

Notes on the Greek New Testament
Day 330 – November 26th – 1 Peter 4:7-5:14

Works frequently referenced in these notes on 1 Peter

Best, E	<i>1 Peter (New Century Bible)</i> , Oliphants, 1971
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Davids, Peter H	<i>The First Epistle of Peter (The New International Commentary on the New Testament)</i> , Grand Rapids, Eerdmans, 1990
Grudem, Wayne	<i>1 Peter (Tyndale Commentary)</i> , Leicester, IVP, 1988
Leighton, Robert	<i>A Practical Commentary upon the First Epistle General of Saint Peter, (Works Vol 1)</i> , London 1835
Michaels, J Ramsey	<i>1 Peter (The Word Biblical Commentary, Vol 49)</i> , Dallas, Word Books, 1988
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1 Peter 4:7-11

“The keynote of the section is mutuality, expressed repeatedly by the phrase εἰς ἑαυτούς, 'to each other' (vv 8, 10), and εἰς ἀλλήλους, 'to one another' (v 9; cf. 5:5b). This mutual responsibility governs the imperatives of love and forgiveness (v 8), hospitality (v 9), and ministry (vv 10–11), all under God’s sovereignty and in the interest of glorifying God (v 11).” Michaels.

Verse 7

Πάντων δὲ τὸ τέλος ἤγγικεν. σωφρονήσατε οὖν καὶ νήψατε εἰς προσευχάς·

τέλος, ους n end, conclusion, termination
 ἤγγικεν Verb, perf act indic, 3 s ἐγγίζω
 approach, draw near

"All the major events in God's plan of redemption have occurred, and now all things are ready for Christ to return and rule."
 Grudem. Davids comments, "This expectation of the imminent inbreaking of God's full and final rule conditions all NT teaching, and without grasping it one can hardly understand the radical ethical stance taken within any of the NT literature. If the end is right around the corner, one should live accordingly."

Michaels comments, “The announcement, or rather the reminder, that this event is ‘near’ (ἤγγικεν, lit., ‘has come near’) echoes the proclamation of John the Baptist (Matt 3:2) and Jesus (Mark 1:15; Matt 4:17; Luke 10:9, 11) that ‘the Kingdom of God is near’ (also consistently ἤγγικεν). Peter’s adoption of this terminology from the Gospel tradition corresponds to that of James, except that James’s reminder that ‘the coming of the Lord is near’ (James 5:8) is more a word of comfort to the oppressed than a call to alertness or action.”

σωφρονήσατε Verb, aor act imperat, 2 pl
 σωφρονεω be in one's right mind
 νήψατε Verb, aor act imperat, 2 pl νηφω be
 sober, be self-controlled
 προσευχη, ης f prayer

εἰς προσευχάς "The idea is not simply 'so that you can pray' (NIV) but 'in order to pray more effectively, more appropriately'. Christians should be alert to events and evaluate them correctly in order to be able to pray more intelligently." Grudem.
 Davids comments, "This is what is meant when he said 'Watch and pray' (Matt 24:41-42; Mark 13:35, 37; cf. Acts 20:31; 1 Cor 16:13; Col 4:2), for proper prayer is not an 'opiate' or escape, but rather a function of clear vision and a seeking of even clearer vision from God."

Verse 8

πρὸ πάντων τὴν εἰς ἑαυτοὺς ἀγάπην ἐκτενῆ ἔχοντες, ὅτι ἀγάπη καλύπτει πλῆθος ἁμαρτιῶν·

πρὸ πάντων 'above all' cf. Jas 5:12. "The phrase does not intend to put love above prayer or being clear-headed, but alerts the reader that what follows is a significantly different topic and underlines love as the most important part of the following four verses." Davids. Cf. Matt 24:12 for Jesus prediction that under trial, "the love of many will grow cold." Mutual love is "the most urgent necessity for Christian believers." Michaels.

ἑαυτος, ἑαυτη, ἑαυτον him/her/itself
ἐκτενης, ες constant, unfeeling

Grudem argues that this adjective here carries the adverbial sense of 'earnestly'. Cf. 1:22. The sense here is 'earnestly maintain'.

καλυπτω cover, hide

Michaels writes, "The majority of mss (including P⁷² & L and P) have the future καλύψει ('will cover') here, but several early and significant mss (A B C K and others) have the present καλύπτει. A decision is difficult on the basis of the manuscript evidence; the future could be regarded as an assimilation to James 5:20 (Beare, 185; Goppelt, 284) or the present could be an assimilation to the LXX of Prov 10:12. Because the clause as a whole is so different from the Proverbs passage, however, it is doubtful that a quotation is intended. The eschatological nature of the context favors the future, but the persistence of the present in two later examples of the same pronouncement (both originating from the Roman church: 1 Clem 49.5 and 2 Clem 16.4) make the present somewhat more probable here as well."

πληθος, ους n crowd, multitude
ἁμαρτια, ας f sin

Cf. Prov 10:12 also Jas 5:20. "Where love abounds in a fellowship of Christians, many small offences, and even some large ones, are readily overlooked and forgotten. But where love is lacking, every word is viewed with suspicion, every action is liable to misunderstanding, and conflicts abound – to Satan's perverse delight (cf. Heb 12:15; by contrast 1 Cor 13:4-7)." Grudem.

Verse 9

φιλόξενοι εἰς ἀλλήλους ἄνευ γογγυσμοῦ·

φιλοξενος, ον hospitable

Giving oneself to the care and service of another. Cf. Rom 12:13; 1 Tim 3:2; Tit 1:8; Heb 13:2; also Matt 25:35, 38, 43-44.

ἀλληλων, οις, ους reciprocal pronoun one another

ἄνευ Preposition with gen. ἄνευ without
γογγυσμος, ου m complaining, quarreling

Hospitality would often have stretched resources to their limits and could easily have resulted in grudging complaint.

The majority of later MSS have the plural, γογγυσμῶν, cf. Phil 2:14. The overwhelming evidence of the earliest and best MSS favours the singular here.

Verse 10

ἕκαστος καθὼς ἔλαβεν χάρισμα, εἰς ἑαυτοὺς αὐτὸ διακονοῦντες ὡς καλοὶ οἰκονόμοι ποικίλης χάριτος θεοῦ·

ἕκαστος, η, ον each, every

καθως as, just as

ἔλαβεν Verb, aor act indic, 3 s λαμβανω

Each believer is equipped by the Spirit of God to perform some aspect of ministry in the church.

"There are five different lists of spiritual gifts in the New Testament (Rom 12:6-8; 1 Cor 12:7-11; 12:28-30; Eph 4:11; 1 Pet 4:10). Since the lists are all different (no one gift is on every list, and no list includes all the gifts), and since 1 Cor 7:7 indicates two gifts that are not on any list (marriage and celibacy, which Paul calls *charismata*), it is legitimate to conclude that they are not exhaustive. In fact, since there are various types within any one gift (people with the gift of evangelism may differ in the kinds of evangelism they do best; similarly with teaching, helping, etc.), one could say there is an almost limitless variety of different spiritual gifts, all manifestations of the richly varied and abundant grace of God." Grudem.

χαρισμα, τος n gift (from God)

ἑαυτος, ἑαυτη, ἑαυτον see v.8

διακονεω serve, minister

καλος, η, ον good

οικονομος, ου m steward, manager

Cf. Luke 12:42.

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

"As God's grace is richly varied, so are the gifts flowing from his grace." Grudem.

χαρις, ιτος f grace

Verse 11

εἴ τις λαλεῖ, ὡς λόγια θεοῦ· εἴ τις διακονεῖ, ὡς ἐξ ἰσχύος ἧς χορηγεῖ ὁ θεός· ἵνα ἐν πᾶσιν δοξάζεται ὁ θεὸς διὰ Ἰησοῦ Χριστοῦ, ᾧ ἐστιν ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν·

λαλεω speak, talk

"Includes not just teaching and preaching, but many kinds of gifts involving speech activity: evangelism, teaching, prophesying, and perhaps singing or sharing words of praise and testimony in the assembled congregation." Grudem.

λογια, ων n oracles, words, messages

ὡς λόγια θεοῦ "Our author is telling his readers to be sure that they ... are 'speaking in the Spirit.'" Davids. They are to minister Christ to one another rather than doing the devil's work with sowing seeds of discord or discontent.

Of εἴ τις διακονεῖ Davids comments, "It probably covers all those deeds one Christian does to or for another: administration, care for the poor and sick (including contributing funds, distributing funds, and physical care), healing, and similar acts that express God's love and mercy in concrete form." Cf. Acts 6:1-6.

ἰσχυς, υος f strength

χορηγεω supply, provide

Only here and 2 Cor 9:10. The meaning is to 'defray the expenses' for something. Davids comments, "God has ordered the job done; God will pay the expenses, be they material, physical or emotional." God confers strength on those who serve him, cf. Phil 4:13. Many later MSS read ὡς χορηγεῖ rather than ἥς χορηγεῖ.

ἐν πᾶσιν points back at least to the activities mentioned in vv. 10-11, and probably the commands given in vv 7-11." Michaels.

δοξαζω praise, honour, glorify, exalt
δοξα, ης f glory, splendour; power
κρατος, ους n might, strength, dominion
αιωνας Noun, acc pl αιων, αιωνος m age,
world order, eternity

Michaels comments, "The point of the doxology is that the ministry of Christians to one another counts as authentic worship toward God as well, if it is done with 'words from God' or 'out of the strength God provides'." It is unclear whether ᾧ refers to God or to Christ, probably the latter as the immediate antecedent.

It is not uncommon for doxologies to close a section of a letter rather than concluding a letter or document. Davids comments, "Thus it is not surprising to find this one internally (cf. the five internal doxologies in Romans and the ten in 1 Clement) as Peter finishes his section on relating to non-Christians and turns to his final section on suffering."

4:12ff.

Some see v12 as beginning a new section of the letter or even marking the beginning of a separate letter appended later. Grudem, however, draws attention to the large number of churches to which the letter was written (1:1), and to the NT evidence of persecution throughout this area, or at various places within this area from time to time. Hence he argues that, "Even if he had not had recent news of actual persecution currently being endured, it would not have been surprising if, in a general letter to spread-out groups of churches, the apostle would write as though varying degrees of formal and informal persecution were a live possibility for some readers and a present experience for others." The different tone in different parts of 1 Peter does not require us to assume that it was not originally a single letter. Michaels similarly writes, "Before beginning the new appeal, Peter makes a digression in vv 12-19. The structure of his letter at this point is best described as interlocking: if 4:7-11 looks ahead, anticipating the themes of 4:12-5:11, 4:12-19 pauses to look back, resuming for one last time the themes of 2:11-4:6. These are the themes of how to respond to one's enemies and how to face hostility and the prospect of suffering. At the start (vv 12-13) the section looks even farther back, to the cryptic references to 'various ordeals,' to being 'tested by fire,' and to final 'joy' in 1:6-8. Now at last Peter describes in fuller, although rather similar language, what he had in mind there. The rhetoric is reminiscent of 1:6-8, but the actual situation to which it refers is simply the accumulation of the grievances and social pressures either sketched or hinted at throughout 2:11-4:6. Although it has often been suggested that there is an intensification or a heightening of the urgency between 4:11 and 4:12 (as if Peter had just heard of a sudden crisis or disaster), there is no real evidence of this. The urgency expressed already in 1:6-8 is firm evidence to the contrary. The difference in tone between 1:6-8 and 4:12-19, on the one hand, and most of 2:11-4:6, on the other, is the difference between a rhetorical summary of the Christian community's position in a hostile world and a series of directives on how to respond to specific aggravations or challenges."

Verse 12

Ἀγαπητοί, μὴ ξενίζεσθε τῇ ἐν ὑμῖν πυρώσει πρὸς πειρασμὸν ὑμῖν γινομένη ὡς ξένου ὑμῖν συμβαινόντος,

"All the careful and considerate living possible will not prevent persecution, as 3:14 has already implied, and in fact it is already upon them." Davids.

Michaels comments, "Although he does not say so explicitly, it is evident from the reference in v 13 to 'the sufferings of Christ,' and from the allusion in v 14 to Jesus' beatitude on those ridiculed for his sake, that the words and the example of Jesus are the reasons Peter believes a 'fiery ordeal' should come as no surprise. If Jesus himself suffered and predicted suffering for his followers, they have no reason to think it strange when his experiences are repeated and his predictions fulfilled (cf. Matt 10:24–25; Luke 6:40; John 13:16; 15:18–21; 16:1–4; 1 John 3:13)."

ἀγαπητος, η, ον beloved

ξενίζεσθε Verb, pres pass imperat, 2 pl

ξενίζω see v.4

"Unlike the Jews who had for generations been a foreign and culturally distinct minority in the diaspora (and suffered as all such minorities suffer) and since the persecution under Antiochus IV Epiphanes (cf. 1 and 2 Maccabees) had had a developed theology of suffering and martyrdom, these Gentile converts had no experience of being a cultural minority. Before their conversion they were perfectly at home in their city." Davids.

πυρωσις, εως f burning; fiery ordeal, painful test

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

The image of a refiner's fire is probably intended, cf. 1:7 and Prov 27:21, though there may also be the sense of an eschatological ordeal or test.

ξενος, η, ον strange, foreign, unusual

Such trials are part of the 'normal' Christian life.

συμβαίνω happen, come about

Verse 13

ἀλλὰ καθὼς κοινωνεῖτε τοῖς τοῦ Χριστοῦ παθήμασιν χαίρετε, ἵνα καὶ ἐν τῇ ἀποκαλύψει τῆς δόξης αὐτοῦ χαρῆτε ἀγαλλιώμενοι.

καθὼ adv as, in so far as, to the degree that

κοινωνεω share, take part

πάθημα, τος n suffering

"Suffering as a Christian confirms to us the fact that we are indeed Christ's... This is because union with Christ involves not only union with him in his death and resurrection (Rom 6:5), but also union with him in the whole pattern of his life which includes his suffering for righteousness (1 Peter 2:20,21; 3:17,18; Rom 8:17; Phil 3:10; Col 1:24; 2 Tim 3:12; 1 Jn 2:6)." Grudem.

Michaels comments, "Christians 'share in Christ's sufferings' neither sacramentally in baptism nor in mystical union with him, but simply by following the example of his behavior when facing similar circumstances."

χαίρω rejoice, be glad

ἀποκαλυψις, εως f revelation

δοξα, ης f see v.11

χαρῆτε Verb, aor act subj, 2 pl χαίρω

ἀγαλλιαω be extremely joyful or glad

"This anticipated eschatological joy is a theme common to 1 Peter and James (Jas 1:2; 1 Pet 1:6)." Davids. It is sharing in Christ's glory, see 1:8b, 11, 21.

Verse 14

εἰ ὀνειδίζεσθε ἐν ὀνόματι Χριστοῦ, μακάριοι, ὅτι τὸ τῆς δόξης καὶ τοῦ θεοῦ πνεῦμα ἐφ' ὑμᾶς ἀναπαύεται.

ὀνειδίζω reproach, insult, abuse

The form of the verbs suggests continuing action, not a single occurrence. They are rejected by those who formerly were their social group.

ὄνομα, τος n name

μακάριος, α, ον blessed, fortunate, happy

Cf. Matt 5:11-12; Lk 6:22.

"After δόξης a considerable number of witnesses, some of them early, read καὶ δυναμῶς. The words are suitable to the context, but their absence in such diversified witnesses as p⁷² B K Ψ 049 330 Tertullian Ephraem Cyril Fulgentius *al*, and the fact that those which have the addition present it in somewhat different forms, sufficiently condemn it as a homiletic supplement to the original text." Metzger.

ἀναπαυω give relief, refresh; midd rest upon

Cf. Mk 13:11; Lk 12:12; Matt 10:20 for the promise of the Spirit in times of trial.

"The words echo the Messianic prophecy of Isaiah 11:2, speaking of the branch out of Jesse: 'And the Spirit of the LORD shall rest upon him' (the same word for 'rest', *anapauo*, is used both in the LXX and here. Peter sees this Messianic blessing extending also to those who bear the name of the Messiah (or 'Christ') – see some examples in Acts 5:41; 6:15; 7:55, 59-60; 16:25. Yet the word *glory* in the verse suggests another theme as well: the New Testament fulfilment of the Old Testament cloud of God's glory (the 'shekinah glory') is to be seen in the powerful dwelling of the Holy Spirit within Christian believers." Grudem. Davids comments, "Those suffering for Christ experience through the Spirit now the glory they are promised in the future (1:7; 5:4; cf. 2 Cor 4:17; Col 3:4)."

"At the close of the verse the Textus Receptus adds the clause *κατὰ μὲν αὐτοὺς βλασφημεῖται, κατὰ δὲ ὑμᾶς δοξάζεται* ['on their part he is slandered, but on your part he is glorified'], with the support of K L P (Ψ) most minuscules... Although it is possible that the words may have been accidentally omitted because of parablepsis (-εται ... -εται), the Committee thought it far more probable that they were added as an explanatory gloss of the preceding reference to the spirit of glory." Metzger.

Michaels, however, argues that the words may be original and that the blasphemy referred to is blaspheming the Spirit, equivalent to the blaspheming of God mentioned in 4:4b.

Verse 15

μη γάρ τις ὑμῶν πασχέτω ὡς φονεὺς ἢ κλέπτης ἢ κακοποιὸς ἢ ὡς ἀλλοτριεπίσκοπος:

This verse expresses the condition of blessing in suffering. "If they want to make sure they are glorifying the Spirit that rests upon them, they must make sure they are being ridiculed (even suffering, if it comes to that) for the right reason." Michaels.

πασχω suffer

φονεὺς, εως m murderer

ἢ οἱ

κλέπτης, ου m thief

κακοποιος, ου m wrongdoer

ἀλλοτριεπίσκοπος, ου m busybody, one who interferes in another's affairs, troublemaker

Of uncertain meaning – only one other example of this Greek word is known. The etymology suggests 'meddler'. Peter's list starts with items which get an immediate nod of agreement, but ends with a real challenge to Christian behaviour. Christians need to be careful not to fall into this trap when they set themselves up as guardians of public morality.

The unusual word has given rise to a number of variants and spellings.

Verse 16

εἰ δὲ ὡς Χριστιανός, μὴ αἰσχυνέσθω, δοξάζετω δὲ τὸν θεὸν ἐν τῷ ὀνόματι τούτῳ.

Χριστιανος, ου m Christian

This term is found only here and in Acts 11:26; 26:28. The use here may suggest that some were being charged simply with being Christians, though this may not have been formally illegal until the time of Pliny (AD 110). The phrase here amplifies what is meant by suffering 'for the name of Christ' (v. 14).

αἰσχυνέσθω Verb, pres pass imperat, 3 s
αἰσχυνομαι be ashamed

Cf. 2:6; Isa 28:16; Phil 1:20; 2 Tim 1:12 and also the warnings of Jesus in Mark 8:38//Luke 9:26.

δοξάζω praise, honour, glorify

The two alternative reactions to threat are being ashamed of Christ or of glorifying his name, cf. Phil 1:20. Michaels comments, "Although he does not in this instance spell out concretely how they are to do this, it is a fair inference from 3:15–16 that he wants them to acknowledge their faith in Christ openly and without fear, regardless of the consequences. As in the case of their ministry to one another, glorification of God depends on attitudes and behavior toward other people."

ὄνομα, τος n name, title

I.e. the name of Christ. There is no shame in bearing the name of Christ, the Lord of glory.

The majority of later MSS read *μέρει* 'in this matter' rather than *ὀνόματι*. Michaels prefers this reading saying it is difficult to see why *ὀνόματι* would be changed to *μέρει* while it is easy to understand the reverse.

Verse 17

ὅτι ὁ καιρὸς τοῦ ἄρξασθαι τὸ κρίμα ἀπὸ τοῦ οἴκου τοῦ θεοῦ· εἰ δὲ πρῶτον ἀφ' ἡμῶν, τί τὸ τέλος τῶν ἀπειθούντων τῷ τοῦ θεοῦ εὐαγγελίῳ;

The presence or absence of the definite article makes no discernible difference to the meaning.

καιρος, ου m time

ἄρξασθαι Verb, aor midd infin ἄρχω midd begin

κριμα, τος n judgement

'It is time to begin the judgment' – judgment day has begun! The reference is to the expected 'messianic woes' – 'birth-pangs' (Mark 13:8//Matt 24:8; cf. 1 Thess 5:3), 'hour of trial' (Rev 3:10), or 'great tribulation' (Matt 24:21; cf. Mark 13:19; Luke 21:23; Rev 7-14).

οικος, ου m house, home, household

Grudem argues that the word here means 'house' (not household), and that it means that Christians (corporately) are the Temple of God (cf. chapter 2), the place where he dwells. He continues, "The picture is that God has begun judging within the church, and will later move outward to judge those outside the church. The refining fire of judgement is leaving no one untouched, but Christians are being purified and strengthened by it – sins are being eliminated and trust in God and holiness of life are growing." Grudem believes that Peter has in mind Ezekiel 9:5-6 and also Malachi 3:1-6.

πρωτον adv. first, in the first place, first of all

τελος, ους n end, conclusion

Cf. τέλος in Rom 6:21; 2 Cor 11:15; Phil 3:19; Heb 6:8.

ἀπειθεω disobey, be an unbeliever
εὐαγγελιον, ου n good news, gospel

Cf. Luke 23:31.

Verse 18

καὶ εἰ ὁ δίκαιος μόλις σώζεται, ὁ ἀσεβῆς καὶ ἁμαρτωλὸς ποῦ φανεῖται;

δικαιος, α, ον righteous, just
μολις adv with difficulty, hardly, scarcely
σωζω save, rescue, heal

Cf. Mark 13:19-20; Luke 13:23-24. Michaels comments, "The sure hope of final vindication dominates the entire epistle. Yet this salvation is not necessarily an easy thing or without cost."

ἀσεβης, ες godless, impious

ἁμαρτωλος, ον sinful, sinner

ποῦ interrogative adverb where, at what place, to what place

φανεῖται Verb, fut midd/pass indic, 3 s
φαινω shine; midd. and pass. appear,
be seen, be revealed

Cf. Prov 11:31. See also Heb 10:31.

Verse 19

ὥστε καὶ οἱ πάσχοντες κατὰ τὸ θέλημα τοῦ θεοῦ πιστῶ κτίστη παρατιθέσθωσαν τὰς ψυχὰς αὐτῶν ἐν ἀγαθοποιῶα.

ὥστε so that, with the result that
πασχω see v.15

θελημα, ατος n will, wish, desire

πιστος, η, ον faithful, trustworthy

κτιστης, ου m Creator

παρατιθημι place before; midd. commit, entrust

Means 'give to someone for safekeeping', cf. Lk 23:46. Suffering does not mean that the world is out of control. God can be trusted. Cf. Ps 31:5 quoted by Jesus on the cross, Lk 23:46.

ψυχη, ης f self, life, 'soul'

ἀγαθοποιῶα, ας f doing good or right

Trust God and go on doing good.

1 Peter 5:1-5

Concerning these verses, Michaels writes, "Peter's ... desire [is] to foster cohesion and unity for a time of crisis in congregations where 'elders' are present to give leadership. In a sense he regards them as his representatives in those congregations, and he is quick to establish a common bond between himself and them (v 1). The closest NT parallel is perhaps Paul's address at Miletus to the elders of Ephesus in Acts 20:17–38, where Paul uses himself as an example in support of a command to 'Take heed to yourselves and to all the flock (παντὶ τῷ ποιμνίῳ), in which the Holy Spirit has made you guardians (ἐπισκόπους), to shepherd (ποιμαίνειν) the church of God' (Acts 20:28; in our passage, cf. vv 2–3)"

Verse 1

Πρεσβυτέρους οὖν ἐν ὑμῖν παρακαλῶ ὁ συμπρεσβύτερος καὶ μάρτυς τῶν τοῦ Χριστοῦ παθημάτων, ὁ καὶ τῆς μελλούσης ἀποκαλύψεσθαι δόξης κοινωνός,

The following instructions concerning elders may have been prompted by Ezekiel 9:6 or simply by the thought of judgement beginning at the house of God (4:17) – and perhaps particularly with leaders.

πρεσβυτερος, α, ον elder, old man/woman

Here refers to office rather than age, cf. Acts 11:30; 14:23; 15:2-6, 22-23; 20:17; 21:18; 1 Tim 5:1-2, 17, 19; Tit 1:5; Jas 5:14 – "an outgrowth of leadership patterns based on seniority in Jewish synagogues and the Jerusalem Sanhedrin as well as local ruling councils and in city government in the Greco-Roman world." Michaels.

παρακαλεω exhort, encourage, urge
συμπρεσβυτερος, ου m fellow-elder

"It is clear ... that this is an inclusive term that, rather than stressing his authority, stresses empathy with the elders in their task." Davids.

μαρτυς, μαρτυρος dat pl μαρτυσιν m
witness

παθημα, τος n suffering

"Had he said 'witness of the resurrection' it would have been a claim for the truthfulness of his message (as in Acts 2:32; 3:15; cf. 1:22). Even 'witness of his transfiguration' would have been a claim to authenticity (cf. 2 Peter 1:16-18). But 'witness of the sufferings of Christ' bluntly recalls, for Peter and for anyone familiar with the details surrounding Christ's crucifixion, the most painful episode in Peter's life – for we remember just what kind of 'witness' Peter was: one whose courage failed and who three times denied that he even knew Christ (Mt 26:69-75).

"Why does Peter recall this? Probably to demonstrate that restoration even from grievous sin is possible with Christ (cf. Paul's similar use of his life as an example of restoration totally by grace, 1 Tim 1:16), and thus to encourage in the elders a humble willingness to be penitent for sin rather than a hypocritical pride and an unwillingness ever to admit to doing wrong." Grudem.

Davids thinks that 'witness' is used here in the sense of one who proclaims: i.e. Peter is a preacher of the message of the cross. In this he is again emphasising what he has in common with the elders he is now addressing.

μελλω (before an infin) be going

αποκαλυπτω reveal, disclose

κοινωνος, ου m partner, sharer

"Could refer to Peter's presence on the Mount of Transfiguration ... (Mt 17:1-8; cf. 2 Peter 1:16-18)." Grudem. Michaels' however, states, "Peter is a 'sharer' now in a glory that belongs to the future; his language here has nothing to do with the tradition of his own presence at Jesus' Transfiguration (as Selwyn, 228–29, maintains, citing 2 Pet 1:16) but points once again to the common experience of all Christians, especially under threat of persecution (cf. 4:14, 'for the [spirit of] that glory, even the Spirit of God, is resting upon you')."

Peter's terminology here is similar to that of Paul in Romans 8:18.

Verse 2

ποιμάνετε τὸ ἐν ὑμῖν ποίμνιον τοῦ θεοῦ,
ἐπισκοποῦντες μὴ ἀναγκαστῶς ἀλλὰ ἐκούσιως
κατὰ θεόν, μὴδὲ αἰσχροκερδῶς ἀλλὰ
προθύμως,

ποιμάνετε Verb, aor act imperat, 2 pl

ποιμαινω tend as a shepherd

Cf. Acts 20:28-29. "The verb which Peter uses is the same one Jesus used when he said to Peter 'Tend ... my sheep' (Jn 21:16)." Grudem.

τὸ ἐν ὑμῖν meaning here 'that is in your charge.'

ποίμνιον, ου n flock

"By noting that it is 'the flock of God' he shows that they have no proprietary rights." Davids.

ἐπισκοπεω take care; oversee

ἐπισκοποῦντες is missing from \aleph^* B cop^{sa}. Metzger writes, "It is difficult to decide whether one should follow the authority of such important witnesses as \aleph^* B *al* and regard the inclusion of ἐπισκοποῦντες in p⁷² \aleph^2 A and most other witnesses as an exegetical expansion (made perhaps in accordance with 2:25), or whether the shorter text is the result of deliberate excision, prompted either by stylistic considerations (namely, that after ποιμάνετε the word is redundant) or by ecclesiastical conviction (namely, that Peter would never have admonished presbyters to exercise the function of bishops). In order to represent the balance of external evidence and of transcriptional probabilities, the Committee decided to include the word (which tallies very well with the author's fondness for participles), but to enclose it within square brackets to indicate a certain doubt that it belongs in the text. The phrase κατὰ θεόν, which is read by a variety of witnesses representing several text types, is omitted by B K L most minuscules ... perhaps because copyists found difficulty in understanding its precise impact (i.e., 'according to [the will of] God')."

"The combination of the term 'elder' with the verbs related to 'pastor' and 'bishop' ('overseer') in such close connection in verses 1 to 2 is good evidence that the terms 'pastor' and 'bishop, overseer' were interchangeable during the New Testament period." Grudem.

ἀναγκαστως under compulsion

ἐκούσιως willingly; deliberately

I.e. joyfully rather than with grumbling and resentment, cf. Heb 13:17 also Philem 14. "Their calling is to embrace the will of God freely and gratefully and so to make it their own." Michaels.

κατα θεον 'as God would have you.'

μηδε negative particle nor, and not
αισχροκερδως with greediness for material gain

There is a danger "that some (due to human fallenness and perhaps the model of some Greek philosophical teachers who profited handsomely from their teaching) would tend to turn ministry into a business (e.g., 2 Cor 11:7-21; 1 Tim 6:5-6; Tit 1:11)." Davids.

προθυμως willingly, eagerly, with enthusiasm

"In exhorting pastors to their duty, he points out three vices especially which are often to be found, namely sloth, desire for gain and lust for power." Calvin.

Verse 3

μηδ' ως κατακυριεύοντες των κληρων αλλα τυποι γινόμενοι του ποιμνίου·

κατακυριεω have power over, try to show one's authority over

Cf. Mt 20:25-28; Mk 10:42-45; Lk 22:25-27; Acts 19:16. They are to follow the example of Jesus.

"Here Peter forbids the use of arbitrary, arrogant, selfish, or excessively restrictive rule. He implies that elders should govern not by the use of threats, emotional intimidation, or flaunting of power, nor generally by the use of 'political' force within the church, but rather by power of example whenever possible. Nevertheless, verse 5, in commanding others to 'be subject' to the elders, implies that they have genuine governing authority in the church, and that at times they can give directions which the church ought to obey." Grudem.

κληρος, ου m lot, share, part

I.e. 'your appointed portions, or assignments' cf. Acts 8:21; 26:18; Col 1:12. Probably each looking after a 'house church.'

τυπος, ου m pattern, example, type

"Paul frequently urged others to imitate his example (1 Cor 4:16; 11:1; Phil 3:17; 4:9; 2 Thess 3:7-9), and told both Timothy (1 Tim 4:12) and Titus (Tit 2:7-8) that they were to live as examples of the Christian life to others (cf. Heb 6:12; 13:7).

"Thus all in leadership positions in the church should realise that the requirement to live a life worthy of imitation is not optional – it is a major part of the job, challenging though such responsibility may be. Grudem.

Davids comments, "In fact, one could well argue that, following the pattern of the ancient world and especially Judaism, teaching and leading was for the NT basically a matter of example rather than of lecture or command. Being an example fits well with the image of 'flock,' for the ancient shepherd did not drive his sheep, but walked in front of them and called them to follow."

Verse 4

και φανερωθέντος του αρχιποιμενος κομεισθε τον αμαραντινον της δοξης στεφανον.

φανερωθέντος Verb, aor pass ptc, m nom s
φανερω make known, reveal

Michaels comments, "The same word (φανερωθέντος) used in 1:20 of Christ's 'appearing' on earth for redemption (as a 'faultless and flawless lamb,' 1:19) refers here to his future appearing in glory (as 'chief shepherd')."

αρχιποιμην, ενος m chief shepherd

Cf. 2:25; Heb 13:20; Mt 26:31; Jn 10:11-16.

The one to whom the flock belongs. The elders addressed by Peter are under-shepherds.

κομεισθε Verb, fut midd indic, 2 pl κομίζω
buy; midd receive, obtain

Their motivation is not to be present temporal gain, but future glory.

αμαραντινος, η, ον unfading
στεφανος, ου m wreath, crown, prize

"Crown ... is used of a victor's crown or 'wreath' in athletic contests (1 Cor 9:25), or a golden crown given by a Roman general to soldiers most valiant in battle (Josephus, *War* 7:14), or a crown worn by a king (2 Sam (LXX 2 Ki) 12:30; cf. Rev 6:2; 14:14). In every case it is a sign of special honour, given not to all but only to those worthy of particular public recognition, commonly as a reward for some kind of unusually meritorious activity. Such an idea would seem to fit this verse, where Peter mentions this *unfading crown of glory* speaking to 'elders', and when speaking of a reward which is given in the age to come, following after a description of righteous conduct in the exercise of the office of elder during this life." Grudem. Cf. also 2 Tim 4:8; Jas 1:12; Rev 2:10; 3:11; 4:4.

Verse 5

ὁμοίως, νεώτεροι, ὑποτάγητε πρεσβυτέρους.
πάντες δὲ ἀλλήλοις τὴν ταπεινοφροσύνην
ἐγκομβώσασθε, ὅτι Ὁ θεὸς ὑπερηφάνους
ἀντιτάσσεται ταπεινοῖς δὲ δίδωσιν χάριν.

ὁμοίως likewise, in the same way

A humble, servant attitude is required of elders and likewise of others.

νεώτερος, α, ον younger, young

Perhaps those under 30, after the Jewish model. Amongst such there might be a tendency to become impatient with their leaders, "who either due to pastoral wisdom or the conservatism that often comes with age ... are not ready to move as quickly or as radically as they are." Davids.

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

"Indicates a general willingness to support the elders' directions." Grudem.

πάντες marks the beginning of instruction to a new, all inclusive, group.

ἀλλήλων, οἰς, οὐς reciprocal pronoun one another

ταπεινοφροσύνη, ης f humility

Cf. Phil 2:3,4.

ἐγκομβώσασθε Verb, aor midd dep imperat, 2 pl
ἐγκομβοομαι put on

Recalls Jesus clothing himself with a towel to wash the disciples' feet, Jn 13:4.

The following quotation is from Prov 3:34, cf. Jas 4:6.

ὑπερηφάνος, ον arrogant, proud

The proud generally trust in themselves and so provoke the opposition of God.

ἀντιτασσομαι oppose, resist
ταπεινός, η, ον humble, lowly

"This teaching, which in the NT was supremely seen in the teaching of Jesus, is surely reason enough for any Christian humbly to serve another. And if this is the case, the church will operate effectively even under the stress of persecution." Davids.

Verses 6-11

These verses are most naturally understood as Peter's exposition of Proverbs 3:34. Michaels adds, "James, in similar fashion, cites the same text in 4:6b and expounds it in 4:7–10. It is natural to explore the relationship between Peter's use of the text and that of James. Is Peter dependent on James? James on Peter? Are both drawing on a common early Christian exegesis of Prov 3:34? Or do the two have only the text itself in common?" Michaels concludes, "There is little evidence here of a direct literary relationship between the two epistles, but it is possible to imagine as a common source a couplet (used perhaps in the instruction of new converts) similar in form and content to James 4:10 and 4:7b:

- 'Humble yourselves before the Lord, and he will lift you up.'
 - 'Resist the devil, and he will flee from you.'
- With such a couplet (in addition to Prov 3:34) as their starting point, it is possible that James and Peter have constructed their respective sets of admonitions, each adapted to the author's distinctive purpose."

Verse 6

Ταπεινώθητε οὖν ὑπὸ τὴν κραταιὰν χεῖρα τοῦ θεοῦ, ἵνα ὑμᾶς ὑψώσῃ ἐν καιρῷ,

ταπεινώθητε Verb, aor pass imperat, 2 pl
ταπεινωω humble

κραταιός, α, ον mighty, strong
χεῖρ, χεῖρος f hand, power

The 'hand of God' may sometimes seem to rest heavy on us, but his purpose is not to crush but to bless. He can be trusted. Davids comments, "God's purposes are never simply to humiliate people, but that out of their coming low before him (often spoken of as 'death to self') he might exalt them in and with Christ." The use of the phrase 'God's mighty hand' recalls God's deliverance of his people from Egypt, cf. Exod 3:19; 6:1, 13:3, 9, 14, 16; Deut 3:24; 4:34; 5:15; 6:21; 7:8, 19; 9:26, 29; 11:2; 26:8; 34:12.

ὑψώσῃ Verb, aor act subj, 3 s ὑψωω exalt, lift up, raise

καιρός, ου m time

I.e. at the time God sees best – his time. After καιρῷ the Textus Receptus adds ἐπισκοπῆς, with A P (Ψ) 5 28^c 33 104 181 *et al.* The word, which is absent from p⁷² & B K L 0206 most minuscules *et al.*, appears to be a scribal addition derived from 2:12.

Verse 7

πάσαν τὴν μέριμναν ὑμῶν ἐπιρίψαντες ἐπ' αὐτόν, ὅτι αὐτῷ μέλει περὶ ὑμῶν.

μεριμνα, ης f care, concern, anxiety
ἐπιρίψαντες Verb, aor act ptc, m nom pl
ἐπιριπτο throw on

Cf. Ps 55:22. "The picture of throwing one's anxieties on God is colourful and graphic (the verb occurs elsewhere in the NT only in Luke 19:35, where the disciples toss their cloaks over a donkey as a saddle for Jesus)." Davids.

μέλει impersonal verb it is of concern, it matters

Cf. Matt 6:25-34. "Peter recognises that a great barrier to putting others first and thinking of them as more important is the legitimate human concern 'But who then will care for me?' The answer is that God himself will care for our needs. He is able to do so far better than we are (his hand is 'mighty', v.6), and he wants to do so, for he continually *cares* for his children. Therefore casting *all your anxieties* on him is the path to humility, freeing a person from constant concern for himself and enabling him or her to be concerned for the needs of others." Grudem. Cf. Phil 4:6.

A few MSS, including \aleph^* read ἡμῶν rather than ὑμῶν.

Verse 8

νήψατε, γρηγορήσατε. ὁ ἀντίδικος ὑμῶν διάβολος ὡς λέων ὠρυόμενος περιπατεῖ ζητῶν τινα καταπιεῖν.

νήψατε Verb, aor act imperat, 2 pl νηφω be sober, be self-controlled

Cf. 1:13; 4:7. The command may particularly imply prayer.

γρηγορήσατε Verb, aor act imperat, 2 pl γρηγορεω be or keep awake, be alert

Peter, along with James and John, had failed to remain watchful when with Jesus in the Garden of Gethsemane – see Matt 26:38, 40-41. Cf. also 1 Thess 5:6.

A number of ancient MSS, including P⁷² & L Ψ the Old Latin and Vulgate have (or reflect) ὅτι before ὁ ἀντίδικος. This would seem to be a scribal smoothing of the text.

ἀντιδικος, οἱ m opponent at law, enemy
διάβολος, οὐ m the devil

This Greek word frequently translates the Hebrew *satan*, 'Satan', in the LXX. When not used as here of the devil, the term is a noun meaning 'slanderer, false accuser', cf. 1 Tim 3:11; 2 Tim 3:3; Tit 2:3.

λέων, οντος m lion
ὠρυομαι roar (of lions)

Cf. Ps 22:13,21, also Ezek 22:25.

περιπατεω walk, walk about, live

"When a lion is on the prowl it is no time to sleep." Davids.

ζητεω seek, search for, look for

τινα is missing from B Ψ (0206^{vid?} καταπειν) Origen^{lat}. Many MSS read τινα καταπιη (subjunctive) rather than τινα καταπιεῖν (infinitive).

καταπιεῖν Verb, aor act infin καταπινω swallow up, devour

Verse 9

ᾧ ἀντίστητε στερεοὶ τῇ πίστει, εἰδότες τὰ αὐτὰ τῶν παθημάτων τῇ ἐν τῷ κόσμῳ ὑμῶν ἀδελφότητι ἐπιτελεῖσθαι.

ἀντίστητε Verb, aor act imperat, 2 pl ἀνθιστημι resist, oppose, withstand

"While it is wrong to ignore the devil's existence, it is also wrong to cower before him in fear: *Resist him*." Grudem.

Cf. Jas 4:7. The word implies active, determined opposition, often through confrontation (cf. 2 Tim 3:8; Acts 13:8; Rom 13:2; Gal 2:11; 2 Tim 4:15). See also Eph 6:11 ff. Michaels comments that the demand for 'non-resistance' in the face of evil does not extend to the devil or to spiritual warfare.

στερεος, α, ον firm

πίστει Noun, dat s πιστις, εως f faith

"The concept is not that of holding certain doctrines firmly, which is a meaning of faith found in the Pastorals (e.g., 1 Tim 1:19; 6:21; 2 Tim 2:18), but that of remaining firm in one's trust in God." Davids. Cf. Col 1:23. Peter calls for rocklike resolution in the face of the torrent of threat.

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

Cf. 1:18; 2 Peter 1:20; 3:3.

παθημα, τος n suffering

ἀδελφοτης, ητος f brotherhood (of believers)

ἐπιτελεω complete, accomplish

"One thing that will make their commitment firmer is the awareness that they are not suffering alone... Peter's point is that they are aware that the church throughout the world experiences the same type of suffering. This does not mean that a general persecution was taking place, but that the type of rejection and abuse they were suffering was similar to that suffered by other Christians, a fact painfully clear to the well-travelled Christian leaders (as Paul shows in 1 Thess 2:14) and which surely had reached the ears of the readers along the Christian communication 'network' (e.g., Rom 1:8; Phil 1:30; 1 Thess 1:7-8). Like soldiers whose morale is strengthened by knowing that the whole army is engaged in the same battle-hardships they are in, these Christians should be strengthened to resist the devil and not to give in to persecution by the knowledge that they are not alone." Davids.

Verse 10

ὁ δὲ θεὸς πάσης χάριτος, ὁ καλέσας ὑμᾶς εἰς τὴν αἰώνιον αὐτοῦ δόξαν ἐν Χριστῷ, ὀλίγον παθόντας αὐτὸς καταρτίσει, στηρίξει, σθενώσει, θεμελιώσει.

Davids comments, "The 'general' of their army has not abandoned his 'troops'." He comments further that this verse marks the conclusion of the letter, "The phrases used flow naturally from the letter. 'The God of all grace' builds naturally from 1:13, 4:10, and 5:5 (and its use of Prov 3:34), where God is presented as the grace-giver. It is analogous to 'God of peace' in Thessalonians and Hebrews, or 'the God of all comfort' in 2 Cor 1:3. While this letter knows about the judgment of God (4:17), it is primarily concerned with letting the readers know that God is to them a God of love and grace. This is the God 'who has called you into his eternal glory in Christ Jesus'." Calling recalls 1:15; 2:9, 21.

αἰώνιος, ον eternal, everlasting

The glory belongs primarily to Christ and only to Christians in and with him. We are destined to share in his glory!

Ἰησοῦ is omitted from B x 0206^{vid} 614 630 1505 2412 2495 syr^h and the word order differs in other MSS. Metzger himself thinks that the shorter reading is more probably original given "the tendency of scribes to add rather than omit sacred names" – so also Michaels. However, the UBS Committee "was impressed by the support of p⁷² and many other Greek, versional and patristic witnesses reading Χριστῷ Ἰησοῦ." They include the word in square brackets to reflect the doubt over its originality.

ὀλιγος, η, ον little, small; pl. few; adv.
ὀλίγον a little, only a little

Cf. 1:6.

παθόντας Verb, aor act ptc, m acc pl πασχω
suffer, experience
καταρτιζω restore, make complete

"First, he will 'restore' them, a term common in NT ethical teaching (Luke 6:40; 1 Cor 1:10; 2 Cor 13:11; Gal 6:1; 1 Thess 3:10; Heb 13:21), meaning 'to put in order,' 'to establish,' 'to confirm.' The focus is on their character. Through their suffering God will produce a fully restored or confirmed character in them." Davids.

στηρίζω strengthen, establish, set firm

"... also a common NT theme (e.g., Luke 22:32; Acts 14:22; Rom 16:25; 1 Thess 3:2, 13; 2 Thess 2:17; 3:3; Jas 5:8; Rev 3:2)... The idea is that God will make them firm in their faith (cf. 5:9)." Davids.

σθενωω strengthen

An unusual word. This is its only occurrence in Biblical Greek.

σθενώσει, θεμελιώσει – θεμελιώσει is omitted from A B Ψ 0206 and a number of old Latin MSS while σθενώσει is omitted from p⁷² 81 it^{4t}. Metzger comments that similarity of the successive verbs accounts for the accidental omissions.

θεμελιωω found; establish firmly

"He will *establish* them firmly in any position, rightful privilege, or responsibility which this suffering has taken from them. He will *strengthen* them for any weakness they have been made to suffer, any inadequacy for overcoming evil which they may have known. And we should add (with RSV mg., similarly NIV, NASB) that he will *settle* (or: found, establish, firmly place) them in any rightful place from which the suffering has wrongly removed them. In sum: all loss will soon be made right, and that for eternity." Grudem. The phrase recalls the man whose house was built upon a rock and withstood all attack, Matt 7:25 (cf. Lk 6:48).

Verse 11

αὐτῷ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν.

κρατος, ους n might, power, dominion
αἰωνας Noun, acc pl αιων, αιωνος m age,
world order, eternity

A number of variants are to be found in this verse representing the tendency to expand doxologies – particularly here incorporating elements from 4:11.

Verses 6-11 – Postscript

Michaels writes, "The clearest promise of vindication in the entire epistle comes here, in Peter's brief explanation of when and how God 'gives grace to the humble' (v 5). In Peter's vision, Christian believers are at war with 'the devil,' their adversary and accuser. Like good soldiers they must 'pay attention,' 'wake up,' and 'resist.' Yet to fight the devil is not to fight their human enemies, but to do good. The real enemy is not outside them, but in themselves. When they confront the devil's fury in their accusers, Peter wants them to know they can never be 'swallowed' (v 8) except at their own consent. Nothing their human enemies do can harm them (cf. 3:13) if they remain 'firm in faith' under God's 'mighty hand.' In life or in death, God will establish them on a foundation as solid and secure as bedrock. Nor do they stand alone; they belong to a worldwide 'brotherhood,' sharing in the same kinds of suffering and built on the same well-grounded hope. On the brotherhood's behalf, Peter presumes to speak strong words of reassurance to the distant scattered congregations of Asia Minor."

Verse 12

Διὰ Σιλουανοῦ ὑμῖν τοῦ πιστοῦ ἀδελφοῦ, ὡς λογιζομαι, δι' ὀλίγων ἔγραψα, παρακαλῶν καὶ ἐπιμαρτυρῶν ταύτην εἶναι ἀληθῆ χάριν τοῦ θεοῦ· εἰς ἣν στήτε.

On Silvanus, see the introduction. Grudem considers Silvanus was the messenger who carried the letter rather than the amanuensis. Michaels similarly argues that this is the natural sense of *δια*, citing (among other texts) Acts 15:23 as a clear example. Davids, however, following Selwyn, thinks that Silvanus was the real author of the letter, writing on Peter's behalf and expressing Peter's thoughts. It is this which demands Peter's endorsement here of Silvanus. Michaels comments, "The possibility that Peter had help in the composition of his epistle (or even that someone composed it for him) is a legitimate one, but it should not be linked to Silvanus on the basis of this reference. If Silvanus had even a small part in writing the letter, it is more plausible that his name would have been linked with Peter's at the outset (as it was with Paul's in 1Thess1:1; 2Thess 1:1)."

πιστος, η, ον faithful, trustworthy, reliable, believing

λογίζομαι reckon; consider

Michaels comments, "The expression, 'faithful brother,' makes it clear that Silvanus was not only a Christian believer ... but a valued co-worker as well (in the Pauline correspondence, cf. especially Eph 6:21–22//Col 4:7–9; also, for 'brother,' 1 Cor 1:1; 2 Cor 1:1; Col 1:1; Philem 1). Silvanus was associated with Paul in his mission to the Greek cities of Philippi (Acts 16:19, 25, 29), Thessalonica (17:4), Berea (17:10, 14), and Corinth (18:5; cf. 2 Cor 1:19), but was known to the churches to which 1 Peter is written only by reputation, if at all (cf. Acts 16:6–8, where the Spirit directs Paul and Silas away from Asia and Bithynia). It is not likely, therefore, that the reference to Silvanus constitutes 'name dropping'; rather, Silvanus really needs the word of introduction and commendation."

ὀλιγος, η, ον little, small; pl. few
γραφω write

Cf. Heb 13:22.

παρακαλεω exhort, encourage, urge
ἐπιμαρτυρεω testify, declare

"The word *this* is best understood to refer to the entire way of life described in the letter as a whole. The entire Christian life is one of *grace* – God's daily bestowal of blessings, strength, help, forgiveness, and fellowship with himself, all of which we need, none of which we ever deserve. All is of *grace*, every day." Grudem. God's grace is sufficient in the face of whatever they may be called to endure. There may also be an eschatological element to this phrase: you stand now in the grace that will be fully manifest when Jesus Christ is revealed (1:13; cf. 1:10; 5:1,5).

εἶναι Verb, pres infin εἶμι
ἀληθης, ες true, truthful, genuine
στήτε Verb, 2 aor act imperat, 2 pl ἰστημι
stand, stand firm

In place of the aorist imperative *στήτε*, 'stand' (the reading of P⁷² & A B and others), the majority of later mss (including P and some Lat. versions) have the perfect indicative *ἐστήκατε* used as a present: 'you stand.' The relative clause led scribes to expect an indicative (cf. Rom 5:2; 1 Cor 15:1; 2 Cor 1:24), but the manuscript evidence clearly favours the imperative.

Peter's readers will stand by attending to those things which Peter has spoken of in his epistle.

Verse 13

ἀσπάζεταιται ὑμᾶς ἢ ἐν Βαβυλῶνι συνεκλεκτῇ καὶ Μάρκος ὁ υἱός μου.

ἀσπάζομαι greet, welcome

'Babylon' is best understood as a reference to Rome, cf. Rev 16:19; 17:5; 18:2. "Just as in the Old Testament Babylon was the centre of worldly power and opposition to God's people, so in the time of the New Testament Rome is the earthly centre of a world-wide system of government and life which opposes the gospel." Grudem.

Michaels comments, "It is doubtful that all the sinister associations of 'Babylon the Great, Mother of Prostitutes and of the Abominations of the Earth' (Rev 17:5) are present already in 1 Peter. Peter's earlier admonitions to defer to the Roman emperor and his appointed representatives (2:13–17) preclude any deep-seated critique of the empire or imperial authority. The only thing wrong with 'Babylon' is that it is not home. 'Babylon' at the end of the epistle is simply the counterpart to 'diaspora' at the beginning. It is the place of exile for a community whose natural home is Jerusalem. The author and his readers, wherever they may be, find themselves in the same predicament. 'Babylon' establishes for him credibility and common ground with them; he can give them advice on how to respond to opposition because he and his congregation face the same threats they do (cf. v 9). The designation becomes a metaphor both for an actual city (Rome) and for an experience of alienation not necessarily linked to a particular place."

συνεκλεκτη, ης f one who is also chosen

The reference is to the church in Rome. A few MSS (including \aleph) insert ἐκκλησία after Βαβυλῶνι, but this is a secondary clarification of the text.

Μάρκος ὁ υἱὸς μου Michaels writes, "The reference is probably to 'John who was called Mark,' first mentioned in Acts 12:12, whose mother Mary opened her house for prayer to the disciples in Jerusalem. The double name occurs again in Acts 12:25, where he becomes a companion of Barnabas and Saul of Tarsus, and in 15:37. In Acts 13:5, 13 he is called simply 'John,' and in 15:39 'Mark.' He is 'Mark' consistently in letters ascribed to Paul (cf. Philem 24; Col 4:10; 2 Tim 4:11). The information that he is cousin to Barnabas (Col 4:10) links him to the Acts accounts and helps explain Barnabas's attachment to him according to Acts 15:37–39. At the same time Paul's warm commendations of Mark (Col 4:10–11; 2 Tim 4:11) suggest that the disagreement between Paul and Barnabas over him, as described in Acts 15:37–39, was only temporary. Even if the references in Colossians and 2 Timothy are questioned by those who doubt Pauline authorship, Philem 24 remains, with its clear mention of Mark among Paul's co-workers, specifically in Rome."

Michaels points out that the association between Peter and Mark went back to the early days of the church at Jerusalem (Acts 12:12–17). He concludes, "If the style of Mark's Gospel were not so obviously different from that of 1 Peter, he would be a more natural candidate than Silvanus for the role of Peter's amanuensis or literary secretary. Probably he is mentioned simply because he and Peter were working closely together at this time in the Roman church, and because his name would be familiar to at least a few of the congregations where the epistle would circulate (e.g., Colosse, Col 4:10; Philem 24; Ephesus, 2 Tim 4:11)."

David's comments, "We have here the loving relationship between an older Christian and a younger, perhaps in terms of teacher-disciple (a usage for which Matt 12:27 and Acts 23:6 give some evidence in Jewish circles), but at least in terms of respected senior-respectful junior."

Verse 14

ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἀγάπης.
εἰρήνη ὑμῖν πᾶσιν τοῖς ἐν Χριστῷ.

ἀλληλων, οἰς, οἰς reciprocal pronoun one
another

φιλημα, τος η kiss

A few minuscules read ἀγίῳ in place of ἀγάπης, in agreement with Pauline usage.

Michaels comments, "The four other NT examples of expressions similar to this (i.e., Rom 16:16; 1 Cor 16:20; 2 Cor 13:12; 1 Thess 5:26) are in letters addressed to single congregations. Here, with a wide circle of congregations in view, the command has the effect of extending the official greeting throughout Asia Minor and so fostering the worldwide unity to which Peter alluded in v 9. The personal greeting at the end is equally broad in its scope." The kiss in the ancient world belonged to family relationships. Michaels says of such kisses, "they are media by which people are touched by divine grace, and by which those who share a common faith touch and support one another in a hostile world. More than mere discourse about religious reality, they convey – indeed they are – that reality for those who give and receive them."

εἰρηνη, ης f peace

Reflecting the Hebrew blessing *shalom*.

Many MSS read Χριστῷ Ἰησοῦ and many also add ἁμην. The shorter reading, supported by A B Ψ *et al* is to be preferred.