5:13; Rom 6:15,18,22; Eph 6:5-7; 1 Cor 7:20-24.

Verse 17

πάντας τιμήσατε, τὴν ἀδελφότητα
ἀγαπάτε, τὸν θεὸν φοβείσθε, τὸν βασιλέα
τιμᾶτε.

τιμαω honour, regard, reverence,
acknowledge the status of

In the best ancient MSS, the first of the commands in this verse is expressed by an aorist imperative (τιμήσατε), while the last three are present imperatives (ἀγαπάτε ... φοβείσθε ... τιμᾶτε). In the majority of later MSS, however, including K and L, the second command is also aorist (ἀγαπήσατε). The later scribes were probably influenced by the preceding τιμήσατε and perhaps by the ἀλλήλους ἀγαπήσατε of 1:22.

Michaels argues, "The responsibility to everyone receives a certain emphasis from the aorist imperative τιμήσατε (agreeing with ὑποτάγητε) in contrast to the three present imperatives that follow."

ἀδελφοτης, ητος f brotherhood (of
believers)

ἀγαπαω love, show love for

φοβεομαι fear, reverence

βασιλέα Noun, acc s βασιλευς

Michaels writes, "Although the four imperatives divide naturally into parts, there are no formal features clearly setting off the first two commands from the last two. They are a single series, with each command linked naturally to the one preceding. If the first two and the last two can be viewed as pairs, so too can the first and last (because of the repetition of the verb 'respect') and the second and third." Grudem comments, "Peter now returns to 'honour', the same word with which the verse began: *Honour the emperor*. In what is apparently mild irony Peter has put the emperor on the same level as 'all people'. The progression seems to be as follows:

Fear God

Love the brotherhood

Honour all people Honour the emperor

While positively affirming the obligation to honour the emperor (consistent with vv 13-15), he also subtly implies that, contrary to the claims of the Roman emperors to be divine, the emperor was by no means equal to God or worthy of the fear due to God alone.

Christians have obligations to the state, but their obligation to God and the brotherhood of believers is higher." Cf. Prov 24:21.

Dauids comments similarly, "This balance made the church of the next few centuries refuse both revolution (e.g. the church fled Jerusalem rather than take part in the war against Rome in AD 66-70) and participation in the army; she would also both speak respectfully and appreciatively of Roman order, and refuse to give even a pinch of incense to the Emperor in worship (their equivalent of the practice of saluting the flag in the United States). Pagans would think them foolish for their obedience to the law in general (which they often tried to avoid), and more foolish for their disobedience to the command to take part in a simple and relatively meaningless patriotic ceremony of worship. But it was that balance that Peter felt best expressed the truth to which Christians bear witness."

Day 985: 1 Peter 2:18-25

Verses 18-25

Cf. Eph 6:5-8; Col 3:22-25; 1 Tim 6:1f; Titus 2:9f; 1 Cor 7:21-23.

Verse 18

Οἱ οἰκέται ὑποτασσόμενοι ἐν παντὶ φόβῳ
τοῖς δεσπόταις, οὐ μόνον τοῖς ἀγαθοῖς
καὶ ἐπιεικέσιν ἀλλὰ καὶ τοῖς σκολιοῖς.

οἰκετης, ου f house servant, servant

A house servant might well be educated and hold a responsible position. Michaels comments, "The other NT examples of the household duty code address Christian slaves as δούλοι (Col 3:22; Eph 6:5), but because Peter has just referred to all his readers as θεοῦ δούλοι (v 16), he switches to οἰκέται in order to focus on household servants as a particular social group (the same group, presumably, as the δούλοι of Colossians and Ephesians). NT and LXX usage suggests no discernible difference in meaning."

ὑποτασσω see v.13

"In Rabbinic Hebrew, participles are used to express not direct commands, but rules and codes. The participles in 1 Peter 2:18; 3:1, 7ff; 4:7-10 and Romans 12:7-13 occur in similar codes and it seems quite probable that they represent original Hebrew participles. If this is a correct linguistic explanation it will follow that the material in these verses goes back to a semitic source originating in very primitive Christian circles." Barrett (*Romans*, pp. 239-240).

φοβος, ου m fear

Best thinks this refers to fear of God rather than fear of the human master, as does Davids who adds, "Fear of reverence (Gk φοβος) in 1 Peter is always directed toward God, never toward people." Michaels adds that "The effect of παντι in the phrase εν παντι φόβω is to intensify rather than universalize the reverence of which Peter speaks, yielding the translation 'with deep reverence'."

δεσποτης, ου m Lord, Master (of God), slave owner, master (of a house)

ὁμων is not found in the earliest and best MSS, although it is supplied by a few (x Z some vg MSS). Peter addresses the servants impersonally at first, even though his use of the nominative as a vocative makes it appropriate to supply 'you' and 'your' in the translation.

Michaels comments, "Because Peter reserves the designation 'Lord' (κύριος) for God or Christ (the only exception being 3:6, where his language is dictated by an OT text), he chooses δεσπότης to refer to slave masters (cf. 1 Tim 6:1; Titus 2:9) instead of the κύριος of Colossians and Ephesians (where the same distinction is maintained by the phrase τοῖς κατὰ σάρκα κυρίοις in Eph 6:5 and the play on οἱ κύριοι and ὁ κύριος in Eph 6:9 and Col 4:1)."

μονον adv only, alone

ἀγαθος, η, ον good

ἐπιεικης, ες gentle, considerate

Michaels suggests that the meaning here is 'fair' rather than 'gentle'.

'Even' or 'also' (καί) is omitted in a few ancient MSS, including p⁷² Although the external evidence is not strong, the καί would have been expected after οὐ μόνον, and it is easier to see why scribes might have added it than why they would have omitted a καί that was original. This may be an instance in which p⁷² has preserved the original reading, καί is in any case legitimately supplied in a translation.

σκολιος, α, ον crooked, perverse, dishonest

Michaels suggests the translation 'unreasonably cruel' for σκολιός here. The Christian's obedience is not to be governed by the character or conduct of the one to whom obedience is due. Davids comments, "The motive for the submission and service is not their respect for their masters, but their respect for God, who receives the service as if it were done to him and whose name is honoured by their good behaviour."

Verse 19

τοῦτο γὰρ χάρις εἰ διὰ συνείδησιν θεοῦ ὑποφέρει τις λύπας πάσχω ἀδίκως.

χαρις, ιος f grace, unmerited favour

τουτο γαρ χαρις 'this is to receive the approval of God/ God's favour' cf. Lk 2:52; 6:32-34.

συνειδησις, εως f conscience, awareness

'Awareness of God', 'mindful of God'. I.e. out of a conscious sense of one's relationship with and obligations towards God. Michaels points out that "This phrase corresponds to the εν παντι φόβω of v 18." He suggests the meaning 'out of conscious commitment to God', but adds, "although the simplicity of Selwyn's suggestion 'for God's sake' ... is also appealing."

Metzger comments, "The difficulty of interpreting the expression διὰ συνείδησιν θεοῦ, a collocation which occurs only here in the New Testament, prompted copyists to introduce one or another alleviations. In accord with Acts 23:1; 1 Tim 1:5,19 some witnesses (C 94 206 ...) replace θεοῦ with ἀγαθην. In other witnesses the two readings are conflated, producing θεοῦ ἀγαθην (A* Ψ 33) and ἀγαθην θεοῦ (p⁷² 81). The reading θεοῦ is strongly supported by x A² B K L P most minuscules vg cop^{sa,bo,eth} John-Damascus."

ὑποφρω endure, bear up under

λυπη, ης f grief, sorrow, pain

πασχω suffer, experience

ἀδίκως unjustly

"It would have been impossible for a Greek to conceive of a slave suffering unjustly at the hands of his master." Best. Aristotle argued that injustice could never be done to a slave since a slave was mere property.

Michaels comments, "The value Peter sees in suffering lies not in the endurance of it as a heroic act but in two other factors: first, the suffering must be the result of a person's 'conscious commitment to God,' and second, it must be ἀδίκως, a word that Peter will explain in the following verse. πάσχειν, which occurs here for the first time in the epistle, will become Peter's characteristic word for the suffering both of Christ (2:21, 23; 3:18; 4:1) and of Christians (v 20; 3:14, 17; 4:15, 19; 5:10). The verb 'suffer' is appropriate, as the verb 'die' obviously is not, for Peter's purpose of presenting Christ's passion as an example for his readers to follow."

Verse 20

ποιον γὰρ κλέος εἰ ἀμαρτάνοντες καὶ
κολαφιζόμενοι ὑπομενεῖτε; ἀλλ• εἰ
ἀγαθοποιούνητες καὶ πάσχοντες
ὑπομενεῖτε, τοῦτο χάρις παρὰ θεῶ.

ποιος, α, ον interrog pro. what
κλεος, ους n credit, honour

Here only in NT and in LXX only in Job
28:22; 30:8.

ἀμαρτανω sin, commit sin

Michaels suggests that Peter uses the term 'sinning' here rather than 'doing wrong' because it prepares the way "for Peter's discussion in vv 22–24 (based on Isa 53) of 'sin' (ἀμαρτία) and its removal (cf. 3:18; 4:1–2, 8)."

κολαφιζω beat, strike

In place of 'beaten' (κολαφιζόμενοι), p⁷² κ² P Ψ and a number of other MSS have the more general and more expected word 'punished' (κολαζόμενοι), a natural alteration probably traceable to careless reading. 'Beaten,' the reading of the majority of MSS (including κ B C vg), is correct.

For the use of this verb in connection with Christ, cf. Matt 26:67 || Mark 14:65.

ὑπομενεῖτε Verb, fut act indic, 2 pl
ὑπομενω endure

Michaels comments, "The word for 'patiently endure' in both parts of v 20 (ὑπομενεῖτε, future) is read as a present (ὑπομένετε) in some MSS (p⁷² Ψ and others in both instances; a number more in one or the other). The more difficult future indicative in a conditional sentence (see BDF, § 372.1c) is to be preferred. Peter's choice of the future was apparently a corollary of his choice of present rather than aorist participles to designate what preceded the patient endurance, i.e., sin or doing of good, respectively, and the consequent mistreatment. Either aorists followed by a present or presents followed by a future would have served Peter's purpose of suggesting a sequence, and he opted for the latter."

On the phrase 'doing good' Michaels comments, "It is difficult to imagine why they would be punished for acts that substantially benefited their masters. Slave masters would have to be not only cruel but ignorant of their own best interests. Doing good must therefore be understood here as doing what pleases God even when it is not to the master's advantage (cf. διὰ συνείδησιν θεοῦ in v 19). Without being more specific, Peter raises here the possibility of Christian slaves at some point facing a conflict between their faith and their household responsibilities. The way to defer to their masters in such circumstances is to do good and take the consequences without complaint or retaliation."

Dauids comments, "This endurance is an act that finds favour with God, on which he smiles with approval. It is a deed of covenant faithfulness to the God who has extended grace to them (1 Pet. 1:10, 13; 3:7; 4:10; 5:5, 10, 12) and as such leads to the paradoxical joy already mentioned in 1:6-7."

Verses 21-25

Some suggest a hymnic source behind verses 21-25. Michaels acknowledges the distinctive features of these verses but concludes, "each can be explained without recourse to an underlying christological hymn... Peter's text is adequately explained as a midrash on Isa 53:4–12 summarizing both the responsibility (vv 21–23) and the redemptive experience of the epistle's readers."

Verse 21

εἰς τοῦτο γὰρ ἐκλήθητε, ὅτι καὶ Χριστὸς ἔπαθεν ὑπὲρ ὑμῶν, ὑμῖν ὑπολιμπάνων ὑπογραμμὸν ἵνα ἑπακολουθήσητε τοῖς ἴχνεσιν αὐτοῦ·

ἐκλήθητε Verb, aor pass indic, 2 s κάλεω

"Suffering on account of others is part of the call of Christ, who is linked to them through his own undeserved suffering." Davids.

ἔπαθεν Verb, aor act indic, 3 s πασχω

Metzger comments, "The reading ἔπαθεν, which is strongly supported, was replaced in other witnesses by ἀπεθανεν, probably under the influence of the variant reading in 3:18." Michaels comments, "The expression ἀποθνήσκειν ὑπὲρ, 'to die for,' in the NT is commonly used of Christ's redemptive work (John 11:50–51; Rom 5:6-8; 14:15; 2 Cor 5:14–15; 1 Thess 5:10), while πάσχειν ὑπὲρ is used of Christ's suffering only here; elsewhere in the NT it refers to Christians suffering either for Christ (Phil 1:29; cf. Acts 9:16) or for the Kingdom of God (2 Thess 1:5). It is likely that scribes conformed the unusual ἔπαθεν ὑπὲρ ὑμῶν to the more familiar-sounding formula. The weight of MS evidence for 'suffered' (p⁷² A B K P and a majority of all MSS) bears this out."

One or both of the pronouns ὑμῶν, ὑμῖν are altered to 1st plural in many MSS. TR reads ἡμῶν, ἡμῖν. Metzger comments, "Both external evidence and transcriptional probabilities join in favouring ὑμῶν, ὑμῖν as the original reading." He suggests that the variants are the result either of carelessness or "because reference to the work of Christ as an example to the readers alone seemed to be too limited."

ὑπολιμπάνω leave (behind)

ὑπογραμμος, ου m example

"The term for 'example' is not simply that of a good example that one is exhorted to copy, but the pattern letters that a school child must carefully trace if he or she will ever learn to write." Davids.

Oliver O'Donovan comments, "Christ's role provides a *hupgrammos* ... not, that is, an 'example' simply, but a mould or template; it gives determinative presence to the life of God's people which thus becomes available for all." *The Desire of the Nations*, p. 126.

ἑπακολουθήσητε Verb, aor act subj, 2 pl

ἑπακολουθεω follow

To follow Christ is the call of the Gospel (Mk 8:34; Mt 10:38; Lk 14:27; Jn 13:15; Rom 8:17; Phil 2:5-11; 1 Thess 1:6; Heb 12:2; 13:13.

ἴχνος, ους n footstep, example

"Thus we are like a child placing foot after foot into the prints of his father in the snow, following a sure trail broken for him. But this trail of Christ includes suffering, not for our sins (he has already suffered 'on your behalf' in that respect), but as part of the pattern of life to which he has called us." Davids.

Verse 22

ὃς ἁμαρτίαν οὐκ ἐποίησεν οὐδὲ εὐρέθη δόλος ἐν τῷ στόματι αὐτοῦ·

ἁμαρτια, ας f sin

εὐρέθη Verb, aor pass indic, 3 s εὐρισκω

δόλος, ου m deceit, treachery

στομα, τος n mouth

Quotes Is 53:9. This entire section, vv 22-25, reflects Is 53. Davids comments, "This section of the Servant Songs of Isaiah will be repeatedly used in the following verses (e.g., Isa 53:12 and 3 in 1 Pet 2:24; Isa 53:6 in 1 Pet 2:25); it formed the backbone of the church's meditation on the suffering of Jesus. It is so interwoven that the writer flows unconsciously from the citation of Isaiah into description of the crucifixion, for he is using formulas long established in the church; in fact, the use of this passage to interpret the passion probably goes back to Jesus himself (Mark 10:45; 14:24; Luke 22:37). In this case Peter's quotations agree with the Septuagint with one change (also found in 1 Clem 16:10), 'sin' (ἁμαρτιαν) is substituted for 'lawlessness' (ἀνομια) in the OT text. This links the text to 2:24 more closely and makes it evident that it was not just in terms of human laws that Jesus was innocent, but before God himself (cf. 4:1), a theme common in the NT (John 8:46; 2 Cor 5:21; Heb 7:26; 1 John 3:5)."

Verse 23

ὃς λοιδορούμενος οὐκ ἀντελοιδορεῖ, πάσχων οὐκ ἠπειλεῖ, παρεδίδου δὲ τῷ κρίνοντι δικαίως·

λοιδορεω curse, speak evil of, insult

ἀντιλοιδορεω reply with a curse

Cf. Is 53:7. Jesus' reaction is a model for suffering slaves.

ἀπειλεω threaten

Michaels suggests that, "The accent on verbal conflict may be a further indication that Peter has by now widened his implied audience from Christian slaves in relation to their masters, to Christians generally in relation to their unbelieving fellow citizens. As we have seen, the widening process seems to have begun as early as v 19, yet in vv 19–20 the experience of slaves was still at least a paradigm for the experience of the Christian community as a whole (e.g., in the reference to being 'beaten' in v 20). Now the slaves seem to be out of the picture altogether; for a slave to refrain from insults and threats toward a master is not so much a mark of Christian virtue as a simple necessity for survival. Peter has in mind rather those situations in which the trading of insults is a real temptation: i.e., in hostile encounters between the epistle's readers and those in Roman society who slander their faith or conduct."

παρεδίδου Verb, imperf act indic, 3 s
 παραδίδωμι hand, deliver up, commit

Cf. Is 53:12.

κρινω judge

δικαιως adv righteously, justly

The Christian, following Christ, should be content to suffer injustice at the hands of men, confident that he/she rests secure in the hands of God who will act justly.

Verse 24

ὃς τὰς ἀμαρτίας ἡμῶν αὐτὸς ἀνήνεγκεν ἐν τῷ σωματι αὐτοῦ ἐπὶ τὸ ξύλον, ἵνα ταῖς ἀμαρτίαις ἀπογενόμενοι τῇ δικαιοσύνῃ ζήσωμεν· οὐδὲ τῷ μωλωπι ἰάθητε.

ἀμαρτια, ας f sin

Michaels comments, "Again there is variation between ἡμῶν and ὑμῶν. In this instance, the majority of MSS, including all but two of the most significant ones, follow the LXX of Isa 53:4 in reading ἡμῶν, while p⁷² B and a very few others support ὑμῶν. The choice is difficult because Peter has been using the second person plural and will return to it with the ἰάθητε at the end of the verse. Here, however, the confessional ἡμῶν is probably to be preferred because of the solidly attested ζήσωμεν with which the attached purpose-clause comes to an end."

ἀνήνεγκεν Verb, aor act indic, 3 s
 ἀναφέρω offer (of sacrifice), bear the burden of, take away

ἀναφέρω is used in the OT for bearing the responsibility for punishment (Ex 28:43; Lev 24:15,16). Here it reflects Is 53:4-5, 11, 12 (cf. Heb 9:28; Jn 1:29). Peter stresses the redemptive significance of Jesus' death by his use of OT sacrificial language.

σωμα, τοσ n body

Redemption is firmly tied to the historical Jesus.

ξύλον, ου n wood, tree

Dauids comments, "The use of 'tree' for a gallows, and (in the NT) therefore for a cross, is a typical euphemism (Deut 21:22; Acts 5:30; 10:39; 13:29; Gal 3:13). Because of its use in Deut 21:22, the idea that the one so hung was cursed by God cannot be far from the author's mind, but without explicitly mentioning this he points out that his death was vicarious, for it was 'our sins' that he bore."

ἀπογενόμενοι Verb, aor midd dep ptc, m
 nom pl ἀπογινομαι die, i.e. have no part in

δικαιοσύνη, ης f righteousness

ζωω live, be alive

Cf. Rom 6:11. Best suggests an indirect (i.e. non literary) dependence of Peter on Paul. Dauids comments, "The salvation in Christ is not just a freedom from future judgment or from guilt, but a freedom from the life of sin and a freedom to live as God intends." Michaels writes, "Once again Peter envisions for his readers a clean break with the natural impulses of their Gentile past (1:14; 2:11; cf. 4:2), impulses now exposed as sins in the light of Christ's example and redemptive sacrifice. The only difference between this passage and the ones that speak of the impulses is that here Peter includes himself (and perhaps the Jewish Christianity with which he is identified) as having made a new start by parting with the sins of the past (cf. the statement in 1:3 that God 'gave us new birth by raising Jesus Christ from the dead')."

μωλωψ, ωπος m wound

The majority of MSS (including x* L and P); include αὐτοῦ after μωλωπι, in addition to the relative οὐ with which the clause begins. The best of the early MSS (p⁷² A B etc) omit αὐτοῦ. Was αὐτοῦ inserted to conform the reference to the LXX of Isa 53:5 or was an original αὐτοῦ editorially removed because of its redundancy? The fact that the redundancy of ὃς ... αὐτός at the beginning of v 24 was allowed to stand in virtually all MSS suggests that redundancy was not an issue and that the shorter reading is probably correct (cf. Moulton, *Grammar*, i, 237).

ιάθητε Verb, aor pass indic, 2 pl ἰαομαι
heal

Cf. Is 53:4-5. Although the variant reading ἰάθημεν agrees with the LXX of Isa 53:5, the support for it is negligible (minuscule 8 and isolated examples of Latin and other versions). Michaels comments, "Like Isaiah before him, Peter uses physical healing as a metaphor for religious conversion, as he will explain in v 25 (in the Gospel tradition, cf. Mark 2:17; Luke 4:23)."

David's comments, "The image of overseer or patron was common in paganism for the deity who watched over or cared for a certain city or devotee. It does occur in the Septuagint, but mostly for human officials and rarely for God (Job 20:29; Wisd 1:6). Thus the dual title combines two pictures of the benevolent care of God, one taken from a Jewish background through Jesus, and the other from a pagan background."

Verse 25

ἦτε γὰρ ὡς πρόβατα πλανωμενοι, ἀλλὰ ἐπεστράφητε νῦν ἐπὶ τὸν ποιμένα καὶ ἐπίσκοπον τῶν ψυχῶν ὑμῶν.

προβατον, ου n sheep
πλαναω lead astray, mislead, deceive

Cf. Is 53:6. A subtle difference exists in the manuscript tradition over whether the word 'straying' goes with sheep (πλανωμενα, 'you were like straying sheep,' in a majority of MSS, including p⁷² C P Ψ), or with the readers of the epistle (πλανωμενοι, 'you were straying like sheep,' in ⋈ A B and others). The latter, bolder use of the metaphor is probably original.

Michaels comments, "ἦτε looks back at the pre-Christian past of the epistle's readers (cf. 1:14, 18; 2:10). Where Isaiah (and Jewish tradition in general) saw the straying sheep as the Jewish people alienated from their God (e.g., Ezek 34:5-6; cf. Matt 9:36; 10:6; 15:24, where they are the 'lost sheep of the house of Israel'), Peter sees them as Gentiles. Peter's perspective is similar to that of John's Gospel, with its vision of 'other sheep ... not of this fold' (John 10:16), and of 'the scattered children of God' in contrast to the nation of Israel (11:52). Once more Peter adapts to his Gentile readers the terminology of Israel's ancient relationship to God (cf. his application of Hos 1:6, 9 to Gentile Christians in 2:10)."

ἐπεστράφητε Verb, aor pass indic, 2 pl
ἐπιστρεφω turn back, return
ποιμην, ενος m shepherd

Regularly used in the OT of God (Ps 23; Is 40:11; Jer 23:1-4; 50:6; Ezek 34; Zech 11:4-17) and in NT of Jesus (5:4; Jn 10:1ff; Heb 13:20; Rev 7:17; Mk 6:34; 14:27; Lk 12:32). "Christ is thus finally depicted not only as the one who through his death atones for sin but as the one who protects, feeds, and oversees the life of his people." Best.

ἐπίσκοπος, ου m overseer, guardian