

Notes on the Greek New Testament Day 326 – November 22nd – 1 Peter 1:1-12

Introduction to 1 Peter

Authorship

The letter opens with a simple assertion of authorship by "Peter, an apostle of Jesus Christ" (1:1). But there have been a number of objections raised against Petrine authorship:

- The very fine quality of the Greek suggests it was not written by a Jewish fisherman. Moreover, the Greek is quite different from the poor Greek of 2 Peter – the same person could not have written both letters.
- The letter contains a number of 'Paulinisms'.
- How did Peter (Apostle to the Jews), come into contact with the Christians of the provinces listed in 1:1?

Peter Davids comments, "These questions can hardly make one leap to the conclusion of pseudepigraphy. If this work is so Pauline and if the area of the recipients was so Pauline, why would a pseudonymous author not attribute it to Paul? After all, Paul, unlike Peter, was known for his letter writing. Furthermore, many of the same scholars who reject the Petrine authorship of 1 Peter point to the Pastoral Epistles and other Pauline works as being pseudonymous. If Pauline pseudepigraphy was this common, since 1 Peter has such a Pauline tone one must justify why such an author would not attribute his work to Paul."

The letter was written with Silvanus acting as an amanuensis or secretary (5:12). Selwyn says, "There is no reason for disputing the identity of this Silvanus with the Silvanus who is named in 1 Thess 1:1 and 2 Thess 1:1 as joint author with St Paul and Timothy of these two Epistles, nor the identity of Silvanus with the Silas who is mentioned in Acts." Silas/Silvanus was an able minister of the word (Acts 15:32) and, after having worked with Paul in Corinth *may* have gone on to work in Asia Minor, perhaps alongside Peter. It seems likely that Silvanus played an active role in the production of this letter rather than simply writing it out at Peter's dictation. The Greek vocabulary and style probably reflect that of Silvanus¹.

Nevertheless the mark of Peter's influence and authorship is clear. Selwyn shows how the doctrinal framework of the epistle is one and the same with that of Peter's speeches recorded in the opening chapters of Acts:

"1. The age of fulfilment has dawned, i.e. the Messianic age has begun. This is God's last word, just as the creation was His first word. The event inaugurates a new order; the call of the elect to join the Messianic community brings new life (Acts 2:14-36, 38, 39; 3:12-26; 4:8-12 (5:17-40), 10:34-43. Cf. 1 Pet 1:10, 11; 4:7; 1:3).

"2. This has taken place through the life and death and resurrection of Jesus, which have fulfilled the prophetic element in the Jewish scriptures, and are thus shewn to have come to pass by God's "determinate counsel and foreknowledge" (Acts 2:20-31, citing Pss 132:11 and 16:8-11; 3:22, citing Deut 18:15-19; 2:23, 3:13, 14 (cf. Ps 16:10); 3:15, 4:10, 10:43. Cf. 1 Pet 1:20, 21, 3:18, 21, 22).

"3. Jesus has been exalted, by virtue of the resurrection, to God's right hand, as Messianic head of the new Israel (Acts 2:22-36, citing Ps 110:1; 3:13 (cf. 1 Pet 1:21); 4:11, citing Ps 118:22, also quoted in 1 Pet 2:7; 5:30,31 (cf. 1 Pet 2:24); 10:39-42).

¹ Michaels, however, argues that Silvanus was more likely the deliverer of the letter. He thinks another (unnamed and unknown) professional scribe acted as amanuensis.

"4. The Holy Spirit in the Church is the sign of Christ's present power and glory, and the proof that the eschatological hope of Israel is in course of realisation (Acts 2:33, 17-21, citing Joel 2:28-32; 5:32).

"5. The Messianic events will shortly reach their consummation in the return of Christ in glory, and the judgement of living and dead (Acts 3:19-23; 10:42. Cf. 1 Pet 1:5, 7, 13, 4:5, 13, 17, 18; 5:1, 4, 6, 10).

"6. These facts and forecasts are made the basis of an appeal to repentance, an offer of forgiveness and the gift of the Holy Spirit, and a promise of eternal life to those who enter the Apostolic community (Acts 2:38, 39 (cf. Joel 2:28ff., Is 42:19); 3:19, 25, 26, citing Gen 12:3; 4:12, 5:31, 10:43. Cf. 1 Pet, 1:13ff., 2:1-3, 4:1-5)."

Ramsey Michaels provides detailed information concerning attestation to 1 Peter in the early church. He concludes, "Aside from the four Gospels and the letters of Paul, the external attestation for 1 Peter is as strong, or stronger, than that for any NT book. There is no evidence anywhere of controversy over its authorship or authority. The testimonies of Papias, Polycarp, and Irenaeus, however, suggest that it may have had a more immediate impact in the areas to which it was sent (i.e., Asia Minor) than in the place from which there is reason to believe it originated (i.e., Rome...)"

Recipients

The letter is addressed to Christians living in the northeast quadrant of Asia Minor, bordering the Black Sea, an area that Luke reports Paul had not been allowed to evangelise (Acts 16:6-10). We have no knowledge of how these churches came into being, but it would not be surprising "for a Christian leader to desire to communicate his support and encouragement to a suffering group of Christians, even if they were otherwise unknown to him " (Davids).

The churches to which it was written probably consisted of both Jewish and Gentile Christians. Much debate has centred on whether the churches were predominantly Jewish or Gentile, with strong views being expressed on either side. 1:18 would seem to favour the view that the recipients were predominantly Gentile converts. Whatever the case, all are addressed in terms borrowed from the OT descriptions of Israel: it is those who are in Christ, whether Jew or Gentile, who are heirs to the prophecies and promises of the OT.

Date and Place of Writing

The letter was probably written from Rome some time between 64 and 68 AD – i.e. between the martyrdom of Paul and that of Peter².

Literary Genre

Davids comments, "For some time scholars have noted that much of the material in 1 Peter is the stuff of basic Christian teaching rather than advanced instruction that assumes the mastery (and perhaps the perversion) of the basics, as in the Pauline letters. This fact has led to two related theories about 1 Peter. In the one, 1 Peter is seen as a catechetical document adapted to the epistolary form. In the other, this catechesis is specifically that of a baptismal homily." Davids thinks that these forms should not be over-pressed. He concludes, "1 Peter freely weaves together a number of traditional themes and forms, adapting them as needed. This gives a richness to his work and allows us to see how it relates to the wider Christian community."³

² William Ramsay argued that Peter did not die until 80 AD. He hence argued both for the Petrine authorship of 1 Peter *and* a later date for the letter.

³ Michaels says that the genre is that of "An Apocalyptic Diaspora Letter to 'Israel'", i.e. the form is that of a traditional apocalyptic diaspora letter to Jews but this one is written to Gentile Christians, the 'Israel of God.'

Theology

1 Peter has an eschatological focus. The persecution suffered by Christians is viewed as a crisis like that of Noah's flood. David's comments, "Peter looks at the persecution of the believers as an eschatological crisis from which they have fled to the 'ark' of salvation in Christ and which will break upon the world in final judgment and the revelation of Christ from heaven in the near future. Involved in bringing this crisis to a head is the devil, over whose minions Christ has already triumphed. This apocalyptic eschatology colours the whole of the epistle."

In the face of such a crisis, believers are called to a life of personal, corporate and social holiness. This is not, however, a 'grim' holiness but is motivated and empowered by a living hope and a joyful anticipation of seeing Christ. This hope is rooted in the reality of Jesus' resurrection from the dead (1:3). It is by virtue of Jesus' death and resurrection that these believers have been redeemed from the emptiness of their former lives and have been made 'the people of God' (2:10).

Above all, Peter wishes to encourage Christians facing a time of trial to go on following Christ in the assurance that they will be saved.

Structure

Michaels argues that the letter is divided into three sections by the direct address, 'Dear friends' (ἀγαπητοί) in 2:11 and 4:12.

Michaels suggests the following analysis:

- I. Greeting (1:1–2)
- II. The Identity of the People of God (1:3–2:10)
 1. A Great Salvation (1:3–12)
 - i. Salvation as Hope (1:3–5)
 - ii. Salvation as Joy (1:6–9)
 - iii. The Witnesses of Salvation (1:10–12)
 2. A New Way of Life (1:13–25)
 - i. A Life of Holiness (1:13–16)
 - ii. A Life of Reverence (1:17–21)
 - iii. A Life of Genuine Love (1:22–25)
 3. A Chosen Priesthood (2:1–10)
 - i. Receiving the Word (2:1–3)
 - ii. Coming to Christ in Worship (2:4–5)
 - iii. Argument from Scripture (2:6–8)
 - iv. An Identity Affirmed (2:9–10)
- III. The Responsibilities of the People of God (2:11–4:11)
 1. The Mission of God's People in the World (2:11–12)
 2. Respect: The Key to Living in the World (2:13–3:12)
 - i. Respect for Everyone (2:13–17)
 - ii. Deference of Slaves to Masters (2:18–25)
 - iii. Deference of Wives to Husbands (3:1–6)
 - iv. Respect of Husbands for Wives (3:7)
 - v. Once More: Respect for Everyone (3:8–12)
 3. The Promise of Vindication (3:13–4:6)
 - i. Suffering for Doing Good (3:13–17)
 - ii. The Vindication of Christ (3:18–22)
 - iii. Living for the Promise (4:1–6)
 4. Mutual Love: The Key to Christian Community in the End Time (4:7–11)
- IV. The Responsibilities of a Church and Its Elders (4:12–5:11)
 1. The Fiery Trial (4:12–19)
 - i. Suffering and Glory (4:12–14)

- ii. Suffering as a Christian (4:15–19)
- 2. The Responsibilities of a Church under Judgment (5:1–11)
 - i. The Elders (5:1–4)
 - ii. The Rest of the Congregation (5:5)
 - iii. Humility and Trust in God (5:6–7)
 - iv. Warfare against the Devil (5:8–11)
- V. Final Greetings and Benediction (5:12–14)

Works frequently referenced in these notes on 1 Peter

Best, E	<i>1 Peter (New Century Bible)</i> , Oliphants, 1971
Clowney, Edmund P	<i>The Message of 1 Peter (The Bible Speaks Today)</i> , Leicester, IVP, 1988
Davids, Peter H	<i>The First Epistle of Peter (The New International Commentary on the New Testament)</i> , Grand Rapids, Eerdmans, 1990
Grudem, Wayne	<i>1 Peter (Tyndale Commentary)</i> , Leicester, IVP, 1988
Leighton, Robert	<i>A Practical Commentary upon the First Epistle General of Saint Peter, (Works Vol 1)</i> , London 1835
Michaels, J Ramsey	<i>1 Peter (The Word Biblical Commentary, Vol 49)</i> , Dallas, Word Books, 1988
Selwyn, R G	<i>The First Epistle of St Peter</i> , London, Macmillan & Co Ltd, 1949

1 Peter

"The main doctrines of this epistle are faith, obedience and patience; to establish them in believing, to direct them in doing and to comfort them in suffering" Leighton.

1:1-2

The customary form of introduction to a letter with name of sender, statement of those to whom it is written and a greeting. In describing those to whom the letter is written the emphasis falls on the redemptive work of the Triune God.

Peter was an apostle to the Jews (Gal 2) and may have been writing to Jewish Christians of the dispersion, including many who had recently fled from Palestine because of Jewish persecution. 1:18, however, suggests that he was more probably writing mainly to Gentile Christians. Best comments, "Our writer continually uses Old Testament terms to describe Christian existence; for him, as for the remainder of the New Testament, the church is the continuation of the Old Testament people of God." Michaels similarly writes, "Although Peter's greeting is not quite so specifically Jewish as that of James ('to the twelve tribes in the diaspora,' James 1:1), the terms ἐκλεκτοί, παρεπίδημοι and above all διασπορά, appear to be expressions of a Jewish consciousness arising out of the Jewish experience. Since there is no doubt that Peter is addressing Christians, it seems clear that he is writing to communities of Jewish Christians in Asia Minor. Yet the evidence of the rest of the epistle strongly favors an audience predominantly made up of Gentile Christians, 'redeemed from the empty way of life that was your heritage' (1:18; cf. 4:3–4). The apparent inconsistency can only be resolved by candidly acknowledging that Peter is addressing certain communities of Gentile Christians as if they were Jews."

Verse 1

Πέτρος ἀπόστολος Ἰησοῦ Χριστοῦ ἐκλεκτοῖς
παρεπιδήμοις διασπορᾶς Πόντου, Γαλατίας,
Καππαδοκίας, Ἀσίας, καὶ Βιθυνίας,

ἀπόστολος Ἰησοῦ Χριστοῦ "That is, a messenger of Christ sent into the world with authority to carry out the will of the one who sent him. The letter is to be seen, not as the pious opinions of a well-wishing friend, but as the authoritative word of one who speaks for the Lord of the church himself." Davids.

ἐκλεκτος, η, ον chosen
παρεπιδημος, ου m temporary resident;
refugee

Cf. 2:11; Heb 11:13. Michaels comments, "The terms ἐκλεκτοί and παρεπίδημοι together sum up the recipients' identity. These terms, nowhere else found in combination in biblical literature, appear on first impression to point in quite different directions. One expresses a relationship to God, the other a relationship to human society. One denotes a privileged group (before God), the other a disadvantaged group (in society)... The addressees are 'strangers' not by race, birth, or circumstances but because divine election has 'estranged' them." And Leighton comments, "It is better to be a stranger here than to have the approbation of the world and know not God, being estranged from him."

διασπορα, ας f dispersion (of the Jews or Christians scattered throughout the Graeco-Roman world)

"... points to their position as heirs of the Old Testament promises (cf. 2:1-9) and to a unity binding them together which transcended their geographical dispersion." Selwyn.
The (Gentile) inhabitants of these regions would have been ethnically and culturally diverse, including a diversity of language.
"Diverse as the backgrounds of these people were, they had become the new people of God, the brotherhood, the chosen people scattered in the world (2:2-10; 17; 5:9)." Clowney.

Verse 2

κατὰ πρόγνωσιν θεοῦ πατρός, ἐν ἁγιασμῷ
πνεύματος, εἰς ὑπακοὴν καὶ ῥαντισμὸν αἵματος
Ἰησοῦ Χριστοῦ· χάρις ὑμῖν καὶ εἰρήνη
πληθυνθεῖη.

προγνωσις, εως f foreknowledge, purpose

Cf. Rom 8:29; 11:1,2, also Eph 1:11. Davids comments, "The cause of their salvation is not that they reached out to a distant God, but that God chose to relate to them and form them into a people, his people."

ἁγιασμος, ου m sanctification, holiness

The 'sanctification of the Spirit' is here not the continuing work of making the believer holy but the initial work of creating a holy believer (note the distinction between ἐν and the following εἰς). Cf. 2 Thess 2:13. Michaels comments, "ἁγιασμός πνεύματος in the present passage (as in 2 Thess 2:13) is emphatically a divine act and an aspect of Christian initiation. It refers to that separation by which individuals who are strangers and exiles in their world are gathered into a new community of the chosen. The cognate verb ἀγιάζειν is used similarly in 1 Cor 6:11: 'But you were washed, you were consecrated, you were justified by the name of the Lord Jesus Christ and by the Spirit of our God.' The consecration Peter has in mind takes place through the proclamation of 'the gospel with the Holy Spirit sent from heaven' (1:12)."

ὑπακοη, ης f obedience

Cf. Rom 1:5; 10:16; 16:26; 2 Cor 10:5.

ῥαντισμος, ου m sprinkling
αἷμα, ατος f blood

Michaels comments on the order of the phrases, obedience *followed by* sprinkling with the blood of Christ. He sees this as a reflection of Exodus 24. Michaels writes, "Hebrews uses the same ῥαντισμος/ῥαντιζειν language (where the LXX did not) in connection with the institution of the Mosaic covenant: Moses built an altar at the foot of Sinai, and when he had sacrificed cattle he threw half of the blood against the altar; the other half he put in bowls, and read aloud to the people out of the scroll of the covenant the Lord's commands. When they promised to obey all that the Lord commanded, Moses took the bowls and threw the remaining blood at the people, saying (in the words of Heb 9:20), 'This is the blood of the covenant which God commanded you' (cf. Exod 24:3-8; Heb 9:18-21). In Hebrews, the blood of the covenant poured out by Moses corresponds to the 'blood of sprinkling' (αἵματι ῥαντισμοῦ) shed by Jesus, the 'mediator of the new covenant' (Heb 12:24; cf. 10:29). The participants in this new covenant are invited to 'draw near with a true heart in the full confidence of faith, having our hearts sprinkled to cleanse a guilty conscience and having the body washed in pure water' (10:22). Peter lacks the direct reference to Christian baptism (although cf. 3:20-21), but the close connection between obedience and sprinkling suggests that Exod 24:3-8 is as determinative for his imagery as for that of Hebrews... To 'obey' was to accept the gospel and become part of a new community under a new covenant; to be sprinkled with Jesus' blood was to be cleansed from one's former way of living and released from spiritual slavery by the power of his death (cf. 1:18-19). Peter's choice of images confirms the impression that he writes to communities of Gentiles as if they were a strange new kind of Jew."

David's comments, "The people who have responded to the gospel proclamation have been properly brought into a covenant relationship with God, and that covenant is not the old one of Sinai but the new one based on the blood of Christ himself. God's foreknowledge has been effective; his reaching out has brought them into relationship with him."

Our calling is to obedience, but our failure does not destroy our calling for we have also the sprinkled blood of Jesus.

χαρις, ιτος f grace, unmerited favour
 ειρηνη, ης f peace
 πληθυνθειη Verb, aor pass optative, 3 s
 πληθυνω increase, multiply

"Finding the stream of grace in their hearts, though they see not the fountain whence it flows, nor the ocean into which it returns, yet they know that it hath its source, and shall return to that ocean which ariseth from their eternal election, and shall empty itself into that eternity of happiness and salvation.
 "Therefore from a sense of the working of the Spirit in them, believers may look back to that election, and forward to that salvation – but those who are disobedient do not have this earnest... A man has no portion with the children of God, nor can he read one word of comfort in all of the promises that belong to them, while he remains unholy (Rom 8:9).
 "Follow earnestly after holiness without which no man shall see the Lord." Leighton.

Verse 3

Εὐλογητός ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ κατὰ τὸ πολὺ αὐτοῦ ἔλεος ἀναγεννήσας ἡμᾶς εἰς ἐλπίδα ζῶσαν δι' ἀναστάσεως Ἰησοῦ Χριστοῦ ἐκ νεκρῶν,

εὐλογητος, η, ον blessed, praised

Letters customarily opened with a note of thanks. Peter begins with an expression of praise to God (cf. 2 Cor 1:3; Eph 1:3). This is a distinctive Jewish and Christian expression (cf. Gen 9:26; Ps 66:20; Luke 1:68). In this case the blessing is expressed towards God because of how he has revealed himself in Christ and on account of what he has done for us in him.

πολυς, πολλη, πολυ γεν πολλου, ης, ου
 much, many

ἐλεος, ους η mercy, compassion

Michaels writes, "It was out of mercy that God became Father to those who acknowledged Christ as Lord. The experience of the mercy of God is common to all believers, whether (like those being addressed in this epistle) they were 'once destitute of mercy' (2:10) or whether (like Peter and other Jewish Christians) they had long been taught to know 'a God merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness' (Exod 34:6)... What united Jew and Gentile in Christ was a new display of God's great mercy in the decisive act of raising Christ from the dead. Both groups needed this fresh outpouring of mercy, and people from both groups had received it."

ἀναγεννω give new birth or life to
 ἐλπις, ιδος f hope, ground of hope
 ζῶσαν Verb, pres act ptc, f acc s ζαω live,
 be alive

A *living* hope is one that can never be extinguished as 'living waters' are those which flow from a perpetual spring. This hope is 'living' because he who is its fount is living – alive for evermore.

ἀναστασις, εως f resurrection, raising up

"The resurrection carried Christ not only out of the grave but to his Father's throne. The great day of the renewal of all things had already begun... The time of the new birth of the universe will come when Christ comes again. But for those united to Christ in his death and resurrection, that new day has already dawned... When Christ rose he ... entered that new day of which the prophets spoke, and he brought us with him... In giving new life to Christ, God gave life to all those who are united to Christ." Clowney.

νεκρος, α, ον dead

It was Christ's resurrection that raised Peter from the despair of denial to unshakable hope.

Verse 4

εἰς κληρονομίαν ἀφθαρτον καὶ ἀμίαντον καὶ ἀμάραντον, τετηρημένην ἐν οὐρανοῖς εἰς ὑμᾶς κληρονομια, ας f inheritance

This word is used in the LXX of Canaan as Israel's promised possession (cf. Gen 17:8). Davids comments, "While Christians may suffer in this age and so have no future here, there is waiting for the faithful a reward as sure and real as that of Abraham, a reward far better than an earthly land and far more lasting."

ἀφθαρτος, ον imperishable, immortal
ἀμιαντος, ον pure, undefiled, unstained
ἀμαραντος, ον unfading, permanent

Beare paraphrases as "untouched by death, unstained by evil, unimpaired by time." Michaels comments, "In general, ἀφθαρτον refers to freedom from death and decay, ἀμιαντον to freedom from uncleanness or moral impurity, and ἀμαραντον to freedom from the natural ravages of time (as, e.g., in the fading of flowers, cf. v 24)."

τετηρημένην Verb, perf pass ptc, f acc s
τηρεω keep, observe, maintain

Cf. Mat 5:12; 6:19-20. "Our inheritance will be revealed in the last day, but God has it ready for us now. It is finished. Nothing need be added to God's preparation." Clowney. Note the use of the perfect participle.

οὐρανός, ου m heaven

Verse 5

τοὺς ἐν δυνάμει θεοῦ φρουρουμένους διὰ πίστεως εἰς σωτηρίαν ἐτοιμὴν ἀποκαλυφθῆναι ἐν καιρῷ ἐσχάτῳ.

δυνάμει Noun, dat s δυναμις
φρουρεω guard, hold prisoner

"Not only is our inheritance kept for us; we are kept for our inheritance. It would be small comfort to know that nothing could destroy our heavenly inheritance if we could lose it at last. The wonder of our hope is that the same *power* of God that keeps our inheritance also keeps us." Clowney.

πιστις, εως f faith, trust, belief

Note that it is the power of God that does the keeping – it is not the believer's clinging on to God that preserves him but God's clinging on to him. Nevertheless it is *through faith*.

Davids comments, "The picture is that of a fortress or military camp. They are within. Outside the evil forces are assaulting them. But on the perimeter is the overwhelming force of 'the power of God.' He it is who protects them. They receive his protection simply 'through faith,' that is, through committing themselves in trust and obedience to God. They may seem vulnerable to themselves, and indeed in themselves they are, but God's goodness and protection surrounds them. He will do the protecting."

σωτηρια, ας f salvation

ἐτοιμος, η, ον ready, prepared

Davids comments, "'Prepared' means that it is already prepared, as the meal is before the call to the marriage feast in Matt 22:8 (where the same Greek term is used)."

ἀποκαλυφθῆναι Verb, aor pass infin

ἀποκαλυπτω reveal, disclose

καιρος, ου m time, season, age

ἐσχάτος, η, ον adj last, final

God's final intervention for the deliverance and vindication of his people. Michaels comments, "The terminology varies, but Peter clearly awaits a sudden, supernatural intervention of God in history, both for salvation (vv 5, 9, 13) and judgment (1:17; 4:5, 17), and this expectation powerfully shapes much of what he writes."

Verses 6-9

Michaels comments on ἀγαλλιᾶσθε, "The two occurrences of this verb form can be seen as the key to the structure of vv 6–9. The second ἀγαλλιᾶσθε is a resumption of the first; everything between them (vv 6b–8a) is a digression. The main thread of Peter's rhetoric can then be expressed in one sentence: 'Then you will rejoice with inexpressible and glorious delight, when you each receive the outcome of your faith, your final salvation'... The theme of the sentence is joy, specifically eschatological joy. The joy of which Peter speaks is anchored in the future (i.e., the 'last day') by the ἐν ᾧ with which v 6 begins (see Comment) and by the concluding participial clause that comprises v 9...

"Without using any future verbs, Peter draws a sharp contrast in vv 6–9 between the present and the future. Christians are suffering now, but soon they will rejoice. They are embattled now ('guarded by the power of God,' v 5), but soon they will be victorious. Their faith is being tested now, but soon it will prove itself purer and more precious than gold. Whether they live through their trials or not, the final outcome of their faith will be salvation, with the 'praise, honor, and glory' from God (v 7) that salvation brings. Although they cannot yet see Jesus, whom they love, they soon will see him revealed in all his glory.

"The contrast drawn here is a simple one. Hope for the future is Peter's basis for consolation in the present. His main point is little different from that of Paul in Rom 8:18: 'I consider that our present sufferings are not worth comparing with the glory that will be revealed in us.'"

Verse 6

ἐν ᾧ ἀγαλλιᾶσθε, ὀλίγον ἄρτι εἰ δέον
λυπηθέντες ἐν ποικίλοις πειρασμοῖς,

ἐν ᾧ "The text could also be translated, '... in whom you greatly rejoice'. Since Peter uses the same verb in verse 8 to describe our joy in Christ, it is possible that he is thinking, not just of all the blessings we have in Christ, but of Christ in whom we have the blessings." Clowney. Davids thinks that the reference is to the living hope possessed by these believers. Michaels says that the most natural antecedent to ἐν ᾧ is ἐν καιρῷ ἐσχάτῳ. He therefore takes ἀγαλλιᾶσθε as a present indicative with future meaning, translating the whole phrase, 'then you will rejoice'. (Cf. Tyndale: 'in the which tyme ye shall reioyce.') Michaels therefore concludes, "The passage delineates two time periods: the present, characterized by grief in this sense, and the future, characterized by joy. Peter is not speaking paradoxically of joy *in* suffering (as he is, e.g., in 4:13) but eschatologically of joy *after* suffering."

ἀγαλλιᾶσθε Verb, pres midd/pass dep
imperat, 2 pl ἀγαλλιαῶ be extremely
joyful or glad

The Greek word for 'rejoice' occurs only in Biblical Greek (and Greek influenced by it) and is used for religious, not secular, joy. Cf. Ps 96:11f.; Rev 19:7.

ὀλιγος, η, ον little, small
ἄρτι now, at the present
δει impersonal verb it is necessary, must

"The manuscript tradition is divided as to whether ἐστίν is to be read after εἰ δέον. It is included by B, the original copyist of κ, and a few of the minuscules, but omitted by the majority of both uncials and minuscules (e.g., P⁷², the corrector of κ A C P Ψ 048). The difference is roughly equivalent to the difference in English between 'if necessary' and 'if it is necessary' – i.e., no difference at all in meaning. The breadth of evidence slightly favors omission but no clear-cut decision is possible." Michaels.

The phrase indicates that "suffering is under the control of God even if it is not part of God's ideal world." Davids. Cf. Acts 14:22.

λυπηθέντες Verb, aor pass ptc, m nom pl
λυπεῶ pain; pass be sad, sorrowful

The participle is given concessive force by Michaels, 'though now, for a little while, you must suffer...'

ποικίλος, η, ον various kinds of, all kinds
of, diverse

Cf. 4:10 where Peter uses the same word of the manifold grace of God.

πειρασμος, ου m period or process of testing, trial, test, temptation

Cf. Jas 1:2; Heb 11:35-40. Selwyn comments, "In the security which faith gives them for salvation [v. 5] they rejoice in whatever trials they may suffer now; for such trials are a means of probation, their rejoicing is a foretaste of the unspeakable bliss which will be theirs when faith receives its ultimate reward."

Verse 7

ἵνα τὸ δοκίμιον ὑμῶν τῆς πίστεως πολυτιμότερον χρυσίου τοῦ ἀπολλυμένου διὰ πυρὸς δὲ δοκιμαζομένου εὐρεθῆ εἰς ἔπαινον καὶ δόξαν καὶ τιμὴν ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ.

δοκιμιον, ου n testing, act of testing

"A few MSS (e.g., P⁷² P⁷⁴ and minuscules 23 36 69 206 429) read τὸ δόκιμον instead of τὸ δοκίμιον, and it is always possible that τὸ δοκίμιον is an assimilation to James 1:3. Either form is to be understood as the neuter singular of an adjective meaning 'genuine' (either δόκιμος or δοκίμιος) used as a noun with the meaning 'genuineness'." Michaels.

πολυτιμότερος, α, ον more precious, more costly (comparitive of πολυτιμος expensive, costly, of great value)

χρυσιον, ου n gold

ἀπολλυμένου Verb, pres midd ptc, m & n gen s ἀπολλυμι destroy; midd be lost, perish

πυρ, ος n fire

δοκιμαζω test, examine, approve, prove

The same picture is found in Jewish literature. Wisd 3:5-6 reads, "Having been disciplined a little, [the righteous] will receive great good, because God tested them and found them worthy of himself; like gold in the furnace he tried them, and like a sacrificial burnt offering he accepted them. And in the time of their visitation they shall shine forth." Or Sir 2:1-5, "My son, if you come forward to serve the Lord, prepare yourself for trials ... For gold is tested in the fire, and acceptable men in the furnace of humiliation."

Michaels comments, "Peter uses the metaphor to make two distinct points. First, genuine faith is more precious to God than gold because gold is perishable (the perishability of precious metals is one of Peter's characteristic themes, v 18), while faith, like the inheritance for which it waits (v 4), is indestructible and eternal. Second, gold nevertheless (δὲ) has something in common with genuine faith, in that it is 'tested by fire' (cf. e.g., Ps 65[66]:10: 'For you, O God, have tested us [ἐδοκίμασας ἡμᾶς]; you have tried us [ἐπύρωσας ἡμᾶς] as silver is tried"; also Prov 17:3; 27:21; 1 Cor 3:13; Rev 3:18; Herm *Vis.* 4.3.4.)."

εὐρεθῆ Verb, aor pass subj, 3 s εὐρισκω ἔπαινος, ου m praise, commendation
δόξα, ης f glory
τιμῆ, ης f honour

"We receive glory as we share in Christ's glory. Indeed it is not even certain that Peter is speaking of the *praise, glory and honour* that we receive. He may be referring to the praise God receives from our proven faith (cf. 2 Thess 1:10)." Clowney.

Michaels comments, "It is God who crowns genuine faith with 'praise, glory, and honor' at the last day (cf. 5:4). Each term (ἔπαινον, δόξαν, τιμῆ) can be used either for that which human beings offer to God or for that which God confers on them. Because of the way in which God is understood in this epistle (and in the NT generally), the two alternatives are not to be set against each other but regarded as two sides of a single coin... Yet the priority is clear. Peter has in mind *explicitly* the praise, glory, and honor that God bestows on his servants, and only implicitly the praise, glory, and honor that is his in the act of giving."

ἀποκαλυψις, εως f revelation

"Fire does not destroy gold: it only removes combustible impurities. Yet even gold will at last vanish with the whole of this created order. Faith is infinitely more precious and more enduring. Like a jeweller putting his most precious metal in the crucible, so God proves us in the furnace of trial and affliction. The genuineness of our faith shines from the fire to his praise." Clowney.

Verse 8

ὄν οὐκ ἰδόντες ἀγαπᾶτε, εἰς ὃν ἄρτι μὴ ὀρῶντες πιστεύοντες δὲ ἀγαλλιᾶσθε χαρᾷ ἀνεκλαλήτῳ καὶ δεδοξασμένη,

"Yet the focus of their joy is not the inheritance nor the glory, but the returning Christ." Davids.

ἰδόντες Verb, aor act ptc, m nom pl ὄρω see, observe, perceive

"ιδόντες ('having seen') is supported by the oldest uncial MSS (P⁷² & B) as well as other important Alexandrian and Western witnesses (C, a few minuscules, *Lat* and other versions and the earliest citations by the church fathers); ειδότες ('knowing') is the reading of A K Ψ, the majority of later minuscules, and the later patristic citations. If ιδόντες is the original reading (as the evidence indicates), the change to ειδότες was probably the result of a mistake in dictation or hearing. It is doubtful that a scribe would have deliberately changed ιδόντες to ειδότες because οὐκ ιδόντες hardly makes sense with ἀγαπάτε (cf. Gal 4:8)." Michaels.

ἀγαπαω love, show love for

On love for God/Christ, cf. Jas 1:12; 2:5 also 2 Tim 4:8. Michaels comments, "The wider background is God's covenant with Israel and his self-identification as the one 'showing steadfast love [LXX: ἐλεος] to ... those who love me and keep my commandments' (Exod 20:6, RSV; cf. Deut 5:10; 7:9, Neh 1:5; Dan 9:4). Love for the Lord God is the identifying mark of his people whether in the OT or the NT (Deut 6:4–5; Mark 12:30), and thus virtually the equivalent of trust or faith (cf. E. Stauffer in *TDNT* 1:52; also Goppelt, 103). In the NT, love for God has become interchangeable with love for Jesus, just as faith in God is interchangeable with faith in Jesus (note the centrality of love for Jesus in Peter's own experience according to John 21:15–17)."

ἄρτι now, at the present

πιστεω believe (in), have faith (in)

ἀγαλλιᾶσθε see v.6

Again, Michaels sees the rejoicing as future, 'Even now, without seeing, you believe in him, [and] you [will] rejoice.' This seems rather artificial: the prospect of future glory gives joy to the believer even during present trials.

χαρα, ας f joy, gladness, cause of joy
ἀνεκλαλητος, ον that cannot be expressed
in words

Cf. 1 Cor 2:9.

δεδοξασμένη Verb, perf pass ptc, f dat s
δοξάζω praise, honour, glorify, exalt

Endowed with glory. Michaels comments, "It is an overwhelming joy, radiant with the glory of that day."

Verse 9

κοιμῶμενοι τὸ τέλος τῆς πίστεως ὑμῶν
σωτηρίαν ψυχῶν.

κοιμῶ bring, buy; midd receive, obtain

'winning for yourselves' cf. 2 Cor 5:10; Eph 6:8; Col 3:25; 1 Peter 5:4.

τέλος, ος n end, conclusion, termination

"The pronoun ὑμῶν is omitted by B, a very few minuscules, the Coptic Sahidic version, and certain patristic citations. A few other minuscules and versions read ἡμῶν (which is clearly out of place in the context), ὑμῶν however, has strong and widespread support (⋈ A C P Ψ 048, the great majority of later minuscules, and the Latin and Syriac versions), and is probably to be accepted. It is implied in any event because the definite article with πίστις points back to ὑμῶν τῆς πίστεως in v 7 as well as πιστεύοντες in v 8. There is a possibility (although not a strong one) that ὑμῶν could be taken with σωτηρίαν ψυχῶν rather than τῆς πίστεως." Michaels.

σωτηρια, ας f see v.5

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

"This is not a special part of man's physical or mental structure, or a divine spark within him, or his highest nature, but man as a whole; it is a Jewish rather than a Greek or modern usage of the word." Best. Cf. Mark 8:35; Matt 16:25–26; Luke 9:24–25; John 12:25.

Verses 10-12

"The flowing tide of grace now experienced by the church is the answer to the earnest searchings of the prophets through the ages; the sufferings of Christ's disciples and their destined recompense are part of the divine purpose now being fulfilled in the outpourings of the Spirit and the spread of the Gospel – events which must arrest the awestruck gaze of the angelic host." Selwyn.

"The emphasis in vv 3–9 on a distinctly future vindication and on faith as the patient endurance of trials could give the impression that God's people are no better off now than before Christ had come. Then, as well as now, faith was based on a promise and was pointed toward the future. What difference had the coming of Christ made? Peter's purpose here is to answer that question even while affirming the solidarity of his readers with the ancient prophets and the ancient people of God." Michaels.

Verse 10

Περὶ ἧς σωτηρίας ἐξεζήτησαν καὶ
ἐξηράννησαν προφηταὶ οἱ περὶ τῆς εἰς ὑμᾶς
χάριτος προφητεύσαντες,

σωτηρια, ας f salvation

ἐκζητεω seek or search diligently

ἐξεραυναω make a careful search

The two verbs emphasize the intensity of the search. "The same two verbs are linked in Ps 118[119]:2 LXX with reference to 'searching out' the testimonies of the Lord and 'seeking out' the Lord himself with one's whole heart." Michaels.

χαρις, ιτος f grace, unmerited favour
προφητεύσαντες Verb, aor act ptc, m nom pl
προφητεω prophesy, speak God's message

"However much these readers may be suffering, they stand in a position that even the greatest of the ancient prophets did not have." Davids. Cf. Matt 13:17.

Michaels comments, "The fact that the prophets were Jewish while Peter's readers are Gentiles is irrelevant. The biblical Jewish past is the readers' past; the Jewish prophets ministered to them no less than to the people of their own time. All are members together of one community of faith, spanning many centuries."

Verse 11

ἐραυνῶντες εἰς τίνα ἢ ποῖον καιρὸν ἐδήλου τὸ ἐν αὐτοῖς πνεῦμα Χριστοῦ προμαρτυρόμενον τὰ εἰς Χριστὸν παθήματα καὶ τὰς μετὰ ταῦτα δόξας·

ἐραυνῶ search, examine, try to find out
ἢ or
ποιος, α, ον what, which, of what kind
καιρος, ου m time, age

"The data the prophets lacked in particular were time ('what time') and context ('what manner of time')." Davids.

ἐδήλου Verb, imperf act indic, 3 s δηλωω
make clear, indicate, inform

"The omission of Χριστοῦ by B ('the Spirit that was among them') probably represents the effort of a single scribe to avoid the questions raised by the apparent abrupt reference to the preexistent Christ." Michaels.

Davids argues that the phrase πνεῦμα Χριστοῦ is not primarily a reference to the preexistence of Christ but to Christ as the focus of interest of the Spirit's witness.

προμαρτυρομαι predict, foretell

Found nowhere else in Greek literature.

παθημα, τος n suffering, passion
δοξα, ης f glory

Cf. Lk 24:25-26. This is the only occurrence of δοξα in the plural in the NT. Best thinks that it must refer to a whole series of events – resurrection, ascension, heavenly session, return in power ... Michaels comments, "The last of these 'glorious events' is undoubtedly the salvation for which the Christian community waits."

Davids comments, "Neither Christ nor his people receive the crown of glory without the crown of thorns."

Verse 12

οἷς ἀπεκαλύφθη ὅτι οὐχ ἑαυτοῖς ὑμῖν δὲ διηκόνουν αὐτά, ἀ νῦν ἀνηγγέλη ὑμῖν διὰ τῶν εὐαγγελισαμένων ὑμᾶς πνεύματι ἁγίῳ ἀποσταλέντι ἀπ' οὐρανοῦ, εἰς ᾧ ἐπιθυμοῦσιν ἄγγελοι παρακύψαι.

ἀπεκαλύφθη Verb, aor pass indic, 3 s
ἀποκαλυπτω reveal, disclose
ἑαυτος, ἑαυτη, ἑαυτον him/her/itself
διακονεω serve, wait on

This is not to say that the prophets of the OT did not minister to their own day and own generation. The assertion is rather that the eschatological hope of the prophets finds its fulfilment in the coming of Christ, in his redemptive work, and in the new creation which is his people. Davids comments, "They live in the 'now' of the last days when the good news is announced (cf. Isa 40:1-8; 52:7 Nah 1:15; Rom 10:15), and it is announced not because people have discovered the true meaning of Scripture but because the same Spirit who inspired the prophets has been sent from heaven to inspire the messengers, who in turn show the true meaning of the prophets."

ἀνηγγέλη Verb, aor pass indic, 3 s
ἀναγγελλω tell, proclaim, preach
εὐαγγελισαμένων Verb, aor midd ptc, gen pl
εὐαγγελιζω act. and midd proclaim the good news

"The preposition ἐν with 'Holy Spirit' is missing in some important MSS (e.g., P⁷² A B Ψ 33 and others). The omission is in agreement with Peter's style (cf. 3:18; 4:6), but there is little difference in meaning; in either case the Spirit is being designated as the power that makes the proclamation effective. The simple dative is probably original, with the ἐν added by later scribes to conform to common NT usage." Michaels.

ἀποσταλέντι Verb, aor pass ptc, m & n dat s
ἀποστελλω send, send out
οὐρανος, ου m heaven

Michaels comments, "The dative is not strictly instrumental in the sense that the proclaimers 'use' the Spirit as a power under their control but rather 'associative' in that it more loosely designates the 'accompanying circumstances and manner' (BDF § 198) of the proclamation. In the messengers' announcement of the gospel, the 'Holy Spirit sent from heaven' consecrates to God a new people (cf. v 2)... The description of the Holy Spirit as 'sent from heaven' serves to characterize the gospel message as a heavenly message, and so provides an appropriate setting for the reference to angels that immediately follows"

ἐπιθυμῶ long for, desire

παρακλιπῶ look into, stoop, bend over

Cf. Lk 24:12 where the same verb is used of Peter stooping to look into the empty tomb on the resurrection morning. "This sentence means that the circumstances of the church and the progress of its redemptive work are such as excite the rapt attention of angels." Selwyn.