

# Introduction to First Peter

## Recipients

The recipients are the “chosen exiles of the scattering” (1Pe 1:1). Some might be confused concerning the heritage of Peter’s audience, as to whether they were Jewish or Gentile believers. The answer is that they were both: a mix of Jews and Gentiles under the New Covenant, making up the membership of the churches situated in Gentile nations. A quick review of early church history will help to explain how this came about, so one is given below under “Background.” In Babylon, Peter is also among “the scattering” (1Pe 5:13).

## Author, Date and Place

The author identifies himself as “Peter, an apostle of Jesus Christ” (1Pe 1:1). Jesus gave Simon the name “Peter” when he confessed that Jesus was the Christ (Mt 16:17-18). The name “Peter” occurs at least 160 times in the New Testament, and no one mentioned in the New Testament shares this name with Peter the Apostle. Otherwise, Peter (Gk., *petros*, a rock) was known by three other names: “Cephas” (a Greek transliteration of *kepa* which is an Aramaic word meaning rock), “Simeon” (his original Hebrew name, found only two times, Ac 15:15 and 2Pe 1:1), and its Greek equivalent, “Simon” (commonly used throughout the NT).

Peter wrote this epistle late in his life, while living in Rome, probably just before Nero’s persecution of Jews and Christians in Rome (~AD 64) and shortly before his death. The fact that Mark was also living in Rome at the time of the writing supports this date (since Mark escaped to Alexandria after the arrest and crucifixion of Peter, ~AD 67). Peter uses the name “Babylon” to describe Rome because it was the central kingdom of the empire in which they were exiles (1Pe 5:13).

## Background

For much of his ministry, Peter focused his attention on the circumcised, that is, believers of Jewish descent. (Paul also initially focused on the Jews, but soon redirected his ministry to include the Gentiles, Gal 2:7-8; cf. Ac 9:15; 22:21; 26:17-18; Eph 3:1.) During this time, many Jews living in Gentile nations had adopted the foreign language of their resident nation. Some of these Jews would travel to Jerusalem to celebrate the Feasts (e.g., Pentecost). On the Pentecost after Christ’s death and resurrection, the Holy Spirit gifted the disciples so that these visiting Jews could hear the gospel preached in their “own” (foreign) languages (Ac 2:5-11). These visiting Jews had traveled “from every nation under heaven” (Ac 2:5), including Pontus, Cappadocia, and Asia, three regions specifically mentioned in Acts 2:9 as well as in Peter’s introduction (1Pe 1:2). Apparently, after they believed the gospel, some of these Jews remained in Jerusalem for a time, in the company of the Apostles and other believers. Soon these Jews from other nations had difficulty supporting themselves, being in Jerusalem and away from their businesses in their adopted homeland. One of the reasons why early church believers began to sell their possessions and share the proceeds was to help support all of these new believers (Ac 2:44-45; 4:32-35).

Eventually, many of these Jewish believers from other nations went home, back to their adopted countries. After the first wave of persecution against the church, believers congregating in Jerusalem were scattered throughout the regions of Judea and Samaria (Ac 8:1; cf. 1:8). Then Saul (Paul) “made havoc of the church” in Judea (Ac 8:3) and expanded the persecution as far as the church in Damascus, where many Jewish believers had fled from the persecution in Judea (Ac 9:1-2). Apparently, other Jewish believers, also fleeing from persecution, settled in Gentile nations, and spread the gospel witness “to the end of the earth” (Ac 1:8).

At first the gospel of the kingdom was proclaimed exclusively to Jews (and Jewish proselytes). Most churches outside of Judea and Galilee initially consisted of Jewish believers returning from Jerusalem.

After God opened the door to include the Gentiles through Peter’s visit to Cornelius’ house (Ac 10), the church began to understand that the gospel of the kingdom was not exclusively for the Jews (Ac 11:18). After this, they began to preach the gospel of the kingdom to the Greeks (“Hellenists”) “and a great number believed and turned to the Lord” (Ac 11:20-21).

The inclusion of Gentiles in the church created some issues which were discussed at the Council in Jerusalem (in AD 48 or 49). During this discussion, James recognized that God was using the Gentiles “to rebuild the fallen tents of David” (Ac 15:16). The council realized that Gentile believers were not required to obey the Law of Moses (Ac 15:19, 24). Thus, a letter explaining the council’s decision was sent “to the brethren who are of the Gentiles in Antioch, Syria, and Cilicia” (Ac 15:23).

All of this is pertinent to the discussion of Peter’s audience because both Jews and Gentiles are included

under the New Covenant (Eph 2:1-3:7). Both Jews and Gentiles are “by grace . . . saved through faith” (Eph 2:8). Although in the past Gentiles were “aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world,” no longer are they “far off” but “now [are] in Christ Jesus . . . through the blood of Christ” (Eph 2:11-13). “For [Christ] Himself is our peace, who has made both [Jew and Gentile] one, and has broken down the wall in the middle separating [them], having in His flesh abolished the enmity, that is, the law of commandments contained in the ordinances, in order to create in Himself one new humanity from these two, thus making peace, that He might reconcile both [Jew and Gentile] to God in one body” (Eph 2:14-16).

In his epistle, when Peter addresses the church members in Asia Minor, he does so using traditional Jewish terminology because both Jew and Gentile have been included in the New Covenant. “Through [Christ] we both have access by one Spirit to the Father” (Eph 2:18). Thus, the Gentiles are “no longer strangers and foreigners but are fellow citizens with the saints [of Israel] and members of the household of God [just like the Jewish believers], having been built on the foundation of the apostles and prophet, Jesus Christ Himself being the chief cornerstone” (Eph 2:19-20). The inclusion of the Gentiles in the New Covenant, which was promised to Israel, was a mystery “which in other ages was not made known to the sons of men, as it has now been revealed by the Spirit to His holy apostles and prophets: that the Gentiles should be fellow heirs, of the same body, and partakers of His promise in Christ through the gospel” (Eph 3:5-6).

Therefore, Peter addresses his audience as the restored tribes of Israel (“fallen tents,” Ac 15:16), describing them (like himself) as “chosen exiles,” scattered across the Roman Empire (1Pe 1:1), a description which is reminiscent of the Jews who during Daniel’s lifetime were exiled in Babylon (1Pe 5:13). Peter begins by focusing their attention on their heavenly inheritance, which is “incorruptible and undefiled and unwithering, being kept in heaven for you” (1Pe 1:4). Peter describes these New Covenant believers as a spiritual house of priests: “you also, as living stones, are being built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God through Christ Jesus” (1Pe 2:5). Peter explains how they are different from the then existing nation of the Jews, who “refusing to believe, they stumble at the word to which indeed they were appointed” (1Pet 2:8). Then he directly compares his audience to the Israelites, using similar phrases to those applied to the Israelites when God offered them the Old Covenant at Mt Sinai: “but you are a chosen family, a royal priesthood, a holy nation, a people for His possession, that you may proclaim the praises of Him who called you out of darkness into His marvelous light; who once were not a people but are now the people of God; who had not been shown mercy, but now are being shown mercy” (1Pe 2:10; cf. Ex 19:5-6; Dt 7:6; 10:15; Isa 43:20-21). Since the New Covenant people of God are not living in the Promised Land, Peter describes them as “sojourners” (1Pe 1:17), “strangers and exiles . . . among the Gentiles” (1Pe 2:11-12). In the same vein, he calls the women believers who are submissive and obedient “daughters of Sarah” (1Pe 3:6).

In summary, Peter addresses believers of the New Testament church who, although they inherit a tradition from the Israelite fathers, are under the New Covenant ratified by Christ’s blood. The “new” people of God initially consisted of only Jewish believers, but later came to include Gentile believers. The New Covenant family of God consists of a remnant of the house of Judah (not to be confused with the Jewish nation) and a restoration of the fallen house of Israel (repopulated by Gentile believers). Under the New Covenant, whether Jew or Gentile, all believers are members of the church and all are offered the New Covenant’s opportunities and privileges. Thus Peter addresses all believers in the same basic terms according to the character of the New Covenant promised to the houses of Judah and Israel (Jer 31:31). Remember that at the Jerusalem Council, when Peter defended the inclusion of the Gentiles in the New Covenant, he surprised the Jews by informing them: “we believe that through the grace of the Lord Jesus Christ we [Jews] shall be saved in the same manner as [the Gentiles]” (Ac 15:11).

## Purpose

The main purpose of Peter’s letter to Christians scattered throughout Gentile nations is to encourage them as they suffer for Christ’s sake, reminding them of their upgeneration and inheritance (kept for them in Heaven). Peter encourages them to be submissive to whatever authority is over them and explains that, by doing so, they are following the example of Jesus Christ. If they suffer, they are blessed, and furthermore, they are not alone in their suffering because Christ and other believers have also suffered. In fact, a believer who suffers for Christ should rejoice, because these fiery trials are for opportunities to share in Christ’s suffering. Such trials mature a believer, and in the future, those who endure these trials will share in Christ’s exaltation. Thus, as we suffer, we should entrust our souls to our heavenly Father, the faithful Creator who will judge everyone according to his works.

## Contents

Peter addresses his letter to “chosen exiles, of the scattering in . . . Asia” (1:1), reminding them that God had foreknowledge of the circumstances in which they now find themselves, so He is not surprised by these things. Moreover, knowing that these things would happen, He incorporated their present circumstances into His plans. Even in their circumstances, the Father’s will for them is that they become holy with the help of the Holy Spirit and through obedience to the New Covenant Law of Jesus Christ (1:1-2).

Peter reminds them of the promise of an improved life (“upgeneration,” 1:3), a hope provided to them by the resurrection of Jesus Christ. This hope includes an inheritance which will never be destroyed and which is being kept in Heaven while they are being guarded by the power of God. However, before they can experience this exaltation, it is necessary that they suffer for a little while on this earth. The reason for these trials is to test their faith; such testing results in a believer’s maturity, which in turn will result in his praise, glory, and honor at the revelation of Jesus Christ, “obtaining the end of your faith—the salvation of your souls” (1:3-9).

Peter explains that for their sake the prophets of old prophesied about this salvation. In fact, the Spirit of Christ witnessed beforehand through the prophets the suffering of Christ and the glories that would follow; even the angels are interested in examining these things (1:11-12).

Believers should focus their hope and their activities on the “grace/favor” which will come to them when Christ returns. They should be children characterized by obedience. Knowing that God will judge everyone according to his works, a believer should sojourn on this earth in fear, having been redeemed from his former conduct and tradition by the valuable blood of Christ who was foreknown since the time of creation. A believer must purify his “soul through obedience to the truth through the Spirit to an unhypocritical brotherly love” (1:22), since he has been upgenerated by incorruptible seed, that is, the word of God (the gospel spoken to him) which abides forever (1:13-25).

Peter encourages them to lay aside the sin of the flesh, and (as babies) to desire the milk of God’s word so that they can grow up to salvation (2:1-3). They are to be God’s spiritual family (“house”), becoming “a holy priesthood to offer up spiritual sacrifices acceptable to God through Christ Jesus” (2:4-5). They are the new people of God: “a chosen family, a royal priesthood, a holy nation, a people for His possession” (2:9), that they might proclaim God’s praises (2:9-10).

Peter begs them to abstain “from fleshly desires which wage war against the soul” (2:11) and to produce good so that others will “glorify God” (2:12). They should honor all men, from the greatest king to the least brother (2:13-17). Servants are to be submissive to their masters, even if they are crooked. Peter asks: what reward (“favor/grace”) is there for enduring deserved punishment? None. However, if, “when producing good and suffering, you take [affliction] patiently, this finds favor before God” (2:18-20).

Essentially, Peter tells believers to be submissive to whatever authority is over them, even if it causes them to suffer, explaining that they are called to suffer even as Jesus Christ suffered, and that Christ has left a “written copy that you should follow in His steps” (2:21). Jesus did not retaliate when persecuted, but He entrusted Himself to God, who will judge all according to righteousness (2:21-25).

In the same way, women should be submissive to their husbands, so that their conduct, without a word, can win those husbands who rebel against God’s word (the gospel). If these godly women conduct themselves in a meek and quiet way, being submissive to their husbands, they show themselves to be daughters of Sarah, producing good and not fearing judgment (3:1-6).

Husbands should dwell with their wives “in an understanding way and bestowing honor on them,” considering that both of them are heirs of life, and also, so that the husband’s prayers will be received by God (3:7).

Peter tells all believers to “have unity of mind,” loving one another, repaying blessing for blessing, perceiving that a believer is called to be a blessing, “so that [he] might inherit a blessing” (3:8-12). He states that believers should be “imitators of what is good. And if indeed you should suffer for righteousness’ sake, you are blessed” (3:13-14). Whenever a believer suffers, he should be ready to give a reason for his hope, knowing that it is better to suffer for producing good than to be one who is producing evil (3:15-17).

Christ suffered once for our sins to reconcile us to God, making us alive by the Spirit (3:18-19). What is “now saving us? . . . a good conscience at the inquiry of God” (3:21).

Therefore, a believer must follow Christ’s example and arm himself with the mind of Christ, “for the one who has suffered has ceased from sin” (4:1) and lives the rest of his days to please God (4:2-3). As for those who are “speaking evil of you. They will give an account to Him who is ready to judge the living and the dead” (4:4-6). Let everything you do be done as unto God, in the strength which He supplies, for His glory (4:7-11). Peter tells his “beloved” sisters and brothers in Christ not to be surprised that they face “fiery trials,” but to rejoice, because to the same “degree that you are sharing in Christ’s sufferings,” when He comes again in glory, “you may also be rejoicing, even rejoicing exceedingly” (4:12-13). During these times, “you are blessed

for the Spirit of glory and of God has come to rest upon you” (4:14). So “if anyone suffers [for being] a Christian, let him not be ashamed, but let him glorify God by [wearing] that name [Christ]” (4:16).

Know this: judgment will begin first with the house of God. If a righteous believer is saved only through difficulty, what will happen to the unrighteous believer, let alone to the unbeliever? “Therefore, let those who indeed are suffering according to the will of God in producing good entrust their souls to a faithful Creator” (4:17-19).

Coming to the conclusion of his letter, Peter explains that, like some of them, he also is “a fellow elder and witness of Christ’s sufferings,” and he expects to share in Christ’s glory. He commands other elders to shepherd God’s flock, being willing and eager, but not as overlords or for money; instead, they should be examples, and if they are, they will be rewarded when Christ, the Chief Shepherd, returns (5:1-4). Likewise, the younger men are to be humble and submissive to the elders of the church (5:5-7).

Finally, Peter wants them to “withstand [the devil], steadfast in the faith, knowing that the same sufferings are maturing their brotherhood in the world,” so that God might “restore, establish, strengthen and set [them] on a firm foundation [in His house]” (5:8-11). Most importantly, he assures them that they are presently standing in the “true favor of God,” and admonishes them to continue to do so (5:12).

## Outline of 1 Peter

### Salutation to Exiles (1:1-2)

#### I. The Upgeneration of Salvation (1:3-2:10)

- A. Our living hope looks forward to an incorruptible inheritance (1:3-5)
- B. A little suffering tests a believer’s faith and saves his soul (1:6-9)
- C. The grace of salvation was ministered to us by the prophets (1:10-12)
- D. We should completely set our hope on the grace which Christ will bring (1:13-16)
- E. We should purify our souls by obedience to the truth (1:17-22)
- F. We are upgenerated by the incorruptible seed of God’s gospel (1:23-25)
- G. As babies, we should desire the milk of the word, that we might grow up to salvation (2:1-3)
- H. We should build ourselves, as living stones, into a spiritual house, God’s chosen family (2:4-10)

#### II. Conduct Which Glorifies God (2:11-3:12; 5:1-7)

- A. Everyone, as servants of God, submit to every ordinance of man; honor everyone (2:11-17)
- B. Servants, submit to your masters, even the crooked ones (2:18-25)
- C. Wives, submit to your husbands, even those rebelling against the word (3:1-6)
- D. Husbands, bestow honor on your wives, being heirs together with them (3:7)
- E. Everyone, have unity of mind and love the brethren (3:8-3:12)

#### ► III. Suffering in the Will of God (3:13-4:19; 5:8-11)

- A. The righteous are blessed when they suffer for producing good (3:13-17)
- B. Christ, the Just, suffered once for sin and is now exalted in Heaven (3:18-20, 22)
- C. Having a good conscience before God is now saving the believer (3:21)
- D. Arm yourself with the same mind as Christ and live in the Spirit (4:1-10)
- E. To the same degree that you share in Christ’s suffering, you will be rejoicing (4:11-19)

#### II. Conduct Which Glorifies God (continued, 5:1-7)

- F. Elders, shepherd the flock of God, becoming examples for them (5:1-4)
- G. Young men, humbly submit to the elders (5:5-7)

#### I. The Upgeneration of Salvation (continued, 5:8-11)

- B’. Be vigilant; the same sufferings are maturing your brothers around the world (5:8-9)
- A’. After a little suffering, God will restore, establish, strengthen, and set you on a firm foundation (5:10-11)

### Greetings from Babylon (5:12-14)

# 1 Peter

**1** Peter, an apostle<sup>a</sup> of Jesus Christ, to the chosen<sup>b</sup> exiles<sup>c</sup> of the scattering<sup>d</sup> in Pontus, Galatia, Cappadocia, Asia, and Bithynia, <sup>2</sup> according to the foreknowledge<sup>e</sup> of God the Father, through the sanctification<sup>f</sup> of the Spirit, for obedience<sup>g</sup> and sprinkling<sup>h</sup> of the blood of Jesus Christ: may grace<sup>i</sup> and peace<sup>j</sup> be multiplied to you.

<sup>3</sup> Blessed be the God and Father of our Lord Jesus Christ, who according to His abundant mercy<sup>k</sup> has upgenerated<sup>l</sup> us to a living<sup>m</sup> hope<sup>n</sup> through the resurrection<sup>o</sup> of Jesus Christ from the dead, <sup>4</sup> to an inheritance<sup>p</sup> which is incorruptible<sup>q</sup> and undefiled<sup>r</sup> and unwithering,<sup>s</sup> being kept<sup>t</sup> in heaven for you, <sup>5</sup> the ones who are being

## Salutation (1:1-2)

**1:1-2 Peter, an apostle of Jesus Christ—** Peter is describing his authority as a messenger sent by **Jesus Christ** (Mt 10:1-2). He addresses the **chosen exiles of the scattering in . . . Asia**, believers who are **chosen** to serve God under the New Covenant, just as the Israelites were God's chosen people under the Old Covenant. They are **exiles** from their homeland of Judea, and they are scattered (*diaspora*) throughout Asia Minor (modern-day Turkey). Although many Jews were already dispersed, living among the Gentiles because of previous captivities (Jn 7:35), many more Jewish Christians had recently been forced out of Judea because of the ongoing persecution from the Jewish leaders (Jas 1:1) and have joined churches made up of both Jewish and Gentile believers. Peter describes these NT believers with the same terms (chosen, exiles, *diaspora*) as were used to describe the Israelites in the OT to emphasize that they also are the people of God. (Note: this does not invalidate God's

yet to be fulfilled promises to the Jewish nation). Peter notes the involvement of all three members of the trinity as he describes the salvation of God's people. Peter encourages them: their being chosen, exiled, and scattered are **according to the foreknowledge of God the Father**, meaning that God was not surprised by what had happened to them, but that He knew these events would happen (Jer 31:27-28). (Do not confuse foreknowledge with foreordaining or predestination). These chosen exiles are set apart to serve God while on this earth **through the sanctification of the Spirit**, who is the sign of the New Covenant. In this state, a believer's ministry has this purpose: **obedience to Jesus Christ and sprinkling of [His] blood**. Here, **sprinkling of blood** refers to the ratification of God's New Covenant with His people (cf. Ex 24:8). Peter prays: **may grace and peace be multiplied to you**. His audience consists of believers who have already received the **grace** of God's salvation and are reconciled (have made **peace**) with God; however, his request is that these blessings (not flocks and gold) will become abundant in their lives.

## I. The Upgeneration of Salvation (1:3-2:10)

**1:3 Blessed be the God and Father of our Lord Jesus Christ—** the word **"blessed"** (εὐλογητός) literally means that someone is "spoken well of." Why should one speak well of God? Because, as the Source of salvation, **according to His abundant mercy [He] has upgenerated us to a living hope through the resurrection of Jesus Christ**

**from the dead**. The resurrection of Jesus Christ opened the way for humanity to have "life" beyond death. Unbelievers will exist forever but theirs will be a state of dying; while believers, being upgenerated as new creatures, have had their existence upgraded to a state of living. This **"hope of living"** was not possible until Christ was raised from the dead.

**1:4 to an inheritance which is incorruptible and undefiled and unwithering, being kept in heaven for you—** the living hope of a believer is not just everlasting life on the New Earth, but an abundant life "filled full" (cf. Jn 15:11; 1Jn 1:4) with rewards and an inheritance which cannot be taken away. When Christ returns, He will reward His servants. Either they "enter into His joy" (Mt 25:21, 23) or, conversely, they will be filled with grief and "ashamed before Him at His coming" (1Jn 2:28; cf. Mt 25:30; Mk 8:38; Lk 9:26; Heb 13:17).

A triad of adjectives describes this inheritance. First, it is **incorruptible**, meaning that, unlike the inheritance given to Adam and Eve, this future inheritance cannot be ruined by sin. Second, it is **undefiled**, meaning that this inheritance cannot be made ceremonially unclean; thus, it will always be suitable for worshipping God. Third, it is **unwithering**, meaning that "its bloom will not fail" as it is forever connected to Christ, the true vine (Jn 15:1-11). Remember it is Christ, the elder brother, who shares His inheritance with those who obey His commandments (Isa 53:12; Heb 1:2; 2:5-18).

This inheritance is **being kept in heaven for you**, which should remind us of Christ's 10th Commandment to lay up treasure in Heaven (Mt 6:19-34). Why must this treasure be stored in Heaven? Only Heaven, specifically, the third heaven which is God's dwelling place, will survive the destruction of the material universe, specifically, this earth and the heavens which surround it (2Pe 3:7-13; Rev 20:11; cf. Isa 65:17).

<sup>j</sup> εἰρήνη —a state of tranquility, peace, harmony, good order, safety (Mt 10:13, 34; Mk 5:34; Lk 1:79; 2:14, 29; 7:50; 8:48; 12:51; 19:38, 42; Jn 14:27; 16:33; Ac 14:14; Rom 1:1; 11:13; 16:7; 2Co 8:23; 11:13; Phi 2:25; Heb 3:1; 1Pe 1:1; Rev 2:2)

<sup>k</sup> ἔλεος —mercy, good-will, desire to relieve the afflicted (Mt 9:13; 12:7; 23:23; Lk 1:54, 58, 72, 78; 10:37; Rom 9:23; 11:31; 15:9; 6:16; Eph 2:4; Heb 4:16; Jas 2:13; 3:17; 1Pe 1:3; Jude 2, 21)

<sup>l</sup> ἀναγεννάω —lit. up + generate; [γεννάω —to make offspring, family] (1Pe 1:3, 23)

<sup>m</sup> ζῶω —to live, enjoy real life (Mt 4:4; 9:18; 16:16; 22:32; Lk 10: 28; Jn 4:10, 11, 50, 51, 53; 5:25; 6:51, 57, 58, 69; 7:38; 11:25, 26; 14:19; Rom 1:17; 6:2, 10, 11, 13; 8:12, 13; 1Co 9:14; 1Th 3:8; 2Tm 3:12; Heb 10:38; 1Pe 1:3, 23; 2:4, 5, 24; 4:5, 6; 1Jn 4:9)

<sup>n</sup> ἐλπίς —expectation, hope, fear (Acts 2:26; 16:19; 23:6; 24:15; Rom 4:18; 5:2, 4, 5; 8:20, 24; 12:12; 15:4, 13; 1Co 9:10; 13:13; Gal 5:5; Eph 1:18; 2:12; 4:4; Col 1:5, 23, 27; 1Th 1:3; 5:8; Ti 1:2; 2:13; Heb 3:6; 6:11, 18; 7:19; 10:23; 1Pe 1:3, 21; 3:15; 1Jn 3:3)

<sup>o</sup> ἀνάστασις —a raising up, resurrection (Mt 22:23, 28, 30, 31; Lk 2:34; 14:14; Jn 5:29; 11:24, 25; 1Pe 1:3; 3:21; Rev 20:5, 6)

<sup>p</sup> κληρονομία —property received by inheritance (Mt 21:38; Lk 12:13; 20:14; Ac 20:32; Gal 3:18; Eph 1:14, 18; 5:5; Col 3:24; Heb 9:15; 11:8; 1Pe 1:4)

<sup>q</sup> ἀφθαρτος —incorruptible, indestructible (Rom 1:23; 1Co 9:25; 15:52; 1Tm 1:17; 1Pe 1:4, 23; 3:4)

<sup>r</sup> ἀμίαντος —undefiled (Heb 7:26; 13:4; Jas 1:27; 1Pe 1:4; cf. μαῖνω, Jn 18:28; Ti 1:15; Heb 12:15; Ju 8)

<sup>s</sup> ἀμάραντος —unwithering, unfading (1Pe 1:4, cf. μαρσίνω, Jas 1:11)

<sup>t</sup> τηρέω —to guard, to keep (Mt 19:17; 23:3; 27:36. 54; 28:4, 20; Mk 7:9; Jn 2:10; \*51, 52, 55; 9:16; 12:7; 14:15, 21, 23, 24; 15:10, 20; 17:6, 11, 12, 15; 1Pe 1:4, 2Pet 2:4, 9, 17; 3:7; 1Jn 2:3, 4, 5; 3:22, 24; 5:2, 3, 18; Ju 1, 6, 13, 21)

<sup>u</sup> φρουρέω —to guard, to protect by a military guard, (2Co 11:32; Gal 3:23; Phi 4:7; 1Pe 1:5)

<sup>v</sup> δύναμις —strength, power, ability (Mt 7:22; 11:20, 21, 23; 13:54, 58; 14:2; 22:29; 24:29, 30; 25:15; 26:64; Mk 5:30; 91, 39; 12:24; 13:25, 26; 14:62; 1Pe 1:5; 3:22 2Pe 1:3, 16; 2:11)

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<sup>c</sup> πίστις —belief, think that something is true; faithfulness (Mt 8:10; 9:2, 22, 29; 15:28; 17:20; 21:21; 23:23; Mk 2:5; 4:40; 5:34; 10:52; 11:22; 1Pe 1:5, 7, 9, 21; 5:9; 2Pe 1:1, 5; Ju 20)

<sup>d</sup> σωτηρία —salvation, deliverance, rescue; future restoration, inheritance, glory (Lk 1:69, 71, 77; 19:9; Jn 4:22; Ac 4:12; 7:25; 13:26, 47; 16:17; 27:34; Rom 1:16; 10:1, 10; 11:11; 13:11; 2Cor 1:6; 6:2; 7:10; Eph 1:13; Phi 1:19, 28; 2:12; 1Th 5:8, 9; 2Th 2:13; 2Tm 2:10; 3:15; Heb 1:14; 2:3, 10; 5:9; 6:9; 9:28; 11:7; 1Pe 1:5, 9, 10; 2:2; 2Pe 3:15; Ju 3; Rev 7:10; 12:10; 19:1)

<sup>e</sup> ἀποκαλύπτω —to reveal, uncover, disclose, make manifest (Mt 10:26; 11:25, 27; 16:17; Lk 2:35; 10:21, 22; 12:2; 17:30 Rom 1:17, 18; 8:18; 1Co 2:10; 3:13; Eph 3:5; 1Pe 1:5, 12; 5:1)

<sup>f</sup> ἀγαλλιάω —to exult, rejoice exceedingly (Mt 5:12; Lk 1:47; 10:21; Jn 5:35; 8:56; Ac 2:26; 16:34; 1Pe 1:6, 8; 4:13; Rev 19:7)

<sup>g</sup> πειρασμός —trials, temptations (Mt 6:13; 26:41; Mk 14:38; Lk 4:13; 8:13; 11:4; 22:28, 40, 46; Ac 20:19; 1Co 10:13; Gal 4:14; 1Tm 6:9; Heb 3:8; Jas 1:2, 12; 1Pe 1:6; 4:12; 2Pe 2:9; Rev 3:10)

<sup>h</sup> δοκίμιον —a test, proving (Jas 1:3; 1Pe 1:7)

<sup>i</sup> τίμιος —of great price, valuable, precious, honorable (Ac 5:34; 20:24; 1Co 3:12; Heb 13:4; Jas 5:7; 1Pe 1:7, 19; 2Pe 1:4; Rev 17:4; 18:12, 16; 21:11, 19)

<sup>j</sup> ἀπόλλυμι —to destroy, ruin, render useless (Mt 2:13; 5:29, 30; 8:25; 9:17; 10:6, 28, 39, 42; 12:14; 15:24; 16:25; 18:11, 14; 21:41; 22:7; 26:52; 27:20 1Pe 1:7; 2Pe 3:6, 9; Ju 5, 11)

<sup>k</sup> δοκιμάζω —to test, to approve (Lk 12:56; 14:19; Rom 1:28; 2:18; 12:2; 14:22; 1Co 3:13; 11:28; 16:3; 2Co 8:8, 22; 13:5; Gal 6:4; Eph 5:10; Phi 1:10; 1Th 2:4; 5:21; 1Tm 3:10; Heb 3:9; 1Pe 1:7; 1Jn 4:1)

guarded<sup>a</sup> by the power<sup>b</sup> of God by means of belief<sup>c</sup> for a salvation<sup>d</sup> ready to be revealed<sup>e</sup> in the last time.

<sup>6</sup> In which you are rejoicing exceedingly,<sup>f</sup> though yet for a little while, if necessary, you are grieved by various trials,<sup>g</sup> <sup>7</sup> in order that the testing<sup>h</sup> of your belief,<sup>c</sup> being much more valuable<sup>i</sup> than gold that will be destroyed,<sup>j</sup> yet being tested<sup>k</sup> by fire, may be found to result in praise<sup>l</sup> and glory and honor,<sup>m</sup> at the revelation<sup>n</sup> of Jesus Christ, <sup>8</sup> whom not seeing<sup>o</sup> you are loving,<sup>p</sup> though at present you are not seeing<sup>q</sup> Him yet you are believing,<sup>r</sup> you are rejoicing exceedingly<sup>f</sup> to joys<sup>s</sup> inexpressible and full of glory, <sup>9</sup> obtaining<sup>t</sup> the end<sup>u</sup> of your belief<sup>c</sup>—the salvation<sup>d</sup> of your souls.

<sup>10</sup> Concerning this salvation<sup>d</sup> the prophets, who prophesied of this grace<sup>v</sup> for you, have searched and inquired diligently, <sup>11</sup> inquiring what person or what manner of time, to which

**1:5 you, the ones who are being guarded by the power of God by means of belief**—note the contrast between the treasure (inheritance) which is “kept” in Heaven’s storehouse and the ones who have laid up their treasure in Heaven having God’s military guard to protect them. These inheritors are guarded **by means of belief** where such **belief** results in a believer’s obedience to God’s will. They are guarded by the power of God, but this power is provided because of the believer’s **belief** (and obedience).

**for a salvation ready to be revealed in the last time**—the **salvation** which is not yet revealed is not the salvation from sin which a believer receives when he believes in Christ (justification by faith); this aspect of salvation is the rewards (earned through justification by works) filling a believer’s hope (see v. 3) of sharing in the inheritance (see v. 4) of Christ when He returns to establish His kingdom (cf. Heb 9:28). Of course these rewards are contingent on a believer remaining faithful, steadfast to the end (1Pe 1:13).

**1:6-7 In which you are rejoicing exceedingly**—“**rejoicing exceedingly**” (jumping for joy) is what Christ told His disciples to do when others persecute them (Mt 5:11-12), and they did so when the Jewish leadership persecuted them, “rejoicing that they were counted worthy to suffer for His name” (Ac 5:41). Peter writes, “But be rejoicing, to the degree you are sharing in Christ’s sufferings, in order that when His glory is revealed, you may be rejoicing, even **rejoicing exceedingly**” (1Pe 4:13).

**though yet for a little while, if necessary, you are grieved by various trials**—the affliction (trials) one faces while on this earth is short, but **necessary**, so that one can have everlasting joy on the New Earth. These trials might come from unbelievers (sometimes even from adversarial believers); however, God intends that these trials would mature the child of God so that he can obtain the rewards which God has promised.

**in order that the testing of your belief**—sometimes, God allows conflict to test a believer’s belief. Abraham faces such a test when God commands him to sacrifice Isaac (Gen 22:1). Abraham passes God’s test and obtains the rewards which God had promised to give him (Gen 22:15-18).

**being much more valuable than gold that will be destroyed**—gold is accumulated by men for its lasting value; however, one day all of it will be destroyed (2Pe 3:10-13). One’s belief in God is **more valuable than gold**, because it can last beyond the destruction of this earth and provide the believer with great rewards on the New Earth.

**yet being tested by fire, may be found to result in praise and glory and honor, at the revelation of Jesus Christ**—after one’s belief in God is **tested by fire**, if he passes the test, the **result** will be **praise and glory and honor** when Christ returns and judges the works of believers (1Co 3:9-15). The **praise** might be Christ’s commendation: “Well done good and faithful servant, you were faithful over a few things, I will make you ruler over many things, Enter into the joy of your lord” (Mt 25:21, 23). The **glory** might be that which Christ will share faithful believers (Jn 17:22; Rom 2:7; 8:18; 15:7; 2Co 4:17; 2Th 2:14; 2Tm 2:10; Heb 2:10; 1Pe 5:4, 10; 2Pe 1:3). The **honor** might be the privileges of entering, inheriting, and reigning in the Kingdom of God (Mt 5:19-20; 25:21).

**1:8-9 whom not seeing you are loving, though at present you are not seeing Him**—some of these believers, even though they have not seen Christ, yet they love Him and believe in Him, thus have a special blessing (Jn 20:29).

**you are rejoicing exceedingly to joy inexpressible and full of glory**—such joy is connected to the appearing of Christ at His second coming.

**obtaining the end of your belief—the salvation of your souls**—just like Abraham obtained God’s promises (Gen 22:15-18), if they obey His will, believers can also obtain God’s promises (Heb 10:35-39). **The end . . . the salvation of your soul/[life]** refers to a believer’s restoration to the abundant soul/life (Mt 16:24-27; Mk 8:34-38; Lk 9:23-26; Jn 10:10; 2Pe 1:11), originally intended for Adam and Eve, which mature believers living in the New Jerusalem will enjoy (Rev 21:7).

**1:10 Concerning this salvation the prophets, who prophesied of this grace for you, have searched and inquired diligently**—this salvation was one of the main topics of interest for the OT prophets and is a central theme in Isaiah 40-66.

<sup>l</sup> ἔπαινος —praise, commendation (Rom 2:29; 13:3; 1Co 4:5; 2Co 8:18; Eph 1:6, 12, 14; Phi 1:11; 4:8; 1Pe 1:7; 2:14)

<sup>m</sup> τιμή —price; honor, a valuable prize (Mt 27:6, 9; Jn 4:44; Ac 4:34; 5:2, 3; 7:16; 19:19; 28:10; Rom 2:7, 10; 9:21; 12:10; 13:7; 1Co 6:20; 7:23; 12:23, 24; Col 2:23; 1Th 4:4; 1Tm 1:17; 5:17; 6:1, 16; 2Tm 2:20, 21; Heb 2:7, 9; 3:3; 5:4; 1Pe 1:7; 2:7; 3:7; 2Pe 1:17; Rev 4:9, 11; 5:12, 13; 7:12; 19:1; 21:24, 26)

<sup>n</sup> ἀποκάλυψις —a laying bare; a revelation of the unknown, disclosure; an appearance (Lk 2:32; Rom 2:5; 8:19; 16:25; 1Co 1:7; 14:6, 26; 2Co 12:1, 7; Gal 1:12; 2:2; Eph 1:17; 3:3; 2Th 1:7; 1Pe 1:7, 13; 4:13; Rev 1:1)

<sup>o</sup> εἶδω —to see, perceive, discern, know, find (Mt 2:2, 9, 10, 11, 16; 3:7, 16; 4:16, 18, 21; 5:1, 16; 6:8, 32; 7:11; 1Pe 1:8, 18; 3:9, 10; 5:9; 2Pe 1:12, 14; 2:9; Ju 5, 10)

<sup>p</sup> ἀγαπάω —to love, have a preference for, wish well to (Mt 5:43, 44, 46; 6:24; 19:19; 22:37, 39; Jn 3:16, 19, 35; 8:42; 10:17; Rom 8:28; 1Pe 1:8, 22; 2:17; 3:10; 2Pe 2:15)

<sup>q</sup> ὁράω —to see with the eyes, to become acquainted by experience (Mt 8:4; 9:30; 16:6; 18:10; 24:6; 1Pe 1:8)

<sup>r</sup> πιστεύω —to believe to be true; to entrust to someone (Mt 8:13; 9:28; 18:6; 21:22, 25, 32; 24:23, 26; 27:42; Jn 1:12, 50; 2:11, 22, 23, 24; 3:12, 15, 16, 18, 36; 4:21, 39, 41, 4, 48, 50, 53; 1Pe 1:8, 21; 2:6, 7; Ju 5)

<sup>s</sup> χαρά —joy, gladness, (Mt 2:10; 13:20, 44; 25:21, 23; 28:8; Mk 4:16; Jn 3:29; 15:11; 16:20, 21, 22, 24; 17:13; Rom 15:13; 1Pe 1:8)

<sup>t</sup> κομιζώ —to carry [away for oneself], to obtain (Mt 25:27; Lk 7:37; 2Co 5:10; Eph 6:8; Col 3:25; Heb 10:36; 11:19, 39; 1Pe 1:9; 5:4; 2Pe 2:13)

<sup>u</sup> τέλος —an end, finish, point of completion of act or state; a toll or custom (Mt 10:22; 17:25; 24:6, 13, 14; 26:58; Mk 3:26; 13:7, 13; Lk 1:33; 18:5; 21:9; 22:37; Jn 13:1; Rom 6:21, 22; 10:4; 13:7; 1Pe 1:9; 3:8; 4:7, 17; Rev 1:8; 2:26; 21:6; 22:13)

<sup>v</sup> χάρις —that which affords joy, pleasure, delight, goodwill, grace, favor; thanks, reward (see p. 5)

<sup>a</sup> πάθημα –suffering, a state of affliction, passion (Rom 7:5; 8:18; 2Co 1:5, 6, 7; Gal 5:24; Phl 3:10; Col 1:24; 2Tm 3:11; Heb 2:9, 10; 1Pe 1:11; 4:13; 5:1, 9)

<sup>b</sup> δόξα –good opinion resulting in glory, honor (Mt 4:8; 6:13, 29; 16:27; 19:28; 24:30; 25:31; 1Pe 1:7, 11, 21, 24; 4:11, 13, 14; 5:1, 4, 10, 11; 2Pe 1:3, 17; 2:10; 3:18; Ju 8, 24, 25)

<sup>c</sup> ἀποκαλύπτω –to reveal, uncover, disclose, make manifest (see p. 6)

<sup>d</sup> διακονέω –to serve, wait upon, minister (Mt 4:11; 8:15; 20:28; 25:44; 27:55; Jn 12:2, 26; Ac 6:2; 19:22; Rom 15:25; 2Co 3:3; 8:19, 20; 1Tm 3:10, 13; 2Tm 1:18; Phm 13; Heb 6:10; 1Pe 1:12; 4:10, 11)

<sup>e</sup> ἀναγγέλλω –to proclaim, to make an announcement (Mk 5:14, 19; Jn 4:25; 5:15; 16:13, 14, 15, 25; Ac 14:27; 15:4; 16:38; 19:18; 20:20, 27; Rom 15:21; 2Co 7:7; 1Pe 1:12; 1Jn 1:5)

<sup>f</sup> εὐαγγελίζω –to bring good news, preach the gospel (Mt 11:5; Lk 1:19; 2:10; 3:18; 4:18, 43; 7:22; 8:1; 9:6; 16:16; 20:1; Ac 5:42; 8:4, 12, 25, 35, 40; 10:36; 11:20; 13:32; 14:7, 15, 21; 15:35; 16:10; 17:18; Rom 1:15; 1Pe 1:12, 25; 4:6)

<sup>g</sup> ἄγγελος –messengers, angels (Mt 1:20, 24; 2:13, 19; 4:6, 11; 1Pe 1:12; 3:22; 2Pe 2:4, 11; Ju 6)

<sup>h</sup> παρακίπτω –to stoop in order to examine something (Lk 24:12; Jn 20:5, 11; Jas 1:25; 1Pe 1:12)

<sup>i</sup> ἀναζώννυμι –to gird up, *metaph.*, to be prepared (1Pe 1:13)

<sup>j</sup> ὀσφύς –the hip, loins (Mt 3:4; Mk 1:6; Lk 12:35; Ac 2:30; Eph 6:14; Heb 7:5, 10; 1Pe 1:13)

<sup>k</sup> δiάνoια –mind and its thoughts, feelings, and understandings (Mt 22:37; Mk 12:30; Lk 1:51; 10:27; Eph 1:18; 2:3; 4:18; Col 1:21; Heb 8:10; 10:16 1Pe 1:13; 2Pe 3:1; 1Jn 5:20)

<sup>l</sup> νίψω –sober, calm, temperate, collected in spirit, in selfcontrol (1Th 5:6, 8; 2Tm 4:5; 1Pe 1:13; 4:7; 5:8)

the Spirit of Christ who was in them was pointing when He witnessed beforehand of the sufferings<sup>a</sup> of Christ and after these, the glories<sup>b</sup> that would follow. <sup>12</sup>To them it was revealed<sup>c</sup> that they were ministering<sup>d</sup> to us, and not to themselves, the things which now have been proclaimed<sup>e</sup> to you through those preaching the gospel<sup>f</sup> by the Holy Spirit sent from heaven—things which angels<sup>g</sup> desire to examine.<sup>h</sup>

<sup>13</sup>Therefore, gird up<sup>i</sup> the loins<sup>j</sup> of your mind,<sup>k</sup> be self-controlled,<sup>l</sup> hope<sup>m</sup> to the end<sup>n</sup> for the grace<sup>o</sup> that is to be brought to you at the revelation<sup>p</sup> of Jesus Christ. <sup>14</sup>As children<sup>q</sup> of obedience,<sup>r</sup> do not be conforming<sup>s</sup> yourselves to your former life according to your ignorant<sup>t</sup> desires,<sup>u</sup> <sup>15</sup>but just as He who called<sup>v</sup> you is holy, become holy yourselves in all of your conduct,<sup>w</sup> <sup>16</sup>because it is written, “Be holy, for I am holy.”<sup>x</sup>

**1:11 inquiring what person or what manner of time, to which the Spirit of Christ who was in them was pointing when He witnessed beforehand of the sufferings of Christ and after these, the glories that would follow**— these prophets wondered who would be the Messiah and when would He appear. Even without specific answers to these questions, these prophets foretold that Christ would suffer and that He would be glorified. The Spirit of Christ spoke through them (cf. 1Co 10:4; 2Tm 3:16; 2Pe 1:21).

**1:12 To them it was revealed that they were ministering to us, and not to themselves**— many OT prophecies, including those concerning Christ, were given by God not only for the benefit of the prophet’s immediate audience, but also for future believers, especially NT believers. These prophecies often have both a near aspect which would soon be fulfilled and a far aspect which might not be fulfilled for a long time. However, from this statement we can also understand that sometimes a particular OT prophecy might not have had a near aspect, that is, it was not understood (e.g., “what person or what manner of time” 1Pe 1:11) by the prophet proclaiming it or by the audience which heard it. In these particular cases, the prophet’s ministry (διακονέω, Ac 6:2) of God’s word was specifically for the benefit of NT church believers.

**the things which now have been proclaimed to you through those preaching the gospel by the Holy Spirit sent from heaven**—a work of the Holy Spirit, who was sent (ἀποστείλλω) from Heaven, is to help those who hear the word of God to understand it (Jn 14:26; 1Co 2:9-13).

**things which angels desire to examine**— angels are also interested in the drama of human salvation, desiring to “stoop down for a close, prolonged examination” of the details, and doing so, they learn of the “manifold wisdom of God” (Eph 3:10). Angels watched Jesus while He lived on Earth (1Tm 3:16). They rejoice when a “sinner repents” (Lk 15:10), are ministers to “those who will inherit salvation” (Heb 1:14), and will proclaim praises to Christ for His work of

salvation (Rev 5:11-12). Salvation is not made available for angels, only for “the seed of Abraham” (Heb 2:16).

**1:13 Therefore, gird up the loins of your mind, be self-controlled, hope to the end for the grace that is to be brought to you at the revelation of Jesus Christ**—using a common ancient expression of gathering up one’s long robe in preparation for action, Peter encourages his audience to ready their minds for action, to **be self-controlled**, and to **hope to the end for the grace that is to be brought to you** when Christ returns. The **grace** which Christ will bring refers to the rewards, inheritance, and blessings in His future kingdom. The rewards which a believer will receive when Christ judges his works are contingent on his being faithful **to the end** (cf. Mt 10:22; 24:13; Mk 13:13; 2Tm 2:11-13; Heb 3:6, 14; 6:11; 1Pe 1:13; Rev 2:26). A believer’s future inheritance is to provide motivation for him in his Christian life so that he will live a (holy) life, devoted to serving God (1Pe 1:13-16), and be aware that his actions will be judged by God (1Pe 1:17-21).

**1:14 As children of obedience, not conforming yourselves to your former life according to your ignorant desires**

— the phrase “**children of obedience**” describes how believers should be characterized by **obedience**. In Christ’s Great Commission, He commands His disciples to teach their disciples to keep His commandments (Mt 28:16-20; cf. 1Jn 5:2-3). Thus, a believer must not allow his **ignorant desires** to control him or else they will conform him to be like the world.

**1:15-16 but just as He who called you is holy, become holy yourselves in all of your conduct**— God calls us to be His children and to serve Him in His kingdom. Since God is “holy,” (set apart from all other beings) we also should be holy (set apart/devoted to God and His purposes).

**because it is written, “Be holy, for I am holy”**— a quotation originally given in the context of keeping God’s commandments (Lev 11:44-45; 19:2; 20:26; cf. Ex 22:31; Lev 20:7; Num 15:40).

<sup>m</sup> ἐλπίζω –to hope, to await with expectation; to trust (Mt 12:21; Lk 6:34; 23:8; 24:21; Jn 5:45; Ac 24:26; 26:7; Rom 8:24, 25; 15:12, 24; 1Co 13:7; 15:19; 16:7; 2Co 1:10, 13; 5:11; 8:5; 13:6; Phl 2:19, 23; Heb 11:1; 1Pe 1:13; 3:5)

<sup>n</sup> τελείως –the end, perfectly, completely (1Pe 1:13)

<sup>o</sup> χάρις –that which affords joy, pleasure, delight, goodwill, grace, favor; thanks, reward (see p. 5)

<sup>p</sup> ἀποκάλυψις –a laying bare; a revelation of the unknown, disclosure; an appearance (see p. 6)

<sup>q</sup> τέκνον –offspring, child; metaph., one who exhibit a trait or characteristic (Mt 2:18; 3:9; 7:11; 9:2; 10:21; 11:19; 15:26; 18:25; 19:29; Jn 1:12; 8:39; Gal 4:25, 27, 28, 31; Eph 2:3; 5:1, 8; 6:1, 4; Phl 2:15, 22; 1Pe 1:14; 3:6; 2Pe 2:14)

<sup>r</sup> ὑπακοή –lit., hearing and obeying; obedience, compliance (Rom 1:5; 5:19; 6:16; 15:18; 16:19, 26; 2Co 7:15; 10:5, 6; Phm 21; Heb 5:8; 1Pe 1:2, 14, 22)

<sup>s</sup> συσχηματίζω –to form, conform, to fashion like a figure (Rom 12:2; 1Pe 1:14)

<sup>t</sup> ἀγνοία –ignorance (Acts 3:17; 17:30; Eph 4:18; 1Pe 1:14)

<sup>u</sup> ἐπιθυμία –desire, craving, longing (Mk 4:19; Lk 22:15; Jn 8:44; Rom 1:24; 6:12; 7:8; 13:14; Gal 5:16, 24; Eph 4:22; Phl 1:23; Col 3:5; 1Th 2:17; 4:5; Jas 1:14, 15; 1Pe 1:14; 2:11; 4:2, 3; 2Pe 2:10, 18; 3:3; Ju 16, 18)

<sup>v</sup> καλέω –to call, to invite; to call a name; to call to do something (Mt 1:21, 23, 25; 2:7, 15, 23; 4:21; 5:9, 19; 9:13; 10:25; 20:8; 21:13; 22:3, 4, 8, 9, 43, 45; 23:7, 8, 9, 10; 25:14; 27:8; Jas 2:23; 1Pe 1:15; 2:9, 21; 3:6, 9; 5:10; 2Pe 1:3)

<sup>w</sup> ἀναστροφή –walk, manner of life, conduct (Gal 1:13; Eph 4:22; 1Tm 4:12; Heb 13:7; Jas 3:13; 1Pe 1:15, 18; 2:12; 3:1, 2, 16; 2Pe 2:7; 3:11)

<sup>x</sup> Leviticus 11:44-45

<sup>a</sup> ἐπικαλέω —to put a name upon, surname; to be named after; to charge with a crime; to call for help (Mt 10:3; Lk 22:3; Ac 1:23; 2:21; 25:11, 12, 21, 25; Rom 10:12, 13, 14; 1Cor 1:2; Jas 2:7; 1Pe 1:17)

<sup>b</sup> ἀπροσωπολήπτως —without respect of persons (1Pe 1:17)

<sup>c</sup> κρίνω —to separate, to approve, to judge, to dispute (Mt 5:40; 7:1, 2; 19:28; Lk 6:37; 7:43; 12:57; 19:22; 22:30; Jn 3:17, 18; 5:22, 30; 7:24, 51; 8:15, 16, 26, 50; 12:47, 48; 1Pe 1:17; 2:23; 4:5, 6)

<sup>d</sup> ἔργον —business, work, employment (Mt 5:16; 11:2; 23:3, 5; 26:10; Mk 13:34; Jn 3:19, 20, 21; 4:34; 5:20, 36; 6:28, 29; 1Pe 1:17; 2:12; 2Pe 2:8; 3:10; 1Jn 3:8, 12, 18; 2Jn 11; 3Jn 10; Rev 2:2, 5, 6, 9, 13, 19, 22, 23, 26; 3:1, 2, 8, 15; 20:12, 13; 22:12)

<sup>e</sup> ἀναστρέφω —to overthrow, to live (and dwell), to conduct one's self (Mt 17:22; Jn 2:15; Ac 5:22; 15:16; 2Co 1:12; Eph 2:3; 1Tm 3:15; Heb 10:33; 13:18; 1Pe 1:17; 2Pet 2:18)

<sup>f</sup> παροικία —dwelling in a strange land, to sojourn (Ac 13:17; 1Pe 1:17)

<sup>g</sup> φόβος —fear, dread, terror (Mt 14:26; 28:4, 8; Mk 4:41; Lk 1:12, 65; 2:9; 5:26; 7:16; 8:37; 21:26; Jn 7:13; 19:38; 20:19; Ac 5:11; 9:31; 19:17; Rom 3:18; 1Co 2:3; 2Co 5:11; 7:1, 5, 11, 15; Eph 5:21; 6:5; Phl 2:12; 1Pe 1:17; 2:18; 3:2, 14, 15; 1Jn 4:18)

<sup>h</sup> εἶδω —to see, to perceive (Mt 2:2, 9, 10, 11, 16; 5:1, 16; 6:8, 32; 7:11; Jn 1:26, 31, 33, 39, 46, 47, 48, 50; 1Pe 1:8, 18; 3:9, 10; 5:9; 2Pe 1:12, 14; 2:9; 1Jn 2:11, 20, 21, 29; 3:1, 2, 5, 14, 15; 5:13, 15, 16, 18, 19, 20; 3Jn 12, 14)

<sup>i</sup> λυτρόω —to redeem, to release on payment of a ransom, (Lk 24:21; Titus 2:14; 1Pe 1:18)

<sup>j</sup> φθαρτός —corruptible, perishable (Rom 1:33; 1Co 9:25; 15:53, 54; 1Pe 1:18, 23)

<sup>k</sup> μάταιος —devoid of force, result; useless (Ac 14:15; 1Co 3:20; 15:17; Ti 3:9; Jas 1:26; 1Pe 1:18)

<sup>l</sup> ἀναστροφή —walk, manner of life, conduct (Gal 1:13; Eph 4:22; 1Tm 4:12; Heb 13:7; Jas 3:13; 1Pe 1:15, 18; 2:12; 3:1, 2, 16; 2Pe 2:7; 3:11)

17 And if you are calling<sup>a</sup> on the Father, the One who without partiality<sup>b</sup> judges<sup>c</sup> according to each one's work,<sup>d</sup> conduct<sup>e</sup> the time of your sojourning<sup>f</sup> in fear;<sup>g</sup> 18 having perceived<sup>h</sup> that you were not redeemed<sup>i</sup> with corruptible<sup>j</sup> things, like silver or gold, away from your futile<sup>k</sup> conduct<sup>l</sup> received by tradition from your fathers,<sup>19</sup> but with the valuable<sup>m</sup> blood of Christ, as of a lamb without blemish<sup>n</sup> and without spot;<sup>o</sup> 20 who indeed, having been foreknown<sup>p</sup> before the foundation<sup>q</sup> of the world, but was manifested in the last times for your sake, 21 the ones believing through Him in God, who raised Him from the dead and gave Him glory, so that your belief and hope<sup>r</sup> might be in God. 22 Having purified<sup>s</sup> your souls by obedience<sup>t</sup> to the truth<sup>u</sup> through the Spirit to an unhyocritical<sup>v</sup> brotherly love,<sup>w</sup> love<sup>x</sup> one another fervently<sup>y</sup> with a pure<sup>z</sup> heart,<sup>aa</sup> 23 since you are being

<sup>m</sup> τίμιος —of great price, valuable, precious, honorable (Ac 5:34; 20:24; 1Co 3:12; Heb 13:4; Jas 5:7; 1Pe 1:7, 19; 2Pe 1:4; Rev 17:4; 18:12, 16; 21:11, 19)

<sup>n</sup> ἄμωμος —without blemish (Eph 1:4; 5:27; Col 1:22; Heb 9:14; 1Pe 1:19; Ju 24; Rev 14:5)

<sup>o</sup> ἄσπιλος —spotless (1Tm 6:14; Jas 1:27; 1Pe 1:19; 2Pet 3:14)

<sup>p</sup> προγινώσκω —to know beforehand (Ac 26:5; Rom 8:29; 11:2; 1Pe 1:20; 3:17)

<sup>q</sup> καταβολή —something thrown or laid down, a foundation (Mt 13:35; 25:34; Lk 11:50; Jn 17:24; Eph 1:4; Heb 4:3; 9:26; 11:11; 1Pe 1:20; Rev 13:8; 17:8)

<sup>r</sup> ἐλπίς —expectation, hope, fear (see p. 7)

<sup>s</sup> ἁγνίζω —to purify, make ceremonially clean (Jn 11:35; Ac 21:24, 26; 24:18; Jas 4:8; 1Pe 1:22; 1Jn 3:3)

<sup>t</sup> ὑπακοή —lit., hearing and obeying; obedience, compliance (Rom 1:5; 5:19; 6:16; 15:18; 16:19, 26; 2Co 7:15; 10:5, 6; Phm 21; Heb 5:8; 1Pe 1:2, 14, 22)

<sup>u</sup> ἀλήθεια —truth, what is true (Mt 22:16; Mk 5:33; 12:14, 32; Lk 20:21; 22:59; Jn 1:14, 17; 3:21; 4:23, 24; 5:33; 8:32, 40, 44, 45, 46; 14:6, 17; 15:26; 16:7, 13; 17:17, 19; 18:37, 38; Rom 1:18, 25; 2:2, 8, 20; 1Co 13:6; 2Co 4:2; Gal 5:7; Eph 1:13; Jas 1:18; 3:14; 5:19; 1Pe 1:22; 2Pet 1:12; 2:2)

<sup>v</sup> ἀνυπόκριτος —without hypocrisy (Rom 12:9; 2Co 6:6; 1Tm 1:5; 2Tm 1:5; Jas 3:17; 1Pe 1:22)

<sup>w</sup> φιλαδελφία —brotherly love (Rom 12:10; 1Th 4:9; Heb 13:1; 1Pe 1:22; 2Pe 1:7)

<sup>x</sup> ἄγαπάω —to love, have a preference for, wish well to (Mt 5:43, 44, 46; 6:24; 19:19; 22:37, 39; Mk 10:21; Lk 7:5, 42, 47; Jn 3:16, 19, 35; 8:42; 10:17; 11:5; 12:43; 13:1, 23, 34; 14:15, 21, 23, 24, 28, 31; 15:9, 12, 17, 23, 24, 26; 19:26; 21:7, 15, 16, 20; Rom 8:28; Heb 12:6; 1Jn 2:10, 15; 3:10, 11, 14, 18, 23; 4:7, 8, 10, 11, 12, 19, 20, 21; 5:1, 2; 2Jn 1, 5; 3Jn 1; Rev 3:9)

<sup>y</sup> ἐκτενῶς —fervently, earnestly (1Pe 1:22)

<sup>z</sup> καθαρός —pure, clean (Mt 5:8; 23:26; 27:59; Lk 11:41; Jn 13:10, 11; 15:3; Acts 18:6; 20:26; Jas 1:27; 1Pe 1:22)

<sup>aa</sup> καρδιά —heart; the center of one's life, will (Mt 5:28; 6:21; 9:4; 11:29; 2:34, 35, 40; 13:15, 19; 15:8, 19; 18:35; 22:37; 24:48; 1Pe 1:22; 3:4, 15; 2Pe 1:19; 2:14)

**1:17 And if you are calling on the Father, the One who without partiality judges according to each one's work**—Peter answers the question of why a believer's life should be different from an unbeliever's life. As God calls us to be His children (1:14-16), we can call God our **Father**. Judgment is certain for both believer and unbeliever (1Pe 4:17-19; cf. Rom 2:6, 16; 1Co 3:9-15; 2Co 5:10). God's children are to do the work prepared for them: "For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them" (Eph 2:10). **conduct the time of your sojourning in fear**—during a believer's time on this earth, he must prepare for the world to come. After this life is over each person will stand before God for judgment (Heb 9:27). Thus Jesus warned His disciples: "Do not fear those who can kill the body but are not able to kill the soul. But fear Him who is able to destroy both soul and body in Gehenna" (Mt 10:28; cf. Heb 4:1; 13:6; 1Pe 3:6, 14; 1Jn 4:18). Believers do not need to fear punishment if they are walking in the Spirit (Rom 8:1). Jesus explained to His disciples that their good works were meant to cause men to glorify God (Mt 5:16). Jesus told His disciples to lay up their treasure in heaven where it cannot be destroyed (Mt 6:19-21). A believer can gain his life in the next world only if he loses his life in this world (Mt 10:38-39; 16:24-27). Only those believers who become true disciples (Jn 8:31-32) and serve Christ in this life will "inherit" everlasting life (Mt 19:16-24, 29; Mk 10:17-31; Lk 18:18-30). In any case, nothing can separate a child of God from His love (Jn 10:28-30; Rom 8:38-39).

**1:18-19 having perceived that you were not redeemed with corruptible things, like silver or gold, away from your futile conduct received by tradition from your fathers** — the price Jesus paid on the cross was not monetary (**silver or gold**); Christ paid with **[His] valuable blood**. Of the many things a believer might value, the blood of Christ should be near the top of the list and silver and gold should be near the bottom. Another thing which should be near the bottom is **your futile conduct received by**

**tradition from your fathers**, through which no one can please God. Whether Peter was speaking of the tradition of the Jews in observance of the Old Covenant or of the tradition of the Greeks and their philosophers, both are futile (worthless) in comparison to that which Christ bought for them.

**as of a lamb without blemish and without spot**—Jesus is "the Lamb of God who takes away the sin of the world" (Jn 1:29). Jesus Christ fulfills the Scriptures requiring the sacrifice of a lamb without spot or blemish (beginning in Gen 3:21 and later in the Passover lamb).

**1:20 who indeed, having been foreknown before the foundation of the world**—unfortunately many translators want to change God's foreknowledge into predestination. In the context, Peter is encouraging these believers who are suffering, that God foreknew that these things would happen to them, just as He foreknew that Christ would suffer. These events are not surprising to God, and on the day of judgment, God will likewise remember their suffering and reward them accordingly.

**1:21 the ones believing through Him in God, who raised Him from the dead and gave Him glory, so that your belief and hope might be in God**—our belief and hope is in God, that He will keep His promises to us, just as He raised Jesus from the dead.

**1:22 Having purified your souls by obedience of the truth through the Spirit to an unhyocritical brotherly love, love one another fervently with a pure heart**—this is not referring to a believer's conversion (justification by faith) but to his obedience to the truth and purification of his soul/life (justification by works). For a believer to purify his soul/life (cf. 1Pe 1:2, obedience and sprinkling referring to Christ's New Covenant), he must obey the Law of Christ (the truth, Jn 1:17), walk in the Spirit, and love one another. Those who do so will have a **pure heart** and will "see God" (Mt 5:8).



<sup>a</sup> ἀναγεννάω (Pres Pass) – lit. up + generate; [γεννάω -to make offspring, family] (1Pe 1:3, 23)

<sup>b</sup> φθαρτός – corruptible, perishable (Rom 1:23; 1Co 9:25; 15:53, 54; 1Pe 1:18, 23)

<sup>c</sup> σπορά –seed (1Pe 1:18)

<sup>d</sup> λόγος –a word, command; discourse; doctrine; reason [ing] (Mt 5:32, 37; 7:24, 26, 28; 8:8, 16; 10:14; 12:32, 36, 37; 13:19, 20, 21, 22, 23; 18:23; 19:1, 11, 22; 21:24; 22:15, 46; 24:35; 25:19; 26:1, 44; 28:15; Jn 1:1, 14; 1Pe 1:23; 2:8; 3:1, 15; 4:5; 2Pe 1:19; 2:3; 3:5, 7; 1Jn 1:1, 10; 2:5, 7)

<sup>e</sup> ζῶω –to live, breathe; to enjoy real life (Mt 4:4; 9:18; 16:16; 22:32; 26:63; 27:63; Jn 4:10, 11, 50, 51, 53; 5:25; 6:51, 57, 58; 6:69; 7:38; 11:25, 26; 14:19; 1Pe 1:3, 23; 2:4, 5, 24; 4:5, 6)

<sup>f</sup> μένω –to abide, remain, continue (Mt 10:11; 11:23; 26:38; 1Pe 1:23, 25)

<sup>g</sup> ῥῆμα –spoken word, utterance from a living voice (Mt 4:4; 5:11; 12:36; 18:16; 26:75; 27:14; Lk 1:37, 38, 65; 2:15, 17, 19, 29, 50, 51; 3:2; 4:4; 1Pe 1:25; 2Pe 3:2; Ju 17; Rev 17:17)

<sup>h</sup> Ἰσα 40:6-8

<sup>i</sup> εὐαγγελίζω (Aor Pass) – to bring good news, preach the gospel (Mt 11:5; Lk 1:19; 2:10; 3:18; 4:18, 43; 7:22; 8:1; 9:6; 16:16; 20:1; Acts 5:42; 8:4, 12, 25, 35, 40; 10:36; 11:20; 13:32; 14:7, 15, 21; 15:35; 16:10; 17:18; Rom 1:15; 1Pe 1:12, 25; 4:6)

<sup>j</sup> ἀποτίθημι –to put off or lay aside (Ac 7:58; Rom 13:12; Eph 4:22, 25; Col 3:8; Heb 12:1; Jas 1:21; 1Pe 2:1)

<sup>k</sup> κακία –malice, wickedness, evil (Mt 6:34; Ac 8:22; Rom 1:29; 1Co 5:8; 14:20; Eph 4:31; Col 3:8; Ti 3:3; Jas 1:21; 1Pe 2:1, 16)

<sup>l</sup> δόλος –craft, deceit, guile (Mt 26:4; Mk 7:22; 14:1; Jn 1:47; Ac 13:10; Rom 1:29; 2Co 12:16; 1Th 2:3; 1Pe 2:1, 22; 3:10; Rev 14:5)

upgenerated,<sup>a</sup> not of corruptible<sup>b</sup> seed<sup>c</sup> but of incorruptible seed,<sup>c</sup> through the word<sup>d</sup> of God which lives<sup>e</sup> and abides<sup>f</sup> forever,<sup>24</sup> because

**All flesh is as grass,  
And all man's glory is as a flower of grass.  
The grass withers,  
And its flower falls away,  
25 But the spoken word<sup>g</sup> of the Lord endures<sup>f</sup> forever.<sup>h</sup>**

Now this spoken word<sup>g</sup> is the gospel<sup>i</sup> which was preached to you.

**2** Therefore, laying aside<sup>j</sup> all malice,<sup>k</sup> and all deceit,<sup>l</sup> and hypocrisy,<sup>m</sup> and envy,<sup>n</sup> and all defamation,<sup>o</sup> <sup>2</sup>as newly-generated<sup>p</sup> babies,<sup>q</sup> desire<sup>r</sup> the reasonable<sup>s</sup> unaltered<sup>t</sup> milk,<sup>u</sup> that by it you may grow up<sup>v</sup> thereby to salvation,<sup>w</sup> <sup>3</sup>if indeed you have tasted<sup>x</sup> that the Lord is gracious.<sup>y</sup>

**1:23-25 since you are being upgenerated, not of corruptible seed but of incorruptible seed, through the word of God which lives and abides forever—**having become a new creation, the believer is in the process of being **upgenerated** (upgraded), an active process of growth which begins with his conversion, when he receives the **incorruptible seed of the word of God** (Mk 4:14; Lk 8:11). Peter says that this process continues its growth and transformation **through the word of God**. The **word of God** itself is vital, **living and abiding forever**.

**All flesh is as grass . . . the spoken word of the Lord endures forever—** a quotation from Isaiah, specifically, from the second half of the book (the “Book of Comfort,” ch. 40-66) which is intended to comfort the oppressed Israelites after they are exiled. Peter applies these passages to Christian exiles (1Pe 1:1-2). This quotation is from the Septuagint, which emphasizes the **spoken word** (ῥῆμα) of God; however, Peter changes the emphasis to the **spoken word of the Lord** (κύριος). Jesus is God (the Son), and He is the Lord (κύριος) Christ.

**1:25 the spoken word of the Lord endures forever. Now this spoken word is the gospel being preached to you—** the

**spoken word** (ῥῆμα) of the Lord Jesus Christ, recorded in the Gospels, is intended to upgenerate (transform) the life of a believer. Peter declares that **this spoken word is the gospel being preached to you**. The disciples of Christ have the power of the **spoken word of God** on their lips whenever they preach the Gospel, a message which gives believers life and will abide forever. John makes a similar statement in his prologue to First John: “That which was from the beginning, which we have heard, which we have seen, that which with our eyes we have looked upon and with our hands we have handled, concerning the Word of life—the life was manifested, and we have seen and are witnessing and are reporting to you that eternal life which was with the Father and was manifested to us. . . . And this is the promise which we have heard from Him” (1Jn 1:1-5).

**2:1 Therefore, laying aside all malice, and all deceit, and hypocrisy, and envy, and all defamation—** Based upon his statements concerning the living, abiding, and transforming (“upgenerating”) spoken word of the Lord, Peter commands believers to stop committing these sins and to become mature Christians. These sins are contrary to the commands to obey the truth, to love the brethren without

hypocrisy, and to love one another fervently with a pure heart (1Pe 1:22). First, Peter tells them to strip off the old sinful garments they have been wearing (1Pe 2:1). Second, he describes them as new-born babies and encourages them to desire the pure milk of the Lord’s word so that they can grow up to salvation (1Pe 2:2-3). Third, he describes their opportunity as living stones in God’s house (1Pe 2:4-8). Finally, he reminds them that, under the New Covenant, they are God’s chosen people, a royal priesthood (1Pe 2:9-10).

**2:2 as newly-generated babies, desire the reasonable unaltered milk, that by it you may grow up to salvation—** a believer begins as a new-born babe in God’s family. As any baby desires milk, a believer should desire God’s word, that is, the law of Christ (“first principles of the oracles of God,” Heb 5:12; “the word of righteousness,” Heb 5:13; “the elementary principles of Christ,” Heb 6:1). The idea that a believer must **grow up to salvation** describes the development of spiritual maturity (from baby, to child, to young man, to father; 1Jn 2:12-14; cf. Heb 12:5-10). The word “salvation” in the NT is not limited to the concept of justification by faith; often it refers to the aspect of the believer’s rewards and inheritance in the Kingdom of God. Only mature believers who have passed God’s testing will inherit in the kingdom of God; believers who rebel against God, like the Israelites tested in the wilderness, will not inherit rest in God’s kingdom (Heb 3:7-4:13; cf. 12:3-11).

**2:3 if indeed you have tasted that the Lord is gracious—** an allusion to Psalm 34:8, “Oh taste and see that the LORD is good; Blessed is the man who trusts in Him.” Peter seems to have written this epistle after meditating on this Psalm. This is not a question of whether or not someone is a child of God (a baby does not eat/nurse before childbirth), but whether or not a believer is glorifying God with his life and mouth (Ps 34:1-3); whether a believer is seeking the Lord (Ps 34:4-7); whether a believer is fearing the Lord (Ps 34:8-11); whether a believer is producing righteousness (Ps 34:12-16); if so, God will deliver him, and he will not be condemned (Ps 34:17-22). The NT believer who wants to please God will obey the Law of Christ and, doing so, he will produce righteousness (cf. 1Jn 2:29; 3:3, 7-8, 22; 5:1-3). Believers who keep the New Covenant Law will receive the blessings (“good”) promised by the New Covenant (Mt 5:3-12).

<sup>m</sup> ὑπόκρισις –an answer; the acting of a stage player; hypocrisy (Mt 23:28; Mk 12:15; Lk 12:1; Gal 2:13; 1Tm 4:2; Jas 5:12; 1Pe 2:1)

<sup>n</sup> φθόνος –envy, jealousy (Mt 27:18; Mk 15:10; Rom 1:29; Gal 5:21; Phl 1:15; 1Tm 6:4; Ti 3:3; Jas 4:5; 1Pe 2:1)

<sup>o</sup> καταλαλιά –defamation, evil speaking (2Cor 12:20; 1Pe 2:1)

<sup>p</sup> ἀρτιγέννητος –newly born (1Pe 2:2)

<sup>q</sup> βρέφος –infant, baby (Lk 1:41, 44; 2:12, 16; 18:15; Ac 7:19; 2Tm 3:15; 1Pe 2:2)

<sup>r</sup> ἐπιποθέω –to long for, desire (Rom 1:11; 2Co 5:2; 9:14; Phl 1:8; 2:26; 1Th 3:6; 2Tm 1:4; Jas 4:5; 1Pe 2:2)

<sup>s</sup> λογικός –rational, agreeable to reason (Rom 12:1; 1Pe 2:2)

<sup>t</sup> ἄδολος –unaltered, honest, not deceiving, guileless (1Pe 2:2)

<sup>u</sup> γάλα –milk (1Co 3:2; 9:7; Heb 5:12, 13; 1Pe 2:2)

<sup>v</sup> αὐξάνω –to grow, to increase, become greater (Mt 6:28; 13:32; Mk 4:8; Lk 1:80; 2:40; 12:27; 13:19; Jn 3:30; Ac 6:7; 7:17; 12:24; 19:20; 1Co 3:6, 7; 2Co 9:10, 10; 15; Eph 2:21; 4:15; Col 1:10; 2:19; 1Pe 2:2; 2Pe 3:18)

<sup>w</sup> σωτηρία –salvation, deliverance, rescue; future restoration, inheritance, glory (Lk 1:69, 71, 77; 19:9; Jn 4:22; Ac 4:12; 7:25; 13:26, 47; 16:17; 27:34; Rom 1:16; 10:1, 10; 11:11; 13:11; 2Co 1:6; 6:2; 7:10; Eph 1:13; Phl 1:19, 28; 2:12; 1Th 5:8, 9; 2Th 2:13; 2Tm 2:10; 3:15; Heb 1:14; 2:3, 10; 5:9; 6:9; 9:28; 11:7; 1Pe 1:5, 9, 10; 2:2; 2Pe 3:15; Ju 3; Rev 7:10; 12:10; 19:1)

<sup>x</sup> γεύομαι –to taste food, to eat (Mt 16:28; 27:34; Mk 9:1; Lk 9:27; 14:24; Jn 2:9; 8:52; Ac 10:10; 20:11; 23:14; Col 2:21; Heb 2:9; 6:4, 5; 1Pe 2:3)

<sup>y</sup> χρηστός –fit, useful, good, virtuous (Mt 11:30; Lk 5:39; 6:35; Rom 2:4; 1Co 15:33; Eph 4:32; 1Pe 2:3)

<sup>a</sup> ζῶω –to live, breathe; to enjoy real life (Mt 4:4; 9:18; 16:16; 22:32; 26:63; 27:63; Jn 4:10, 11, 50, 51, 53; 5:25; 6:51, 57, 58; 6:69; 7:38; 11:25, 26; 14:19; 1Pe 1:3,23; 2:4, 5, 24; 4:5, 6)

<sup>b</sup> λίθος –a stone (Mt 3:9; 4:3, 6; 7:9; 21:42, 44; 24:2; 27:60, 66; 28:2; Mk 12:10; Lk 20:17, 18; Ac 4:11; 17:29; 9:32, 33; 1Co 3:12; 2Co 3:7; 1Pe 2:4, 5, 6, 7, 8)

<sup>c</sup> ἀποδοκιμάζω –to disapprove, reject (Mt 21:42; Mk 8:31; 12:10; Lk 9:22; 17:25; 20:17; Heb 12:17; 1Pe 2:4, 7)

<sup>d</sup> ἐκλεκτός –selected, chosen (Mt 20:16; 22:14; 24:22, 24, 31; Mk 13:20, 22, 27; Lk 18:7; 23:35; Rom 8:33; 16:13; Col 3:12; 1Tm 5:21; 2Tm 2:10; Ti 1:1; 1Pe 1:2; 2:4, 6, 9; 2Jn 1, 13; Rev 17:14)

<sup>e</sup> ἔντιμος –held in honor, valued, precious (Lk 7:2; 14:8; Phl 2:29; 1Pe 2:4, 6)

<sup>f</sup> οἰκοδομέω –to build a house, rebuild (Mt 7:24, 26; 16:18; 21:33, 42; 23:29; 26:61; 27:40; Mk 12:1,10; 14:58; 15:29; Ac 9:31; 1Co 8:1, 10; 10:23; 14:4, 17; Gal 2:18; 1Th 5:11; 1Pe 2:5, 7)

<sup>g</sup> πνευματικός –relating to the human spirit or the divine spirit; wind or breath (Rom 1:11; 7:14; 15:27; 1Co 2:13, 15; 3:1; 9:11; 10:3, 4; 12:1; 14:1, 37; 15:44, 46; Gal 1:1; Eph 1:3; 5:19, 6:12; Col 1:9; 3:16; 1Pe 2:5)

<sup>h</sup> οἶκος –a house, dwelling place; persons of a house (Mt 9:6, 7; 10:6; 11:8; 12:4, 44; 15:24; 21:13; 23:38; Ac 16:15, 31, 34; Heb 3:2, 3, 4, 5, 6; 8:8, 10; 10:21; 11:7; 1Pe 2:5; 4:17)

<sup>i</sup> ἅγιος –(adj) holy [one], set apart [for God] (Mt 1:18, 20; 3:11; 4:5; 7:6; Jn 1:33; Ac 1:8, 16; Rom 12:1, 13; 15:13, 16, 25, 26, 31; Col 1:2, 4, 12, 22, 26; 3:12; 1Pe 1:12, 15, 16; 2:5, 9; 3:5; 2Pe 1:18, 21; 2:21; 3:2, 11)

<sup>j</sup> ἱεράτευμα –priesthood, office of a priest (1Pe 2:5, 9)

<sup>k</sup> θυσία –a sacrifice, victim (Mt 9:13; 12:7; Mk 9:49; 12:33; Phl 2:17; 4:18; Heb 5:1; 7:27; 8:3; 9:9, 23, 26; 10:1, 5, 8, 11, 12, 26; 11:4; 13:15, 16; 1Pe 2:5)

<sup>l</sup> εὐπρόσδεκτος –well received, acceptable (Rom 15:16, 31; 2Co 6:2; 8:12; 1Pe 2:5)

tells Timothy: “be diligent to present yourself to God as one approved, a worker who does not need to be ashamed, rightly dividing the word of truth” (2Tm 2:15); [similar to dividing beef according to its proper cuts (i.e., steaks, ribs, etc.)].

**Coming to Him . . . also you, as living stones, build yourselves up into a spiritual house, to be a holy priesthood to offer up spiritual sacrifices acceptable to God through Jesus Christ**– Peter remembered very well Christ’s prophecy that He would build His church (Mt 16:18). Christ is the foundation; His Apostles are foundation stones; and we are to be built into His house, heeding this warning: “If anyone defiles the house of God, God will ruin him” (1Co 3:9-17; cf. Eph 2:19-22; Rev 21:14; also 2Co 7:2). Unfortunately, some ignore these admonitions and teach that being built into God’s house is automatic when someone believes in Christ, but Peter (and other NT writers) places much of the responsibility for a believer’s maturity on

<sup>4</sup> Coming to Him, a living<sup>a</sup> stone,<sup>b</sup> indeed having been disapproved<sup>c</sup> by men yet chosen<sup>d</sup> and valued<sup>e</sup> before God,<sup>5</sup> also you, as living<sup>a</sup> stones,<sup>b</sup> build<sup>f</sup> yourselves up into a spiritual<sup>g</sup> house,<sup>h</sup> to be a holy<sup>i</sup> priesthood<sup>j</sup> to offer up spiritual<sup>g</sup> sacrifices<sup>k</sup> acceptable<sup>l</sup> to God through Jesus Christ.

<sup>6</sup> Therefore it is also contained in Scripture,

**Behold, I lay<sup>m</sup> in Zion a stone,<sup>b</sup>**

**A cornerstone,<sup>n</sup> chosen<sup>d</sup> and valued,<sup>e</sup>**

**And the one believing<sup>o</sup> on Him will by no means be put to shame.<sup>p</sup>**

<sup>7</sup> Therefore, to you who are believing<sup>o</sup> is the honor<sup>q</sup> but to those refusing to believe:<sup>r</sup> the stone<sup>b</sup> which the builders<sup>f</sup> disapproved<sup>c</sup> has become head<sup>s</sup> of the corner,<sup>t</sup> <sup>8</sup> and

**A stone<sup>b</sup> of stumbling,<sup>u</sup>**

**And a rock<sup>v</sup> of offense.<sup>w</sup>**

Even to those who stumble<sup>x</sup> at the word,<sup>y</sup> who refused to believe,<sup>r</sup> into which they also were laid.<sup>m</sup>

**2:4-5 Coming to Him, a living stone, indeed having been disapproved by men yet chosen and valued before God** – believers are to come to Christ: “I sought the Lord” (Ps 34:4); “come to Him” (Ps 34:5 LXX); “Those who seek the Lord shall not lack any good thing” Ps 34:8; cf. Mt 6:33). Even though the leaders of the Jews and of this world, have rejected God’s Messiah, God has **chosen** (approved of) Him and He is greatly **valued** (honored) **before God**. Paul also describes Christ as the **living** “spiritual rock” (πέτρα, v.8) “the Rock of salvation” whose presence is with His people (e.g., with the Israelites in the wilderness, 1Co 10:4; cf. Dt 32:4, 15, 18, 30, 31; 1Sa 2:2; 2Sa 22:2, 3, 32, 47; 23:3; Ps 18:2, 31, 46; 28:1; 31:2, 3; 42:9; 61:2; 62:2, 6, 7; 71:3; 78:35; 89:26; 92:15; 94:22; 95:1; Isa 8:14; 17:10; Mt 7:24, 25). Peter is making this comparison: just as God’s scattered people are suffering affliction, Christ also suffered, being rejected by the Jewish leaders. Although the world might view Christ as a rejected, crucified, dead man, believers know that God approved of Jesus Christ and raised Him from the dead to be the Great King whose kingdom and dominion will be everlasting (Dan 2:34-35, 44-45; cf. 7:13-14, 27). Christ has promised to share His inheritance with those faithful believers who endure to the end (2Tm 2:11-13). Therefore, Paul

the believer himself: “laying aside [these sins] . . . desire the reasonable unaltered milk, that by it you may grow up to salvation. . . coming to Him . . . **build yourselves up into a spiritual house**” (1Pe 2:1-5; cf. Mt 7:24-25; Heb 3:1-6).

**to be a holy priesthood to offer up spiritual sacrifices acceptable to God through Jesus Christ**– in this dispensation, all believers are under the New Covenant; therefore, all are supposed to obey God’s Covenant commands and are offered a place in God’s house. Like the Israelites under the Old Covenant, all NT believers are to serve God as priests. However, they are not offering ritual sacrifices (of beasts), but living sacrifices (Rom 12:1-2) and sacrifices from their lips as they confess Christ’s name to others (Heb 13:15).

**2:6 Behold, I lay in Zion a stone, A cornerstone, chosen and valued, And the one believing on Him will by no means be put to shame**– quoting Isaiah 28:16 (cf. Rom 9:33). One can imagine the great expense and expertise required to quarry, move, and set the cornerstone (69’ x 13’ x 12’) of the temple in Jerusalem, but here Isaiah is referring to God’s Messiah, “a tried stone, a precious stone, a sure foundation.” Peter demonstrates the value of a good translation: “**the one believing in Him will by no means be put to shame**” which is referring to one’s judgment before God (cf. Mk 8:38; Lk 9:26; Rom 9:33; 10:11; 1Pe 3:16; 4:16-19; 1Jn 2:28-29; 3:18-23; 4:17).

**2:7 Therefore, to you who are believing is the honor; but to those refusing to believe**– the verb **believing** is present and continuous (like 1 John 1:3-4 stresses the importance of remaining in fellowship with the Father so that one’s joy might be filled full). Conversely, those refusing to believe continue in willful rebellion against God and His purposes (cf. Heb 3:18; 11:31).

**2:8 Even to those who stumble at the word, who refused to believe, into which they also were laid**– quotation from Isaiah 8:14. God foreknew that these would be offended and **refuse to believe** (cf. Ac 2:23; Rom 11:7-11, 19-24, 28-32). Some say either they were appointed to be the builders (who disapproved of Christ) or to stumble if they refused to believe. It might be better to understand that

<sup>m</sup> τίθημι –to set, place, lay down, to appoint (Mt 5:15; 12:18; 14:3; 22:44; 24:51; Ac 1:7; 2:35; 3:2; 4:3, 35, 37; 5:2, 4, 15, 18, 25; 7:16; 13:47; 19:21; 27:12; Rom 9:33; 1Th 5:9; 1Tm 1:12; 2:7; 2Tm 1:11; Heb 1:2, 13; 1Pe 2:6, 8; 2Pe 2:6; 1Jn 3:16)

<sup>n</sup> ἄκρογωνιαίος –chief corner (Eph 2:20; 1Pe 2:6)

<sup>o</sup> πιστεύω –to believe to be true; to entrust to someone (Mt 8:13; 9:28; 18:6; 21:22, 25, 32; 24:23, 26; 27:42; Jn 1:12, 50; 2:11, 22, 23, 24; 3:12, 15, 16, 18, 36; 4:21, 39, 41, 4, 48, 50, 53; 1Pe 1:8, 21; 2:6, 7; Ju 5)

<sup>p</sup> κατασχίνω –to dishonor, disgrace; to put to shame (Lk 13:17; Rom 5:5; 9:33; 10:11; 1Co 1:27; 11:4, 5, 22; 2Co 7:14; 9:4; 1Pe 2:6; 3:16)

<sup>q</sup> τιμή –price; honor, valuable prize (Mt 27:6, 9; Jn 4:44; Ac 4:34; 5:2-3; 7:16; 19:19; 28:10; Rom 2:7, 10; 9:21; 12:10; 13:7; 1Co 6:20; 7:23; 12:23, 24; Col 2:23; 1Th 4:4; 1Tm 1:17; 5:17; 6:1, 16; 2Tm 2:20, 21; Heb 2:7, 9; 3:3; 5:4; 1Pe 1:7; 2:7; 3:7; 2Pe 1:17; Rev 4:9, 11; 5:12, 13; 7:12; 19:1; 21:24, 26)

<sup>r</sup> ἄπειθέω –unwilling to be persuaded (believe and/or obey), being stubborn, rebellious (Jn 3:36; Ac 14:2; 17:5; 19:9; Rom 2:8; 10:21; 11:30, 31; 15:31; Heb 3:18; 11:31; 1Pe 2:7, 8; 3:1, 20; 4:17)

<sup>s</sup> κεφαλή –the head; *metaph.*, chief, leader (Mt 5:36; 6:17; 8:20; 10:30; Lk 12:9; 22:57; Jn 1:20; 18:27, 27; Ac 3:13, 14; 7:35; 2Tm 2:12, 13; Ti 1:16; 2Pe 2:1; 1Jn 2:22, 23; Rev 3:8)

<sup>t</sup> Psalm 118:22

<sup>u</sup> πρόσκομμα –a stumbling block, an obstacle in the way (Rom 9:32, 33; 14:13, 20; 1Co 8:9; 1Pe 2:8)

<sup>v</sup> πέτρα –a rock, cliff, ledge (Mt 7:24, 25; 16:18; 27:51, 60; Mk 15:46; 6:48; 8:6, 13; Rom 9:33; 1Co 10:4; 1Pe 2:8; Rev 6:15, 16)

<sup>w</sup> σκάνδαλον –a trap; an offense; a scandal (Mt 13:41; 16:23; 18:7; Lk 17:1; Rom 9:33; 11:9; 14:13; 16:17; 1Co 1:23; Gal 5:11; 1Pe 2:8; 1Jn 2:10; Rev 2:14)

<sup>x</sup> προσκόπτω –to strike/cut against; to stumble (Mt 4:6; 7:27; Lk 4:11; Jn 11:9, 10; Rom 9:32; 14:21; 1Pe 2:8)

<sup>y</sup> λόγος –a word, command; discourse; doctrine; reason [ing] (see p.9)

<sup>a</sup> ἐκλεκτός —selected, chosen (Mt 20:16; 22:14; 24:22, 24, 31; Mk 13:20, 22, 27; Lk 18:7; 23:35; Rom 8:33; 16:13; Col 3:12; 1Tm 5:21; 2Tm 2:10; Ti 1:1; 1Pe 1:2; 2:4, 6, 9; 2Jn 1, 13; Rev 17:14)  
<sup>b</sup> γένος —kindred, family, offspring, tribe, kind (Mt 13:47; 17:21; Mk 7:26; 9:29; Ac 4:6, 36; 7:19; 13:26; 17:28, 29; 18:2, 24; 1Co 12:10, 28; 14:10; 1Pet2:9)  
<sup>c</sup> βασιλείος —royal, kingly (Lk 7:25; 1Pe 2:9)  
<sup>d</sup> ἔθνος —tribe, nation, multitude; Gentile (Mt 4:15; 6:32; 10:5, 18; 12:18, 21; 20:19, 25; 28:19 1Pe 2:9, 12; 4:3)  
<sup>e</sup> περιποίησις —an obtaining, a possession (Eph 1:14; 1Th 5:9; 2Tm 2:14; Heb 10:39; 1Pe 2:9)  
<sup>f</sup> λαός —people, tribe (Mt 1:21; 2:4, 6, 4:16, 23; 1Pe 2:9, 10; 2Pe 2:1; Ju 5)  
<sup>g</sup> ἔξαγγέλλω —to declare or tell out a message (1Pe 2:9)  
<sup>h</sup> ἀρετή —virtue, excellence (Phl 4:8; 1Pe 2:9; 2Pe 1:3, 5)  
<sup>i</sup> καλέω —to call, to invite; to call a name; to call to do something (Mt 1:21, 23, 25; 2:7, 15, 23; 4:21; 5:9, 19; 9:13; 10:25; 20:8; 21:13; 22:3, 4, 8, 9, 43, 45; 23:7, 8, 9, 10; 25:14; 27:8; Jas 2:23; 1Pe 1:15; 2:9, 21; 3:6, 9; 5:10; 2Pe 1:3)  
<sup>j</sup> σκότος —darkness (Mt 4:16; 6:23; 8:12; 22:13; 25:30; 27:45; Lk 1:79; Jn 3:19; 1Pe 2:9, 17; 1Jn 1:6; Ju 13)  
<sup>k</sup> θαυμαστός —marvelous, wonderful (Mt 21:42; Mk 12:11; Jn 9:30; 2Co 11:14; 1Pe 2:9; Rev 15:1, 3)  
<sup>l</sup> φῶς —light [bearer] (Mt 4:16; 5:14, 16; 6:23; 10:27; 17:2; Mk 14:54; Jn 1:4, 5, 7, 8, 9; 3:19, 20, 21; 1Pe 2:9; 1Jn 1:5, 7; 2:8, 9, 10)  
<sup>m</sup> ἐλεέω —to show mercy (Mt 5:7; 9:27; 15:22; 17:15; 18:33; 20:30, 31; Mk 5:19; 1Pe 2:10; Ju 22)

<sup>9</sup> But you are a chosen<sup>a</sup> family,<sup>b</sup> a royal<sup>c</sup> priesthood, a holy nation,<sup>d</sup> a purchased<sup>e</sup> people,<sup>f</sup> that you may proclaim<sup>g</sup> the praises<sup>h</sup> of Him who called<sup>i</sup> you out of darkness<sup>j</sup> into His marvelous<sup>k</sup> light;<sup>l</sup> <sup>10</sup> who once were not a people<sup>f</sup> but are now the people<sup>f</sup> of God; who had not been shown mercy,<sup>m</sup> but now are being shown mercy.<sup>m</sup>  
<sup>11</sup> Beloved, I am begging<sup>n</sup> you as strangers<sup>o</sup> and exiles,<sup>p</sup> be abstaining<sup>q</sup> from fleshly<sup>r</sup> desires<sup>s</sup> which wage-war<sup>t</sup> against the soul, <sup>12</sup> keeping your conduct<sup>u</sup> good<sup>v</sup> among the Gentiles,<sup>d</sup> so that when they speak against<sup>w</sup> you as evil-producers,<sup>x</sup> they may, by observing<sup>y</sup> your good works, glorify God in the day of visitation.<sup>z</sup>

those who stumble are laid outside of God's house (cf. Ac 7:16).

**2:9 But you are a chosen family, a royal priesthood, a holy nation, a purchased people**— in contrast to those Israelites who are willfully disobedient, these phrases describe God's people who obey Him (Ex 19:5-6; Dt 4:20; 7:6; Isa 43:20-21). Why is this phrase used? Because obedient NT believers are the church/family/house of God which Christ is building in this dispensation (Mt 16:18; Heb 3:1-6). The word **chosen** makes clear that NT believers are under God's New Covenant, similar to the Israelites being under the Old Covenant. NT believers have a responsibility to be a **royal priesthood** just like the Israelites had this responsibility under the Old Covenant. They are **royal** because they are in the family of the King of Kings. They are **holy** because they are to be set apart, devoted to serve God. The word **nation** presents a surprising twist: no longer are only Hebrew descendants included in God's family. This is a mystery not revealed in the OT that the Gentiles are also included in the New Covenant (Eph 2:11-18; 3:1-12; 4:1-6; 17-24; 5:1-2; 8-13).

**that you may proclaim the praises of Him who called you out of darkness into His marvelous light**— confession of Christ's name (His virtues/praises, work,

and death on the cross) is the sacrifice of praise which is pleasing to God (Heb 13:15). Telling others "Jesus is the Christ" is necessary to have fellowship with God both now and in the Kingdom of God (Mt 10:32-33; Lk 12:8; Rev 3:5; cf. Jn 9:22; 12:42). Living in "darkness" (Mt 4:16) describes the Gentiles who were naturally strangers to God's Covenant and thus were alienated from God's family (i.e., would not live in God's Kingdom/house, Eph 2:12). Walking in "darkness" also describes servants of God who are failing to serve Him (1Jn 1:6), eventually resulting in their being cast outside into the darkness (i.e., Mt 8:12; 25:30; cf. 6:22-23; 22:13).

**2:10 who once were not a people but are now the people of God; who had not been shown mercy, but now are being shown mercy** — alluding to Hosea 1:6, 9-10, and 2:23 which Paul quotes in Romans 9:24-26. Remember the names of Hosea's three children: Jezreel ("God will sow" the Israelites among the Gentiles), Lo-Ruhamah ("No compassion" for Israel), Lo-Ammi (Israel is "Not my people"). In Romans 10, Paul explains there is no longer a distinction between Jew and Gentile: when either believes in Christ, each experiences God's covenant loyalty (**mercy**, [hesed]) under the New Covenant (Rom 10:12-13). Concerning the Gentiles who are now included in the **people [family] of God**, Paul explains God's purpose for including them: "I will provoke [the Jews] to jealousy by those who are not

a nation; I will move [the Jews] to anger by a foolish nation" (Rom 10:19; Dt 32:21). This new nation full of "foolish" Gentiles refers to the church which Christ is now building. Peter uses these quotations to show these believers living in Asia Minor that God is fulfilling His plan and prophecies even while they are scattered among the nations.

**II. Conduct Which Glorifies God (2:11-3:12; 5:1-7)**

**2:11 Beloved, I am begging you as strangers and exiles, be abstaining from fleshly desires which wage-war against the soul**— Peter is trying to encourage these believers by **begging** them to flee from youthful **fleshly desires** (cf. 2Tm 2:22). These **fleshly desires** arise from the sin which has permeated the material universe ever since Adam sinned (cf. Rom 7:21-23). Paul explains that the sin within his flesh causes him to sin when he does not want to sin and, at times, he does not even know he is sinning (Rom 7:14-20). The war is between the fleshly desires and the believer's soul/life (ψυχή), referring to the life which God intends for a believer.

**2:12 keeping your conduct good among the Gentiles, so that when they speak against you as evil-producers, they may, by observing your good works, glorify God in the day of visitation**— Peter is recalling Christ's admonition when He handed down the New Covenant (Mt 5-7) to His disciples: "let your light so shine before men that they may see your good works and glorify your Father in heaven" (Mt 5:16). Peter assumes that unbelievers will slander them, as ones who produce evil (**evil-producers**). Peter generally refers to unbelievers as Gentiles because of the biblical generality that unbelievers are Gentiles and believers are God's people. This generality is sometimes used to support the mistaken idea that the church has replaced Israel. A better understanding is based on James' application of Amos' prophecy concerning rebuilding the fallen tents of David (Am 9:11; Ac 15:16). Instead of the church replacing the nation of Israel, Gentiles who believe are replacing Israelites who became unfaithful (cf. Rom 11), who broke God's Covenant and were scattered among the Gentiles (see Jezreel in note for 1Pet 2:10). Under the Old Covenant, being scattered among the nations was judgment on unfaithful Israelites; however, under the New Covenant, being scattered is not judgment; but is according to the foreknowledge of God (1Pe 1:1-2) to fulfill His purpose that they might be light and salt in the world. The phrase **in the day of visitation** refers to Christ's (Second) Coming (cf. Lk 19:44).

<sup>n</sup> παρακαλέω —lit. to call to one's side; to beseech, to comfort, encourage (Mt 2:18; 5:4; 8:5, 31, 34; 14:36; 18:29, 32; 26:53; 1Pe 2:11; 5:1, 12; Ju 3)  
<sup>o</sup> πάροικος —one who live in a land w/o citizenship, a stranger (Ac 7:7, 29; Eph 2:19; 1Pe 2:11)  
<sup>p</sup> παρεπίδημος —one who comes from a foreign land, an exile (Heb 11:13; 1Pe 1:1; 2:11)  
<sup>q</sup> ἀπέχουμαι —to hold oneself off, refrain, abstain (Acts 15:20, 29; 1Th 4:3; 5:22; 1Tm 4:3; 1Pe 2:11)  
<sup>r</sup> σαρκικός —fleshly, carnal (Rom 7:14; 15:27; 1Co 3:1, 3, 4; 9:11; 2Co 1:12; 10:4; Heb 7:16; 1Pe 2:11)  
<sup>s</sup> ἐπιθυμία —desire, craving, longing (Mk 4:19; Lk 22:15; Jn 8:44; Rom 1:24; 6:12; 7:8; 13:14; Gal 5:16, 24; Eph 4:22; Phil 1:23; Col 3:5; 1Th 2:17; 4:5; Jas 1:14, 15; 1Pe 1:14; 2:11; 4:2, 3; 2Pe 2:10, 18; 3:3; Ju 16, 18)  
<sup>t</sup> στρατεύω —to war, fight (Lk 3:14; 1Co 9:7; 2Co 10:3; 1Tm 1:18; 2Tm 2:4; Jas 4:1; 1Pe 2:11)  
<sup>u</sup> ἀναστροφή —walk, manner of life, conduct (Gal 1:13; Eph 4:22; 1Tm 4:12; Heb 13:7; Jas 3:13; 1Pe 1:15, 18; 2:12; 3:1, 2, 16; 2Pe 2:7; 3:11)  
<sup>v</sup> καλός —good, beautiful, excellent, useful (Mt 3:10; 5:16; 7:17, 18, 19; 12:33; 13:8; 23, 24, 27, 37, 38, 45, 48; 15:26; Titus 2:7, 14; 38, 14; Jas 2:7; 3:13; 4:17; 1Pe 2:12; 4:10)  
<sup>w</sup> καταλαλέω —to speak against, to slander (Jas 4:11; 1Pe 2:12; 3:16)  
<sup>x</sup> κακοποιός —one who produces evil (Jn 18:30; 1Pe 2:12, 14; 3:16; 4:15)  
<sup>y</sup> ἐπιπτεύω —to oversee, watch, behold (1Pe 2:12; 3:2)  
<sup>z</sup> ἐπισκοπή —visitation, oversight (Lk 19:44; Ac 1:20; 1Tm 3:1; 1Pe 2:12)

<sup>a</sup> ὑποτάσσω –to arrange under, to submit, subordinate, yield (Lk 2:51; 10:17, 20; Rom 8:7, 20; 10:3; 13:1, 5; 1Co 14:32, 34; 15:27, 28; 16:16; Jas 4:7; 1Pe 2:13, 18; 3:1, 5, 22; 5:5)

<sup>b</sup> κτίσις –the act of establishing, creating; an ordinance, institution (Mk 10:6; 13:19; 16:15; Rom 1:20, 25; 8:19, 20, 21, 22, 39; 2Co 5:17; Heb 9:11; 1Pe 2:13; 2Pe 3:4)

<sup>c</sup> ὑπερέχω –to have hold over [another], to rise above, to be superior (Rom 13:1; Phl 2:3; 3:8; 4:7; 1Pe 2:13)

<sup>d</sup> ἐκδίκησις –to meet out justice; to avenge, vindicate (Lk 18:7, 8; 21:22; Ac 7:24; Rom 12:19; 2Co 7:11; 2Th 1:8; Heb 10:30; 1Pe 2:14)

<sup>e</sup> κακοποιός –*adj.*, one who produces evil (Jn 18:30; 1Pe 2:12, 14; 3:16; 4:15)

<sup>f</sup> ἔπαινος –praise, commendation (Rom 2:29; 13:3; 1Co 4:5; 2Co 8:18; Eph 1:6, 12, 14; Phl 1:11; 4:8; 1Pe 1:7; 2:14)

<sup>g</sup> ἀγαθοποιός –*adj.*, one who produces good (1Pe 2:14)

<sup>h</sup> θέλημα –one's desires, wishes, will, purpose (Mt 6:10; 7:21; 12:50; 18:14; 21:31; 26:42; Mk 3:35; Lk 11:2; 12:47; 22:42; Jn 1:13; 4:34; 5:30; 6:38, 39, 40; 7:17; 9:31; Ac 13:22; Rom 12:2; Heb 10:36; 1Pe 2:15; 3:17; 4:2, 3, 19; 2Pe 1:21; 1Jn 5:14; Rev 4:11)

<sup>i</sup> ἀγαθοποιεῖω –to produce good (Mk 3:4; Lk 6:9, 33, 35; Ac 14:17; 1Pe 2:15, 20; 3:6, 17; 3Jn 11)

<sup>j</sup> φημίω –to close the mouth with a muzzle; to silence (Mt 22:12, 34; Mk 1:25; 4:39; Lk 4:35; 1Co 9:9; 1Tm 5:18; 1Pe 2:15)

<sup>k</sup> ἀγνώστια –not knowing, ignorance (1Co 13:34; 1Pe 2:15)

<sup>l</sup> ἄφρον –negation of the reins of one's heart, understanding: mindless, foolish, without understanding (Lk 11:40; 12:20; Rom 2:20; 1Co 15:36; 2Co 11:16, 19; 12:6, 11; Eph 5:17; 1Pe 2:15)

<sup>m</sup> ἐλεύθερος –freeborn, freed slave; one who is at liberty do as he pleases (Mt 17:26; Jn 8:33, 36; Rom 6:20; 7:3; 1Co 7:21, 22, 39; 9:1, 19; 12:13; Gal 3:28; 4:22, 23, 26, 30, 31; Eph 6:8; Col 3:11; 1Pe 2:16; Rev 6:15; 13:16; 19:18)

bellion against God. Adam disobeyed God's command in the Garden of Eden. The Israelites failed to obey the first time God commanded them to enter into the Promised Land. Peter is about to present **the will (desire) of God** for these believers scattered in Asia.

**that by producing good you may muzzle the ignorance of foolish men**— if these believers obey God's will by producing good (works) which glorify their Father in Heaven (Mt 5:16), it can result in a **muzzle** being placed on the **ignorance** of men who are lacking in understanding (**foolish**). In this specific case, Peter is talking about believers being persecuted by vicious individuals: by doing good works they might place a muzzle on their persecutors.

13 Therefore submit<sup>a</sup> yourselves to every ordinance<sup>b</sup> of man for the Lord's sake, whether to the king as superior,<sup>c</sup> 14 or to governors, as being sent by Him for the punishment<sup>d</sup> of evil-producers<sup>e</sup> and for the praise<sup>f</sup> of good-producers.<sup>g</sup> 15 For this is the will<sup>h</sup> of God, that by producing good<sup>i</sup> you may muzzle<sup>j</sup> the ignorance<sup>k</sup> of foolish<sup>l</sup> men— 16 as free<sup>m</sup> persons, yet not using liberty<sup>n</sup> as a cloak<sup>o</sup> for malice,<sup>p</sup> but as slaves<sup>q</sup> of God. 17 Honor<sup>r</sup> everyone: love<sup>s</sup> the brotherhood; fear<sup>t</sup> God; honor<sup>r</sup> the king.

18 House servants,<sup>u</sup> be submissive<sup>a</sup> with all fear<sup>t</sup> to your masters, not only to the good<sup>v</sup> and gentle,<sup>w</sup> but also to the crooked.<sup>x</sup> 19 For this finds favor,<sup>y</sup> if because of conscience<sup>z</sup> toward God one endures<sup>aa</sup> griefs,<sup>ab</sup> suffering<sup>ac</sup> unjustly.<sup>ad</sup>

**2:13-14 Therefore submit yourselves to every ordinance of man for the Lord's sake, whether to the king as superior, or to governors**— believers are to submit to civil authorities (i.e., **ordinance**), even though these are “creations” of sinful men. Paul also says, “Let every person **submit** to the superior authorities, for there is no authority except that which is assigned by God” (Rom 13:1). The King is understood to be the supreme authority in his kingdom, whereas the governor has been appointed to execute the will of the king. Even though all authority has God as its source, John explains that this world system and all its trappings are not from God because, since the fall, the world came under the influence of Satan and has developed in a ungodly direction (1Jn 2:16; cf. Jn 12:31; 14:30; 1Jn 5:19). **For the Lord's sake** every believer should **submit** to these authorities and their ordinances just as one might suffer persecution for His sake (cf. Mt 5:11-12).

**as being sent by Him for the punishment of evil-producers and for the praise of good-producers**— God stated His purpose for the authority which He granted to man at creation: to subdue and have dominion over the earth and everything in it, (Gen 1:26-28); and then after the Great Flood extended authority to human government to punish those who destroy human life (Gen 9:5-6). Peter says that this purpose has not changed: everyone should understand the function of government officials is to **punish** those who **produce evil** and to **praise** those who **produce good** (cf. Rom 13:4).

**2:15 For this is the will of God**— the will of God is not always carried out by His creatures. Satan led other angels into rebellion against God.

**2:16 as free persons, yet not using liberty as a cloak for malice, but as slaves of God**— this idea of a “free man” is that one has liberty (license) to do what is pleasing to himself. Jesus describes the freedom available to His disciples (Jn 8:31-36). Here, Peter describes free persons now having liberty to do malicious things. In Galatians, Paul describes believers' new-found freedom from the law and he confronts Peter's hypocrisy: “If you being a Jew, live in the manner of Gentiles, why do you compel Gentiles to live as Jews?” (Gal 2:14). In Romans, Paul addresses this important question concerning freedom: whether, since we are free from sin, we should “continue in sin, that grace may abound?” (Rom 6:1; cf. 6:6-7). He replies, “Certainly not!” and then explains that NT believers are dead to the Law of Moses and are free to be married to Christ; therefore, “we should bear fruit to God” and “should serve in the newness of the Spirit” (Rom 7:3-6; cf. 6:15-19).

**2:17 Honor everyone: love the brotherhood; fear God; honor the king**— God does not show preference according to one's rank; therefore, a believer should give respect to every man (image of God) and love fellow believers. Notice the contrast: “**fear God; honor the king**” (cf. Mt 10:28).

**2:18 House servants, be submissive with all fear to your masters, not only to the good and gentle, but also to the crooked**— even if their master is unjust, in the **fear** of God a believers should serve the authority of his household faithfully, respectfully, and loyally.

**2:19 For this finds favor, if because of conscience toward God one endures griefs, suffering unjustly**— notice how Peter explains the believer's motivation:

**finding favor** (grace) with God. Although God's grace freely brings salvation to those who believe in Christ (Eph 2:8-9) after coming to salvation, a believer is to seek to please God and obtain His promises, as did the saints listed in Hebrews 11 (cf. Heb 10:35-39). “For you have need of endurance, so that after you have done the will of God, you may obtain the promise” (Heb 10:36). Peter tells his audience that their actions, when they suffer unjustly and endure such hardships, bring God's favor to them, however, a believer must do these actions conscientiously in service to God. Faith produces endurance, and endurance produces maturity (Jas 1:2-4).

<sup>n</sup> ἐλευθερία –liberty, freedom, license (Rom 8:21; 1Co 10:29; 2Co 3:17; Gal 2:4; 5:1, 13; Jas 1:25; 2:12; 1Pe 2:16, 19)

<sup>o</sup> ἐπι κάλυμμα –a covering, cloak, veil (see 1Pe 2:16)

<sup>p</sup> κακία –malice, wickedness, evil (Mt 6:34; Ac 8:22; Rom 1:29; 1Co 5:8; 14:20; Eph 4:31; Col 3:8; Ti 3:3; Jas 1:21; 1Pe 2:1, 16)

<sup>q</sup> δοῦλος –slave, servant (Mt 8:9; 10:24, 25; 13:27, 28; 18:23, 26, 27, 28, 32; 20:27; 21:34, 35, 36; 22:3, 4, 6, 8, 10; 24:45, 46, 48, 50; 25:14, 19, 21, 23, 26, 30; Jas 1:1; 1Pe 2:16; 2Pe 1:1; 2:19; Ju 1)

<sup>r</sup> τιμάω –to estimate value; to honor (Mt 15:4, 6, 8; 19:19; 27:9; Lk 18:20; Jn 5:23; 8:49; 12:26; Ac 28:10; 1Tm 5:3; 1Pe 2:17)

<sup>s</sup> ἀγαπάω –to love, have a preference for, wish well to (see p. 8)

<sup>t</sup> φοβέω –to put to flight by terror, to fear (Mt 1:20; 2:22; 10:26, 28, 31; 14:5, 27, 30; 17:6, 7; 21:26, 46; 25:25; 27:54; 28:5, 10; 1Pe 2:17; 3:6, 14; 1Jn 4:18)

<sup>u</sup> οἰκέτις –house servants; all under authority of a household (Lk 16:13; Ac 10:7; Rom 14:4; 1Pe 2:18)

<sup>v</sup> ἀγαθός –good, pleasant, upright (Mt 5:45; 7:11, 17, 18; 12:34, 35; 19:16, 17; 20:15; 22:10; 25:21, 23; 1Pe 2:18; 3:10, 11, 13, 16, 21; 3Jn 11)

<sup>w</sup> ἐπιεικής –suitable, fair, equitable, gentle (Phl 4:5; 1Tm 3:3; Tit 3:2; Jas 3:17; 1Pe 2:18)

<sup>x</sup> σκολιός –crooked, unfair (Lk 3:5; Ac 2:40; Phl 2:15; 1Pe 2:18)

<sup>y</sup> χάρις –that which affords joy, pleasure, delight, goodwill, grace, favor; thanks, reward (see p. 5)

<sup>z</sup> συνειδήσις –*lit.*, to know with [together]; one's conscience (see p. 17)

<sup>aa</sup> ὑποφέρειω –to bear under [on one's shoulders] (1Co 10:13; 2Tm 3:11; 1Pe 2:19)

<sup>ab</sup> λύπη –grief, sorrow (Lk 22:45; Jn 16:6, 20, 21, 22; Rom 9:2; 2Co 2:1, 3, 7; 7:10; 9:7; 1Pe 2:19)

<sup>ac</sup> πάσχω –to suffer (Mt 16:21; 17:12; 15; 27:19; Lk 24; 26, 46; Acts 1:3; Heb 2:18; 5:8; 9:26; 13:12; 1Pe 2:19, 20, 21, 23; 3:14, 17, 18; 4:1, 15, 19; 5:10)

<sup>ad</sup> ἀδίκως –unjustly, undeserved (1Pe 2:19)

- <sup>a</sup> κλέος —renown, report, praise (1Pe 2:20)
- <sup>b</sup> κολαφίζω —to strike with a fist (Mt 26:67; Mk 14:65; 1Co 4:11; 2Co 12:7; 1Pe 2:20)
- <sup>c</sup> ὑπομένω —to remain under, abide, endure (Mt 10:22; 24:13; Mk 13:13; Lk 2:43; Rom 12:12; 1Co 13:7; 2Tm 2:10, 12; Heb 10:32; 12:2, 3, 7; Jas 1:12; 5:11; 1Pe 2:20)
- <sup>d</sup> ἀγαθοποιέω —to produce good (Mk 3:4; Lk 6:9, 33, 35; Ac 14:17; 1Pe 2:15, 20; 3:6, 17; 3Jn 11)
- <sup>e</sup> πάσχω —to suffer (Mt 16:21; 17:12; 15; 27:19; Lk 24; 26, 46; Ac 1:3; Heb 2:18; 5:8; 9:26; 13:12; 1Pe 2:19, 20, 21, 23; 3:14, 17, 18; 4:1, 15, 19; 5:10)
- <sup>f</sup> χάρις —that which affords joy, pleasure, delight, goodwill, grace, favor; thanks, reward (see p. 5)
- <sup>g</sup> καλέω —to call, to invite; to call a name; to call to do something (Mt 1:21, 23, 25; 2:7, 15, 23; 4:21; 5:9, 19; 9:13; 10:25; 20:8; 21:13; 22:3, 4, 8, 9, 43, 45; 23:7, 8, 9, 10; 25:14; 27:8; Jas 2:23; 1Pt 1:15; 2:9, 21; 3:6, 9; 5:10; 2Pe 1:3)
- <sup>h</sup> ὑπογραμμός —a writing copy [for children to imitate] (1Pe 2:21)
- <sup>i</sup> ἐπακολουθεῖω —to follow [closely] (Mk 16:20; 1Tm 5:10, 24; 1Pe 2:21)
- <sup>j</sup> ἵχνος —a footprint, track, step (Rom 4:12; 2Co 12:18; 1Pe 2:21)
- <sup>k</sup> ποιέω —to do, make, produce, cause, perform (Mt 1:24; 3:3, 8, 10; 4:19; 5:19; 32, 36, 44, 46, 47; 6:1, 2, 3; 7:12, 17, 18, 19, 21, 22, 24, 26; 1Pe 2:22; 3:11, 12; 2Pe 2:10, 15, 19; Ju 3, 15)
- <sup>l</sup> Isaiah 53:9
- <sup>m</sup> λοιδορέω —to reproach, revile (Jn 9:28; Ac 23:4; 1Co 4:12; 1Pe 2:23)
- <sup>n</sup> ἀντιλοιδορέω —to reply with another reproach (1Pe 2:23)

<sup>20</sup> For is it praise-worthy<sup>a</sup> if, when sinning and beaten,<sup>b</sup> you patiently endure<sup>c</sup> it? But if, when producing good<sup>d</sup> and suffering,<sup>e</sup> you patiently endure<sup>c</sup> it, this finds favor<sup>f</sup> before God. <sup>21</sup> For to this you were called,<sup>g</sup> because Christ also suffered<sup>e</sup> on our behalf, leaving us a written-copy,<sup>h</sup> that you should follow<sup>i</sup> His steps:<sup>j</sup>

**22 Who produced<sup>k</sup> no sin, Neither was deceit found in His mouth;<sup>l</sup>**

<sup>23</sup> who, when He was reviled,<sup>m</sup> did not revile in return;<sup>n</sup> when He suffered,<sup>e</sup> He did not threaten,<sup>o</sup> but handed over<sup>p</sup> Himself to the One who judges<sup>q</sup> justly;<sup>r</sup> <sup>24</sup> who Himself carried away<sup>s</sup> our sins in His own body<sup>t</sup> on the tree,<sup>u</sup> in order that, dying<sup>v</sup> to sin, we might live<sup>w</sup> to righteousness<sup>x</sup>—by whose bruise<sup>y</sup> you were healed.<sup>z</sup> <sup>25</sup> For you were like sheep

**2:20 For is it praise-worthy if, when sinning and beaten, you endure it patiently? But if, when producing good and suffering, you endure it patiently, this finds favor before God—** being punished for one’s sins is a common occurrence and **enduring** such punishment **patiently** does not earn any **favor** with God. However, being like Christ, who **produced good and endured** suffering **patiently**, does earn **favor** from God. Producing good is doing God’s will (i.e., the Law of Christ), the good works which bring glory to God (Mt 5:16; cf. Gal 6:2). The word “**favor**” (χάρις), which is often translated “**grace**,” describes the favor (credit of righteousness) which a believer can earn by doing God’s will (cf. Lk 6:34–35). Only believers can earn credits of righteousness, unbelievers cannot.

**2:21 For to this you were called, because Christ also suffered on our behalf, leaving us an written-copy, that you should follow His steps—** Peter explains one of the purposes of God for those who faithfully serve Him: Christians are **called** to suffer **because Christ also suffered on our behalf**. Christ was

given to be a covenant for the people (Isa 42:6; 49:8; 57:8). Christ left His disciples a written copy: this not only refers to the New Covenant which He spoke and to which everyone will be held to account (Ex 18:15-18; Mt 5-7), but it also refers to His life which He lived to be our example (Eph 5:1-2). The word “**written-copy**” refers to the primer a student uses to practicing his formation of letters. Thus a believer is to practice living as Christ lived by **following in Christ’s steps**. Following in the teacher’s **steps** describes the activity of a disciple. Of course, one cannot be a disciple of Christ unless he has first believed that Jesus is the Christ sent by God. Justification by faith is essential and is the basis for justification by works. Paul demonstrates that Abraham’s justification by faith without works is the standard for everyone who is reconciled to God (Rom 4:1-25). James demonstrates that Abraham’s justification by works (after being justified by faith) made Abraham’s faith mature (perfect) and this is the standard for everyone who wants to obtain God’s promises (Jas 2:18-26; cf. Gen 22:1, 15-18; Heb 10:35-39; 11:17-19). The verse begins **to this you were called**, meaning believers must suffer like Christ if they want to share in His inheritance. Paul encourages, “If we died with Him, We shall also live with Him, If we endure [suffering], We shall also reign with Him” (2Tm 2:11-12). Therefore, “be diligent to present yourself approved to God” (2Tm 2:15; cf. Lk 14:26-27).

**2:22 Who produced no sin, Neither was deceit found in His mouth—** this quotation from Isaiah 53:9 emphasizes the Messiah’s innocence. Peter also alludes to other phrases from the “Song of the Suffering Servant” (Isa 52:13-53:12): He was reviled and did not open His mouth (Isa 53:7/1Pe 2:23); who bore our sins in His own body (Isa 53:12/1Pe 2:24a); by His bruise you are healed (Isa 53:5/1Pe 2:24b); you were like sheep going astray (Isa 53:6/1Pe 2:25).

**2:23 who, when He was reviled, did not revile in return; when He suffered, He did not threaten, but handed over Himself to the One who judges justly—** when facing unjust punishment, whether a bad call in a sporting event or being given the death penalty, it is natural to desire retaliation against one’s accusers. Believers are not to seek revenge but are to hand themselves over to God and wait upon Him to **judge** all men **justly**, knowing all the facts (cf. Rom 12:17-21). The word παραδίδομι, “**hand over**,” can also describe an act of betrayal (such as Judas’ betrayal of Christ). A believer should **hand over** himself to God and can trust Him never to betray him (1Pe 4:19), and He will hold him in the palm of His hand so that no one will ever pluck him out (Jn 10:28-29).

**2:24 who Himself carried away our sins in His own body on the tree, in order that, dying to sin, we might live to righteousness—** by whose bruise you were healed— Christ’s death on the cross (the Lamb of God and the tree/wood/fire) was more than just an example for others to follow. Christ’s bruising (Gen 3:15; Isa 53:5) paid the penalty for sins owed not just by believers but by all of mankind (Isa 53:6, 11; 1Jn 2:2). Those believers who die with Him shall also live with Him (2Tm 2:11). Righteousness is not just some abstract concept; it refers generally to the actions of one who pleases God by doing His will and, specifically in the NT dispensation, to the good works of a believer who obeys the Law of Christ (Mt 5:20). Paul describes how a believer has been freed from the law of sin and enabled to live to righteousness according to the Law of the Spirit of life in Christ Jesus (Rom 5:10, 17-21; 6:4, 13-23; 7:4-6; 8:1-4). Baptism is symbolic of a believer’s death to his old life of sin and his resurrection to a new life in which he is able to please God. Even as circumcision was the sign of the Old Covenant, baptism is the sign of the New Covenant, signifying that one has committed himself to follow its New Law.

- <sup>o</sup> ἀπειλέω —to threaten, menace (Ac 4:17; 1Pe 2:23)
- <sup>p</sup> παραδίδομι —to give into the hands [of another]; to commit to; to betray (Mt 4:12; 5:25; 10:4, 17, 19, 21; 11:27; 17:22; 18:34; 20:18, 19; 24:9, 10; 25:14, 20, 22; 26:2, 15, 16, 21, 23, 24, 25, 45, 46, 48; 27:2, 3, 4; 1Pe 2:23; 2Pe 2:4, 21; Ju 3)
- <sup>q</sup> κρίνω —to separate, to approve, to judge, to dispute (Mt 5:40; 7:1, 2; 19:28; Lk 6:37; 7:43; 12:57; 19:22; 22:30; Jn 3:17, 18; 5:22, 30; 7:24, 51; 8:15, 16, 26, 50; 12:47, 48; 1Pe 1:17; 2:23; 4:5, 6)
- <sup>r</sup> δικαίως —adv. justly, righteously (Lk 23:41; 1Co 15:34; 1Th 2:10; Ti 2:12; 1Pe 2:23)
- <sup>s</sup> ἀναφέρω —to bear up, carry or lead up; to offer up (Mt 17:1; Lk 24:51; Heb 7:27; 9:28; 13:15; Jas 2:21; 1Pe 2:5; 2:24)
- <sup>t</sup> σῶμα —body (Mt 5:29, 30; 6:22, 23, 25; 10:28; 14:112; 26:12, 26; 27:52, 58, 59; 1Pe 2:24; Ju 9)
- <sup>u</sup> ξύλον —wood, stick, log, tree (Mt 26:47, 55; Mk 14:43, 48; Lk 22:52; 23:31; Acts 5:30; 10:39; 13:29; 16:24; 1Co 3:12; Gal 3:13; 1Pe 2:24; Rev 2:7; 18:12; 22:2, 14)
- <sup>v</sup> ἀπογίνομαι —to remove, depart; to die (1Pe 2:24)
- <sup>w</sup> ζῶω —to live, enjoy real life (Mt 4:4; 9:18; 16:16; 22:32; Lk 10: 28; Jn 4:10, 11, 50, 51, 53; 5:25; 6:51, 57, 58, 69; 7:38; 11:25, 26; 14:19; Rom 1:17; 6:2, 10, 11, 13; 8:12, 13; 1Cor 9:14; 1Th 3:8; 2Tm 3:12; Heb 10:38; 1Pe 1:3, 23; 2:4, 5, 24; 4:5, 6; 1Jn 4:9)
- <sup>x</sup> δικαιοσύνη —the state of one who is righteous [who has done God’s will] (Mt 3:15; 5:6, 10, 20; 6:33; 21:32; 1Pe 2:24; 3:14; 2Pe 1:1; 2:5, 21; 3:13; 1Jn 2:29; 3:7, 10)
- <sup>y</sup> μῶλωψ —bruise, wound which trickles with blood (1Pe 2:24)
- <sup>z</sup> ἰάομαι —to cure to heal; to make whole (Mt 8:8, 13; 13:15, 28; Lk 4:18; 5:17; Jas 5:16; 1Pe 2:24)

<sup>a</sup> quotation from Isaiah 53:5-6  
πλανάω –to lead astray into error, to deceive (Mt 18:12, 13; 22:29; 24:4, 5, 11, 24; 1Pe 2:25; 2Pe 2:15; 1Jn 1:8; 2:26; 3:7; Rev 2:20)

<sup>b</sup> ἐπιστρέφω –to turn oneself; to return (Mt 9:22; 10:13; 12:44; 13:15; 24:18; 1Pe 2:25; 2Pe 2:21; 2:22)

<sup>c</sup> ποιμήν –shepherd, herdsman [from verb meaning to protect] (Mt 9:36; 25:32; 26:31; Mk 6:34; 14:27; Jn 10:1, 11, 12, 14, 16; Eph 4:11; Heb 13:20; 1Pe 2:25)

<sup>d</sup> ἐπίσκοπος –an overseer, guardian (Ac 20:28; Phl 1:1; 1Tm 3:2; Ti 1:7; 1Pe 2:25)

<sup>e</sup> ψυχή –the breathe of life, life, a living being, soul (Mt 2:20; 6:25; 10:28, 39; 11:29; 12:18; 16:25, 26, 20:28; 22:37; 26:38; Jn 10:11, 15, 17, 24; 12:25, 27; 13:37, 38; 15:13; Col 3:23; Heb 4:12; 6:19; 10:38, 39; 12:2; 13:17; Jas 1:21; 1Pe 1:9; 2:11; 1Jn 3:16; 3Jn 2)

<sup>f</sup> ὑποτάσσω –to arrange under, to submit, subordinate, yield (Lk 2:51; 10:17, 20; Rom 8:7, 20; 10:3; 13:1, 5; 1Co 14:32, 34; 15:27, 28; 16:16; Jas 4:7; 1Pe 2:13, 18; 3:1, 5, 22; 5:5)

<sup>g</sup> ἀπειθέω –unwilling to be persuaded (believe and/or obey), being stubborn, rebellious (Jn 3:36; Acts 14:2; 17:5; 19:9; Rom 2:8; 10:21; 11:30, 31; 15:31; Heb 3:18; 11:31; 1Pe 2:7, 8; 3:1, 20; 4:17)

<sup>h</sup> λόγος –word uttered by a living being, decree, command, declared thought, doctrine (Mt 5:32, 37; 7:24, 26, 28; 8:8, 16; Jn 1:1, 14; 2:22; 5:24, 38; 8:31; 1Pe 1:23; 2:8; 3:1, 15; 4:5; 2Pe 1:19; 2:3; 3:5, 7)

<sup>i</sup> κερδαίνω –to gain, acquire (Mt 16:26; 18: 15; 25:17, 20, 22; Mk 8:36; Lk 9:25; Ac 27:21; 1Co 9:19, 20, 21, 22; Phl 3:8; Jas 4:13; 1Pe 3:1)

now co-heir with her husband (1Pe 3:7; Gal 3:28-29). Underlying many of Christ's commands is a motivation to reconcile others with God (Mt 5:9; 2Co 5:18-20). Here, Peter informs wives of unbelieving husbands that they have a ministry of reconciliation, **gaining** their spouses for God (cf. 2Tm 2:10). Notice that the husbands are **refusing to believe**; this describes willful unbelief. Often, what makes a difference in such cases is the conduct of the wife: without speaking a word the wife can live like Christ (cf. Gal 2:19-20), and through her own life demonstrate the love and grace of God. Her devotion to Christ does not preclude being devoted to her husband.

**3:2 when they observe your chaste conduct because of your fear**—here “**chaste conduct**” refers to the wife's covenant loyalty to her husband (cf. Christ's 3rd Commandment, Mt 5:31-32). The basis for her loyalty is not civil authority as much as it is her fear of God. As her husband comes to realize her motivation for living for Christ, his refusal to believe might begin to change.

**3:3 Do not let your adornment be outward, braiding of hair, wearing gold, or dressing in fine apparel**— man looks on the out-

wandering astray,<sup>a</sup> but you have now returned<sup>b</sup> to the Shepherd<sup>c</sup> and Overseer<sup>d</sup> of your souls.<sup>e</sup>

**3** Likewise, wives, be submissive<sup>f</sup> to your own husbands, so that even if some are refusing to believe<sup>g</sup> the word,<sup>h</sup> without a word<sup>h</sup> from their wives, they may be gained<sup>i</sup> by the conduct<sup>j</sup> of their wives, <sup>2</sup> when they observe<sup>k</sup> your chaste<sup>l</sup> conduct<sup>j</sup> because of your fear.<sup>m</sup> **3** Do not let your adornment<sup>n</sup> be outward, braiding of hair, wearing gold, or dressing in fine apparel, <sup>4</sup> But rather let it be the hidden<sup>o</sup> person of the heart, which is incorruptible,<sup>p</sup> consisting of a meek<sup>q</sup> and quiet<sup>r</sup> spirit, which is of great price<sup>s</sup> in the sight of God. <sup>5</sup> For in this manner, in former times, the holy women who hoped<sup>t</sup> in God also adorned<sup>u</sup> themselves, being submissive<sup>f</sup> to their own husbands, <sup>6</sup> as Sarah obeyed<sup>v</sup> Abraham, calling

**2:25 For you were like sheep wandering astray, but you have now returned to the Shepherd and Overseer of your souls**— (Isa 53:5-6) following the inference to Christ being the Lamb of God in the previous verse, Peter describes believers as stray lambs and Christ as the good Shepherd (cf. Jn 10:10-18; Ps 23). Before, these believers were straying sheep; but now since Christ has healed them, they are have returned to the [good] **Shepherd the Guardian of their souls**. Christ said that His ministry was to the lost sheep of the house of Israel, referring to those Israelites of the northern nation who had been scattered among the Gentiles (Mt 10:5-6; 15:24). An OT theme was that the Israelites should “turn back” to the Lord.

**3:1 Likewise, wives, be submissive to your own husbands, so that even if some are refusing to believe the word, without a word from their wives, they may be gained by the conduct of their wives**— just as servants were admonished to be like Christ, now Peter turns his attention to women and encourages them also to be like Christ. The natural order which God has arranged for a harmonious family is for the husband to be the head of the house and the wife to be a supportive helper to her husband (Gen 2:18; Eph 5:22; Col 3:18; 1Tm 2:9-15; Ti 2:4-5). However, in spiritual matters the wife is

ward appearance, but God looks on the heart of a man or woman (1Sa 16:7; cf. Pr 16:2). Throughout the annals of history, high society has forced its ideals of beauty on others. This was especially evident in the courts of England and France in the 16th and 17th centuries, when a gentleman would spend a year's wages on a fancy suit so that he could appear in the royal court. To adorn oneself with costly hairdos which do not last, expensive clothing which becomes yesterday's fashions and jewels (which will eventually be destroyed, 1Pe 1:7; 2Pe 3:10-13) is to waste the resources which God provides (Jas 5:1-6).

**3:4 But rather let it be the hidden person of the heart, which is incorruptible, consisting of a meek and quiet spirit, which is of great price in the sight of God**— God's standard is different and begins with the **hidden person**, the incorruptible adornment of a believer's heart (a “new creation,” which belongs to the New Earth order, 2Co 5:17). **Meekness** is reliance on God's strength and help instead of one's own strength (Mt 5:4). A **quiet spirit** describes a tranquility which is undisturbed by one's surroundings or circumstances because one has entrusted himself to God the Father (Mt 10:28-31; 1Pe 4:19). This combination in a believer is of **great price** to God, a phrase which is reminiscent of an ancient maiden's collection of “costly” perfume (Mk 14:3).

**3:5 For in this manner, in former times, the holy women who hoped in God also adorned themselves, being submissive to their own husbands**— quite a contrast to the modern idea of a liberated woman. Instead of seeking to fulfill their personal desires and ambitions, these women became **submissive to their own husband**. “**Holy women**” describes believers who had dedicated themselves to serving God; **who hoped in God** means that they were trusting God to deliver what He had promised, waiting on Him both for their vindication and for their reward. When at the Bema Seat Judgment Jesus judges the believer's works, the gold, silver and precious stones are those good works which will survive the fiery judgment; these can result from the proper adornment of a believer's heart.

**3:6 as Sarah obeyed Abraham, calling him “lord”**— this concept “to obey” begins with hearing and then includes obedience; it is doing as one is instructed. One is not submitting to authority if one does not obey. Sarah expressed her willing submission to her husband by calling him “lord” (κύριος), similar to what believers call Jesus.

<sup>j</sup> ἀναστροφή –walk, manner of life, conduct (Gal 1:13; Eph 4:22; 1Tm 4:12; Heb 13:7; Jas 3:13; 1Pe 1:15, 18; 2:12; 3:1, 2, 16; 2Pe 2:7; 3:11)

<sup>k</sup> ἐποπτεύω –to oversee, watch, behold (1Pe 2:12; 3:2)

<sup>l</sup> ἄγνός –sacred, reverent; pure, chaste (2Co 7:11; 11:2; Phl 4:8; 1Tm 5:22; Tit 2:5; Jas 3:17; 1Pe 3:2; 1Jn 3:3)

<sup>m</sup> φόβος –fear, dread, terror (see p. 12)

<sup>n</sup> κόσμος –a harmonious arrangement, order; adornment, decoration; universe, world (Mt 4:8; 5:14; 13:35, 38; 16:26; 18:7; 24:21; 25:34; 26:13; Jn 1:9, 10, 29; 3:16, 17, 19; 1Pe 1:20; 3:3; 5:9; 2Pe 1:4; 2:5, 20; 3:6)

<sup>o</sup> κρυπτός –hidden, concealed, secret (Mt 6:4, 6, 18; 10:16; Mk 4:22; Lk 8:17; 12:2; Rom 2:16, 29; 1Co 4:5; 14:25; 1Pe 3:4)

<sup>p</sup> ἄφθαρτος –not corruptible, not liable to decay (Rom 1:23; 1Co 9:25; 15:52; 1Tm 1:17; 1Pe 1:4, 23; 3:4)

<sup>q</sup> πραΰς –meek (Mt 5:5; 21:5; 1Pe 3:4)

<sup>r</sup> ἡσύχιος –quiet, tranquil (1Tm 2:2; 1Pe 3:4)

<sup>s</sup> πολυτελής –of great price, costly, precious (Mk 14:3; 1Tm 2:9; 1Pe 3:4)

<sup>t</sup> ἐλπίζω –to hope, to wait with expectation; to trust (Mt 12:21; Lk 6:34; 23:8; 24:21; Jn 5:45; Ac 24:26; 26:7; Rom 8:24, 25; 15:12, 24; 1Co 13:7; 15:19; 16:7; 1Pe 1:13; 3:5; 2Jn 12; 3Jn 14)

<sup>u</sup> κοσμέω –to put in order, arrange; to adorn (Mt 12:44; 23:29; 25:7; Lk 11:25; 21:5; 1Tm 2:9; Ti 2:10; 1Pe 3:5; Rev 21:2, 19)

<sup>v</sup> ὑπακούω –to listen, to hear and obey (Mt 8:27; Mk 1:27; 4:41; Lk 8:25; 17:6; Ac 6:7; 12:13; Rom 6:12, 16, 17; 10:16; Eph 6:1, 5; Heb 5:9; 11:8; 1Pe 3:6)

<sup>a</sup> ἀγαθοποιέω —to produce good (Mk 3:4; Lk 6:9, 33, 35; Ac 14:17; 1Pe 2:15, 20; 3:6, 17; 3Jn 11)

<sup>b</sup> φοβέω —to put to flight by terror, to fear (Mt 1:20; 2:22; 10:26, 28, 31; 14:5, 27, 30; 17:6, 7; 21:26, 46; 25:25; 27:54; 28:5, 10; 1Pe 2:17; 3:6, 14; 1Jn 4:18)

<sup>c</sup> πτόησις —to be afraid with terror (1Pe 3:6)

<sup>d</sup> συνοικέω —to dwell together with (1Pe 3:7)

<sup>e</sup> γνῶσις —knowledge, understanding (Lk 1:77; 11:52; Rom 2:20; 11:33; 15:14; 1Co 1:5; 8:1, 7, 10, 11; 12:8; 13:2, 8; 14:6; Eph 3:19; Phl 3:8; 1Tm 6:20; Col 2:3; 1Pe 3:7; 2Pe 1:5)

<sup>f</sup> τιμή —price; honor, a valuable prize (Mt 27:6, 9; Jn 4:44; Ac 4:34; 5:2, 3; 7:16; 19:19; 28:10; Rom 2:7, 10; 9:21; 12:10; 13:7; 1Co 6:20; 7:23; 12:23, 24; Col 2:23; 1Th 4:4; 1Tm 1:17; 5:17; 6:1, 16; 2Tm 2:20, 21; Heb 2:7, 9; 3:3; 5:4; 1Pe 1:7; 2:7; 3:7; 2Pe 1:17; Rev 4:9, 11; 5:12, 13; 7:12; 19:1; 21:24, 26)

<sup>g</sup> ἀσθενής —not strong; weaker, sick (Mt 25:39, 43, 44; 26:41; Mk 14:38; Lk 10:9; Ac 4:9; 5:15; 16; Rom 5:6; 1Co 1:25, 27; 4:10; 8:7, 10; 9:22; 11:30; 1Pe 3:7)

<sup>h</sup> σκεῦος —vessel, utensil, implement (Mt 12:29; Mk 3:27; 11:16; Lk 8:16; 17:31; Jn 19:29; Ac 9:15; 10:11, 16; 11:5; 27:17; Rom 9:21, 22, 23; 2Co 4:7; 1Th 4:4; 2Tm 2:20, 21; Heb 9:21; 1Pe 3:7)

<sup>i</sup> συγκληρονόμος —heirs together, joint heir (Rom 8:17; Eph 3:6; Heb 11:9; 1Pe 3:7)

<sup>j</sup> χάρις —that which affords joy, pleasure, delight, goodwill, grace, favor; thanks, reward (see p. 5)

<sup>k</sup> ζωή —life, of everything living, of the fullness of life as God intended (Mt 7:14; 18:8, 9; 19:16, 17, 29; 25:46; Lk 1:75; Jn 1:4; 3:15, 16, 36; 4:14, 36; 5:26, 39, 40; 6:27, 33, 35, 40, 47, 48, 51, 53, 54, 63, 68; 8:12; 10:10, 28; 11:25; 12:25, 50; 14:6; 17:2, 3; 20:31; 1Pe 3:10; 2Pe 1:3; 1Jn 1:1, 2; 2:25; 3:14, 15; 5:11, 12, 13, 16, 20; Ju 21; Rev 2:7, 10; 3:5)

together of the grace of life, so that your prayers may not be cut off— ideally, the husband is to dwell together with his wife, living life in the same household with her and her children. Second, he is be thoughtful and understanding; third, bestowing honor to the wife means that he is to “value” her and express such to her and to others. The phrase weaker vessel describes the wife as usually having a more delicate nature than the husband (the husband might be a wooden barrel, and the wife might be a porcelain pitcher; both are useful). In any case, both are heirs together of the grace of life, referring to their sharing the hope of inheritance in the Kingdom of God. The consequence, if the husband does not obey these three commands, is that his prayers may be cut off, meaning that God stops hearing his prayers. This is similar to the idea that God will stop forgiving if a believer does not forgive his brother (Mt 6:14-15; 18:21-35; Mk 11:25-26; Lk 17:3-4; Eph 4:32; Col 3:13).

him “lord,” whose daughters you become if you are producing good<sup>a</sup> and are not fearing<sup>b</sup> any terror.<sup>c</sup>

<sup>7</sup> Likewise, husbands, dwell together<sup>d</sup> with them in an understanding way,<sup>e</sup> bestowing honor<sup>f</sup> to the wife as a weaker<sup>g</sup> vessel,<sup>h</sup> and also as being heirs together<sup>i</sup> of the grace<sup>j</sup> of life,<sup>k</sup> so that your prayers may not be cut off.<sup>l</sup>

<sup>8</sup> Now to this end, all of you have unity of mind,<sup>m</sup> have sympathy<sup>n</sup> for one another, love as brothers,<sup>o</sup> be compassionate,<sup>p</sup> be humble minded;<sup>q</sup> <sup>9</sup> not repaying<sup>r</sup> evil for evil or reviling for reviling, but on the contrary blessing,<sup>s</sup> having perceived<sup>t</sup> that to this you were called,<sup>u</sup> so that you might inherit<sup>v</sup> a blessing.<sup>w</sup>

<sup>10</sup> For

He who wishes<sup>x</sup> to love<sup>y</sup> life<sup>k</sup>

And see good days,

Let him refrain his tongue from malice,

And his lips from speaking deceit.

<sup>11</sup> Let him turn away<sup>z</sup> from evil and let him produce good;

Let him seek peace even let him pursue<sup>aa</sup> it.

whose daughters you become if you are producing good and are not fearing any terror of judgment— Jesus explains that those who are Abraham’s children do the works of Abraham (Jn 8:39-41). In Romans, Paul explains that they are not all Israel who are of Israel, nor are they all children because they are the seed of Abraham. . . . Those who are children of the flesh, these are not the children of God, but the children of the promise are counted as the seed” (Rom 9:6-8). In Galatians, Paul explains that Abraham had two sons, one born of a bondwoman and the other born of a freewoman and these two are symbolic of the two Covenants of God: Mt Sinai (Hagar) gives birth to bondage, on the other hand, the (New) Jerusalem from above (Sarah) gives birth to the free and “is the mother of us all” (Gal 4:21-26; cf. 28-31). Combining these concepts, Peter applies them to Christian wives, who become daughters of Sarah if they, like she did, produce good works and have no reason to be fearing God’s judgment (cf. Mt 10:28).

**3:7 Likewise, husbands, dwell together with them in an understanding way, bestowing honor to the wife as a weaker vessel, and also as being heirs**

**3:8 Now to this end, all of you have unity of mind, have sympathy for one another; love as brothers, be compassionate, be humble minded—** Christ’s Commandment of Unity describes how a believer is to reconcile with his brother before bringing his worship offering to God (Mt 5:23-24). “Behold, how good and how pleasant it is for brethren to dwell together in unity” (Ps 133:1). Paul exhorts “walk worthy of the calling . . . Endeavoring to keep the unity of the Spirit in the bond of peace” (Eph 4:1-6). Peter describes how a believer should demonstrate **unity of mind**: 1) **have sympathy for one another**, 2) **love as brothers**, 3) **be compassionate**, 4) **be humble minded**, 5) **repaying a blessing** for cursing (v. 9). Philippians 2 describes how Christ was humble-minded.

**3:9 not repaying evil for evil or reviling for reviling, but on the contrary blessing, having perceived that to this you were called, so that you might inherit a blessing—** this continues the explanation of unity of mind. Peter refers to Christ’s Sixth Commandment of Love, specifically, that a believer retribution should be to bless those who curse him, to do good to those who hate him, and to pray for those who spitefully use him and persecute him (Mt 5:43-47). It is essential that a disciple **perceive** that in the NT dispensation he is **called to this**: to be mistreated and suffer for Christ’s sake (not to become rich like Abraham). If the believer fulfills his calling, he will **inherit a blessing** (God will reward him, Mt 5:11-12; 46).

**3:10-11 For “He who wishes to love life And see good days, Let him refrain his tongue from malice, And his lips from speaking deceit. Let him turn away from evil and let him produce good; Let him seek peace even let him pursue it—** Peter is quoting from Psalm 34:12-16. These exhortations are in harmony with the Law of Christ, and should bring to mind the choice which God set before the Israelites before they entered the Promised Land (Dt 30:15-20). In this passage, the **life** to which Peter refers is the everlasting life which begins when a believer becomes a new creation (2Co 5:17).

<sup>l</sup> ἐκκόπτω —to be cut down, off (Mt 3:10; 5:30; 7:19; 18:8; Lk 3:9; 13:7, 9; Rom 11:22, 24; 2Co 11:12; 1Pe 3:7)

<sup>m</sup> ὁμόφρων —unity, sameness of mind (1Pe 3:8)

<sup>n</sup> συμπαθής —suffering with another, sympathy (1Pe 3:8)

<sup>o</sup> φιλάδελφος —a loving brother (1Pe 3:8)

<sup>p</sup> εὐσπλαγγνος —having strong bowels; being compassionate (Eph 4:32; 1Pe 3:8)

<sup>q</sup> ταπεινόφρων —humble minded (1Pe 3:8)

<sup>r</sup> ἀποδίδωμι —to hand over, deliver; to pay, reward (Mt 5:26, 33; 6:4, 6, 18; 12:36; 16:27; 18:26, 28, 29, 30, 34; 20:8; 21:41; 22:21; 27:58; 1Pe 3:9; 4:5)

<sup>s</sup> εὐλογία —good speech; praise, blessing (Rom 15:29; 16:18; 1Co 10:16; 2Co 9:5, 6; Gal 3:14; Eph 1:3; Heb 6:7; 12:1; Jas 3:10; 1Pe 3:9; Rev 5:12)

<sup>t</sup> εἶδω —to see, to perceive, know (Mt 2:2, 9, 10, 11, 16; 1Pe 1:8, 18; 3:9, 10; 5:9; 2Pe 1:12, 14; 2:9; Ju 5, 10)

<sup>u</sup> καλέω —to call, to invite; to call a name; to call to do something (see p. 13)

<sup>v</sup> κληρονομέω —to receive by lot; to inherit (Mt 5:5; 19:29; 25:34; Mk 10:17; Lk 10:25; 18:18; 1Co 6:10; 15:50; Gal 4:30; 5:21; Heb 1:4, 14; 6:12; 12:17; 1Pe 3:9; Rev 21:7)

<sup>w</sup> εὐλογέω —to speak well of, to praise, to bless (Mt 5:44; 14:19; 21:9; 23:39; 25:34; 26:26; 1Pe 3:9)

<sup>x</sup> θέλω —desire, will[ing] (Heb 10:5, 8, 12:17; 13:18; Jas 2:20; 4:15; 1Pe 3:10, 17; 2Pe 3:5, 3Jn 13)

<sup>y</sup> ἀγαπάω —to love, have a preference for, wish well to (Mt 5:43, 44, 46; 6:24; 19:19; 22:37, 39; Jn 3:16, 19, 35; 8:42; 10:17; Rom 8:28; 1Pe 1:8, 22; 2:17; 3:10; 2Pe 2:15)

<sup>z</sup> ἐκκλίνω —to turn [oneself] aside from (Rom 3:12; 16:17; 1Pe 3:11)

<sup>aa</sup> διώκω —to make to run; to pursue to catch someone; to persecute (Mt 5:10, 11, 12, 44; 10:23; 23:34; Lk 17:23; Rom 9:30, 31; 12:13, 14; 14:19; 1Co 4:12; 14:1; 15:9; Phl 3:6, 12, 14; 1Th 5:15; 6:11; 2Tm 2:22; 3:12; Heb 12:14; 1Pe 3:11)

<sup>a</sup> ποιέω —to do, make, produce, cause, perform (Mt 1:24; 3:3, 8, 10; 4:19; 5:19; 32, 36, 44, 46, 47; 6:1, 2, 3; 7:12, 17, 18, 19, 21, 22, 24, 26; 1Pe 2:22; 3:11, 12; 2Pe 2:10, 15, 19; Ju 3, 15)

<sup>b</sup> κακός —of bad nature, not as it should be; wrong thinking; trouble, injurious, evil (Mt 21:41; 24:48; 27:23; Mk 7:21; 15:14; Lk 16:23; 23:22; 1Pe 3:9, 10, 11, 12; 3Jn 11; Rev 2:2; 16:2)

<sup>c</sup> Ps 34:12-16

<sup>d</sup> κακῶ —to do something bad, injurious, evil (Ac 7:6, 19; 12:1; 14:2; 18:10; 1Pe 3:13)

<sup>e</sup> μιμητής —an imitator (1Co 4:16; 11:1; Eph 5:1; 1Th 1:6; 2:14; Heb 6:12; 1Pe 3:13)

<sup>f</sup> ἀγαθός —of good nature, functional, pleasant, excellent (Mt 5:45; 7:11, 17, 18; 12:34, 35; 19:16, 17; 20:15; 22:10; 25:21, 23; 1Pe 3:10, 11, 13, 16, 21; 3Jn 11)

<sup>g</sup> πάσχω —to suffer (Mt 16:21; 17:12; 15; 27:19; Lk 24; 26, 46; Ac 1:3; Heb 2:18; 5:8; 9:26; 13:12; 1Pe 2:19, 20, 21, 23; 3:14, 17, 18; 4:1, 15, 19; 5:10)

<sup>h</sup> δικαιοσύνη —the virtue, quality, or state of one who is righteous (Mt 3:15; 5:6, 10, 20; 6:33; 21:32; 1Pe 2:24; 3:14; 2Pe 1:1; 2:5, 21; 3:13; 1Jn 2:29; 3:7, 10)

<sup>i</sup> μακάριος —blessed, happy (Mt 5:3, 4, 5, 6, 7, 8, 9, 10, 11; 11:6; 13: 16; 16:17; 24:46; Lk 1:45; Jn 13:17; 20:29; 1Pe 3:14; 4:14)

<sup>j</sup> φόβω —to put to flight by terror, to fear (Mt 1:20; 2:22; 10:26, 28, 31; 14:5, 27, 30; 17:6, 7; 21:26, 46; 25:25; 27:54; 28:5, 10; 1Pet 2:17; 3:6, 14; 1Jn 4:18)

<sup>k</sup> φόβος —fear, dread, terror (Mt 14:26; 28:4, 8; Mk 4:41; Lk 1:12, 65; 2:9; 5:26; 7:16; 8:37; 21:26; Jn 7:13; 19:38; 20:19; Ac 5:11; 9:31; 19:17; Rom 3:18; 1Co 2:3; 2Co 5:11; 7:1, 5, 11, 15; Eph 5:21; 6:5; Phl 2:12; 1Pe 1:17; 2:18; 3:2, 14, 15; 1Jn 4:18)

<sup>l</sup> ταρασσώ —to agitate, trouble (Mt 2:3; 14:26; Mk 6:50; Lk 1:12; 24:38; Gal 1:7; 5:10; 1Pe 3:14)

<sup>m</sup> ἀγιάζω —to acknowledge, render something to be holy; to dedicate to God (Mt 6:9; 23:17, 19; Lk 11:2; Jn 10:36; 17:17, 19; Ac 20:32; 26:18; 1Pe 3:15; Ju 1; Rev 22:11)

<sup>n</sup> έτοιμος —*adj.*, prepared, ready; (Mt 22:4, 8; 24:44; 25:10; 14:15; Lk 12:40; 14:17; 22:33; Ti 3:1; 1Pe 1:5; 3:15)

**3:12 For the eyes of the Lord are on the righteous, And His ears bend toward their prayers; But the face of the Lord is against those who produce evil—** Peter refers to Christ's promises in the Beatitudes, introducing the New Covenant (Mt 5:3-12). Jesus promised great rewards (blessings) for those who suffer for righteousness and for His sake (Mt 5:10-12). To be "blessed" one must be obedient to God's Covenant: if a believer pleases God, God will reward him for his labor.

**"And do not fear their threats, neither be troubled"**—this quotation from Isa 8:12-13 is one of the most profound commands in Pe-

**12 For the eyes of the Lord are on the righteous,**

**And His ears bend toward their prayers;**

**But the face of the Lord is against those who produce<sup>a</sup> evil<sup>b,c</sup>**

**13 And who is he who will harm<sup>d</sup> you if ever you become imitators<sup>e</sup> of what is good?<sup>f</sup> <sup>14</sup> But if indeed you should suffer<sup>g</sup> for righteousness' sake,<sup>h</sup> you are blessed.<sup>i</sup> "And do not fear<sup>j</sup> their threats,<sup>k</sup> neither be troubled.<sup>l</sup>" <sup>15</sup> "But sanctify<sup>m</sup> the Lord as Christ"** in your hearts, being always

ready<sup>n</sup> to give a defense<sup>o</sup> to everyone who asks you a reason<sup>p</sup> for the hope<sup>q</sup> that is in you, yet with meekness<sup>r</sup> and fear;<sup>k</sup> <sup>16</sup> having a good<sup>f</sup> conscience<sup>s</sup> that while you are spoken against<sup>t</sup> as evil-producers,<sup>u</sup> the ones abusing<sup>v</sup> you may be put to shame<sup>w</sup> by your good<sup>f</sup> conduct<sup>x</sup> in Christ,

<sup>17</sup> For it is better<sup>y</sup> to suffer<sup>g</sup> as one producing good,<sup>z</sup> if the will<sup>aa</sup> of God so wills,<sup>ab</sup> than to be one producing evil.<sup>ac</sup>

ter's epistle. A believer's reaction to persecution reveals whether he is trusting in God or in the things of this world. If a believer is fearful of, and troubled by, man's threats, it is because he is concerned with (losing) the things of this world. Jesus told His disciples: Do not fear those that can kill your body and after that can do no more, but are unable to kill your soul [everlasting life], rather you should fear Him who after your body is killed has the authority to cast your body and soul [life] into Gehenna (Mt 10:28 & Lk 12:4). Jesus is not warning unbelievers but is encouraging His disciples to be obedient, even in the face of persecution. He goes on to tell His disciples that not even a sparrow falls without God knowing, and by the way, God knows the number of hairs on your head and "you are more valuable than many sparrows" (Mt 10:30-31). Likewise, Peter earlier told believing wives that they become daughters of Sarah "if you are producing good and are not fearing any terror" (1Pe 3:6).

**3:15 "But sanctify the Lord as Christ" in your hearts, being always ready to give a defense to everyone who asks you a reason for the hope that is in you, yet with meekness and fear—** from Isaiah 8:13, if one sanctifies the Lord, he will be devoted to serving Him and will fear Him, not men. Such fear (obedience) is also the reason (foundation) for your hope of living with God in His house.

**3:16 having a good conscience that while you are spoken against as evil-producers, the ones abusing you may be put to shame by your good conduct in Christ—** a believer's good conscience comes from knowing before God that he is doing the will of God and is not sinning; on the other hand, the ones abusing him will be judged by God (cf. Mt 5:16; Ac 24:16; 2Co 1:12-14; 4:1-2).

**3:17 For it is better to suffer as one producing good, if the will of God so wills, than to be one producing evil—** those who suffer for producing good will only suffer for a short time in this life and will receive an everlasting blessing in the world to come; however, those who produce evil will suffer a very long time for their deeds.

**III. Suffering in the Will of God (3:13-4:19; 5:8-11)**

**3:13 And who is he who will harm you if ever you become imitators of what is good—** the theme of this passage is reward, being recompensed for one's deeds, whether they are good or evil (Rom 2:5-10; 14:10-12; 1Co 3:8-15; 2Co 5:10).

Peter knows that these believers are already suffering for their faith in Christ. Who will harm you if you become imitators of what is good? The answer is "the seed of the serpent" (Gen 3:15). Government was ordained to praise producers of good (Rom 13:3-4). To become imitators of what is good refers to imitating Christ by obeying His Law.

**3:14 But if indeed you should suffer for righteousness' sake, you are blessed—** Peter refers to Christ's promises in the Beatitudes, introducing the New Covenant (Mt 5:3-12). Jesus promised great rewards (blessings) for those who suffer for righteousness and for His sake (Mt 5:10-12). To be "blessed" one must be obedient to God's Covenant: if a believer pleases God, God will reward him for his labor.

**"And do not fear their threats, neither be troubled"**—this quotation from Isa 8:12-13 is one of the most profound commands in Pe-

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<sup>o</sup> ἀπολογία —speech in defense, an answer (Ac 22:1; 25:16; 1Co 9:3; 2Co 7:11; Phl 1:7, 17; 2Tm 4:16; 1Pe 3:15)

<sup>p</sup> λόγος —a word, speech; doctrine or sayings of someone; reason, account (Mt 5:32, 37; 7:24, 26, 28; 8:8, 16; 10:14; 12:32, 36, 37; 13:19, 20, 21, 22, 23; 15:23; 18:23; Jn 1:1, 14; 2:22; 1Pe 1:23; 2:8; 3:1, 15; 4:5; 2Pe 1:19; 2:3; 3:5, 7)

<sup>q</sup> έλπίς —expectation, hope, fear (Ac 2:26; 16:19; 23:6; 24:15; Rom 4:18; 5:2, 4, 5; 8:20, 24; 12:12; 15:4, 13; 1Co 9:10; 13:13; Gal 5:5; Eph 1:18; 2:12; 4:4; Col 1:5, 23, 27; 1Th 1:3; 5:8 Ti 1:2; 2:13; Heb 3:6; 6:11, 18; 7:19; 10:23; 1Pe 1:3, 21; 3:15; 1Jn 3:3)

<sup>r</sup> πραύτης —meekness (Jas 1:21; 3:13; 1Pe 3:15)

<sup>s</sup> συνείδησις —*lit.*, to know with [together]; one's conscience (see p.17)

<sup>t</sup> καταλαλέω —to speak against (Jas 4:11; 1Pe 2:12; 3:16)

<sup>u</sup> κακοποιός —*adj.*, one who produces evil (Jn 18:30; 1Pe 2:12, 14; 3:16; 4:15)

<sup>v</sup> έπηρεάζω —to treat abusively, to insult (Mt 5:44; Lk 6:28; 1Pe 3:16)

<sup>w</sup> καταισχύνω —to dishonor, disgrace; to put to shame (Lk 12:17; Rom 5:5; 9:33; 10:11; 1Co 1:27; 11:4, 5, 22; 2Co 7:14; 9:4; 1Pe 2:6; 3:16)

<sup>x</sup> άναστροφή —walk, manner of life, conduct (Gal 1:13; Eph 4:22; 1Tm 4:12; Heb 13:7; Jas 3:13; 1Pe 1:15, 18; 2:12; 3:1, 2, 16; 2Pe 2:7; 3:11)

<sup>y</sup> κρείττων —better, more useful (1Co 7:9; 11:17; 12:31; Heb 1:4; 6:9; 7:7, 19, 22; 8:6; 9:23; 10:34; 11:16, 35, 40; 12:24; 1Pe 3:17; 2Pe 2:21)

<sup>z</sup> άγαθοποιέω —to produce good (Mk 3:4; Lk 6:9, 33, 35; Ac 14:17; 1Pe 2:15, 20; 3:6, 17; 3Jn 11)

<sup>aa</sup> θέλημα —one's desires, wishes, will, purpose (Mt 6:10; 7:21; 12:50; 18:14; 21:31; 26:42; Mk 3:35; Lk 11:2; 12:47; 22:42; Jn 1:13; 4:34; 5:30; 6:38, 39, 40; 7:17; 9:31; Ac 13:22; Rom 12:2; Heb 10:36; 1Pe 2:15; 3:17; 4:2, 3, 19; 2Pe 1:21; 1Jn 5:14; Rev 4:11)

<sup>ab</sup> θέλω —desire, will[ing] (Heb 10:5, 8, 12:17; 13:18; Jas 2:20; 4:15; 1Pe 3:10, 17; 2Pe 3:5, 3Jn 13)

<sup>ac</sup> κακοποιέω —to produce [something] bad, detrimental (Mk 3:4; Lk 6:9; 1Pe 3:17; 3Jn 11)



<sup>a</sup> πάσχω –to suffer (Mt 16:21; 17:12; 15; 27:19; Lk 24; 26, 46; Ac 1:3; Heb 2:18; 5:8; 9:26; 13:12; 1Pe 2:19, 20, 21, 23; 3:14, 17, 18; 4:1, 15, 19; 5:10)

<sup>b</sup> δίκαιος –just, righteous, observant of the law (Mt 1:19; 5:45; 9:13; 10:41; 13:17, 43, 49; 20:4, 7; 23:28, 29, 35; 25:37, 46; 27:19, 24; Jn 5:30; 7:24; 17:25; Eph 6:1; 1Pe 3:18; 1Jn 1:9; 2:1, 29; 3:7, 12)

<sup>c</sup> προσάγω –to lead towards, to bring (Lk 9:41; Ac 16:20; 27:27; 1Pe 3:18)

<sup>d</sup> ζῶσσιον –to cause to live; born alive (Jn 5:21; 6:63; Rom 4:17; 8:11; 1Co 15:22, 36, 45; 2Cor 3:6; Gal 3:21; 1Tm 6:13; 1Pe 3:18)

<sup>e</sup> κηρύσσω –to be a herald; to publish, proclaim (Mt 3:1; 4:17, 23; 9:35; 10:7, 27; 11:1; 24:14; 26:13; Ac 28:31; 1Co 1:23; 9:27; 15:11, 12; Col 1:23; 1Tm 3:16; 2Tm 4:2; 1Pe 3:18)

<sup>f</sup> φυλακίη –to watch, guard; to put in prison (Mt 5:25; 14:3, 10, 25; 18:30; 24:43; 25:36, 39, 43, 44; Lk 2:8; 3:20; 12:38, 58; 1Pe 3:19)

<sup>g</sup> ἀπειθέω –unwilling to be persuaded (believe and/or obey), being stubborn, rebellious (Jn 3:36; Ac 14:2; 17:5; 19:9; Rom 2:8; 10:21; 11:30, 31; 15:31; Heb 3:18; 11:31; 1Pe 2:7, 8; 3:1, 20; 4:17)

<sup>h</sup> μακροθυμία –not hasty to retaliate, longsuffering (Rom 2:4; 9:22; 2Co 6:6; Gal 5:22; Eph 4:2; Col 1:11; 3:12; 1Tm 1:16; 2Tm 3:10; 4:2; Heb 6:12; Jas 5:10; 1Pe 3:20; 2Pe 3:15)

<sup>i</sup> ἐκδέχομαι –to receive; to expect or wait for (Jn 5:3; Ac 17:16; 1Co 11:33; Heb 10:13; 11:10; Jas 5:7; 1Pe 3:20)

<sup>j</sup> διασώζω –lit., to save + through [by means of, through a channel]; to save/rescue from danger (Mt 14:36; Lk 7:3; Ac 23:24; 27:43; 27:44; 28:1, 4; 1Pe 3:20)

Day of Atonement (Lev 16). When Christ died, the curtain was ripped in two, opening the way to God the Father (Mk 15:38; cf. Heb 10:19-20). “Therefore He is able also to save to the uttermost those who come unto God by Him” (Heb 7:35).

**indeed being put to death in the flesh but being made alive by the Spirit**—that this is referring to Jesus Christ seems obvious; however, this also should describe “us”: our death to this “fleshly” life and our being made alive to “new” life in the Spirit (under the New Covenant) by which we are to imitate Christ (cf. Eph 2:1-10).

**3:19 In which also He went and preached to the spirits in prison**—between His death and resurrection, Christ spent time in Hades (Rom 10:7; Eph 4:19; Ps 16:10), **preaching** to those **in prison** awaiting their day of judgment before God (Rev 20:11-13).

**3:20 who aforesaid refused to believe, when the longsuffering God waited in the days of Noah**—there are three views concerning the identity of the **spirits in prison** (Hades): 1) that Jesus preached to the spirits of humans who heard the preaching of Noah and **refused** to obey; 2) that Jesus preached to give the spirits of unbelievers a second chance at receiving salvation; 3) that Jesus was preaching to angels (spirits) chained in Hades awaiting their judgment before God. The first view seems to best align with other biblical doctrines. The point in context is that Noah obeyed God in the face of persecution

18 For Christ also suffered<sup>a</sup> once concerning sins, the just<sup>b</sup> for the sake of the unjust, that He might lead<sup>c</sup> us toward God, indeed being put to death in the flesh but being made alive<sup>d</sup> by the Spirit, <sup>19</sup> in which also He went and preached<sup>e</sup> to the spirits in prison,<sup>f</sup> <sup>20</sup> who aforesaid refused to believe,<sup>g</sup> when the longsuffering<sup>h</sup> God waited<sup>i</sup> in the days of Noah, while the ark was being prepared, in which a few, that is, eight souls, were saved<sup>j</sup> through water. <sup>21</sup> Which is also an antitype<sup>k</sup> now saving<sup>l</sup> us—even baptism (not the putting away<sup>m</sup> of the filth<sup>n</sup> of the flesh, but the answer<sup>o</sup> of a good conscience<sup>p</sup> toward God) through the resurrection<sup>q</sup> of Jesus Christ, <sup>22</sup> who having gone into heaven is at the right hand of God, having angels and authorities and powers made subject<sup>r</sup> to Him.

4 Therefore, since Christ suffered<sup>a</sup> for us in the flesh, arm<sup>s</sup> yourselves also with the same mind,<sup>t</sup> for the one who has suffered<sup>a</sup> in the flesh has ceased<sup>u</sup> from sin, <sup>2</sup> that he no longer should live the rest of his time in the flesh for the

**3:18 For Christ also suffered once concerning sins, the just for the sake of the unjust**—a most significant doctrine, Jesus was **just** when He **suffered** and died; not only had He not sinned (cf. 2Co 5:21; Heb 7:26), He was righteous, doing the will of the Father. The purpose of Christ’s suffering and death was substitutionary atonement—the Just One took the punishment which the unjust deserved: “He bore our sins in His body on the tree” (1Pe 2:24; cf. Isa 53:4-6). Ratifying the New Covenant, Christ’s sacrifice is offered only once (cf. Heb 7:27; 9:12, 26-28; 10:10-14).

**that He might lead us toward God**—Jesus said “I am the way the truth and the life, no one comes to the Father except through Me” (Jn 14:6). In OT times, a curtain separated the Holy of Holies (God’s dwelling place in the tabernacle) from those outside (Ex 26:33). Only the High Priest was allowed to enter into God’s presence one time a year on the

and his obedience was rewarded with salvation (inheriting the world, Heb 11:6-7); these “chosen exiles” should likewise obey God in the face of persecution if they want to obtain their inheritance.

**while the ark was being prepared, in which a few, that is, eight souls, were saved through water**—being saved through the water at least refers to lives being spared from the flood, but it also is an illustration of the inheritance that comes with future salvation (“the salvation to be revealed at the last time” 1Pe 1:5; cf. Heb 11:6-7; 1Pe 1:9, 10; 2:2).

**3:21 Which is also an antitype now saving us—even baptism (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) through the resurrection of Jesus Christ**—Noah’s salvation through the flood is a type for NT believers in the sense that his good works (not the washing away of his sins) provided the means by which he had life through the judgment and an inheritance beyond it. A believer has a **good conscience** before God when he knows that he is obedient to His will.

**3:22 who having gone into heaven is at the right hand of God, having angels and authorities and powers made subject to Him**—Christ overcame the judgment of death through the resurrection and is now exalted to the right hand of God awaiting the day when He will be given His inheritance (Ac 2:33-36; Rev 11:15).

**4:1 Therefore, since Christ suffered for us in the flesh, arm yourselves also with the same mind**—emphasizing the personal incarnation of Jesus Christ, the Son of God, who “became flesh and dwelt among us” (Jn 1:14) and “who Himself carried away our sins in His own body on the tree” (1Pe 2:24). Having the mind of Christ is explained by Paul: “Let this mind be in you which was also in Christ Jesus, who being in the form of God . . . Made Himself of no reputation, taking on the form of a bondservant, coming in the likeness of men . . . Humbled Himself and became obedient to the point of death, even the death of the cross. Therefore God also has highly exalted Him . . .” (Phl 2:5-9). Also see “unity of mind” (1Pe 3:8).

**for the one who has suffered in the flesh has ceased from sin**—some explain that having **ceased from sin** means that sin no longer has “power” over the believer, but this explanation contradicts Paul’s testimony (Rom 7:13-23). It is better to understand that Peter is explaining that the result of arming oneself with the mind of Christ is that [like Paul] a believer will no longer desire to sin (cf. 1Pe 4:2).

<sup>k</sup> ἀντίτυπος –a reflection, impression of an image; an antitype, a figure (Heb 9:24; 1Pe 3:21)

<sup>l</sup> σώζω –to save, rescue from danger; be made whole [restored] (Mt 1:21; 8:25; 9:21, 22; 10:22; 14:30; 16:25; 19:25; 24:13; Ac 2:21, 40, 47; 1Pe 3:21; 4:18; Ju 5, 23; Rev 21:24)

<sup>m</sup> ἀπόθεσις –noun form of ἀποτίθημι, to lay aside, to renounce (1Pe 3:21; 2Pe 1:14)

<sup>n</sup> ῥύπος –dirt; *metaph.*, moral filth (1Pe 3:21)

<sup>o</sup> ἐπερώτημα –an inquiry, question; a demand (1Pe 3:21)

<sup>p</sup> συνείδησις –lit., to know with [together]; one’s conscience (Jn 8:; Ac 23:1; 24:16; Rom 2:15; 9:1; 13:5; 2Co 8:7, 10, 12; 10:25, 27, 28, 29; 2Co 1:12; 4:2; 5:11; 1Tim 1:5, 19; 3:9; 4:2; 2Tm 1:3, 15; Heb 9:9, 14; 10:2, 22; 13:18; 1Pe 2:19; 3:16, 21)

<sup>q</sup> ἀνάστασις –a raising up, resurrection (Mt 22:23, 28, 30, 31; Lk 2:34; 14:14; Jn 5:29; 11:24, 25; 1Pe 1:3; 3:21; Rev 20:5, 6)

<sup>r</sup> ὑποτάσσω –to arrange under, to submit, subordinate, yield (Lk 2:51; 10:17, 20; Rom 8:7, 20; 10:3; 13:1, 5; 1Co 14:32, 34; 15:27, 28; 16:16; Jas 4:7; 1Pe 2:13, 18; 3:1, 5, 22; 5:5)

<sup>s</sup> ὀπλιζέω –to arm, furnish with arms; to provide, furnish for oneself (1Pe 4:1)

<sup>t</sup> ἔννοια –act of thinking, thoughts, intentions, one’s mind (Heb 4:12; 1Pe 4:2)

<sup>u</sup> παύω –to cease, stop desist, refrain (Lk 5:4; 8:24 11:1; Ac 5:42; 6:13; 13:10; 20:1, 31; 21:32; 1Co 13:8; Eph 1:16; Col 1:9; Heb 10:2; 1Pe 3:10; 4:1)

<sup>a</sup> ἐπιθυμία –desire, craving, longing (Mk 4:19; Lk 22:15; Jn 8:44; Rom 1:24; 6:12; 7:8; 13:14; Gal 5:16, 24; Eph 4:22; Phl 1:23; Col 3:5; 1Th 2:17; 4:5; Jas 1:14, 15; 1Pe 1:14; 2:11; 4:2, 3; 2Pe 2:10, 18; 3:3; Ju 16, 18)

<sup>b</sup> θέλημα –one's desires, wishes, will, purpose (Mt 6:10; 7:21; 12:50; 18:14; 21:31; 26:42; Mk 3:35; Lk 11:2; 12:47; 22:42; Jn 1:13; 4:34; 5:30; 6:38, 39, 40; 7:17; 9:31; Ac 13:22; Rom 12:2; Heb 10:36; 1Pe 2:15; 3:17; 4:2, 3, 19; 2Pe 1:21; 1Jn 5:14; Rev 4:11)

<sup>c</sup> ἄρκετός –sufficient, enough, satisfactory (Mt 6:34; 10:25; 1Pe 4:3)

<sup>d</sup> πορεύω –to lead over; transfer; to go on a journey; to lead one's life; to leave one's life (Mat 2:8, 9, 20; 8:9; 9:13; 10:6; 7; 11:4, 7; 12:1, 35; \*Lk 1:6; 1Pe 3:19, 22; 4:3; 2Pe 2:10; 3:3; Ju 11, 16, 18)

<sup>e</sup> ξενίζω –to receive a guest/stranger; to think strange, what is true (Acts 10:6, 18, 23, 32; 17:20; 21:16; 28:7; 1Co 16:19; Heb 13:2; 1Pe 4:4, 12)

<sup>f</sup> συντρέχω –to run together, gather as a crowd (Mk 6:33; Ac 3:11; 1Pe 4:4)

<sup>g</sup> ἀνάχυσις –up/over flow, flood, excess (1Pe 4:4)

<sup>h</sup> ἄσωτια –a riot, unable to save oneself, prodigality, an abandoned/ruined life (Eph 5:18; Ti 1:6; 1Pe 4:4)

cravings<sup>a</sup> of men, but for the desires<sup>b</sup> of God. <sup>3</sup> The time of *your* life having already passed is sufficient<sup>c</sup> for you to have worked the desires<sup>b</sup> of the Gentiles, having walked<sup>d</sup> in lewdness, lusts, drunkenness, revelries, drinking parties, and abominable idolatries. <sup>4</sup> In regard to these, they think it strange<sup>e</sup> that you do not run<sup>f</sup> with them with the same overflow<sup>g</sup> to riot,<sup>h</sup> speaking evil of you. <sup>5</sup> They will give an account<sup>i</sup> to Him who is ready to judge the living<sup>j</sup> and the dead.<sup>k</sup> <sup>6</sup> For this reason also the gospel<sup>l</sup> was preached, even to those who are dead,<sup>m</sup> that on the one hand, they might be judged according to men in the flesh, but on the other, they might be living<sup>j</sup> according to God in the Spirit.

<sup>7</sup> But the end<sup>n</sup> of all things is at hand; therefore be sound-minded and self-controlled in your prayers. <sup>8</sup> And above all things have intentional<sup>o</sup> love<sup>p</sup> for one another, because “love<sup>p</sup> will cover a multitude of sins.” <sup>9</sup> Be

**4:2 that he no longer should live the rest of his time in the flesh for the cravings of men, but for the desires of God**—it is possible that after a believer has suffered for Christ's sake, he might no longer desire the things of a fleshly life, but instead live with the purpose of pleasing God. Certainly, this change of purpose is part of the transformation to Christlikeness which happens as a believer matures.

**4:3 The time of your life having already passed is sufficient for you to have**

**worked the desires of the Gentiles**—in the past lives of many believers, these sins have been committed, but that was sufficient and believers should no longer “work” the desires of the Gentiles [a phrase describing the unending sins of fallen men, cf. Gen 6:5]. This past “work” is set in contrast with the expectation that a believer, now under the New Covenant, should be working the desires of God (the New Law).

**4:4 In regard to these, they think it strange that you do not run with them with the same overflow to riot, speaking evil of you**—Peter has already warned believers that these excesses of the flesh “war against the soul” (a believer's everlasting life/full reward, 1Pe 2:11). Generally, when someone becomes a believer, his unbelieving friends cannot understand his changed life; their misunderstanding leads them to become offended and to speak evil of the new believer.

**4:5 They will give an account to Him who is ready to judge the living and the dead**—every person who has ever lived will someday give an account to God (Rom 2:5-11), either standing before Christ at the Bema Seat judgment (Lk 14:14; Rom 14:10; 1Co 3:11-15; 4:4-5; 9:24-27; 2Co 5:9-10; Col 3:23-24; 2Tm 4:8; 1Pe 5:4; 1Jn 2:28; Rev 2:10; 22:12), or standing before God to be judged according to their works/ways (Ex 32:33; Dt 11:26-28; Job 34:11; Ps 62:12; Pr 24:12; Ecc 11:9; 12:14; Jer 17:10; 32:19; Lam 3:64; Eze 18:30; 33:20; Mt 16:27; Jn 5:29; 1Pe 1:17; 4:5; Rev 20:12; 22:12). The maxim is stated agriculturally: “Do not be deceived, God is not mocked; for whatever a man sows, this he will also reap. For the one who sows to his own flesh will from the flesh reap corruption, but the one who sows to the Spirit will from the Spirit reap eternal life” (Gal 6:7-8).

**4:6 For this reason also the gospel was preached, even to those who are dead**—this parenthetical phrase, even to those who are dead, is not a second chance for the dead (see 1Pe 3:19), but in context, “the living and the dead” are all who will be judged by God. This fits with what Peter had previously mentioned, that when Christ died He went to Hades (prison) and preached to the spirits residing

there (1Pe 3:19), and it seems that He explained the mysteries of the Gospel of the Kingdom, which even the OT prophets did not fully understand, and which was of interest even to the angels (1Pe 1:10-12). Thus, the gospel is preached to the living and was preached, even to the dead.

**that on the one hand, they might be judged according to men in the flesh, but on the other, they might be living according to God in the Spirit**—this phrase second primarily applies to “the living,” specifically, those believers who are being persecuted and maligned by unbelievers. Even though they might be [mis]judged according to men in the flesh, believers are able to be living according to God in the Spirit. This refers to a believer's ability to live a life pleasing to God and receive His rewards under the terms of the New Covenant (of which the sign is the “Spirit”).

**4:7 But the end of all things is at hand; therefore be sound-minded and self-controlled in your prayers**—certainly, Peter is expecting that Christ can return at any moment. More generally, in using the phrase, the end of all things, Peter is describing the fulfillment of prophecy concerning the “age (coming) of the Messiah” in the “last [end of] days,” the final of the three ages expected by the Jews (the 1st without Law; the 2nd with the Law; the 3rd with the Messiah). By using the phrase “is at hand,” Peter reminds his audience of Jesus Christ's preaching when He proclaimed the Gospel of the Kingdom: “The time is fulfilled, and the Kingdom of God is at hand; repent and believe the gospel” (Mk 1:14). Peter is not saying that God's plan of salvation is complete, because only the birth, ministry, death, and resurrection of Jesus Christ has been fulfilled according to the Scripture; yet to happen in God's plan of salvation is the return of Christ to set up His earthly Kingdom, then (finally) the creation of the New Earth, where God will come to dwell with men forever. Peter admonishes believers, in accordance with this knowledge that Christ is coming to set up His kingdom, to pray with a sound-mind and with self-control, so that they will not be ashamed, but glad at His appearing.

**4:8 And above all things have intentional love for one another, because “love will cover a multitude of sins”**—intentional love for another is the same as God's love (ἀγάπη) for humans, who have rebelled against His will and fight against His plan for their salvation. John writes, “And this commandment we have from Him: that the one who is loving God should be loving his brother also” (1Jn 4:21). Christ's commandments are central to the life of a believer and his fellowship with God. Thus, “love will cover a multitude of sins” (Pr 10:12).

<sup>i</sup> λόγος –a word, command; discourse; doctrine; reason [ing] (Mt 5:32, 37; 7:24, 26, 28; 8:8, 16; 10:14; 12:32, 36, 37; 13:19, 20, 21, 22, 23; 18:23; 19:1, 11, 22; 21:24; 22:15, 46; 24:35; 25:19; 26:1, 44; 28:15; Jn 1:1, 14; 1Pe 1:23; 2:8; 3:1, 15; 4:5; 2Pe 1:19; 2:3; 3:5, 7; 1Jn 1:1, 10; 2:5, 7)

<sup>j</sup> ζῶω –to live, enjoy real life (see p. 5)

<sup>k</sup> νεκρός –a corpse, dead person (1Pe 1:3, 21; 4:5, 6)

<sup>l</sup> εὐαγγελίζω –to bring good news, preach the gospel (see p. 7)

<sup>m</sup> νεκρός –lit., One who has disappeared; a corpse, dead; inanimate; inactive (Mt 8:22; 10:8; 11:5; 14:2; 22:32; 23:27; 27:64; 28:4, 7; Mk 9:26; 12:27; Lk 7:15, 22; 9:60; 15:24, 32; 16:30; 20:38; 24:5; Jn 5:25; Jas 2:17, 20, 26; 1Pe 4:5, 6)

<sup>n</sup> τέλος –end, termination, limit, completion, finish (Mat 10:22; 17:25; 24:6, 13, 14; 26:58; Mk 3:26; 13:7; 13:13; Heb 3:6; 6:8, 14; 7:3; Jas 5:11; 1Pe 1:9; 3:8; 4:7, 17)

<sup>o</sup> ἐκτενής –lit., stretched out; liar, intentional, earnest (Lk 22:44; Ac 12:5; 1Pe 4:8)

<sup>p</sup> ἀγάπη –love, affection, benevolence (Mt 24:12; Lk 11:42; Jn 5:42; 13:35; 15:9, 10, 13; 17:26; Rom 5:5; 1Co 13; Eph 1:4; 1Pe 4:8; 5:14; 2Pe 1:7; 1Jn 2:5, 15; 3:1, 16, 17; 4:7, 8, 9, 10, 12, 16, 17, 18; 5:3; 2Jn 3, 6; 3Jn 6)

<sup>a</sup> φιλόξενος *-adj.*, be friendly/fond of strangers; love hospitality (1Tm 3:2; Ti 1:8; 1Pe 4:9; [n., Rom 12:13; Heb 13:2])

<sup>b</sup> γογγυσμός *-murmuring*, secret debate/displeasure, (Jn 7:12; Ac 6:1; Phl 2:14; 1Pe 4:9)

<sup>c</sup> χάρισμα *-a gift*; rescue from danger; divine gift of extraordinary power (Rom 1:11; 5:15; 6:23; 11:29; 12:6; 1Co 1:7; 7:7; 12:4, 9, 28, 30, 31; 2Co 1:11; 1Tm 4:14; 2Tm 1:6; 1Pe 4:9)

<sup>d</sup> διακονέω *-to serve* as a servant/domestic attendant; to minister to the needs of another (Mt 4:11; 8:15; 20:28; 25:44; 27:55; Mk 1:13, 31; 10:45; 15:41; Lk 4:39; 8:3; 10:40; Ac 6:2; 19:22; 1Pe 1:12; 4:10, 11)

<sup>e</sup> οἰκονόμος *-lit.*, house + law; manager of household affairs (Lk 12:4; 16:1, 3, 8; Rom 16:23; 1Co 4:1, 2; Gal 4:2; Tit 1:7; 1Pe 4:10)

<sup>f</sup> λόγιον *-(diminutive of λόγος)* a brief utterance, a divine oracle (Ac 7:38; Rom 3:2; Heb 5:12; 1Pe 4:11)

<sup>g</sup> ἰσχύς *-ability, strength* (Mk 12:30, 33; Lk 10:27; Eph 1:19; 6:10; 2Th 1:9; 1Pe 4:11; 2Pe 2:11; Rev 5:12; 7:12; 18:2)

<sup>h</sup> χορηγέω *-to lead/furnish* a chorus; to supply (2Co 9:10; 1Pe 4:11)

<sup>i</sup> ξενίζω *-to receive* a guest/stranger; to think strange, what is true (Ac 10:6, 18, 23, 32; 17:20; 21:16; 28:7; 1 Co 16:19; Heb 13:2; 1Pe 4:4, 12)

**pitabile . . . without murmuring.** Remember, in the wilderness the Israelites murmured about God's provisions for them (Ex 16:1-12) and their murmuring eventually led to disobedience (Num 14:2, 27).

**4:10 As each one has received a gift, use it to minister to each another as good stewards of the manifold grace of God**— every believer is a steward of at least one gift given by God to equip him for service (Rom 12:3-13; 1Co 12:1-11). These gifts are profitable if used to help others. When Christ returns, every servant of God will give an account of how he used the gifts given to him (see parables of talents and minas: Mt 25:14-30; Lk 19:12-27). As members of a body, believers are to benefit from each others gifts, and these gifts complement the gifts of others.

**4:11 When someone speaks, let him speak as the oracles of God. When someone ministers, let him do it as from the ability which God supplies**— Peter describes two basic types of gifts: speaking gifts and serving gifts. Speaking gifts would include prophecy, knowledge, wisdom, exhortation, and all the various types of teaching gifts. Those who have these speaking gifts must understand that when they speak, they are speaking to others on God's behalf: **let him speak as the oracles of God.** Serving gifts would include all the other gifts, such as helping, giving, showing mercy and love to one another, administrating, distributing necessities, and etc. God will supply what is necessary for a believer to exercise his gifts; however, the believer will be required to answer concerning how he used (or misused) these gifts.

**in order that in all things God may be glorified through Jesus Christ, to whom belong the glory and the power forever and ever** — whether a believer has a speaking gift or a serving gift, he is to use these gifts to benefit others so that God will be glorified: "Let your light so shine before men, that they may see your good works and glorify your Father in Heaven" (Mt 5:16).

hospitable<sup>a</sup> to one another without murmuring.<sup>b</sup> <sup>10</sup> As each one has received a gift,<sup>c</sup> use it to minister<sup>d</sup> to each another as good stewards<sup>e</sup> of the manifold grace of God. <sup>11</sup> When someone speaks, *let him speak* as the oracles<sup>f</sup> of God. When someone ministers,<sup>d</sup> *let him do it* as from the ability<sup>g</sup> which God supplies,<sup>h</sup> in order that in all things God may be glorified through Jesus Christ, to whom belong the glory and the power forever and ever. Amen.

<sup>12</sup> Beloved, do not think it strange<sup>i</sup> concerning the fiery trial<sup>j</sup> when it comes to try<sup>k</sup> you, as though some strange thing<sup>l</sup> is happening to you; <sup>13</sup> but be rejoicing,<sup>m</sup> to the extent<sup>n</sup> you are sharing in Christ's sufferings, in order that when His glory is revealed,<sup>o</sup> you may be rejoicing,<sup>m</sup> even rejoicing exceedingly.<sup>p</sup>

<sup>14</sup> If you are reproached for the name of Christ, blessed are you, for the Spirit of glory and of God has come to

**4:9 Be hospitable to one another without murmuring**— Peter is having fun with the word "hospitality," which literally means "love of strangers." The believers are the strangers/exiles living in a foreign land among its natural citizens. Hospitality was important for travelers in an ancient world with few inns, especially important for early missionaries. In fact, the early church met for worship in believers' homes. Thus John commends Gaius for his hospitality (3Jn 5-6). However, John then warns against inviting false teachers into one's house so that one does not become partakers of their evil deeds (2Jn 10). Peter encourages believers to **be hospitable**

**4:12 Beloved, do not think it strange concerning the fiery trial when it comes to try you, as though some strange thing is happening to you**—

some think that the phrase "fiery trial" (cf. 1Pe 1:7) refers to the recent persecution of believers by Nero (AD 64) when much of Rome burned and the Emperor blamed the tragedy on Christians. For many years the roman government severely persecuted Christians (until AD 311). However the persecution of Christians began in Jerusalem a short time after Christ's death. Jewish leaders persecuted the Apostles and sent men, such as Saul, with authority to arrest believers and bring them bound to Jerusalem (Ac 5:17-42; 9:1-2). Because of this persecution, early believers scattered out from Jerusalem, taking the gospel to Judea, Samaria, and the uttermost parts of the Earth (Ac 1:8; 8:1).

**4:13 but be rejoicing, to the extent you are sharing in Christ's sufferings, in order that when His glory is revealed, you may be rejoicing, even rejoicing exceedingly**— when a believer suffers for Christ's sake (for doing the will of God), he is suffering the same type of persecution which Christ suffered when He was crucified on the cross. **To the extent** (as much as) a believer is **sharing in Christ's sufferings**, he will also **be rejoicing** when Christ's **glory is revealed**. This revelation of Christ refers to His return when He comes to set up His Kingdom on Earth, and the rewards He will give faithful believers who have served Him according to the terms of the New Covenant. Faithful believers, those who have obeyed His commands, will share in His inheritance and dominion over the kingdoms of this earth (Dan 7:14, 27). All believers will rejoice at Christ's coming, but those who served Him faithfully will **even rejoicing exceedingly** (and forever).

**4:14 If you are reproached for the name of Christ, blessed are you, for the Spirit of glory and of God has come to rest upon you**— certainly Peter is remembering Jesus Christ's words when He enumerated the nine everlasting blessings (not transient "happiness") of the New Covenant, specifically, the great rejoicing it promises those who suffer for Christ's sake: "Blessed are you when they revile and persecute you, and say all kinds of evil against you falsely for My sake. Rejoice and rejoice exceedingly, for great is your reward in heaven, for so they persecuted the prophets who were before you" (Mt 5:11-12). The Holy **Spirit**, who rested on Jesus from the time of His baptism, at which time God voiced His approval: "This is My beloved Son, in whom I am well pleased" (Mt 3:17) and all throughout His ministry (Isa 11:2). When a believer shares Christ's suffering, the same Holy Spirit **has come to rest upon [him]**, signifying God's approval. Paul reminds believers how the strength which God provides is sufficient for believers as they face trials and testing (2Co 12:7-10).

<sup>j</sup> πύρωσις *-burning* to reduce metals (1Pe 4:12; Rev 18:9, 18)

<sup>k</sup> πειρασμός *-trials, temptations* (Mt 6:13; 26:41; Mk 14:38; Lk 4:13; 8:13; 11:4; 22:28, 40, 46; Ac 20:19; 1Co 10:13; Gal 4:14; 1Tm 6:9; Heb 3:8; Jas 1:2, 12; 1Pe 1:6; 4:12; 2Pe 2:9; Rev 3:10)

<sup>l</sup> Ξένος *-a stranger, foreigner; a host* (Mt 25:35, 38, 43, 44; 27:7; Ac 17:18, 21; Rom 16:23; Eph 2:12, 19; Heb 11:13; 13:9; 1Pe 4:12; 3Jn 5)

<sup>m</sup> χαίρω *-to be glad, rejoice; to be well; as a greeting; "farewell"* (Mt 5:12; 18:13; 26:49; 27:29; 28:9; Jas 1:1; 1Pet 4:13; 2Jn 4,10; 3Jn 3; Rev 11:10; 19:7)

<sup>n</sup> καθό *-as, according as, as far as* (Rom 8:26; 2Co 8:12; 1Pe 4:13)

<sup>o</sup> ἀποκάλυψις *-a laying bare; a revelation of the unknown, disclosure; an appearance* (see p. 6)

<sup>p</sup> ἀγαλλιάω *-to exult, rejoice exceedingly* (Mt 5:12; Lk 1:47; 10:21; Jn 5:35; 8:56; Ac 2:26; 16:34; 1Pe 1:6, 8, 4:13; Rev 19:7)

<sup>a</sup> παύω –to cease, stop desist, refrain (Lk 5:4; 8:24 11:1; Ac 5:42; 6:13; 13:10; 20:1, 31; 21:32; 1Co 13:8; Eph 1:16; Col 1:9; Heb 10:2; 1Pe 3:10; 4:1)

<sup>b</sup> πάσχω –to suffer (Mt 16:21; 17:12; 15; 27:19; Lk 24; 26; 46; Ac 1:3; Heb 2:18; 5:8; 9:26; 13:12; 1Pe 2:19, 20, 21, 23; 3:14, 17, 18; 4:1, 15, 19; 5:10)

<sup>c</sup> κακοποιός –one who produces evil (Jn 18:30; 1Pe 2:12, 14; 3:16; 4:15)

<sup>d</sup> ἄλλοτριεπίσκοπος –lit., overseer of a stranger; meddler in another's affairs (1Pe 4:15)

<sup>e</sup> Χριστιανός –diminutive of anointed one, a follower of Christ (Ac 11:26; 26:28; 1Pe 4:16)

<sup>f</sup> αἰσχύνω –to disgrace, dishonor, make ashamed (Lk 16:3; 2Co 10:8; Phl 1:20; 1Pe 4:16; 1Jn 2:28)

<sup>g</sup> ὄνοματι –name (Mt 1:22, 23:25; 6:9; 7:22; 1Pe 4:16; 1Jn 2:12; 3:23; 5:13; 3Jn 7, 14)

<sup>h</sup> οἶκος –a house, dwelling place; persons of a house (Mt 9:6, 7; 10:6; 11:8; 12:4, 44; 15:24; 21:13; 23:38; Ac 16:15, 31, 34; Heb 3:2, 3, 4, 5, 6; 8:8, 10; 10:21; 11:7; 1Pe 2:5; 4:17)

<sup>i</sup> πρότον –first: in time, place, succession, rank (Mt 5:24; 6:33; 7:5; 8:21; Heb 7:2; Jas 3:17; 1Pe 4:17; 2Pe 1:20; 3:3)

<sup>j</sup> τέλος –end, termination, limit, completion, finish (Mt 10:22; 17:25; 24:6; 24:13; 24:14; 26:58; Mk 3:26; 13:7; 13:13; Heb 3:6; 6:8, 14; 7:3; Jas 5:11; 1Pe 1:9; 3:8; 4:7, 17)

<sup>k</sup> ὀπιθεῖω –unwilling to be persuaded (believe and/or obey), being stubborn, rebellious (Jn 3:36; Acts 14:2; 17:5; 19:9; Rom 2:8; 10:21; 11:30, 31; 15:31; Heb 3:18; 11:31; 1Pe 2:7, 8; 3:1, 20; 4:17)

rest<sup>a</sup> upon you. On their part He is blasphemed, but on your part He is glorified. <sup>15</sup> But let none of you suffer<sup>b</sup> as a murderer, or a thief, or an evil-producer<sup>c</sup>, or as a meddler<sup>d</sup> in other people's affairs. <sup>16</sup> Yet if anyone suffers<sup>b</sup> as a Christian<sup>e</sup>, let him not be ashamed<sup>f</sup>, but let him glorify God by that name.<sup>g</sup>

<sup>17</sup> For the time has come for judgment to begin at the house<sup>h</sup> of God; and if it begins with us first<sup>i</sup>, what will be the end<sup>j</sup> of those refusing<sup>k</sup> to obey the gospel<sup>l</sup> of God? <sup>18</sup> Now

“If the righteous one is hardly<sup>m</sup> saved<sup>n</sup>, Where will the ungodly<sup>o</sup> and the sinner<sup>p</sup> appear?”<sup>q</sup>

<sup>19</sup> Therefore, let those, who indeed are suffering<sup>b</sup> according to the will<sup>f</sup> of God in producing good, entrust<sup>s</sup> their lives to a faithful<sup>t</sup> Creator.

**4:15 But let none of you suffer as a murderer, or a thief, or an evil-producer, or as a meddler in other people's affairs**—believers should not commit, nor suffer for producing, evil deeds of which even the worldly culture generally disapproves. Even being a busy-body, a meddler in other people's affairs, is not acceptable for a believer. This refers to any undermining and disruptive activity, whether at home, work, or in governmental business. Instead, a believer should focus his activities on producing good in order to glorify God the Father.

**4:16 Yet if anyone suffers as a Christian, let him not be ashamed, but let him glorify God by that name**—the name “Christian” is used three times in the NT. It was coined at Antioch to refer to Gentile believers in Jesus Christ who did not also convert to Judaism (Ac 11:26). By the time Paul stands trial before King Agrippa, the term refers generally to a disciple of Christ (Ac 26:28). In this context, Peter uses the term Christian to refer to those disciples who suffer like Christ suffered (a supreme imitation). There is no shame in suffering for Christ, as there is in suffering for producing evil.

If one suffers for Christ, there is cause for great rejoicing, since he will be receiving a great reward; thus, the one who suffers has cause to glorify God in such circumstances. (All believers will be rejoicing when Christ returns; even so, some will be ashamed.)

**4:17 For the time has come for judgment to begin at the house of God**—probably an allusion to Ezekiel's description of God judging His people at the conclusion of the Old Covenant: “they have refused My judgments, and they have not walked in My statutes. Therefore thus says the Lord God: ‘Because you have multiplied disobedience . . . indeed I am against you and will execute judgments in your midst’” (Eze 5:6-8). “I will do to them according to their way, and according to what they deserve I will judge them” (Eze 7:27); “and begin at My sanctuary” (Eze 9:6). Ezekiel goes on to describe the glory of God leaving His house and returning to Heaven because His people had broken His Covenant (Eze 9-11; cf. Jer 31:32). “I will recompense their own deeds on their own heads” (Eze 11:21; cf. 11:19-20).

**and if it begins with us first, what will be the end of those refusing to believe the gospel of God?**—Peter says that God's judgment will begin with obedient believers, us first, and then He will judge those who are disobedient, refusing to believe the gospel of God (similar to those whom Ezekiel described: “they have refused My judgments and have not walked in My statutes,” Eze 5:6). Do not make the mistake of thinking that suffering for Christ is God's judg-

ment on the righteous or that this somehow purifies them of their sins (a Catholic doctrine). Peter teaches that a believer purifies himself by obeying the truth, specifically, the Law of Christ (1Pe 1:22; cf. 2Co 7:1; Heb 1:3; Jas 4:8; 2Pe 1:9; 1Jn 1:7, 9; 3:3). Certainly, trials should test and mature a believer, and then a mature believer becomes less likely to fall into sin (1Pe 4:1).

**4:18 Now “If the righteous one is hardly saved, Where will the ungodly and the sinner appear?”**—quoting Proverbs 11:31 (LXX), Peter lists three categories of people: **the righteous, the ungodly, and the sinner**. The word **righteous** describes those who do the will of God, specifically by obeying His Law. The word **ungodly** describes the irreverent, those who should be godly but are not. The word **sinner** describes those who have not been justified by faith and thus their sins have not been forgiven. The Hebrew text reads that “the righteous will be rewarded,” but the LXX text reads “that the righteous will hardly be saved.” In Ezekiel, God says that the **righteous** one who does His will “will have delivered [his own] soul” (Eze 3:19, 21; cf. Ex 6:6). Thus Peter emphasizes how difficult it will be for a **righteous** man to “save his soul” when his works are judged (cf. Eze 14:14, 20). Here, Peter is not referring to initial salvation, when someone is justified by faith and becomes a child of God by believing that Jesus is the Christ. Peter is referring to the salvation of the **righteous** believer's soul (life), that is, the fullness of inheritance in everlasting life, which includes the rewards (in the Kingdom of God) promised to those who will obey His Covenant. Certainly, the **ungodly**, a term which describes a believer who is not living a “reverent” life, will not receive the blessings of God's Covenant and will live outside of His Kingdom (Rev 21:24; cf. Num 16:26). On the other hand, a **sinner** has not received the gifts of salvation, because he has not believed the gospel and thus has not had his sins forgiven. After being judged by God, a **sinner** will be sent to the Lake of Fire (Rev 20:15).

**4:19 Therefore, let those, who indeed are suffering according to the will of God in producing good, entrust their lives to a faithful Creator**—many who suffer are not suffering according to the will of God because they are not producing good or their suffering is not for Christ's sake. However, those who are indeed suffering according to the will of God can trust that God will reward (Pr 11:31) them accordingly and that their everlasting lives will be full of the blessings which God has promised to those who are obedient to His Covenant. Certainly, God is not the author of the evil you are suffering, but He is aware of (has foreknown) your suffering and has included such suffering into His plan for His chosen people (1Pe 1:1-2).

<sup>l</sup> εὐαγγέλιον –noun form of εὐαγγελίζω (see p, 7) good news, the gospel of Christ and His Kingdom (Mt 4:23; 9:35; 24:14; 26:13; 1Tm 1:11; 2Tm 1:8, 10; 2:8; Phm 13; 1Pe 4:17; Rev 14:6)

<sup>m</sup> μόλις –with difficulty, hardly; not easily, scarcely, rarely (Lk 9:39; Ac 14:18; 27:7; 27:16; Rom 5:71; Pe 4:18)

<sup>n</sup> σώζω –to save, rescue from danger; be made whole [restored] (Mt 1:21; 8:25; 9:21, 22; 10:22; 14:30; 16:25; 19:25; 24:13; Ac 2:21, 40, 47; 1Pe 3:21; 4:18; Ju 5, 23; Rev 21:24)

<sup>o</sup> ἀσεβής –not reverent, undevout (Rom 4:5; 5:6; 1Tm 1:9; 1Pe 4:18; 2Pe 2:5; 3:7; Ju 4, 15)

<sup>p</sup> ἄμαρτωλός –not free from sin (Mt 9:10, 11, 13; 11:19; 26:45; 1Pe 4:18)

<sup>q</sup> Proverbs 11:31 LXX

<sup>r</sup> θέλημα –one's desires, wishes, will, purpose (Mt 6:10; 7:21; 12:50; 18:14; 21:31; 26:42; Mk 3:35; Lk 11:2; 12:47; 22:42; Jn 1:13; 4:34; 5:30; 6:38, 39, 40; 7:17; 9:31; Ac 13:22; Rom 12:2; Heb 10:36; 1Pe 2:15; 3:17; 4:2, 3, 19; 2Pe 1:21; 1Jn 5:14; Rev 4:11)

<sup>s</sup> παρατίθημι –to place beside, before, with; to deposit, entrust [something] (Mt 13:24, 31; Mk 6:41; 8:6, 7; Lk 9:16; 10:8; 11:6; 12:48; 23:46; Ac 14:23; 16:34; 17:3; 20:32; 1Co 10:27; 1Tm 1:18; 2Tm 2:2; 1Pe 4:19)

<sup>t</sup> πιστός –adj., one who is faithful, worthy of trust (Mt 24:45; 25:21, 23; Lk 12:42; 16:10, 11, 12; 19:17; 1Pe 4:19; 5:12; 1Jn 1:9; 3Jn 5)

<sup>a</sup> πρεσβύτερος –elder, advanced in age, leader (Mt 15:2; 16:21; 21:23; 26:3, 47, 57, 59; 27:1, 3, 12, 20, 41; 28:12; Jn 8:9; 1Pet 5:1, 5; 2Jn 1; 3Jn 1)

<sup>b</sup> μάρτυρ –witness; martyr (Mt 18:16; 26:65; Mk 14:63; Lk 24:48; Acts 1:8, 22; 2:32; 3:15; 5:32; 6:13; 7:58; 10:39, 41; 13:31; 22:15, 20; 26:16; 2Cor 1:23; 13:1; Heb 10:28; 12:1; 1Pet 5:1; Rev 1:5; 2:13; 3:14; 11:3; 17:6)

<sup>c</sup> πάθημα –suffering, a state of affliction, passion (Rom 7:5; 8:18; 2Cor 1:5, 6, 7; Gal 5:24; Phl 3:10; Col 1:24; 2Tim 3:11; Heb 2:9, 10; 1Pet 1:11; 4:13; 5:1, 9)

<sup>d</sup> κοινωνός –a partner, partaker [sharing something in common] (Mt 23:30; Lk 5:10; 1Cor 10:18, 20; 2Cor 1:7; 8:23; Phlm 17; Heb 10:33; 1Pet 5:1; 2Pet 1:4)

<sup>e</sup> ἀποκαλύπτω –to reveal, uncover, disclose, make manifest (Mt 10:26; 11:25, 27; 16:17; Lk 2:35; 10:21, 22; 12:2; 17:30 Rom 1:17, 18; 8:18; 1Cor 2:10; 3:13; Eph 3:5; 1Pet 1:5, 12; 5:1)

<sup>f</sup> ποιμαίνω –to shepherd a flock; to rule, govern (Mt 2:6; Lk 17:7; Jn 21:16; Acts 20:28; 1Cor 9:7; 1Pet 5:2; Jude 12; Rev 2:27; 7:17)

<sup>g</sup> ἐπισκοπέω –to oversee, inspect; to beware (Heb 12:15; 1Pet 5:2)

<sup>h</sup> ἐκούσιως –voluntarily, willingly, of one's own accord (Heb 10:26; 1Pet 5:2)

<sup>i</sup> αἰσχροκερδῶς –filthy gain (1Pet 5:2) [also αἰσχροκερδής, 1Tim 3:3, 8; Titus 1:7]

<sup>j</sup> προθύμως –adv., willingly, eagerly [with panting] (1Pet 5:2) [also προθυμός adj., Mt 26:41; Mk 14:38; Rom 1:15]

5 Therefore, I exhort the elders<sup>a</sup> among you, I am a fellow elder<sup>a</sup> and a witness<sup>b</sup> of the sufferings<sup>c</sup> of Christ and also a sharer<sup>d</sup> of the glory about to be revealed<sup>e</sup>: <sup>2</sup> shepherd<sup>f</sup> the flock of God which is among you, acting as overseers<sup>g</sup> not being compelled but willfully<sup>h</sup>, not greedy for gain<sup>i</sup> but eagerly<sup>j</sup>; <sup>3</sup> nor becoming overlords<sup>k</sup> over the inheritance<sup>l</sup> entrusted to you, but becoming examples<sup>m</sup> for the flock; <sup>4</sup> and when the Chief Shepherd<sup>n</sup> appears, you will obtain<sup>o</sup> the unfading crown of glory.

<sup>5</sup> Likewise younger<sup>p</sup> men, submit<sup>q</sup> yourselves to your elders.<sup>a</sup> Indeed, all of you be submissive<sup>q</sup> to one another and wear the apron<sup>r</sup> of humility,<sup>s</sup> for

“God resists<sup>t</sup> the proud,  
But to the humble gives grace.”<sup>u</sup>

**II. Conduct Which Glorifies God**  
(2:11-3:12; 5:1-7)

5:1 Therefore, I exhort the elders among you, I am a fellow elder and a witness of the sufferings of Christ and also a sharer of the glory about to be revealed—the term elder (πρεσβύτερος) simply means “one more advanced in age.” Often, this term is used to refer to the leaders of the Jewish Sanhedrin. After Christ appointed Apostles and formed His church, elders were appointed to lead congregations in specific communities (1Tim 1:5). Elders, bishops (“overseer”) and pastors are leaders in that they are shepherds who oversee (Ac 20:28; 1Pe 5:2) the affairs of a local church; while some elders might only have a responsibility to lead their flocks, a bishop (pastor) is an elder who is also gifted to teach his flock (Eph 4:11; 1Tim 3:1-7; 5:17). Peter is a fellow elder since Christ

commanded him to feed His sheep (Jn 21:15-17); he is also a witness of the suffering of Christ and His death at the hands of the Jewish elders (Ac 2:36; cf. 2Pe 1:16-18). Peter is motivated to do his duty so that he will be a sharer of the glory about to be revealed when Christ returns to set up His kingdom (Mt 19:28; Lk 22:30; cf. 2Pe 1:10-11).

5:2 shepherd the flock of God which is among you, acting as overseers not being compelled but willfully, not for greedy for gain but eagerly— a “shepherd” is an ancient expression which describes an ideal leader (Num 27:16-17). “Great kings” were called shepherds (Isa 44:28), and God says that David will be the shepherd of His people (Eze 34:23; 37:24). Jesus describes Himself as the “good shepherd” (Jn 10). Peter certainly remembered one of Christ’s last commands, to shepherd His sheep (Jn 21:15-17). Elder is a title/office in which one is responsible to shepherd (to feed) and oversee (provide care) for God’s people (flock). An elder/pastor is not to serve against his will, nor to be motivated by greed, but is to serve eagerly (keeping in mind that Peter’s own motivation is to share in Christ’s glory when He returns).

5:3 Nor becoming overlords over the inheritance entrusted to you, but becoming examples for the flock— as with any position of authority, there is a danger of power corrupting the elder’s actions and motives. Jesus told His disciples that their economy is different from that of this world: if they want to become great in Christ’s Kingdom, they will first have to become lowly servants (Mt 20:24-28; 23:8-12; 25:21; Mk 9:34-37; 10:42-45; Jn 12:26; 13:12-15; 2Co 4:5; Gal 5:13-14; Phl 2:5-7; Jas 4:10). Christian leaders are to lead by

example, as Christ demonstrated when He washed the disciples feet (Jn 13:12-15). The word “disciple” means one who follows a leader/teacher. Peter has already reminded his audience that Christ was their example, having left a “written example” (a primer) “that we should follow in His steps” (1Pe 2:21; cf. Mt 16:24; Jn 13:15; 1Co 11:1; Eph 5:1-2; Col 3:3; 1Tim 4:12; Heb 12:1-2; 1Jn 2:6; 3:16). Jesus did not beat or intimidate His disciples; He led them by example and taught them how to please the Father.

5:4 And when the Chief Shepherd appears, you will obtain the unfading crown of glory— every pastor is an undershepherd to the Chief Shepherd (who is Christ Jesus) and will give an account concerning his care of God’s flock. When the Chief Shepherd appears refers to the Second Coming of Jesus Christ, when He will judge the works of believers and reward them accordingly and give the faithful various responsibilities in His Kingdom. Once again, Peter mentions that he is motivated to be faithful by the rewards offered by the New Covenant, here specifically, the unfading crown of glory (cf. Jas 3:1).

5:5 Likewise younger men, submit yourselves to your elders. Indeed, all of you be submissive to one another and wear the apron of humility— Peter shifts his attention to the younger men, maturing believers who are not yet leaders in the church. “It is good for a man that he should bear the yoke in his youth” (Lam 3:27). Thus, besides obeying Christ’s commands, the younger men do the necessary work to ensure the proper functioning of the church (such as serving as deacons, Ac 7:1-6). Indeed, all of you be submissive to one another: Peter emphasizes the general attitude of submission among all believers, encouraging each to wear the apron of a slave. This apron, which should gird every believer, is the mind of humility which Christ put on Himself to wash the disciples feet (Jn 13:4).

God resists the proud, But to the humble gives grace— Peter is quoting from the Septuagint (LXX). The word “resist” means “to set an army in array”; this is to be a warning to believers that such is God’s attitude against the proud. On the other hand, to the humble God gives grace. This grace/favor is merited, given because of a believer’s attitude of humility which leads him to perform services which benefit other believers. God gives favor to all of His children who obey His Covenant. “For the eyes of the Lord run to and fro throughout the whole earth, to show Himself strong on behalf of those whose heart is wholly toward Him. In this you have done foolishly; therefore from now on you shall have wars” (2Ch 16:9).

<sup>k</sup> κατακυριεύω –to exercise dominion, to lord over (Mt 20:25; Mk 10:42; Acts 19:16; 1Pet 5:3)

<sup>l</sup> κληρος –lots; what is obtained by casting lots, an inheritance (Mt 27:35; Mk 15:24; Lk 23:34; Jn 19:24; Acts 1:17, 25, 26; 8:21; 26:18; Col 1:12; 1Pet 5:3)

<sup>m</sup> τύπος –the mark of a strike or blow, the impression/print left by a blow; type, form, pattern, example (Jn 20:25; Acts 7:43, 44; 23:25; Rom 5:14; 6:17, 1Cor 10:6, 11; Phl 3:17; 1Th 1:7; 2Th 3:9; 1Tim 4:12; Titus 2:7; Heb 8:5; 1Pet 5:3)

<sup>n</sup> ἀρχιποίμην –chief shepherd (1Pet 5:4)

<sup>o</sup> κομίζω –to obtain, to carry off [what is given to you] (Mt 25:27; Lk 7:37; 2Cor 5:10; Eph 6:8; Col 3:25; Heb 10:36; 11:19, 39; 1Pet 1:9; 5:4; 2Pet 2:13)

<sup>p</sup> νέος –recently born, young, new (Mt 9:17; Mk 2:22; Lk 5:37, 38, 39; 15:12, 13; 22:26; Jn 21:18; Acts 5:6; 1Cor 5:7; Col 3:10; 1Tim 5:1, 2, 11, 14; Titus 2:4, 6; Heb 12:24; 1Pet 5:5)

<sup>q</sup> ὑποτάσσω –to arrange under, to submit, be subject to (Lk 2:51; 10:17, 20; Rom 8:7, 20; 10:3; 13:1, 5; 1Cor 14:32, 34; 15:27, 28; 16:16; 1Pet 2:13, 18; 3:1, 5, 22; 5:5)

<sup>r</sup> ἐγκομβόμοι –to tie the knot of the apron worn by a slave (1Pet 5:5)

<sup>s</sup> ταπεινοφροσύνη –humbleness of mind (Acts 20:19; Eph 4:2; Phl 2:3; Col 2:18, 23; 3:12; 1Pet 5:5)

<sup>t</sup> ἀντιτάσσω –to arrange in battle against, to resist (Acts 18:6; Rom 13:2; Jas 4:6; 5:6; 1Pet 5:5)

<sup>u</sup> Prv 3:34 LXX

<sup>a</sup> ταπεινῶω —to make low, to become humble (Mt 23:12; Lk 3:5; 14:11; 18:14; 2Co 11:7; 12:21; Phl 2:8; 4:12; Jas 4:10; 1Pe 5:6)

<sup>b</sup> κραταίως —adj., powerful, strong (1Pe 5:6) [from κράτος, see 1Pe 5:11]

<sup>c</sup> μέριμνα —thoughts, cares, anxiety (Mt 13:22; Mk 4:19; Lk 8:14; 21:34; 2Co 11:28; 1Pe 5:7)

<sup>d</sup> μέλει —to care about, have regard for (Lk 10:40; Jn 10:13; 12:6; Ac 18:17; 1Co 7:21; 9:9; 1Pe 5:7)

<sup>e</sup> νήφω —to be sober, to be temperate, self-controlled (1Th 5:6, 8; 2Tm 4:5; 1Pe 1:13; 4:7; 5:8)

<sup>f</sup> γρηγορέω —to be awake, be aroused; to watch; to give attention (Mt 24:42, 43; 25:13; 26:38, 40, 41; Mk 13:34, 35, 37; 14:34, 37, 38; Lk 12:37, 39; Ac 20:31; 1Co 16:13; Col 4:2; 1Th 5:6, 10; 1Pe 5:8; Rev 3:2; 16:15)

<sup>g</sup> ἀντίδικος —an opponent in a suit, an adversary, enemy (Mt 5:25; Lk 12:58; 18:3; 1Pe 5:8)

<sup>h</sup> καταπίνω —to drink down, swallow, devour (Mt 23:24; 1Co 15:54; 2Co 2:7; 5:4; Heb 11:29; 1Pe 5:8; Rev 12:16)

<sup>i</sup> ἀντίστημι —to stand against, withstand (Mt 5:39; Lk 21:15; Ac 6:10; 13:8; Rom 9:19; 13:2; Gal 2:11; Eph 6:13; 2Tm 3:8; 4:15; Jas 4:7; 1Pe 5:9)

<sup>j</sup> στερεός —solid, firm, hard (2Tm 2:19; Heb 5:12, 14; 1Pe 5:9)

<sup>6</sup> Therefore humble<sup>a</sup> yourselves under the powerful<sup>b</sup> hand of God, that He may exalt you in due time, <sup>7</sup> casting all your cares<sup>c</sup> upon Him, because to Him it matters<sup>d</sup> concerning you.

<sup>8</sup> Be self-controlled<sup>e</sup>, be watchful<sup>f</sup>; because your adversary<sup>g</sup> the devil walks about like a roaring lion, seeking whom he may devour.<sup>h</sup> <sup>9</sup> Withstand<sup>i</sup> him, steadfast<sup>j</sup> in the faith, perceiving that the same sufferings<sup>k</sup> are maturing<sup>l</sup> your brotherhood in the world. <sup>10</sup> But after you have suffered<sup>m</sup> a little,<sup>n</sup> the God of all grace who called you to His everlasting glory by Christ Jesus, may He Himself restore,<sup>o</sup> establish,<sup>p</sup> strengthen,<sup>q</sup> and set<sup>r</sup> you on a firm<sup>r</sup> foundation<sup>r</sup>. <sup>11</sup> To Him be the dominion<sup>s</sup> forever and ever. Amen.

**5:6 Therefore humble yourselves under the powerful hand of God, that He may exalt you in due time**— the OT phrase “**by the mighty hand of God**” refers to God’s ability to work things out according to His purposes, even in a fallen world dominated by rebellious beings (e.g., Ex 3:19; 13:9; 32:11; Dt 3:24; 4:34; 5:15; 6:21; 7:8; 1Ki 8:42; Neh 1:10; Job 30:20-21; Ps 89:10, 13; 136:12; Isa 40:10; Jer 21:5; 32:21; Eze 20:33, 34, 37; Dan 9:15). The faithful believer is to **humble** himself to the events which befall him and cause him to suffer for Christ; by doing so, he submits to the plan (foreknowledge, 1Pe 1:2) of God for his life, and if he submits to suffering for Christ’s sake, God will **exalt him in due time**.

**5:7 casting all your cares upon Him, because to Him it matters concerning you**— the first part of this is a quotation from Psalm 55:22. “**Casting**” is an action in which something (a burden) is moved from one place (being) to another; it is also used to describe a blanket cast on the back of a mule (Lk 19:35). This participle further describes the action of humbling oneself under the powerful hand of God. You are to toss your cares, thoughts, concerns, anxieties to God and let Him provide for your needs, **because to Him it matters concerning you**. (Mt 6:26; 10:27-31; Lk 12:6-7).

### III. Suffering in the Will of God (3:13-4:19; 5:8-11)

**5:8 Be self-controlled, be watchful**— in older translations **be self-controlled** is rendered “be sober,” but the semantic range is broader than admonishing someone not to be drunk. To **be self-controlled** describes having a clear mind, and the ability to be decisive in moments of crisis, rather than being at the mercy of one’s passions (or drunkenness). To **be watchful** describes being awake, aroused from sleep so as to not be caught off guard. In this context, being **watchful** is not specifically about looking for Christ’s return, but is a warning against the activities of Satan, the adversary of one’s everlasting life.

**because your adversary the devil walks about like a roaring lion, seeking whom he may devour**— the word **adversary** describes an opponent, especially in a lawsuit; the word **devil** means “slanderer.” A **roaring lion** is a brute beast which intimidates and hunts its prey. Satan is never man’s friend, but is always a swindler who intends to destroy men’s lives so that they will lose the good things God has prepared for them to enjoy. In this particular warning, Peter might be concerned that some of these believers will wither under the persecution they are facing and become like the seed on the

stony ground who when he “hears the word . . . immediately receives it with joy; yet he has no root in himself, but endures only for a little while; for when tribulation and persecution arises because of the word, immediately he stumbles” (Mt 13:20-21).

**5:9 withstand him, steadfast in the faith, perceiving that the same sufferings are maturing your brotherhood in the world**— if a believer is to overcome the evil (one) in this world (1Jn 2:13-14), he must take action. Firstly, **withstand him, steadfast in the faith**: “above all, taking the shield of faith with which you will be able to quench the fiery darts of the wicked one” (Eph 6:16). A believer should know the word of God (develop deep roots) and believe God’s word instead of Satan’s lies. Christ provided an example of how to withstand Satan when Satan tried to tempt Him (Mt 4:1-11). Secondly, **be perceiving that the same sufferings are maturing your brotherhood in the world**. This refers to the benefit a believer can realize by remaining **steadfast in the faith** during persecution: enduring testing will mature the believer (Rom 5:3-5; Jas 1:2-4, 12; 2:21-24; 1Pe 1:6-9; 2Pe 1:5-11). If he matures, then he will produce good fruit.

**5:10 But after you have suffered a little, the God of all grace who called you to His everlasting glory by Christ Jesus**— what happens to you matters to **the God of all grace**. **After you have suffered a little**, reinforces the short time a believer might suffer on this earth compared to the everlasting glory and rewards such suffering will bring. God has **called you** not only to serve Him but also to suffer even as Christ has suffered (1Pe 2:20-21); this type of suffering is an essential aspect of the New Covenant economy. Those who endure such suffering will share in Christ’s **everlasting glory** (1Pe 5:1).

**may He Himself restore, establish, strengthen, and set you on a firm foundation**— these actions refer to God’s good intentions for His children who suffer persecution, not just for this life but also in light of the world to come. To **restore** is to heal, mend a net, equip for service. To **establish** is to help stabilize (cf. 2Pe 2:14; 3:16). To **strengthen** is to make stronger. To **set on a firm foundation** certainly refers to Christ’s parable concerning the foundation of the wise man which will withstand the judgment (Mt 7:24-25).

**5:11 To Him be the dominion forever and ever. Amen**— God is all-powerful and everlasting. We should fear nothing, but Him (Mt 10:28; Lk 12:4-5).

<sup>k</sup> πῶθημα —suffering, a state of affliction, passion (Rom 7:5; 8:18; 2Co 1:5, 6, 7; Gal 5:24; Phl 3:10; Col 1:24; 2Tm 3:11; Heb 2:9, 10; 1Pe 1:11; 4:13; 5:1, 9)

<sup>l</sup> ἐπιτελέω —to bring to an end/completion, to make mature (Lk 13:32; Rom 15:28; 2Co 7:1; 8:6, 11; Gal 3:3; Phl 1:6; Heb 8:5; 9:6; 1Pe 5:9)

<sup>m</sup> πάσχω —to suffer (Mt 16:21; 17:12; 15; 27:19; Lk 24: 26, 46; Ac 1:3; Heb 2:18; 5:8; 9:26; 13:12; 1Pe 2:19, 20, 21, 23; 3:14, 17, 18; 4:1, 15, 19; 5:10)

<sup>n</sup> ὀλίγος —little, small, few [of number, time, or degree] (Mt 7:14; 9:37; 15:34; 20:16; 22:14; 25:21, 23; Mk 1:19; 6:5, 31; 8:7; Jas 3:5; 4:14; 1Pe 1:6; 3:20; 5:10, 12)

<sup>o</sup> καταρτίζω —to mend; to equip; to restore [as one ought to be] (Mt 4:21; 21:16; Mk 1:19; Lk 6:40; Rom 9:22; 2Co 1:5, 6, 7; Gal 5:24; Phl 3:10; Col 1:24; 2Tm 3:11; Heb 2:9, 10; 1Pe 1:11; 4:13; 5:1, 9)

<sup>p</sup> στήριζω —to establish (Lk 9:51; 16:26; 22:32; Rom 1:11; 16:25; 1Th 3:2, 13; 2Th 2:17; 3:3; Jas 5:8; 1Pe 5:10; 2Pe 1:12; Rev 3:2)

<sup>q</sup> σθενόω —to make strong (1Pe 5:10)

<sup>r</sup> θεμελιόω —to lay a [firm] foundation (Mt 7:25; Lk 6:48; Eph 3:17; Col 1:23; Heb 1:10; 1Pe 5:10)

<sup>s</sup> κράτος —force, strength; power; dominion (Lk 1:51; Ac 19:20; Eph 1:19; 6:10; Col 1:11; 1Tm 6:16; Heb 2:14; 1Pe 4:11; 5:11; Ju 25; Rev 1:6; 5:13)

<sup>a</sup> λογίζομαι –to reckon, count, make an account; reason, think, suppose (Mt 11:31; Mk 15:28; Lk 22:37; Ac 19:27; Rom 2:3, 26; 3:28; 4:3, 4, 5, 6, 8, 9, 10, 11, 22, 23, 24; 6:11; 8:18, 36; 9:8; 14:14; 1Co 4:1; 13:5, 11; 2Co 3:5; 5:19; 10:2, 7, 11; 11:5; 12:6 Gal 3:6; Phl 3:8; 2Tm 4:16; Heb 11:19; Jas 2:23; 1Pe 5:12)

<sup>b</sup> ἀληθής –adj., *lit.*, not hidden; true; loving the truth (1Pet 5:6) Mt 22:16; Mk 12:14; Jn 3:33; 4:18; 5:31, 32; 7:32; 7:18; 8:13, 14, 16, 26; 10:41; 19:35; 21:24; Ac 12:9; Rom 3:4; 2Co 6:8; Phl 4:8; Ti 1:13; 1Pe 5:12; 1Jn 2:8, 27; 3Jn 12)

<sup>c</sup> χάρις –that which affords joy, pleasure, delight; good will, favor; benefit; thanks [for the benefit] (Lk 1:30; 2:40, 52; 4:22; 6:32, 33, 34; 17:9; Jn 1:14, 16, 17; Ac 4:33; 7:10, 46; 13:43; 14:3, 26; 15:11; 18:27; 20:24, 32; 24:27; 25:3, 9; Rom 1:5, 7; 3:24; 4:4, 16; 5:2, 15, 17; 20, 21; 1Pe 1:2, 10, 13; 2:19, 20; 3:7; 4:10; 5:5, 10, 12; 2Pe 1:2; 3:18)

writing this letter. These exiled Christians, not yet completely understanding the changes which have come with the New Covenant, are confused, thinking that being exiled (scattered) from the land of Judea is a judgment from God (as it was under the terms of the Old Covenant). Peter assures them that this is not judgment from God, but has occurred with His foreknowledge, and that they are still “chosen” (1Pe 1:1-2), and their sojourning in foreign lands is within the will of God (by doing so they have not broken His Covenant).

12 By Silvanus, our faithful brother as I count<sup>a</sup> him, I have written briefly to you, exhorting and witnessing that this is the true<sup>b</sup> favor<sup>c</sup> of God; stand firm<sup>d</sup> in it.

13 She in Babylon fellow chosen<sup>e</sup> ones together with you greets you; and so does Mark, my son. 14 Greet<sup>f</sup> one another with a kiss of love.

Peace to all of you who are in Christ Jesus.

#### Greetings (5:12-14)

**5:12 By Silvanus, our faithful brother as I count him, I have written briefly to you**– Silas (Silvanus), a companion and co-worker with Paul (Ac 15:22, 32; 2Co 1:19; 1Th 1:1; 2Th 1:1), was a Roman citizen (Ac 13:67), which enabled him to travel freely throughout the Roman Empire. Obviously, Silas also visited Peter and may have written down his dictation of this letter; at the least, he delivered Peter’s letter to its recipients.

**exhorting and witnessing that this is the true favor of God; stand firm in it**– this statement reveals Peter’s purpose for

Peter is explaining that, in fact, their suffering for Christ (the central point of the chiasmus) has brought God’s favor (grace) upon them; therefore, he exhorts them to stand firm in it [God’s favor].

**5:13 She in Babylon elect together with you greets you; and so does Mark, my son**– she probably refers to the church (cf. 2Jn 1). **Babylon** is used to refer to the central kingdom of the Empire which in Peter’s day was the city of Rome. Those believers living in Rome and suffering persecution (the beginning of Nero’s persecution) are “elect with” them and send their greetings. As **does Mark, my [mature] son** (νιός). Although early on Mark had abandoned Paul and Barnabas on a missionary journey (Ac 15:36-40), he later matured into a faithful worker. After Peter’s crucifixion in Rome, Mark carried on his work, escaping from Rome to Alexandria, where he recorded the gospel tradition which was preached by Peter.

**5:14 Greet one another with a kiss of love**– a greeting, similar to the greeting kisses still given in some Mediterranean countries, which is intended to show affection (love) for Christian brethren.

**Peace to all of you who are in Christ Jesus**– probably not simply referring to the peace with God which is obtained by every believer when justified by faith (Rom 5:1), but referring to the Hebrew idea of “shalom,” that all things in one’s life might be as they should be.

<sup>d</sup> ἵστημι –to bid, cause, or make to stand; to stand, keep one’s place (Mt 2:9; 4:5; 6:5; 12:25, 26, 46, 47; 13:2; 16:28; 18:2, 16; 20:3, 6, 32; 24:15; 25:33; 26:15, 73; 27:11, 47; 1Pe 5:12)

<sup>e</sup> συνεκλεκτός –elect/ chosen together with you, fellow chosen one (1Pe 5:13) [see Peter’s use of συν- in 1Pe 5:1]

<sup>f</sup> ἀσπάζομαι –to draw to oneself, embrace, to greet, salute, welcome (Mt 5:47; 10:12; Mk 9:15; 15:18; Lk 1:40; 10:4; Ac 18:22; 20:1; 21:6, 7, 19; 25:13; 1Pe 5:13, 14; 2Jn 13; 3Jn 14)