

Notes on the Greek New Testament
Day 328 – November 24th – 1 Peter 2:11-3:7

Works frequently referenced in these notes on 1 Peter

Best, E	<i>1 Peter (New Century Bible)</i> , Oliphants, 1971
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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
Selwyn, R G	<i>The First Epistle of St Peter</i> , London, Macmillan & Co Ltd, 1949

1 Peter 2:11-3:12

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

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

Verse 11

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

ἀγαπητος, η, ον beloved

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

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

παρακαλεω exhort, encourage, urge
παροικος, ου m stranger, exile

Cf. 1:1,17.

παρεπιδημος, ου m see 1:1

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

ἀπεχω midd. abstain from, avoid

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

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

σαρκικος, η, ον belonging to this world

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

ἐπιθυμια, ας f desire, longing, lust,
passion

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

ὅστις, ἥτις, ὅ τι who, which
στρατευομαι wage war, do battle
ψυχη, ης f self, inmost being, life, 'soul'

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

Verse 12

τὴν ἀναστροφὴν ὑμῶν ἐν τοῖς ἔθνεσιν ἔχοντες καλήν, ἵνα, ἐν ᾧ καταλαλοῦσιν ὑμῶν ὡς κακοποιῶν, ἐκ τῶν καλῶν ἔργων ἐποπτεύοντες δοξάσωσι τὸν θεὸν ἐν ἡμέρᾳ ἐπισκοπῆς.

ἀναστροφή, ης f manner of life, conduct
ἔθνεσιν Noun, dat pl ἔθνος, οὐς n nation,
people; τα ἔ. Gentiles

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

καλός, η, ον good, right, beautiful

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

καταλαλεω speak evil of, say bad things against, slander

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

κακοποιεω do evil, do wrong, harm

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

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

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

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

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

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

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

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

Verses 11-12 Postscript

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

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

Verses 13-17

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

Verse 13

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

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

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

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

ἀνθρωπίνος, η, ον human, characteristic of mankind
κτίσις, εως f creation, what is created

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

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

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

εἴτε if, whether

βασιλευς, εὼς m king

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

ὑπερεχω be superior; govern, rule, have power over

Verse 14

εἴτε ἡγεμόσιν ὡς δι' αὐτοῦ πεμπομένοις εἰς ἐκδίκησιν κακοποιῶν ἔπαινον δὲ ἀγαθοποιῶν

ἡγεμων, ονος m governor, ruler, prince

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

πεμπω send

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

ἐκδίκησις, εὼς f retribution, rendering of justice, punishment

κακοποιεω see v.12

Cf. Rom 13:4.

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

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

Verse 15

(ὅτι οὕτως ἐστὶν τὸ θέλημα τοῦ θεοῦ, ἀγαθοποιῶντας φιμοῦν τὴν τῶν ἀφρόνων ἀνθρώπων ἀγνωσίαν)·

οὕτως thus, in this way

θελημα, ατος n will, wish, desire
 φιμοῦν Verb, pres act infin φιμοω silence,
 put to silence

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

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

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

ἀγνωσια, ας f lack of spiritual perception;
 ignorant talk

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

Verse 16

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

ἐλευθερος, α, ον free, free person

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

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

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

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

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

Verse 17

πάντας τιμήσατε, τὴν ἀδελφότητα ἀγαπάτε,
 τὸν θεὸν φοβεῖσθε, τὸν βασιλέα τιμάτε.

τιμαω honour, regard, reverence,
 acknowledge the status of

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

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

ἀδελφοτης, ητος f brotherhood (of
 believers)

ἀγαπαω love, show love for

φοβεομαι fear, reverence

βασιλέα Noun, acc s βασιλευς

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

Fear God

Love the brotherhood

Honour all people Honour the emperor

While positively affirming the obligation to honour the emperor (consistent with vv 13-15), he also subtly implies that, contrary to the claims of the Roman emperors to be divine, the emperor was by no means equal to God or worthy of the fear due to God alone. Christians have obligations to the state, but their obligation to God and the brotherhood of believers is higher." Cf. Prov 24:21. Davids comments similarly, "This balance made the church of the next few centuries refuse both revolution (e.g. the church fled Jerusalem rather than take part in the war against Rome in AD 66-70) and participation in the army; she would also both speak respectfully and appreciatively of Roman order, and refuse to give even a pinch of incense to the Emperor in worship (their equivalent of the practice of saluting the flag in the United States). Pagans would think them foolish for their obedience to the law in general (which they often tried to avoid), and more foolish for their disobedience to the command to take part in a simple and relatively meaningless patriotic ceremony of worship. But it was that balance that Peter felt best expressed the truth to which Christians bear witness."

Verses 18-25

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

Verse 18

Οἱ οἰκέται ὑποτασσόμενοι ἐν παντί φόβῳ τοῖς δεσπόταις, οὐ μόνον τοῖς ἀγαθοῖς καὶ ἐπεικέσιν ἀλλὰ καὶ τοῖς σκολιοῖς.

οἰκετης, ου f house servant, servant

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

ὑποτασσω see v.13

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

φοβος, ου m fear

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

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

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

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

μονον adv only, alone

ἀγαθος, η, ον good

ἐπεικης, ες gentle, considerate

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

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

σκολιος, α, ον crooked, perverse, dishonest

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

Verse 19

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

χάρις, ιτος f grace, unmerited favour

τοῦτο γὰρ χάρις 'this is to receive the approval of God/ God's favour' cf. Lk 2:52; 6:32-34.

συνείδησις, εως f conscience, awareness

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

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

ὑποφέρω endure, bear up under

λύπη, ης f grief, sorrow, pain

πάσχω suffer, experience

ἀδίκως unjustly

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

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

Verse 20

ποῖον γὰρ κλέος εἰ ἀμαρτάνοντες καὶ
κολαφιζόμενοι ὑπομενεῖτε; ἀλλ' εἰ
ἀγαθοποιῶντες καὶ πάσχοντες ὑπομενεῖτε,
τοῦτο χάρις παρὰ θεῶ.

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

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

ἀμαρτανω sin, commit sin

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

κολαφιζω beat, strike

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

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

ὑπομενεῖτε Verb, fut act indic, 2 pl ὑπομενω
endure

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

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

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

Verses 21-25

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

Verse 21

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

ἐκλήθητε Verb, aor pass indic, 2 s καλεῶ

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

ἔπαθεν Verb, aor act indic, 3 s πασχω

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

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

ὑπολιμπανῶ leave (behind)

ὑπογραμμος, ου m example

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

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

ἐπακολουθήσητε Verb, aor act subj, 2 pl

ἐπακολουθεῶ follow

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

ἴχνος, ους n footstep, example

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

Verse 22

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

ἁμαρτια, ας f sin
εὐρέθη Verb, aor pass indic, 3 s εὐρισκω
δολος, ου m deceit, treachery
στομα, τος n mouth

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

Verse 23

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

λοιδορεω curse, speak evil of, insult
ἀντιλοιδορεω reply with a curse

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

ἀπειλεω threaten

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

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

Cf. Is 53:12.

κρινω judge
δικαιως adv righteously, justly

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

Verse 24

ὃς τὰς ἁμαρτίας ἡμῶν αὐτὸς ἀνήνεγκεν ἐν τῷ σώματι αὐτοῦ ἐπὶ τὸ ξύλον, ἵνα ταῖς ἁμαρτίαις ἀπογενόμενοι τῇ δικαιοσύνῃ ζήσωμεν· οὐ τῷ μῶλωπι ἰάθητε.

ἁμαρτια, ας f sin

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

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

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

σῶμα, τὸς n body

Redemption is firmly tied to the historical Jesus.

ξύλον, οὐ n wood, tree

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

ἀπογενόμενοι Verb, aor midd dep ptc, m nom pl ἀπογινομαι die, i.e. have no part in δικαιοσύνη, ης f righteousness
ζῶ live, be alive

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

μῶλωψ, ὀπος m wound

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

ἰάθητε Verb, aor pass indic, 2 pl ἰαομαι
heal

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

Verse 25

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

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

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

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

ἐπεστράφητε Verb, aor pass indic, 2 pl

ἐπιστρεφω turn back, return

ποιμην, ενος m shepherd

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

ἐπίσκοπος, οὐ m overseer, guardian

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

1 Peter 3:1-7

Duties of wives and husbands – cf. Col 3:18-21; Eph 5:22-6:4; 1 Tim 2:9-15; Titus 2:4f. Michaels comments, "This final section of the household duty code that began at 2:13 focuses on wives and husbands (cf. Col 3:18–19; Eph 5:22–33; see also 1 Tim 2:9-15; Titus 2:3–5). It is the only section of the code that includes the mutual obligations of both parties, though the unevenness of six verses devoted to the wives' obligations and only one to those of the husbands again indicates the author's consistent interest in the 'subordinate' or potentially oppressed partner in any given relationship. This is accented in the present passage by a particular reference to Christian wives married to unbelieving husbands (v 1b)."

Verse 1

Ὅμοιως γυναῖκες ὑποτασσόμεναι τοῖς ἰδίοις ἀνδράσιν, ἵνα καὶ εἴ τινας ἀπειθοῦσιν τῷ λόγῳ διὰ τῆς τῶν γυναικῶν ἀναστροφῆς ἄνευ λόγου κερδηθήσονται

ὁμοίως likewise, in the same way

Michaels thinks that the omission of the article, as the more difficult reading, is probably original. However, he adds, "There is no appreciable difference in meaning; the nominative with the article is equivalent to a vocative (cf. BDF § 147.3), while γυναῖκες without the article is a true vocative (cf. *ἠεὶ* in 5:5)."

γυνή, αἰκος f woman, wife

Dauids comments on the surprising nature of this address to women, "In that society women were expected to follow the religion of their husbands; they might have their own cult on the side, but the family religion was that of the husband. Peter clearly focuses his address on women whose husbands are not Christians (not that he would give different advice to women whose husbands were Christians), and he addresses them as independent moral agents whose decision to turn to Christ he supports and whose goal to win their husbands he encourages. This is quite a revolutionary attitude for that culture."

ὑποτασσῶ see 2:13

ἰδιος, α, ον one's own

ἀνὴρ, ἀνδρὸς m man, husband

"The clause introduced by καὶ εἴ τινας (lit., 'even if any ... ') represents only a possibility, but it is on this possibility that Peter fastens his attention." Michaels.

ἀπειθεῶ disobey, be an unbeliever

The present tense ἀπειθοῦσιν "suggests a pattern of life characterised by disobedience not only to the gospel but also to God's standards in other areas of life. The word means not just that they 'do not believe the word' (NIV), but has a much stronger sense of active disobedience to the standards of Scripture and even rebellion against them." Grudem.

ἀναστροφή, ης f manner of life, conduct
ἄνευ Preposition with gen. without, apart from

The ἄνευ λόγου needs to be understood in the context of the attitude of these husbands to the word, as mentioned above. Michaels comments, "The author's point is not to forbid verbal testimony by Christian wives but to suggest tactfully that such testimony is not obligatory, and sometimes not helpful."

κερδηθήσονται Verb, aor pass subj, 3 pl
κερδαίνω gain, win

Verse 2

ἐποπτεύσαντες τὴν ἐν φόβῳ ἀγνὴν ἀναστροφήν ὑμῶν.

ἐποπτεῶ see, observe

Michaels comments, "In place of the aorist participle ἐποπτεύσαντες some important ancient MSS (p⁷² κ* and others) read the present ἐποπτεύοντες (cf. Note C* on 2:12). It is possible that an original present has been changed to an aorist just as it has in 2:12, but in this case the support for the aorist is stronger (including B and C as well as A P Ψ and the majority of later MSS). In view of the frequent tendency of scribes to conform either of two roughly similar passages to the other, ἐποπτεύσαντες is to be preferred, though a firm choice is difficult."

φοβος, ου m fear

ἀγνος, η, ον pure, holy, innocent

'reverent and chaste behaviour' NIV. The basis for this virtue is 'reverence/fear of God.' Cf. 2:12.

Verse 3

ὣν ἔστω οὐχ ὁ ἐξωθεν ἐμπλοκῆς τριχῶν καὶ περιθέσεως χρυσίων ἢ ἐνδύσεως ἱματίων κόσμος,

ἔστω Verb, pres act imperat, 3s εἰμι
ἐξωθεν adv and prep from outside, outside;
ὁ ἐ. outward, external

ἐμπλοκη, ης f elaborate braiding (of hair)
τριχῶν Noun, gen pl θριξ, τριχος f hair

τριχῶν is omitted in some MSS (p⁷² C Ψ and others). The omission (which spoils the symmetrical threefold reference to hair, jewelry, and clothes) could be accidental, or it could reflect a certain confusion of ἐμπλοκή with ἐμπλόκινον, used in the LXX to refer to jewelry made of twisted gold (e.g., Exod 35:22; 36:22–25[39:15–18]). In any event, the omission is unlikely to be original.

περιθεσις, εως f wearing (of jewelry)
χρυσιον, ου n gold

Cf. Is 3:18-24 and 1 Tim 2:9ff.

ἢ or
ἐνδύσις, εως f wearing, putting on
ἱματιον, ου n garment, clothing
κοσμος, ου m world

Completes the phrase ὁ ἐξωθεν. The meaning here is outward adornment. Davids comments, "The critique would apply mainly to upper-class women who could afford more than the simplest dress (and perhaps to the aspirations of other women). Thus it is a critique of the whole culture, as well as advice to some church members. While it is unlikely that large numbers of the upper classes belonged to the church, it would not be surprising to find some wives of upper-class men in the congregation (cf. Acts 17:12)." Davids suggests that this instruction would have a tendency to lessen class distinctions in the church, "thus promoting harmony, and, by releasing the money that women might have spent on dress, provided a broadened basis for the generosity that Jesus (who was no friend of wealth) commanded (e.g., Matt 6:19-34)."

Michaels adds, "His negative appeal in v 3 is important primarily as a way of accenting the positive appeal that follows in v 4."

Verse 4

ἀλλ' ὁ κρυπτός τῆς καρδίας ἄνθρωπος ἐν τῷ ἀφάρτῳ τοῦ πραέως καὶ ἡσυχίου πνεύματος, ὃ ἐστὶν ἐνώπιον τοῦ θεοῦ πολυτελής.

Michaels translates, 'It is rather the person hidden in your heart, with that imperishable quality of a humble and quiet spirit. It is [an adornment] most lavish in God's sight.'

κρυπτος, η, ον hidden, secret, private

The contrast is between ὁ ἐξωθεν ... κοσμος and ὁ κρυπτος ... ἄνθρωπος. The contrast is between what human society sees and values and what God sees and values, cf. 1 Sam 16:6-7. Michaels comments, "A person's 'heart' is who that person is, at the deepest and most private level, and for Christian wives, according to Peter, it is the wellspring of their beauty."

ἀφθαρτος, ον imperishable, immortal
πραέως Adjective, m gen s πραῦς, πραεια,
πραῦ humble, gentle

ἡσυχιος, ον quiet, peaceful

'gentle and quiet spirit' – Best sees this as a reference to the Spirit of God who endows the Christian with these qualities. Davids says that the reference is to the human spirit (cf. 1 Cor 4:21; Gal 6:1). He comments, "Virtue is one garment that any Christian woman can wear with pride." Michaels similarly say it refers to "the woman's new disposition in Christ." He also adds, "What is clear in any case is that there is nothing distinctly feminine about a 'humble and quiet spirit.' 'Humility,' along with 'reverence,' is urged on men and women alike in situations where their Christian hope is challenged (3:16; the phrase 'a spirit of humility' is found in 1 Cor 4:21 and Gal 6:1). Though 'quietness' (in the sense of silence: BGD, 349.2) is part of a prohibition of teaching by women in 1 Tim 2:11–12, in those places where ἡσυχία is a virtue (as, e.g., 2 Thess 3:12; cf. 1 Thess 4:11; 1 Tim 2:2: cf. *Did.* 3:8; 8.10; also *Pss. Sol.* 12.5), it is never a virtue intended for women alone."

ἐνώπιον prep with gen before, in the presence of
πολυτελης, ες of great value, very precious

Verse 5

οὕτως γάρ ποτε καὶ αἱ ἅγαι γυναῖκες αἱ ἐλπίζουσαι εἰς θεὸν ἐκόσμουσαν ἑαυτάς, ὑποτασσόμεναι τοῖς ἰδίοις ἀνδράσιν,

οὕτως thus, in this way

Refers to the entire vv 1-4 as Peter goes on to illustrate not only wifely adornment but submission to their husbands.

ποτέ enclitic particle once, formerly
ἅγιος, α, ον holy

The reference (in the plural) is probably to the four matriarchs: Sarah, Rebecca, Rachel and Leah.

ἐλπίζω hope, hope in, expect
κοσμεω adorn, decorate

The imperfect refers to customary or characteristic action in the past: they 'used to adorn themselves'.

ἑαυτος, εαυτη, εαυτον him/her/itself

Peter's "concern is that the church not be known for its production of rebellious wives who have an attitude of superiority, but of women who, because they know God will reward them and set everything right, demonstrate the virtue of gentle submission where Christianly possible. The OT 'cloud of witnesses' (Heb 12:1) is cheering them on." Davids.

Michaels comment, "The repetition of the phrase rounds off vv 1–5a as a unit, even though Peter will elaborate further by singling out Sarah. In their immediate context, these words define the 'adornment' of the holy wives – not braided hair, jewelry, or dresses, but quiet deference to their husbands. Peter introduces them as ethical examples for Christian wives."

Verse 6

ὡς Σάρρα ὑπήκουσεν τῷ Ἀβραάμ, κύριον αὐτὸν καλοῦσα· ἧς ἐγενήθητε τέκνα ἀγαθοποιούσαι καὶ μὴ φοβούμεναι μηδεμίαν πτόησιν.

ὕπακουω obey, be subject to

The reference is to Gen 18:12. Michaels comments, "The explicit designation of a husband as 'lord' over his wife was not a commonplace in ancient literature ... despite the ever-present notion of male dominance in marriage. Its occurrence in Gen 18:12 LXX catches Peter's attention, probably on the basis of earlier interpretive traditions." Michaels adds, "His point is not that Christian wives 'revere ... the Lord Christ' (3:15) by obeying their husbands, as if the husband played the role of Christ to the wife; the phrase ὡς τῷ κυρίῳ, 'as to the Lord,' in Eph 5:22 (cf. vv 23–24, 25–28) should not be read into 1 Peter. Despite his appeal to the 'holy wives' and Sarah in particular, Peter has not forgotten that many of the women he is addressing have unbelieving husbands incapable of playing any kind of a Christ-like role in their marriage. His attention is therefore focused on Sarah and her behaviour, not on who Abraham was or how he treated her. His argument is from the greater to the lesser: if Sarah 'obeyed' Abraham and called him 'Lord,' the Christian wives in Asia should at least treat their husbands with deference and respect."

ἐγενήθητε Verb, aor pass indic, 2 p, γενναῶ be father of, bear, give birth to; pass be born

The aorist suggests they became daughters of Sarah at a particular point – at conversion.

τέκνον, οὐ n child; pl descendants

ἀγαθοποιεῶ do good, help; live uprightly, do what is good

The present participle expresses the pattern of life which is evidence that these women are 'daughters of Sarah': 'if you do right and let nothing terrify you'. Michaels argues rather that the participle is imperatival in force, 'do good and let nothing frighten you.' He adds, "If she 'does good' by maintaining her allegiance to God even while showing deference to her husband, there is always a possibility, however remote, that her husband may not understand or tolerate her alien religion and that consequently her freedom or safety may be jeopardized. Hence the ominous word of 'comfort' with which Peter's advice to wives concludes: 'and let nothing frighten you' (lit., 'not fearing any terror')."

φοβεομαι fear, be afraid (of)

μηδεις, μηδεμια, μηδεν no one, nothing
πτοησις, εως f something that causes fear; fear

Cf. Prov 3:25. "A woman with a gentle and quiet spirit' who 'continues hoping in God' will not be terrified by circumstance or by an unbelieving or disobedient husband (cf. Gen 20:6)." Grudem. Davids comments, "While calling for gentleness and inner tranquillity overall and subordination to their husbands in all areas indifferent to their Christian faith, he encourages them to stand firm in the light of their hope in the coming of Christ and quietly refuse to bow to the threats and punishments of their husbands."

Verse 7

Οἱ ἄνδρες ὁμοίως συνοικοῦντες κατὰ γνῶσιν, ὡς ἀσθενεστέρω σκεύει τῷ γυναικείῳ ἀπονέμοντες τιμὴν, ὡς καὶ συγκληρονόμοις χάριτος ζωῆς, εἰς τὸ μὴ ἐγκόπτεσθαι τὰς προσευχὰς ὑμῶν.

ὁμοίως see v.1

"ὁμοίως (see on v 1) functions only to connect related sections of the household duty code, not to point out any real analogy. In this case the relationship is reciprocal: 'in turn,' or 'for your part' (cf. 5:5)." Michaels.

συνοικεω live with

γνῶσις, εως f knowledge, understanding

κατα γνῶσιν 'considerately' RSV. Davids says that the term is used "often with sexual overtones (Deut 22:13; 24:1; 25:5...)."

ἀσθενεστερος, α, ον weaker

σκευος, ους n object, vessel, one's body

Dauids thinks that the meaning is that "of the two creatures of God, male and female, the woman is weaker in body and generally more vulnerable." There is no sense of inferiority, much less moral inferiority. Cf. Gal 3:28. Michaels comments, "The notion that women are 'weak,' or 'weaker' than men, was a commonplace in the ancient ..., but Peter uses it not to denigrate women but to foster 'respect' (τιμή), the core of his advice to Christian husbands... Peter may well be presupposing the common early Christian conviction that honor in God's sight belongs to those who are (or make themselves) 'last,' or 'least,' in the eyes of the world (e.g., Mark 9:33-37; 10:42-45; Matt 18:1-4, 10-14; 19:30; 20:16; 23:11-12; 25:40,45; Luke 14:7-11; cf. 1 Peter 5:5-6). Even where his appeal is ostensibly based on broadly human, even physical, factors, the substance of Peter's argument rests on his Christian faith and Christian tradition."

γυναικειος, α, ον female (γ. σκευος wife)
ἀπονεμω show (of respect)
τιμη, ης f honour, respect

Cf. 1:7; 2:7, 17. "It includes honouring (rather than running down) a person verbally, but also indicates deeds that show that the person is honoured, a proper respect and deference to the person." Dauids.

συγκληρονομος, ον sharing together,
sharing together God's blessings

Metzger comments "Of the two chief readings the external support for συγκληρονόμοις appears slightly stronger than for συγκληρονόμοι. If one adopts the dative the reference of the clause ὡς ... ζωῆς is to the wives; if the nominative, the reference is to the husbands."

χαρις, ιτος f grace
ζωη, ης f life

'Eternal' has been added to 'life' by scribes in p⁷² (ζωῆς αἰωνίου) and supplied in the Syriac Peshitta. The adjective 'diversified' (ποικίλης) has similarly been inserted with 'grace' in several manuscripts (κ A and others), probably influenced by the language of 4:10. The simple χάριτος was evidently too simple for some later scribes. Eternal life is implied in any case.

"Wives share with their husbands in the great salvation so eloquently described in 1:3-9." Michaels.

ἐγκοπτω prevent, hinder
προσευχη, ης f prayer

p⁸¹ and B have 'you will not be hindered in your prayers' (ταῖς προσευχαῖς instead of τὰς προσευχάς), a reading probably introduced by scribes because the verb ἐγκόπτειν is normally used in relation to persons rather than their activities.

Our relationship with God cannot be independent of our relationship with others – particularly others close to us. "So concerned is God that Christian husbands live in an understanding and loving way with their wives, that he 'interrupts' his relationship with them when they are not doing so. No Christian husband should presume to think that any spiritual good will be accomplished by his life without an effective ministry of prayer. And no husband may expect an effective prayer life unless he lives with his wife 'in an understanding way, bestowing honour' on her. To take the time to develop and maintain a good marriage is God's will; it is serving God; it is spiritual activity pleasing in his sight." Grudem.

Michaels comments, "Peter views the believing husband and wife as a kind of church in miniature (cf. Paul in 1 Cor 7:5; also Clement of Alexandria's interpretation of the 'two or three' gathered in prayer according to Matt 18:20 as the Christian wife, husband, and child, *Strom.* 3.10)."