

Notes on the Greek New Testament
Day 327 – November 23rd – 1 Peter 1:13-2:10

Works frequently referenced in these notes on 1 Peter

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Dauids, 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
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Verse 13

Διὸ ἀναζωσάμενοι τὰς ὀσφύας τῆς διανοίας ὑμῶν, νήφοντες τελείως, ἐλπίζατε ἐπὶ τὴν φερομένην ὑμῖν χάριν ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ.

διὸ therefore, for this reason

God's grace demands our response.

ἀναζωσάμενοι Verb, aor midd ptc, m nom pl
ἀναζωννυμι bind up; ἀ. τας ὀσφυας της
διανοιας make one's mind ready
ὀσφυς, υος f waist, loins
διανοια mind, thought, understanding

Cf. Prov 31:17; Jer 1:17; Lk 12:35; Eph 6:14. To gird up the loins was one of the commands given to the children of Israel as they were preparing to leave Egypt (Ex 12:11). Long flowing robes impede activity unless tucked into the belt. The instruction here is parallel to Heb 12:1,2 – get rid of all impediments (here particularly mental impediments) so that you may be ready to live the life of a disciple, eagerly following the Lord.

νήφω be sober, be self-controlled

A favourite exhortation of Peter, cf. 4:7; 5:8. "While the term originally indicated sobriety as opposed to intoxication, in the NT it denotes 'complete clarity of mind and its resulting good judgment,' that is, an alertness needed in the light of the imminent revelation of Christ and the hostility of the devil." Davids. Peter uses the term as synonymous with γρηγοροῦντες.

τελείως fully, completely

Hort reads τελείως with νήφοντες as does Michaels. Michaels writes, "Adverbs ending in ως tend to follow rather than precede verbs which they modify, whether these verbs are imperatives (ἀγαπήσατε, 1:22) or participles (πάσχων, 2:19), unless the participles have the article, in which case the adverb may stand in the attributive position (1:17; 4:5, but cf. 2:23). It is difficult to know what 'hoping perfectly' might mean... On the other hand, being 'perfectly attentive' or paying 'perfect attention' makes good sense." Davids takes a different view (see below).

ἐλπίζω hope, hope for, hope in, expect

Note the aorist: the command is not to go on hoping but to set your hope firmly/completely upon... This is the main verb and the focus of the exhortation. "They are to set their hope totally in their reward at the return of Christ instead of setting their hope on the transitory and corrupt (as 1:24-25 characterises them in closing this section) people and rewards of this age... Yet Peter is not suggesting a flight into dreams of the future, the use of eschatological speculation as an irrelevant opiate to dull the pain of today, but rather a careful evaluation of present behaviour in the light of future goals and an unseen reality." Davids.

φέρω bring, carry, bear, lead

"The use of φέρειν instead of ἐρχεσθαι underscores the sovereign action of God in bringing grace to his people at the 'revelation of Jesus Christ' (cf. the passive participles in vv 4 and 5 and the passive verbs in v 12 that similarly imply the initiative of God." Michaels.

ἀποκαλύψις, εως f revelation

Verse 14

ὡς τέκνα ὑπακοῆς, μὴ συσχηματιζόμενοι ταῖς
πρότερον ἐν τῇ ἀγνοίᾳ ὑμῶν ἐπιθυμίαις,

τεκνον, ου n child

ὑπακοη, ης f obedience

A Hebrewism meaning 'obedient children'. Alford comments on this construction (in the context of Eph 2:3), "That of which they are sons is the source and spring of their lives, not merely an accidental quality belonging to them."

συσχηματιζομαι be conformed to, be
shaped by, live after the pattern of

Cf. Rom 12:2.

πρότερον and το π. adv previously,
formerly

ἀγνοια, ας f ignorance, unawareness

ἐπιθυμια, ας f desire, longing, lust

They must no longer act upon impulse but must act deliberately, from an understanding of their redemption and its implications. "The problem with desire is not that one enjoys or needs things in the material world – Scripture is neither ascetic nor Platonic, for it does not believe that the physical world of pleasure is evil in itself or a lower level of existence – but that the goods of this age become the goals one seeks rather than means to the goal of serving God." Davids.

Verse 15

ἀλλὰ κατὰ τὸν καλέσαντα ὑμᾶς ἅγιον καὶ
αὐτοὶ ἅγιοι ἐν πάσῃ ἀναστροφῇ γενήθητε,

ἀναστροφη, ης f manner of life, conduct

A common word in ethical teaching. It indicates that holiness is not just an inner pietistic sentiment but a quality which is to find expression in every aspect of life.

"As Israel was the elect, called people of God in the OT, so now Christians, both Jews and Gentiles, are the called people of the new age (e.g., Rom 8:30; 9:11, 24-26), a theme of which Peter is very fond (1 Pet 2:9, 21; 3:6, 9; 5:10). The calling is a calling to God and therefore to separation from the way of life of this age (cf. Eph 4:1; 1 Thess 4:7). That this separation is not simply ritual but took in all of how one lived is shown in Peter's use of 'life-style,' a term used almost as much in 1 Peter as in the rest of the NT altogether." Davids.

γενήθητε Verb, aor pass dep imperat, 2 pl
γινομαι

"Holiness is to characterize the day-by-day conduct of Christian believers always and everywhere." Michaels.

Verse 16

διότι γέγραπται ὅτι Ἅγιοι ἔσεσθε, ὅτι ἐγὼ
ἅγιος.

διοτι because, for, therefore

"The formula introducing the scriptural quotation varies somewhat in the manuscript tradition, probably because the words διότι γέγραπται ὅτι (as in B ὅτι and a few other MSS) seemed redundant to later scribes, especially in light of a second ὅτι in the following clause. Consequently, the ὅτι ('that') was omitted in the majority of MSS (including p⁷² & A C and P), while διότι γέγραπται was omitted in two later minuscules (33 and 1243). The ὅτι should probably be retained but left untranslated (the imperative with which the quotation begins makes it virtually untranslatable in English)." Michaels.

γέγραπται Verb, perf pass indic, 3 s γραφω
write

ἔσεσθε Verb, fut indic, 2 pl εἰμι

Cf. Lev 11:44; 19:2; 20:7.

"The manuscript tradition is closely divided over whether or not the verb 'to be' is expressed: ἐγὼ ἅγιος (⋈ A * B and a few others) or ἐγὼ ἅγιος εἰμι (p⁷² A^c C P Ψ and the majority of later witnesses). The shorter reading agrees exactly with the LXX of Lev 19:2, while the εἰμι is found in Lev 11:44 and in some MSS of Lev 20:7, 26. It is likely that ἅγιος is original here, and that the εἰμι was added at the end to correspond to the preceding ἅγιοι ἔσεσθε, although it is also possible that an original εἰμι was dropped to conform the quotation exactly to Lev 19:2. The difference in meaning is inconsequential." Michaels.

Verse 17

Καὶ εἰ πατέρα ἐπικαλεῖσθε τὸν
ἀπροσωπολήπτως κρίνοντα κατὰ τὸ ἐκάστου
ἔργον, ἐν φόβῳ τὸν τῆς παροικίας ὑμῶν
χρόνον ἀναστράφητε·

ἐπικαλεω call, name; midd call upon

Perhaps especially in prayer.

ἀπροσωπολήπτως impartially

Cf. particularly Acts 10:34 for Peter's words concerning Cornelius.

κρινω judge, pass judgement on

ἐκαστος, η, ον each, every

God's character as judge is not nullified by the Gospel, cf. 2 Cor 5:10; 1 Cor 3:12-15; Rom 14:10-12; Mt 25:31-46. "Peter's point is that if he and his readers have a special relationship to God by virtue of their calling and their new birth, then it is all the more urgent that they remember who he is in himself, and display the reverence that God deserves." Michaels.

The singular ἐργον suggests a single judgement on the entire life.

φοβος, ου m fear

Demands a spirit of reverential fear, Ps 111:10; 147:11 etc. Godly fear is the first mark of conformity to the holiness of God. Cf. 2:17, 18; 3:2, 14, 15.

παροικια, ας f stay (among strangers)
χρονος, ου m time, period of time

"The term 'sojourning' is used in the OT to indicate those who do not have the rights of citizenship but are temporary foreign residents in an area (Lev. 25:23; 1 Chron 29:15; Pss 33:5; 38:13; 118:19). Like Israel in Egypt (Acts 13:17) Christians are foreigners on earth. Since they belong to another land (Eph 2:19; Heb 11:9; 13:14), they are not citizens here (Phil 3:20). If they recognise the temporary nature of their present life, they will be better able to live in the light of their ultimate judgment and permanent state." Davids.

ἀναστράφητε Verb, aor pass indic, 2 pl
ἀναστρέφω pass live, conduct oneself

Verse 18

εἰδότες ὅτι οὐ φθαρτοῖς, ἀργυρίῳ ἢ χρυσίῳ,
ἐλυτρώθητε ἐκ τῆς ματαίας ὑμῶν ἀναστροφῆς
πατροπαραδότου,

εἰδότες Verb, perf act ptc, m nom pl οἶδα
know

In the Christian, it is not uncertainty about salvation that causes fear but rather certainty concerning it. We should be marked by a reverential fear *because we know* that we have been redeemed.

φθαρτος, η, ου subject to corruption
ἀργυριον, ου n silver (coin), money
ἢ or
χρυσιον, ου n gold

I.e. not with the coinage that would free a slave in the slave market.

ἐλυτρώθητε Verb, aor pass indic, 2 pl
λυτρώμαι redeem, set free

"The concept of being ransomed is ... based on a major theme of the OT, namely the redemption of ancestral property that had been sold because of poverty or because a person had had to sell himself into slavery (Lev 25:25; 48-49), which redemption in context is linked to the great redemption of slaves that God accomplished in the Exodus (Exod 30:12; Num 18:15." Davids. Cf. Luke 4:18-19 – the year of Jubilee has come. Peter's readers had been redeemed from slavery to a former sinful way of life. However, as Michaels points out, "Peter's interest in the ransom price comes not primarily from the LXX ... but from the interpretation of Jesus' death embodied in the Gospel tradition (specifically the λύτρον ἀντὶ πολλῶν of Mark 10:45 // Matt 20:28). The verb λυτροῦν is used to much the same effect in Titus 2:14, where Jesus himself (ἔδωκεν ἑαυτόν) is the ransom."

ματαιος, α, ου worthless, futile, useless
ἀναστροφη, ης f see v.15
πατροπαραδοτος, ου handed down from
one's ancestors

Probably refers to Gentile paganism – but a similar redemption also characterises the Christian Jew – see Paul's words in Rom 6:16-23 and Gal 4:8.

Verse 19

ἀλλὰ τιμίῳ αἵματι ὡς ἀμνοῦ ἀμόμου καὶ
ἀσπίλου Χριστοῦ,

τιμιος, α, ου precious, valuable
αἷμα, ατος f blood

On *blood* as the means of redemption see Eph 1:7; Heb 9:17,22; Rev 1:5; 5:9 and Morris, *The Apostolic Preaching of the Cross*, chapter 3.

ἄμνος, ου m lamb
ἀμωμος, ου faultless; without blemish
ἀσπιλος, ου pure, spotless; without defect

There may here be a reference to Is 53:7 (cf. 2:22), but the primary reference is to the Passover Lamb closely connected with the redemption from Egypt (cf. Exod 12:1-5; 29:1; Lev 22:18-21; 1 Cor 5:7).

"Although the reader is held in no actual suspense, Peter achieves a certain dramatic effect by withholding as long as possible the identification of the one being described: the Χριστοῦ at the end of the clause thereby links vv 18–19 to v 20." Michaels.

Verse 20

προεγνωσμένου μὲν πρὸ καταβολῆς κόσμου,
φανερωθέντος δὲ ἐπ' ἑσχάτου τῶν χρόνων δι'
ὑμᾶς

προεγνωσμένου Verb, perf pass ptc, m & n
gen s προγινωσκω know beforehand,
choose beforehand

Cf. v.2, also Rom 16:25; 1 Cor 2:6-10; Tit 1:2-3.

καταβολη, ης f beginning, creation
φανερωθέντος Verb, aor pass ptc, m nom s
φανερω make known, reveal

Implies Christ's pre-existence.

ἑσχατος, η, ον adj last, final
χρονος, ου m time, period of time

"The best ancient MSS (κ² A C and others) have 'last' (singular: ἑσχάτου) and 'ages' (plural: τῶν χρόνων). The majority (including p⁷² and P) make both plural, while κ* and Ψ make both singular. Scribes who overlooked the substantival use of ἑσχάτου here (BDF § 264.5) would tend to make the noun and its apparent adjective modifier agree." Michaels. For the phrase 'the end of the times' cf. Acts 2:16-21; 1 Cor 10:11; Heb 9:26.

Cf. vv 10-12. "The function of δι' ὑμᾶς is similar to that of εἰς ὑμᾶς in v 4b, the first direct address to the readers in the body of the epistle; the prepositional phrase in each case marks a transition from generalized confessional material to a specific application (or reapplication) to the readers, who are then further identified by the definite article (τούς) with another prepositional phrase and either a participle (v 5) or an adjective (v 21). The whole of the divine plan of redemption finds its focus in Christ and its application to the Christian." Michaels.
Davids comments, "This sense of their place in God's plan, their privileged status, along with their sense of the impending end, should strengthen these believers in the face of their concomitant trials."

Verse 21

τοὺς δι' αὐτοῦ πιστοὺς εἰς θεὸν τὸν ἐγείραντα
αὐτὸν ἐκ νεκρῶν καὶ δόξαν αὐτῷ δόντα, ὥστε
τὴν πίστιν ὑμῶν καὶ ἐλπίδα εἶναι εἰς θεόν.

δι' αὐτοῦ emphasises the redemptive work of Christ as the ground and instrument of Christian faith.

πιστος, η, ον faithful, believing

"The reading of the majority of ancient MSS (including p⁷² κ C P and Ψ), 'those who believe' (τοὺς ... πιστούοντας), is probably a scribal alteration of the substantive expression, 'believers' (τοὺς ... πιστοὺς, as in A B and vg). The latter is found only here with εἰς and is probably to be preferred (cf. Metzger, *Textual Commentary*, 688), although the difference is slight in any case." Michaels.

"'Believing in God' is an appropriate expression for the experience of Gentile Christians precisely because it summarizes the break they have made with their past." Michaels.

ἐγειρω raise
νεκρος, α, ον dead

Cf. Rom 4:17.

δόξα, ης f glory, splendour
δόντα Verb, aor act ptc, m acc s διδωμι

Cf. Lk 24:26.

ὥστε so that, with the result that
πιστις, εως f faith, trust, belief
ἐλπις, ιδος f hope, ground of hope

Cf. v. 3.

εἶναι Verb, pres infin εἶμι

The believer's faith rests in a God who has done something that none else could do. If God has raised Jesus from the dead and given him glory there is nothing he cannot do to fulfil his promises towards his people.

Verses 22-25

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

Verse 22

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

ψυχη, ης f self, life, 'soul'

ἡγνικότες Verb, perf act ptc, m nom pl
ἀγνίζω purify, cleanse

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

ὕπακοη, ης f obedience

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

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

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

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

φιλὰδελφια, ας f brotherly love

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

ἀνυποκριτος, ον sincere, genuine

I.e. without ulterior motives.

καθαρος, α, ον pure, clean, innocent

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

καρδια, ας f heart

ἀλλήλων, οις, ους reciprocal pronoun one another

ἀγαπαω love, show love for

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

ἐκτενωσ earnestly, constantly

Not mere show or passing sentiment.

Verse 23

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

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

σπορα, ας f seed; origin, parentage

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

φθαρτος, η, ον see v.18

ἀφθαρτος, ον imperishable, immortal

ζωω live, be alive

μενω trans remain, stay, abide

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

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

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

Verse 24

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

διοτι because, for, therefore

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

σαρξ, σαρκος f flesh, human nature

πᾶσα σὰρξ 'all humanity'

χορτος, ου m grass, vegetation, shoot

δοξα, ης f see v.21

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

ἄνθος, ους n flower; blossom

ἐξηράνθη Verb, aor pass indic, 3 s ξηραινω dry up; pass wither

ἐκπιπῶ fall off, fall away, fail

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

Verse 25

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

ῥῆμα, ατος n word

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

μενω see v.23

αἰων, αἰωνος m age, world order, eternity

εὐαγγελισθὲν Verb, aor pass ind, 3s

εὐαγγελιζω act. and midd proclaim the good news

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

1 Peter 2:1-3

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

Verse 1

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

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

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

κακια, ας evil, wickedness

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

δόλος, ου m deceit, treachery

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

ὑποκρισις, εως f hypocrisy, pretence

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

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

φθονος, ου m envy, jealousy, spite

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

καταλαλια, ας f slander, insult

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

Verse 2

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

ἀρτιγεννητος, ον newborn
βρεφος, ους n baby, infant

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

λογικος, η, ον rational, spiritual

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

- i) 'of the word' – this is perhaps the most natural sense here.
- ii) 'reasonable', 'rational' – this makes no sense here.
- iii) 'spiritual' – used in this sense especially by the gnostics in contrast with the physical. This could be its sense here, although v.5 uses πνευματικος for this idea.

Dauids comments, "While 'spiritual' is the best translation, for it anticipates the spiritual house (using another word for 'spiritual') of 2:5, this 'spiritual milk' is surely 'the word that was preached to you' or 'the living and enduring word of God' of 1:23, 25. Thus the Christians are encouraged to continue to steep themselves in the teaching about Jesus, not to leave it behind now that they have been converted. Indeed, it is by this that they not only came to birth but will also 'grow up.'" I.e. in contrast with the gnostics.

ἄδολος, ον without admixture, pure
γάλα, γαλακτος n milk
ἐπιποθεω long for, desire

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

ἀξήθητε Verb, aor pass subj, 2 pl ἀξάνω
and ἀξώ grow, increase, reach full growth

σωτηρια, ας f salvation

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

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

Verse 3

εἰ ἐγεύσασθε ὅτι χρηστός ὁ κύριος.

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

ἐγεύσασθε Verb, aor midd dep indic, 2 pl
γευομαι taste, experience

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

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

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

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

Verses 4-10

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

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

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

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

Verse 4

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

προσερχομαι come or go to, approach

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

λίθος, ον m stone, precious stone
ζῶ live, be alive

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

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

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

ἐκλεκτος, η, ον chosen
ἐντιμος, ον valuable, precious, honoured, esteemed

An allusion to Isa 28:16, quoted in v. 6. Davids comments, "This is the one to whom they have come and whose dual fate they share."

Michaels comments, "At the heart of Peter's interpretation of these Scripture quotations is the election of Jesus Christ as God's instrument of salvation (cf. 1:20), and through him the election of the believing community (cf. γένος ἐκλεκτόν in v 9)."

Verse 5

καὶ αὐτοὶ ὡς λίθοι ζῶντες οἰκοδομεῖσθε οἶκος πνευματικὸς εἰς ἱεράτευμα ἅγιον, ἀνεργῆσαι πνευματικὰς θυσίας εὐπροσδέκτους θεῷ διὰ Ἰησοῦ Χριστοῦ·

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

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

οἰκοδομῶ build, build up

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

πνευματικὸς, η, ον spiritual, pertaining to the spirit/Spirit

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

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

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

ἱερατεῦμα, τος η priesthood

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

ἀνεύγκαι Verb, aor act infin ἀναφέρω
offer (of sacrifice)

θυσια, ας f sacrifice

Cf. Rom 12:1; Phil 4:18; Heb 13:15-16 for examples of such spiritual sacrifices. Michaels comments, "In 1 Peter, as in Hebrews, the 'spiritual sacrifices' are first of all something offered up to God as worship (ἀνεύγκαι) and, second, a pattern of social conduct. The two aspects cannot be separated, and the priority is always the same." Cf. v. 9.

εὐπροσδεκτος, ον acceptable

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

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

Verse 6

διότι περιέχει ἐν γραφῇ· Ἴδου τίθημι ἐν Σιών λίθον ἀκρογωνιαῖον ἐκλεκτὸν ἐντιμον, καὶ ὁ πιστεύων ἐπ' αὐτῷ οὐ μὴ κατασχυνθῆ.

διότι because, for, therefore

περιεχω stand

γραφῆ, ης f writing, Scripture

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

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

τίθημι place, set, appoint

ἀκρογωνιαῖος, α, ον corner stone, keystone

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

ἐκλεκτος, η, ον see v.4

ἐντιμος, ον see v.4

πιστεω believe (in), have faith (in)

κατασχυνθῆ Verb, aor pass subj, 3 s

κατασχυνω put to shame

Verse 7

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

τιμη, ης f honour, respect, price

"Peter puts his readers in the category of those 'who believe in him (v.6) and concludes *therefore* they 'will not be put to shame' but will rather share in the 'chosen and precious' status of the cornerstone in whom they trust: [cf. opening words of vv 7 and 9]... The RSV translation *To you therefore who believe he is precious* (based on the AV and followed surprisingly, by the NIV and apparently NASB), is an extremely unlikely understanding of the Greek text and is criticised by almost every major commentator [Hort, Beare, Bigg, Selwyn, Kelly, Michaels]. The Greek sentence contains no verb and rather literally says, 'Therefore the honour to you, the believers.' It is quite natural to understand the verb 'to be'... 'Therefore the honour is to you, the believers.'" Grudem. It complements the previous assertion that believers will never be put to shame.

Michaels comments similarly, "In the immediate context it is not so much a question of how Christian believers perceive Christ as of how God (in contrast to 'people generally') perceives him, and of how God consequently vindicates both Christ and his followers."

ἀπιστεω fail or refuse to believe

"A, P, the Syriac Peshitta and the majority of later MSS read ἀπειθοῦσιν ('disobedient ones') in place of ἀπιστοῦσιν ('unbelievers'). The variant seems to be influenced by the ἀπειθοῦντες of v 8; the witness of P⁷² & B C Ψ and other MSS is conclusive in favor of the text as it stands, although B in v 8 errs in the opposite direction by reading ἀπιστοῦντες instead of ἀπειθοῦντες." Michaels.

The focus here is on the unbelieving neighbours of those reading the letter as those who have rejected Jesus, not (as in the gospels) on the Jewish authorities.

ἀποδοκιμαζω see v.4

οικοδομεω see v.5

ἐγενήθη Verb, aor indic, 3 s γινομαι

κεφαλη, ης f head

γωνια, ας f corner; κεφαλη γωνιας main corner stone, keystone

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

Verse 8

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

προσκομμα, ατος n that which causes
stumbling or offence

πετρα, ας f rock, solid rock

σκανδαλον, ου n that which causes sin/
offence, obstacle

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

προσκοπτω intrans stumble, take offence,
be offended

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

ἀπειθεω disobey, be an unbeliever

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

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

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

Verse 9

Ἑμεῖς δὲ γένος ἐκλεκτόν, βασιλειον
ιερατευμα, ἔθνος ἅγιον, λαὸς εἰς περιποίησιν,
ὅπως τὰς ἀρετὰς ἐξαγγελίητε τοῦ ἐκ σκότους
ὑμᾶς καλέσαντος εἰς τὸ θαυμαστὸν αὐτοῦ
φῶς·

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

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

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

βασιλειος, ον royal, palace
ιερατευμα, τος n priesthood

βασιλειον ιερατευμα could be variously translated:

i) royal priesthood;

ii) kingdom of priests;

iii) kings and priests (cf. Rev 1:6; 5:10). Best says 'group of kings, group of priests.'

Davids favours the first of these. He says they are a 'priesthood belonging to a king' and that the phrase "indicates that they serve, not the earthly cult of Israel or any other such cult, but that which belongs to the inbreaking kingdom whose king is Christ."

ἔθνος, ους n nation, people

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

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

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

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

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

"An echo of Is 43:21... The context is appropriate, for it promises redemption from the captivity of Babylon (Is 43:14) and repeatedly emphasises that God forgives and redeems his people for his own sake, that his glory might be proclaimed (Is 42:8,12; 43:7,25; 44:23). Similarly, God has redeemed Christians not out of Babylon but *out of darkness* and has called them to himself, taking them not back to Jerusalem, but *into his marvellous light* (cf. 2 Cor 4:6; Eph 5:8; Col 1:12-13; 1 Thess 5:4-5; 1 Jn 2:8-11)." Grudem. Davids comments, "Examples of this can be seen in the hymns of Revelation (4:11; 5:9; 15:3-4; 19:1) and the gospel proclamations of Acts. This heraldic praise is their reason for existing."

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

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

Verse 10

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

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

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

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