

Introduction to 1 Peter

Authorship

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

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

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

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

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

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

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

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

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

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

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

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

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

Recipients

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

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

Date and Place of Writing

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

Literary Genre

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

Theology

1 Peter has an eschatological focus. The persecution suffered by Christians is viewed as a crisis like that of Noah's flood. David's comments, "Peter looks at the persecution of the

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

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

believers as an eschatological crisis from which they have fled to the 'ark' of salvation in Christ and which will break upon the world in final judgment and the revelation of Christ from heaven in the near future. Involved in bringing this crisis to a head is the devil, over whose minions Christ has already triumphed. This apocalyptic eschatology colours the whole of the epistle."

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

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

Structure

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

Michaels suggests the following analysis:

- I. Greeting (1:1–2)
- II. The Identity of the People of God (1:3–2:10)
 1. A Great Salvation (1:3–12)
 - i. Salvation as Hope (1:3–5)
 - ii. Salvation as Joy (1:6–9)
 - iii. The Witnesses of Salvation (1:10–12)
 2. A New Way of Life (1:13–25)
 - i. A Life of Holiness (1:13–16)
 - ii. A Life of Reverence (1:17–21)
 - iii. A Life of Genuine Love (1:22–25)
 3. A Chosen Priesthood (2:1–10)
 - i. Receiving the Word (2:1–3)
 - ii. Coming to Christ in Worship (2:4–5)
 - iii. Argument from Scripture (2:6–8)
 - iv. An Identity Affirmed (2:9–10)
- III. The Responsibilities of the People of God (2:11–4:11)
 1. The Mission of God's People in the World (2:11–12)
 2. Respect: The Key to Living in the World (2:13–3:12)
 - i. Respect for Everyone (2:13–17)
 - ii. Deference of Slaves to Masters (2:18–25)
 - iii. Deference of Wives to Husbands (3:1–6)
 - iv. Respect of Husbands for Wives (3:7)
 - v. Once More: Respect for Everyone (3:8–12)
 3. The Promise of Vindication (3:13–4:6)
 - i. Suffering for Doing Good (3:13–17)
 - ii. The Vindication of Christ (3:18–22)
 - iii. Living for the Promise (4:1–6)
 4. Mutual Love: The Key to Christian Community in the End Time (4:7–11)
- IV. The Responsibilities of a Church and Its Elders (4:12–5:11)
 1. The Fiery Trial (4:12–19)
 - i. Suffering and Glory (4:12–14)
 - ii. Suffering as a Christian (4:15–19)
 2. The Responsibilities of a Church under Judgment (5:1–11)
 - i. The Elders (5:1–4)

- ii. The Rest of the Congregation (5:5)
 - iii. Humility and Trust in God (5:6–7)
 - iv. Warfare against the Devil (5:8–11)
- V. Final Greetings and Benediction (5:12–14)

Works frequently referenced in these notes on 1 Peter

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Michaels, J Ramsey	<i>1 Peter (The Word Biblical Commentary, Vol 49)</i> , Dallas, Word Books, 1988
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1 Peter

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

1 Peter 1:1-2

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

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

1 Peter 1:1

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

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

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

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

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

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

1 Peter 1:2

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

προγνωσις, εως f foreknowledge, purpose

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

ἁγιασμος, ου m sanctification, holiness

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

ὑπακοη, ης f obedience

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

ῥαντισμος, ου m sprinkling
αἷμα, ατος f blood

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

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

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

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

"Finding the stream of grace in their hearts, though they see not the fountain whence it flows, nor the ocean into which it returns, yet they know that it hath its source, and shall return to that ocean which ariseth from their eternal election, and shall empty itself into that eternity of happiness and salvation.

"Therefore from a sense of the working of the Spirit in them, believers may look back to that election, and forward to that salvation – but those who are disobedient do not have this earnest... A man has no portion with the children of God, nor can he read one word of comfort in all of the promises that belong to them, while he remains unholy (Rom 8:9).

"Follow earnestly after holiness without which no man shall see the Lord." Leighton.

1 Peter 1:3

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

εὐλογητος, η, ον blessed, praised

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

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

ἐλεος, ους η mercy, compassion

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

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

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

ἀναστασις, εως f resurrection, raising up

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

νεκρος, α, ον dead

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

1 Peter 1:4

εις κληρονομίαν ἀφθαρτον και ἀμίαντον και ἀμάραντον, τετηρημένην ἐν οὐρανοῖς εις ὑμᾶς κληρονομια, ας f inheritance

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

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

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

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

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

οὐρανος, ου m heaven

1 Peter 1:5

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

δυνάμει Noun, dat s δυναμις
φρουρεω guard, hold prisoner

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

πιστις, εως f faith, trust, belief

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

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

σωτηρια, ας f salvation

ἐτοιμος, η, ον ready, prepared

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

ἀποκαλυφθῆναι Verb, aor pass infin

ἀποκαλυπτω reveal, disclose

καιρος, ου m time, season, age

ἐσχατος, η, ον adj last, final

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

1 Peter 1:6-9

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

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

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

1 Peter 1:6

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

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

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

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

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

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

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

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

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

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

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

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

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

1 Peter 1:7

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

δοκιμιον, ου n testing, act of testing

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

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

χρυσιον, ου n gold

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

πυρ, ος n fire

δοκιμαζω test, examine, approve, prove

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

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

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

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

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

ἀποκαλυψις, εως f revelation

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

1 Peter 1:8

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

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

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

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

ἀγαπαω love, show love for

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

ἄρτι now, at the present

πιστεω believe (in), have faith (in)

ἀγαλλιᾶσθε see v.6

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

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

Cf. 1 Cor 2:9.

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

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

1 Peter 1:9

κοιζόμενοι τὸ τέλος τῆς πίστεως ὑμῶν
σωτηρίαν ψυχῶν.

κοιζω bring, buy; midd receive, obtain

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

τέλος, ος n end, conclusion, termination

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

σωτηρια, ας f see v.5

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

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

1 Peter 1:10-12

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

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

1 Peter 1:10

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

σωτηρια, ας f salvation

ἐκζητεω seek or search diligently

ἐξεραυναω make a careful search

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

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

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

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

1 Peter 1:11

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

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

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

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

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

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

προμαρτυρομαι predict, foretell

Found nowhere else in Greek literature.

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

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

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

1 Peter 1:12

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

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

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

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

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

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

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

ἐπιθυμῶ long for, desire

παρακνίπτω look into, stoop, bend over

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

1 Peter 1:13

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

διὸ therefore, for this reason

God's grace demands our response.

ἀναζωσάμενοι Verb, aor mid ptc, m nom pl
ἀναζωννυμι bind up; ἄ. τὰς ὀσφύας τῆς
διανοίας make one's mind ready
ὀσφυς, υος f waist, loins
διανοία mind, thought, understanding

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

νήφω be sober, be self-controlled

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

τελείως fully, completely

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

ἐλπίζω hope, hope for, hope in, expect

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

φέρω bring, carry, bear, lead

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

ἀποκαλύψις, εως f revelation

1 Peter 1:14

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

τεκνον, ου n child

ὑπακοη, ης f obedience

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

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

Cf. Rom 12:2.

πρότερον and το π. adv previously, formerly

ἀγνοια, ας f ignorance, unawareness
ἐπιθυμια, ας f desire, longing, lust

They must no longer act upon impulse but must act deliberately, from an understanding of their redemption and its implications.

"The problem with desire is not that one enjoys or needs things in the material world – Scripture is neither ascetic nor Platonic, for it does not believe that the physical world of pleasure is evil in itself or a lower level of existence – but that the goods of this age become the goals one seeks rather than means to the goal of serving God." Davids.

1 Peter 1:15

ἀλλὰ κατὰ τὸν καλέσαντα ὑμᾶς ἅγιον καὶ αὐτοὶ ἅγιοι ἐν πάσῃ ἀναστροφῇ γενήθητε, ἀναστροφή, ης f manner of life, conduct

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

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

γενήθητε Verb, aor pass dep imperat, 2 pl
γινομαι

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

1 Peter 1:16

διότι γέγραπται ὅτι Ἄγιοι ἔσεσθε, ὅτι ἐγὼ ἅγιος.

διοτι because, for, therefore

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

γέγραπται Verb, perf pass indic, 3 s γραφω
write

ἔσεσθε Verb, fut indic, 2 pl εἰμι

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

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

1 Peter 1:17

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

ἐπικαλεω call, name; midd call upon

Perhaps especially in prayer.

ἀπροσωπολήμπτως impartially

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

κρινω judge, pass judgement on
ἐκαστος, η, ον each, every

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

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

φοβος, ου m fear

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

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

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

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

1 Peter 1:18

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

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

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

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

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

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

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

ματαιος, α, ον worthless, futile, useless
ἀναστροφή, ης f see v.15
πατροπαράδοτος, ον handed down from
one's ancestors

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

1 Peter 1:19

ἀλλὰ τιμίῳ αἵματι ὡς ἀμνοῦ ἀμώμου καὶ
ἀσπίλου Χριστοῦ,

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

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

ἀμνος, ου m lamb
ἀμωμος, ον faultless; without blemish
ἀσπίλος, ον pure, spotless; without defect

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

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

1 Peter 1:20

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

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

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

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

Implies Christ's pre-existence.

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

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

Cf. vv 10-12. "The function of δι' ὑμᾶς is similar to that of εἰς ὑμᾶς in v 4b, the first direct address to the readers in the body of the epistle; the prepositional phrase in each case marks a transition from generalized confessional material to a specific application (or reapplication) to the readers, who are then further identified by the definite article (τούς) with another prepositional phrase and either a participle (v 5) or an adjective (v 21).

The whole of the divine plan of redemption finds its focus in Christ and its application to the Christian." Michaels.

David's comments, "This sense of their place in God's plan, their privileged status, along with their sense of the impending end, should strengthen these believers in the face of their concomitant trials."

1 Peter 1:21

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

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

πιστος, η, ον faithful, believing

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

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

ἐγείρω raise
νεκρος, α, ον dead

Cf. Rom 4:17.

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

Cf. Lk 24:26.

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

Cf. v. 3.

εἶναι Verb, pres infin εἶμι

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

1 Peter 1:22-25

Michaels comments, "In these verses Peter resumes what he set out to do in v 13: i.e., to spell out the practical implications of Christian faith and hope. Where the imperatives in vv 13, 15, and 16 focused on his readers' responsibilities toward God, he now comes to their ethical obligations to one another."

It is through the preaching of the word and the work of the Spirit that the recipients of this letter have come to know the God and Father of the Lord Jesus Christ as their God. The reality of this transformation is to be made visible in their love for one another. The word which brought them to life continues to give life, a life expressed in shared life.

1 Peter 1:22

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

ψυχη, ης f self, life, 'soul'
ἡγνικότες Verb, perf act ptc, m nom pl
ἀγνίζω purify, cleanse

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

ὑπακοη, ης f obedience

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

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

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

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

φιλαδελφια, ας f brotherly love

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

ἀνυποκριτος, ον sincere, genuine

I.e. without ulterior motives.

καθαρος, α, ον pure, clean, innocent

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

καρδια, ας f heart

ἀλλήλων, οις, ους reciprocal pronoun one another

ἀγαπαω love, show love for

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

ἐκτενωσ earnestly, constantly

Not mere show or passing sentiment.

1 Peter 1:23

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

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

σπορα, ας f seed; origin, parentage

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

φθαρτος, η, ον see v.18

ἀφθαρτος, ον imperishable, immortal

ζωω live, be alive

μενω trans remain, stay, abide

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

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

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

1 Peter 1:24

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

διότι because, for, therefore

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

σαρξ, σαρκος f flesh, human nature

πᾶσα σὰρξ 'all humanity'

χορτος, ου m grass, vegetation, shoot

δοξα, ης f see v.21

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

ἄνθος, ους n flower; blossom

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

ἐκπιτω fall off, fall away, fail

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

1 Peter 1:25

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

ῥημα, ατος n word

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

μενω see v.23

αιων, αιωνος m age, world order, eternity
 ευαγγελισθεν Verb, aor pass ind, 3s
 ευαγγελιζω act. and midd proclaim the
 good news

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

1 Peter 2:1-3

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

1 Peter 2:1

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

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

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

κακια, ας evil, wickedness

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

δολος, ου m deceit, treachery

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

ὑποκρισις, εως f hypocrisy, pretence

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

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

φθονος, ου m envy, jealousy, spite

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

καταλαλια, ας f slander, insult

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

1 Peter 2:2

ὡς ἀρτιγέννητα βρέφη τὸ λογικὸν ἄδολον γάλα ἐπιποθήσατε, ἵνα ἐν αὐτῷ αὐξηθῆτε εἰς σωτηρίαν,

ἀρτιγεννητος, ον newborn
 βρεφος, ους n baby, infant

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

λογικος, η, ον rational, spiritual

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

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

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

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

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

αὐξηθῆτε Verb, aor pass subj, 2 pl αὐξανω
and αὐξω grow, increase, reach full
growth

σωτηρια, ας f salvation

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

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

1 Peter 2:3

εἰ ἐγεύσασθε ὅτι χρηστός ὁ κύριος.

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

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

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

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

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

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

1 Peter 2:4-10

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

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

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

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

1 Peter 2:4

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

προσερχομαι come or go to, approach

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

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

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

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

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

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

An allusion to Isa 28:16, quoted in v. 6. Davids comments, "This is the one to whom they have come and whose dual fate they share." Michaels comments, "At the heart of Peter's interpretation of these Scripture quotations is the election of Jesus Christ as God's instrument of salvation (cf. 1:20), and through him the election of the believing community (cf. γένος ἐκλεκτόν in v 9)."

1 Peter 2:5

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

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

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

οἰκοδομεω build, build up

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

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

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

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

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

ἱερατευμα, τος n priesthood

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

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

θυσια, ας f sacrifice

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

εὐπροσδεκτος, ον acceptable

"Although it does not affect the translation, there is disagreement in the manuscript tradition over whether 'God' is expressed with the definite article. The majority of ancient MSS (including P⁷² κ² and P) read τῷ θεῷ, while κ^{*} A B C and some significant minuscules read simply θεῷ. The matter is almost impossible to decide, although the use of the article in Paul's similar formulations (Rom 12:1; Phil 4:18; cf. Heb 13:15) as well as Peter's preference for the article in his more formal expressions of praise or virtue offered up to God (e.g., 2:12, 17; 3:4, 18; 4:11, 16) slightly favors the retention of the article here." Michaels.

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

1 Peter 2:6

διότι περιέχει ἐν γραφῇ· Ἰδοὺ τίθημι ἐν Σιών λίθον ἀκρογωνιαίον ἐκλεκτὸν ἐντιμόν, καὶ ὁ πιστεύων ἐπ' αὐτῷ οὐ μὴ κατασχυνθῇ.

διότι because, for, therefore

περιεχω stand

γραφῆ, ἡς f writing, Scripture

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

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

τιθημι place, set, appoint

ἀκρογωνιαίος, α, ον corner stone, keystone

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

ἐκλεκτος, η, ον see v.4

ἐντιμος, ον see v.4

πιστεω believe (in), have faith (in)

κατασχυνθῇ Verb, aor pass subj, 3 s

κατασχυνω put to shame

1 Peter 2:7

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

τιμῆ, ἡς f honour, respect, price

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

ἀπιστεω fail or refuse to believe

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

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

ἀποδοκιμαζω see v.4

οικοδομεω see v.5

ἐγενήθη Verb, aor indic, 3 s γινομαι

κεφαλῆ, ἡς f head

γωνία, ας f corner; κεφαλὴ γωνίας main corner stone, keystone

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

1 Peter 2:8

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

προσκομμα, ατος n that which causes stumbling or offence

πέτρα, ας f rock, solid rock

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

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

προσκοπῶ intrans stumble, take offence,
be offended

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

ἀπειθεῶ disobey, be an unbeliever

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

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

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

1 Peter 2:9

Ἕμεῖς δὲ γένος ἐκλεκτόν, βασιλείον
ἱεράτευμα, ἔθνος ἅγιον, λαὸς εἰς περιποίησιν,
ὅπως τὰς ἀρετὰς ἐξαγγείλητε τοῦ ἐκ σκότους
ὑμᾶς καλέσαντος εἰς τὸ θαυμαστὸν αὐτοῦ
φῶς·

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

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

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

βασιλειος, ον royal, palace
ἱερατευμα, τος n priesthood

βασιλειον ἱερατευμα could be variously translated:

- i) royal priesthood;
 - ii) kingdom of priests;
 - iii) kings and priests (cf. Rev 1:6; 5:10). Best says 'group of kings, group of priests.'
- Dauids favours the first of these. He says they are a 'priesthood belonging to a king' and that the phrase "indicates that they serve, not the earthly cult of Israel or any other such cult, but that which belongs to the inbreaking kingdom whose king is Christ."

ἔθνος, ους n nation, people

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

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

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

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

ὅπως (or ὅπως ἄν) that, in order that
ἀρετη, ης f moral excellence, goodness;
redemptive acts, power (of God)

ἐξαγγείλητε Verb, aor act subj ἐξαγγελλῶ
proclaim, declare, tell

"An echo of Is 43:21... The context is appropriate, for it promises redemption from the captivity of Babylon (Is 43:14) and repeatedly emphasises that God forgives and redeems his people for his own sake, that his glory might be proclaimed (Is 42:8,12; 43:7,25; 44:23). Similarly, God has redeemed Christians not out of Babylon but *out of darkness* and has called them to himself, taking them not back to Jerusalem, but *into his marvellous light* (cf. 2 Cor 4:6; Eph 5:8; Col 1:12-13; 1 Thess 5:4-5; 1 Jn 2:8-11)." Grudem.

Dauids comments, "Examples of this can be seen in the hymns of Revelation (4:11; 5:9; 15:3-4; 19:1) and the gospel proclamations of Acts. This heraldic praise is their reason for existing."

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

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

1 Peter 2:10

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

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

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

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

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.

1 Peter 2:11

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." Davids. Cf. Phil 3:20.

ἀπεχω mid. 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."

σαρκικός, η, ον belonging to this world

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

ἐπιθυμία, 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, ἡτις, ὅτι who, which
στρατευομαι wage war, do battle
ψυχή, ης f self, inmost being, life, 'soul'

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

1 Peter 2:12

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; τὰ 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 ἔθνηκοί 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 καταλαλοῦσιν 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
ἐποπτεω see, observe

The verb occurs in the NT only here and in a similar context in 3:2 (cf. ἐποπταί, 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 κ 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 δοξάζω
praise, honour, glorify

ἐπισκοπή, 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)."

1 Peter 2:11-12 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)."

1 Peter 2:13-17

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).

1 Peter 2:13

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
κτισίς, εως f creation, what is created

I.e. human institution. κτισίς 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 κτισίς which forms the basis for the demand for submission to the earthly power.

Michaels, however, argues that κτισίς 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, εως 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

1 Peter 2:14

εἴτε ἡγεμόσιν ὡς δι' αὐτοῦ πεμπομένοις εἰς ἐκδίκησιν κακοποιῶν ἔπαινον δὲ ἀγαθοποιῶν ἡγεμῶν, 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, εως f retribution, rendering of justice, punishment

κακοποιεω see v.12

Cf. Rom 13:4.

ἔπαινος, ος m praise, commendation
ἀγαποειω 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)."

1 Peter 2:15

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

οὕτως thus, in this way
θέλημα, ατος n will, wish, desire
φιμοῦν Verb, pres act infin φιμοῶ 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.

1 Peter 2:16

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

ἐλεύθερος, 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.

1 Peter 2:17

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

τιμαῶ 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 ... τιμᾶτε). 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.

Dauids 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."

1 Peter 2:18-25

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

1 Peter 2:18

Οἱ οἰκέται ὑποτασσόμενοι ἐν παντὶ 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 παντὶ 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)

ὁμων 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

ἐπεικῆς, 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."

1 Peter 2:19

τοῦτο γὰρ χάρις εἰ διὰ συνείδησιν θεοῦ ὑποφέρει τις λύπας πάσχων 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 minuscules vg cop^{sa,bo,eth} John-Damascus."

ὑποφέρω endure, bear up under

λυπη, 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."

1 Peter 2:20

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 (ὑπομενεῖτε, future) is read as a present (ὑπομένετε) 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."

1 Peter 2:21-25

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."

1 Peter 2:21

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 καλεω

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

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, ὑμῖν. 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."

ὑπολιμπανω 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." Davids.

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
ἐπακολουθεω 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).

ἵχνος, οὺς 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." Davids.

1 Peter 2:22

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

ἀμαρτια, 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' (ἀμαρτιαν) is substituted for 'lawlessness' (ἀνομια) 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)."

1 Peter 2:23

ὃς λοιδορούμενος οὐκ ἀντελοιδόρει, πάσχων οὐκ ἠπεῖλει, 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 between the epistle's readers and those in Roman society who slander their faith or conduct."

παραδίδου Verb, imperf act indic, 3 s
παραδιδωμι 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.

1 Peter 2:24

ὃς τὰς ἀμαρτίας ἡμῶν αὐτὸς ἀνήνεγκεν ἐν τῷ σώματι αὐτοῦ ἐπὶ τὸ ξύλον, ἵνα ταῖς ἀμαρτίαις ἀπογενόμενοι τῇ δικαιοσύνῃ ζήσωμεν· οὐ τῷ μώλωπι ἰάθητε.

ἀμαρτια, 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, τος n body

Redemption is firmly tied to the historical Jesus.

ξύλον, ου n wood, tree

Dauids 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, ωπος 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)."

1 Peter 2:25

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

προβατον, ου 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, ου 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)."

1 Peter 3:1

Ὁμοίως 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. *ἡρώεροι* 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, ἄνδρος 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

1 Peter 3:2

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.

1 Peter 3:3

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."

1 Peter 3:4

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

1 Peter 3:5

οὕτως γάρ ποτε καὶ αἱ ἅγαι γυναῖκες αἱ ἐλπίζουσαι εἰς θεὸν ἐκόσμουσαν ἑαυτάς, ὑποτασσόμεναι τοῖς ἰδίους 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, ἑαυτη, ἑαυτον 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."

1 Peter 3:6

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.

τεκνον, ου n child; pl descendants

ἀγαθοποιεω 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."

1 Peter 3:7

Οἱ ἄνδρες ὁμοίως συνοικοῦντες κατὰ γνώσιν, 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

γνωσις, εως f knowledge, understanding

κατα γνωσιν '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)."

1 Peter 3:8-12

Verses 8-12 form a carefully constructed unit: the themes of vv 8,9 reappear in reverse order in vv 10,11 in the quotation from Ps 34:12-16. The focus shifts from domestic relationships to relationships generally.

Verses 8-9 find a parallel in Romans 12:9-18. Verses 9-12 function both as a conclusion to the section of exhortations beginning in 2:11 and as a transition to the discussion on suffering and vindication in 3:13-4:6.

1 Peter 3:8

Τὸ δὲ τέλος πάντες ὁμόφρονες, συμπαθεῖς, φιλάδελφοι, εὐσπλαγχοι, ταπεινόφρονες,
τελος, ους n end, conclusion

το δε τελος 'finally,' 'in summary' cf. 1 Tim 1:5. Michaels comments, "Peter is obviously concluding not the epistle as a whole, but a specific series of exhortations. The five adjectives that follow are imperatival in the same way that participles have functioned as imperatives in 2:18–3:7."

ὁμοφρων, ον of one mind

Cf. Rom. 12:16; 15:5; Phil 2:2. "This is not the unity that comes from a standard imposed from without, such as a doctrinal statement, but that which comes from loving dialogue and especially a common focus on the one Lord. It is his mind and spirit that Christians are to share (1 Cor 2:16; Phil 2:5-11)." Davids.

συμπαθῆς, ἐς sharing the same feeling

Cf. Rom. 12:15; Heb 10:34; 1 Cor 12:26. "This term has a practical bent, for because we understand the feelings of another we act appropriately to assist our fellow-Christian." Davids.

φιλαδέλφος, ὄν loving one's fellow-Christian or fellow-man

Cf. 1 Peter 1:22; Rom 12:10; Jn 15:12 also Jn 13:34-35. Peter puts this virtue at the centre of his list. Michaels comments, "1 Thess 4:9 in particular indicates that this ideal (probably based on Jesus' remembered commands to 'love one another') was from the beginning a conspicuous part of Christian ethical instruction to new converts: Paul has 'no need to write' to the Thessalonians about φιλαδελφία because they were already 'taught of God' to practice it."

εὐσπλαγχνός, ὄν tender-hearted, kind

Cf. Eph 4:32; Col 3:12.

ταπεινοφρων, ὄν humble-minded, humble

Cf. 5:5; Eph 4:2; Phil 2:3ff.

1 Peter 3:9

μη ἀποδιδόντες κακὸν ἀντὶ κακοῦ ἢ λοιδορίαν ἀντὶ λοιδορίας τουναντίον δὲ εὐλογοῦντες, ὅτι εἰς τοῦτο ἐκλήθητε ἵνα εὐλογίαν κληρονομήσητε.

Cf. Rom 12:17. The focus widens beyond the Christian community. The instruction here is based on the teaching of Jesus, cf. Matt 5:38-48; Luke 6:27-36.

ἀποδιδῶμι render, give back, repay

κακός, ἡ, ὄν evil, bad, wrong, harm

ἀντι prep with gen for, in place of

ἢ or

λοιδορία, ἀς f cursing or speaking evil (of someone)

"The correspondence in vocabulary between this verse and 2:23 strongly reinforces the imitation of Christ set forth in 2:21-25. The rehearsal of Christ's behavior in 2:22-23 was implicitly an appeal to the readers of the epistle to behave in much the same way. Now the appeal is made explicit. Nonretaliation becomes the crown of the household duty code and the centerpiece of the ethical teaching of the entire epistle." Michaels.

τουναντίον (το ἐναντίον) on the contrary, rather

εὐλογεῶ speak well of, bless

More than 'speak well of', rather, invoke God's blessing upon the person.

The majority of later manuscripts (P and others) have 'knowing that' instead of 'for' (i.e., εἰδότες ὅτι instead of ὅτι), but the manuscript support for the simple ὅτι is overwhelming (p⁷² p⁸¹ κ; A B C K Ψ and others), εἰδότες was added probably as a common form used in Christian moral instruction.

εἰς τοῦτο ἐκλήθητε Sharing in the calling of Abraham who was called to inherit a blessing and be the source of blessing to others. "Here Christians are reminded that it is a concomitant part of *their* calling, a calling that promises blessing from God, that they likewise should give unmerited blessings to others." Davids.

εὐλογία, ἀς f blessing, praise

Cf. Lk 6:27f.; Matt 5:43f.; 1 Thess 5:15; Rom 12:17-21.

κληρονομήσητε Verb, aor act subj, 2 pl

κληρονομεῶ receive, gain possession of, inherit

By blessing those who curse them, Christians not only act as witnesses to the kingdom, they express the wish that their enemies also may become heirs of the kingdom. In the goodness of God, they may even become the means by which such a blessing is realised. Michaels comments, "'Blessing,' like almost everything believers do, is simply part of their work of 'sounding the praises of him who called you ...' (2:9b)."

1 Peter 3:10

ὁ γὰρ θέλων ζωὴν ἀγαπᾶν καὶ ἰδεῖν ἡμέρας ἀγαθὰς παυσάτω τὴν γλῶσσαν ἀπὸ κακοῦ καὶ χεῖλη τοῦ μὴ λαλῆσαι δόλον,

The quotation that follows is from LXX of Ps 34:13-17a. Ps 34 has already been alluded to in 2:3,4.

θελῶ wish, will

ζωή, ἡς f life

In its original setting this meant living into old age: in 1 Peter the focus is on the coming eternal inheritance. Cf. Peter's phrase 'the grace of life' in v.7.

ἀγαπᾶω love, show love for

ἰδεῖν Verb, aor act infin ὄραω see

ἀγαθός, ἡ, ὄν good

παύω stop, keep from, cease (from)

γλῶσσα, ἡς f tongue, language, utterance

χεῖλος, οὐς n lip

λαλεῶ speak, talk

δολος, ου m deceit, treachery

1 Peter 3:11

ἐκκλινάτω δὲ ἀπὸ κακοῦ καὶ ποιησάτω
ἀγαθόν, ζητησάτω εἰρήνην καὶ διωξάτω
αὐτήν·

ἐκκλινάτω Verb, aor act imperat, 3 s ἐκκλινω
turn away, turn aside
ζητεω seek, search for
εἰρηνη, ης f peace

Michaels comments, "'Peace,' whether with everyone (Rom 12:18), or with fellow believers in particular (1 Thess 5:13b; 2 Cor 13:11) was a major concern in NT ethics (in the Gospel tradition, cf. Matt 5:9; Mark 9:50b), and in early Christian literature generally (cf. e.g., *1 Clem* 19–20...)." *Selwyn*. Cf. Heb 12:14; Rom 14:19.

διωκω seek after, pursue, follow

"The words enjoin the same active and persistent effort on behalf of peace as is enjoined in the Beatitude in Matt 5:9." *Selwyn*. Cf. Heb 12:14; Rom 14:19.

1 Peter 3:12

ὅτι ὀφθαλμοὶ κυρίου ἐπὶ δικαίους καὶ ὅτα
αὐτοῦ εἰς δέησιν αὐτῶν, πρόσωπον δὲ κυρίου
ἐπὶ ποιούντας κακά.

"The Lord,' who in the psalm is the God of Israel, is probably understood here as Jesus Christ, a reinterpretation characteristic of 1 Peter (cf. 2:3, alluding to v 9 of the very same psalm; also 3:15, based on Isa 8:13)." *Michaels*.

δικαιος, α, ον righteous, just
οὖς, ὠτος n ear, hearing
δεησις, εως f prayer, plea
προσωπον, ου n face, presence

"The face being the divine Presence in manifestation, whether in wrath and disfavour (Ps 21:10; Ex 14:24) or in blessing (Num 6:25,26)." *Selwyn*.

At the end of v 12, a few late minuscule MSS add the words 'to destroy them from the earth' (τοῦ ἐξολοθερεῦσαι αὐτοὺς ἐκ γῆς) in an apparent attempt to extend the LXX quotation to the end of Ps 33:17 [34:16].

Dauids adds, "By dropping the last clause of Ps 34:17, 'to cut off the remembrance of them from the earth,' Peter weakens the sense of judgment found in the Psalm and makes it more applicable to suffering Christians, whom he hardly wants to threaten with God's wrath." We might add that because the Lord's face is against those who do evil, we can leave those who do evil with him rather than retaliating ourselves. Who knows, it may please him to transform them.

1 Peter 3:13-17

"Verse 12 lays the basis for the dominant note of comfort and reassurance in vv 13–17 (i.e., vv 13–14, 17), while vv 10–11 lay the basis for the subsidiary note of admonition (i.e., vv 15–16). Those who do good have no reason to fear because God will reward their justice and punish any who slander or oppress them – never mind how!" *Michaels*.

1 Peter 3:13

Καὶ τίς ὁ κακῶσων ὑμᾶς ἐὰν τοῦ ἀγαθοῦ
ζηλωταὶ γένησθε;

The stress is now upon the fact that no-one can really do evil to the Christian (cf. Rom 8:28f.). It follows on naturally from the exhortation not to return evil for evil.

καὶ here has the force 'then' – 'who then is going to harm you ...'

κακῶσων Verb, fut act ptc, m nom s κακοω
treat badly, harm
ἐαν if

ζηλωτης, ου m one who is zealous

In place of the word ζηλωταί, the majority of the later manuscripts (including K L P) have the weaker term 'followers' (μιμηταί), perhaps because of the bad political connotation of ζηλωταί in the sense of 'Zealots.' But ζηλωταί, favoured by the best and most ancient MSS (P⁷² κ B A and others), is clearly to be preferred. 'enthusiastic for goodness,' implies active pursuit of the good, cf. Tit 2:14; Eph 2:10; Acts 21:20; 22:3; Gal 1:14.

γένησθε Verb, aor midd depo subj, 2 pl
γίνομαι

'you have become', "i.e. by your adherence to Christianity." *Selwyn*.

Dauids comments on the tension between this verse and what follows. He says that Peter is speaking proverbially: "If one behaves in the fashion Peter describes above, he or she will likely not excite the enmity and anger of others. Who indeed would harm such a person? But the next verse begins a complementary statement: While none, even under their own (pagan) codes of proper conduct, will have grounds for harming Christians, some Christians will suffer. Our verse, then, is a transition from the idea of minimising suffering through virtue to a renewed teaching on how to behave when one suffers anyway."

1 Peter 3:14

ἀλλ' εἰ καὶ πάσχοιτε διὰ δικαιοσύνην,
μακάριοι. τὸν δὲ φόβον αὐτῶν μὴ φοβηθῆτε
μηδὲ παραχθῆτε,

In contrast with the comment of Davids above, Michaels writes concerning ἀλλά "The purpose of this connective is not to set up a contrast to the assurance of 'no harm' in v 13, but actually to reinforce that assurance. The question 'Who then is going to harm you?' implies as its answer 'No one.' Building on this answer, the ἀλλά of v 14a introduces a beatitude: 'What is more (even if you should suffer ...) you are blessed'."

πάσχοιτε Verb, pres act opt, 2 pl πασχω
suffer, experience

A rare N.T. optative. In a conditional clause it implies that there is no certainty of fulfilment of the condition. In the light of 4:14 Michaels says that the use of the optative is a rhetorical device rather than implying suggesting the possibility is unlikely. He adds, "That such things are more than remote possibilities can be seen in this epistle as clearly in what has preceded (1:6–7; 2:18–20) as in what follows (4:12–19; 5:8–10)."

δικαιοσύνη, ης f righteousness, what is right

μακάριος, α, ον blessed, fortunate, happy

Cf. Matt 5:10. Suffering itself is not a source of blessing, but God has blessing for his children when they suffer as a result of faithfulness to him. Cf. also the final clause of v.9.

φοβος, ου m fear

φοβεομαι fear, be afraid (of)

μηδε negative particle nor, neither

παραχθῆτε Verb, aor pass subj, 2 pl παρασσω
trouble, disturb, frighten

The words 'and don't be troubled' (μηδὲ παραχθῆτε) are omitted in P⁷² B L. They might conceivably have been inserted in a scribal attempt to complete the LXX quotation by linking the preceding words from Isa 8:12 with the allusion to 8:13 which immediately follows. But more likely they were original and were omitted accidentally because of the similar endings of φοβηθῆτε and παραχθῆτε in the quotation.

"The construction is difficult but the meaning is clear: 'do not be afraid of them'. It is based on Is 8:12,13." Selwyn.

μηδὲ παραχθῆτε may also echo Jn 14:1,27b.

1 Peter 3:15

κύριον δὲ τὸν Χριστὸν ἀγιάσατε ἐν ταῖς
καρδίαις ὑμῶν, ἔτοιμοι ἀεὶ πρὸς ἀπολογία
παντὶ τῷ αἰτοῦντι ὑμᾶς λόγον περὶ τῆς ἐν ὑμῖν
ἐλπίδος,

Continues (with some adaptation) the quotation from Isa 8:13. Michaels refers to Peter's 'midrash' on Isa 8:13.

ἀγιάζω sanctify, set apart as holy

Metzger comments, "In place of Χριστὸν the Textus Receptus substitutes θεον, with the later uncials and most minuscules. The reading Χριστὸν, however, is strongly supported by early and diversified external evidence, as well as by transcriptional probability, the more familiar expression (κύριον τον θεον) replacing the less usual expression (κύριον τον Χριστον)."

Here either, 'acknowledge as holy the Lord who is Christ' or, 'set apart Christ as Lord...' This sense of ἀγιάζω is clearly seen in the Lord's Prayer, 'Hallowed be thy name.' As Hill comments on Matthew, "To 'hallow' the name means, not only to reverence and honour God, but also to glorify him by obeying his commands and thus prepare the coming of the Kingdom." A similar sense is implied here with respect to Christ.

Michaels comments, "Just as God's holiness is made known among the Gentiles through his people, Israel (e.g. Ezek 20:41; Sir 36:4), so Christ's holiness is made known by Christians who confess him as Lord, even in the face of interrogation and threats. The task of a holy people is to make known to the world the Holy One who called them (1:15–16; cf. 2:9b). But in the present context, the declarative aspect becomes explicit in Peter's characterization of the Christian ἀπολογία that immediately follows in vv 15b–16." The inward hallowing of Christ is to be reflected in an outward declaration of his character in word and life.

ἔτοιμος, η, ον ready, prepared

ἀεὶ always, constantly

Cf. the picture in 1:13.

ἀπολογία, ας f verbal defence, defence,
answer

May suggest a formal defence in court or merely the answer to private accusation.

"The whole passage recalls Lk 12:1-12 (cf. Lk 21:14,15), with its teaching as to what not to fear in persecution and what to fear, and its promise of the Holy Spirit's guidance when confronted with the question πως ἢ τι ἀπολογησθε. Cf. also Col 4:6. ἀπολογία and its cognates are used both of public self-defence (as in Lk 12 and 21, Acts 19:33; 22:1; 26:1,2,24) and of more private and less formal utterances (as in 2 Cor 7:11)." Selwyn.

αἰτέω ask, request, demand

παντὶ τῷ αἰτοῦντι ὑμᾶς λόγον 'anyone who demands from you an accounting/an explanation'. Michaels comments, "Taken together, ἀπολογία and αἰτεῖν λόγον suggest that Peter sees his readers as being 'on trial' every day as they live for Christ in a pagan society."

ἐλπις, ἰδος f hope, ground of hope

'Hope' is one of Peter's favourite words for the faith possessed by the Christian, cf. 1:3,21. Michaels says it is what distinguishes the Christian from the non-Christian, cf. Eph 2:12; 1 Thess 4:13.

1 Peter 3:16

ἀλλὰ μετὰ πραΰτητος καὶ φόβου, συνείδησιν ἔχοντες ἀγαθὴν, ἵνα ἐν ᾧ καταλαλεῖσθε καταισχυνθῶσιν οἱ ἐπηρεάζοντες ὑμῶν τὴν ἀγαθὴν ἐν Χριστῷ ἀναστροφὴν.

The connective ἀλλὰ is omitted in the majority of later MSS (including K L P and others), probably because what followed did not seem to stand in sharp contrast to what preceded. The MS evidence for ἀλλὰ in the earliest and best MSS is conclusive.

πραυτης, ητος f gentleness, humility

Meekness is part of imitating Christ, cf. Matt 11:29; 21:5. "It indicates an unwillingness to establish one's own justice, to defend oneself, and to attack one's opponent, but instead a committing of one's cause to God." Davids.

φοβος, ου m see v.14

Towards God. "Christians stand before God, who alone justifies them. Thus there is no need to defend or justify oneself before human opinion." Davids. Michaels says that the use of φοβος is again reminiscent of Isa 8:12-13.

συνειδησις, εως f conscience

"'Conscience' in 1 Peter involves a moral or spiritual awareness of God, and of oneself before God, whether explicitly (2:19; 3:21) or (as here) implicitly. The phrase 'good conscience' occurs in Acts 23:1; 1 Tim 1:5, 19; 1 Clem 41:1 (and, with καλός, Heb 13:18; 2 Clem 16:4). Along with equivalent expressions such as a 'clean' (1 Tim 3:9; 2 Tim 1:3; 1 Clem 45:7; cf. Heb 9:14; Ign. *Trallians* 7:2), or a 'blameless and pure' (*Letter to Polycarp*, *Letter to the Philadelphians* 5:3) conscience, it denotes personal integrity before God. This is the stance from which Christian believers are urged to make their 'defense'." Michaels.

καταλαλεω speak evil of, say bad things against, slander

Many MSS read καταλαλεισθε ὑμῶν ὡς κακοποιῶν (cf. 2:12). Metzger comments, "Although the shorter reading ... is supported chiefly by Egyptian (Alexandrian) witnesses, it is to be preferred on transcriptional grounds." He argues that the longer reading came about through scribal memory of and assimilation to 2:12.

καταισχυνθῶσιν Verb, aor pass subj, 3 pl

καταισχυνω put to shame, disgrace

ἐπηρεαζω mistreat, insult, abuse

Often denotes spiteful action rather than spiteful speech. Cf. Luke 6:28. The reference is probably to verbal abuse.

ἀναστροφή, ης f manner of life, conduct

Either '... those who revile your good behaviour in Christ may be put to shame', or, 'those who revile you may be put to shame by your good behaviour in Christ.' Selwyn prefers the latter. He also remarks, "The beautiful Greek of the participial clause in this verse is noteworthy, and bespeaks a cultured amanuensis."

Davids thinks that the focus is eschatological: "Peter's stress on the coming judgment of Christ means that his primary focus is surely on their shame when they must give an account of their behaviour before a Judge who knows the full truth. Here is the ultimate security for the Christian." Michaels also favours an eschatological reference: judgment is in store for them. Contrasting the thought with that of 2:12 Michaels writes, "On the 'day of visitation' they will either 'glorify God' if they have repented, or be 'put to shame' if they have not. The grim second alternative is the one that Peter reflects on here because it provides the framework within which he will begin to address the mystery of Christian suffering."

1 Peter 3:17

κρεῖττον γὰρ ἀγαθοποιῶντας, εἰ θέλοι τὸ θέλημα τοῦ θεοῦ, πάσχειν ἢ κακοποιῶντας.

κρεῖττον and κρείσσον adv. **better**
ἀγαθοποιεῶ do good; live uprightly
θέλοι Verb, pres act optative, 3 s θέλω
wish, will

Again, the optative suggests indefiniteness – or is being used simply rhetorically.

θέλημα, ατος n will, wish, desire

A reminder that God is in sovereign control, even in times of unjust suffering.

πάσχω see v.14

ἢ or, than

κακοποιεῶ do evil, do wrong, harm

Cf. 2:20. Michaels, however, thinks that the force here is eschatological. He writes, "Seen in this light, the distinction of the ἀγαθοποιῶντας and κακοποιῶντας of v 17 is not (as in 2:13–20) between good and bad citizenship in Roman society as two options for the Christian, but is rather a distinction between two groups that comprise the whole human race: 'doers of good,' who *may* have to suffer in this age, and 'doers of evil' who surely *will* suffer in the next... V 17 is thus to be taken not as a word of admonition (ie., make sure, when you suffer, that it is for doing good and not for doing evil), but as a word of assurance (i.e., remember, when you suffer, that you are infinitely better off than the evildoers who oppress you). This is why it follows so naturally on vv 13–14a, and helps to frame the admonitions of vv 14b–16."

1 Peter 3:18-24

Daids comments, "Scholars are agreed that traditional creedal and hymnic elements are used in 3:18-24, but arguments for a hymnic structure in part or all of this passage are not yet convincing."

1 Peter 3:18

ὅτι καὶ Χριστὸς ἅπαξ περὶ ἁμαρτιῶν ἔπαθεν, δίκαιος ὑπὲρ ἀδίκων, ἵνα ὑμᾶς προσαγάγη τῷ θεῷ, θανατωθεὶς μὲν σαρκὶ ζωοποιηθεὶς δὲ πνεύματι·

ὅτι introduces a further reason for enduring suffering while doing good. Michaels comments, "The opening words ὅτι καὶ Χριστὸς, 'For Christ too' (cf. 2:21), signal the fact that vv 18–22 have a function similar to that of 2:21–25. The purpose of both passages is to set forth Jesus Christ, first as the supreme example of the behaviour required of the epistle's readers, and second as the One who, by his redemptive work, made such behaviour possible... Although there is significant further reflection on Jesus' death and its redemptive effects (v 18), the weight of emphasis falls on the 'missing links' in the previous illustration – i.e., the resurrection and exaltation of Jesus, with their accompanying consequences both for the readers of the epistle and for the whole visible and invisible universe. This makes of Jesus an 'example' in a broader sense than in 2:21–25 – an example not merely of suffering for doing good, but of suffering followed by vindication, the single dominant theme of the last half of 1 Peter (i.e., everything following the quotation from Ps 34 in 3:10–12)."

ἅπαξ once, once for all time

Cf. Heb 9:26, 28; 10:10, 14. The thought is of complete efficacy: a job completed. Michaels comments, "Christ's suffering is over, its purpose fully accomplished."

ἁμαρτια, ας f sin

περὶ ἁμαρτιῶν ἔπαθεν There are a variety of textual variants here, chiefly:

- i) ὑπὲρ in place of περὶ
- ii) the addition of a personal pronoun ἡμῶν or ὑμῶν (sometimes compounded with the above – περὶ ἁμαρτιῶν ὑπὲρ ὑμῶν / ἡμῶν)
- iii) ἀπέθανεν in place of ἔπαθεν

Metzger comments on the UBS text, "While acknowledging the difficulty of ascertaining the original text, a majority of the Committee preferred the reading περὶ ἁμαρτιῶν ἔπαθεν." He says that the verb is a favourite of 1 Peter whereas ἀποθνήσκειν occurs nowhere else in the epistle. Furthermore, ἀποθνήσκειν would introduce an entirely new thought rather than a reason for enduring unjust suffering. The readings with ἡμῶν or ὑμῶν are natural scribal expansions.

Cf. Heb 5:3; 10:26; 1 Jn 2:2.

"περι (της) ἁμαρτια" is used in Lev 5:6,7; 6:30; Ezek 43:21 of the sin offering which was propitiatory: in Ps 40:7, quoted in Heb 10:6 περι ἁμαρτιας is used as a substantive, sin-offering. The plural in 1 Peter makes the phrase less technical, i.e. 'in respect of sins'." Selwyn. Cf. Isa 53:10.

ἔπαθεν Verb, aor act indic, 3 s πασχω
δικαιος, α, ον righteous, just

Christ also suffered unjustly. The use of δικαιος here may be influenced by Isa 53:11.

ἄδικος, ον evil, sinful, unjust

Michaels comments, "For a moment, the readers of the epistle are themselves put in the position of the 'unjust' who afflict them unjustly (cf. 2:19), i.e., of 'the ungodly and sinful' (4:18) or 'those who do evil' (3:12), both expressions being used in OT citations in contrast to those who are δίκαιος, or 'just.' The reference is to Christian believers before their conversion, alienated from God and needing to be reconciled (cf. 1:14, 18b; 2:10, 25a; 4:3)." There is no place left for feelings of self-righteousness in our trials. Cf. Mark 2:17 // Matt 9:13 // Luke 5:32.

Some MSS have ἡμας in place of ὑμας, but that variant appears to be secondary.

προσαγάγη Verb, aor act subj, 3 s προσαγω
bring to, bring before/ near

Cf. the noun προσαγωγή in Rom 5:2; Eph 2:18-19; 3:12. Suggests that most of Peter's readers were Gentile converts.

θανατωθεις Verb, perf pass ptc, m nom s
θανατω kill, put to death
σαρξ, σαρκος f flesh, physical body,
human nature

Selwyn considers the datives σαρκι and πνευματι to be 'datives of reference', Michaels says, 'datives of respect' (rather than instrument).

ζωοποιηθεις Verb, aor pass ptc, m nom s
ζωοποιεω give life, make alive

The verbs θανατοῦν and ζωοποιεῖν are found together in 2 Kings 5:7 LXX of the power of God to kill and make alive. The reference here is clearly to the resurrection of Christ.

The symmetry and 'rhyming' of the contrasting phrases (see also v. 22 πορευθεις εις ουρανόν), coupled with verbs found nowhere else in 1 Peter, suggests a traditional credal or hymnic formula, cf. 1 Tim 3:16.

"Peter is not saying that Christ's body died but that his spirit continued to live. He is saying that Christ died as to the natural, physical sphere of existence, and that Christ was given life as to the spiritual sphere of existence. If Peter were distinguishing between the death of the body and the continuing life of the soul, he would not have said that Christ was *made* alive. Thus the second phrase does not refer to Christ *disembodied*, but to Christ *risen* to life on a new plane.' [R.T France, 'Exegesis in Practice']" Clowney.

Dauids similarly comments, "Peter contrasts the death of Christ with his resurrection, the one happening with respect to the natural fallen human condition, the flesh, and the other with respect to God and relationship to him, the spirit." Cf. 1 Cor 15:45. It remains an open question as to whether 'spirit' should be capitalised.

Michaels comments, "The statement that Christ was 'made alive in the Spirit,' therefore, means simply that he was raised from the dead, not as a spirit, but bodily (as resurrection always is in the NT), and in a sphere in which the Spirit and power of God are displayed without hindrance or human limitation (cf. 1:21). Death 'in the flesh' is conquered and reversed; Jesus Christ is set free to complete a mission of utmost importance for the readers of the epistle."

Michaels argues that the last of the three phrases πορευθεις εις ουρανόν is found in v 22, so that the entire focus of vv 19-22 is upon a journey: he was raised in the Spirit in order that he might make his journey to heaven, "by virtue of which Christ rules over every power in the universe (v 22)." Hence the ἐν ᾧ at the beginning of v.19 followed by πορευθεις anticipating the third of the three credal phrases. "Peter's apparent intent in vv 19-22 is to answer the question. What did this heavenly journey in the Spirit entail, and what did it accomplish for Christian believers?"

Excursus on Verse 19

Clowney underlines the difficulty of this verse writing, "That Peter is describing Christ's triumph is clear. His death was not defeat, but the once-for-all sacrifice that atoned for sin. It was followed by the resurrection and ascension. In that context, Peter writes about Christ's preaching to *spirits in prison*. His words were no doubt clear to those who first heard them, but they have been hard for later generations to understand. Martin Luther writes in his commentary: 'A wonderful text is this, and a more obscure passage perhaps than any other in the New Testament, so that I do not know for certainty just what Peter means.' Study of the passage may have progressed since Luther's day, but his confession still warns us against over-confidence!" Peter would seem to be drawing on traditional material of which we have only scanty knowledge.

Michaels suggests that "Many of the issues raised over the centuries have resulted from a widespread tendency to read certain NT passages simultaneously instead of one at a time. In particular, vv 18–22 are frequently read in the light of 4:6." He urges that vv 18–22 need to be read and understood within their own context.

Grudem suggests that there are three questions:

1. Who are the spirits in prison?
 - unbelievers who have died?
 - OT believers who have died?
 - fallen angels?
2. What did Christ preach?
 - second chance for repentance?
 - completion of redemptive work?
 - final condemnation?
3. When did he preach?
 - in the days of Noah?
 - between his death and resurrection?
 - after his resurrection?

Clowney sums up the main approaches to this passage saying, "Three major interpretations have been given to Peter's words, each with modifications. According to the first, Jesus descended into hell and preached to the spirits of those who had perished in the flood at the time of Noah. Some who hold this view think that what Jesus proclaimed to the dead was the gospel, offering them a further opportunity to repent. Others would have Christ preaching to the righteous dead, proclaiming their release from prison where they awaited his coming. Still others would understand this preaching to be a heralding of the doom of the wicked dead.

"The second major interpretation was presented by Augustine, who objected to the first view as presented by Origen and others. Augustine held that Christ's preaching was done in the Spirit through Noah. Peter says that it was the Spirit of Christ who preached through the Old Testament prophets (1:11); Christ's preaching through Noah would be a case in point. Those to whom Noah preached were not in prison literally, but they could be described as in prison spiritually. (Or, it might be said that those to whom Noah once preached are *now* spirits in prison.)

"A third interpretation would understand *spirits in prison* to refer to fallen angels rather than to human beings. Jesus proclaims to them his victory and their doom. This is seen by some as taking place after his resurrection. As he ascends into heaven, Jesus confronts the principalities and powers, showing his victory and power over them.

"None of these explanations is free of difficulty."

The first of the interpretations outlined by Clowney has generally fallen out of favour: among modern commentators the opinions seem divided between the second and third. Best thinks Peter is saying that "In the period between his death and resurrection Christ descended into the underworld where supernatural evil powers, the spirits, were held imprisoned; these powers were those who had enticed women to sin before the flood (Gen 6:1-4); to them Christ offered salvation, but we do not learn whether they accepted it or not; it was also at this time that Christ preached to the dead (4:6), i.e., all who had died prior to this time; the dead are, however, a separate group from the spirits." Davids adopts a similar view except that he argues that Jesus proclaimed their condemnation rather than offering them salvation. A similar view is advocated by Selwyn.

Grudem considers the various arguments in a substantial appendix to his commentary (as does Selwyn), and concludes that "Christ was preaching through Noah when the ark was built." He considers that the Greek should be translated, 'He went and preached to those who are now spirits in prison when they disobeyed formerly when God's patience was waiting in the days of Noah.' Grudem sums up the parallel between the situation in Noah's day and that facing Peter's readers in a number of points:

- "1. Noah and his family were a minority surrounded by hostile unbelievers; so are Peter's readers (vv. 13-14; 4:4, 12-13).

2. Noah was righteous in the midst of a wicked world. Peter exhorts his readers to be righteous in the midst of wicked unbelievers (vv. 13-14, 16-17; 4:3-4).
3. Noah witnessed boldly to those around him. Peter encourages his readers to be good witnesses to unbelievers around them (vv. 14, 16-17), being willing to suffer, if need be, to bring others to God (just as Christ was willing to suffer and die 'that he might bring us to God', v.18).
4. Noah realised that judgement was soon to come upon the world. Peter reminds his readers that God's judgement is certainly coming, perhaps soon (4:5,7; 2 Peter 3:10).
5. In the unseen 'spiritual' realm Christ preached through Noah to unbelievers around him. By saying this Peter can remind his readers of the reality of Christ's work in the unseen spiritual realm and the fact that Christ is also in them, empowering their witness and making it spiritually effective (cf. 1:8, 11, 12, 25; 2:4). Therefore, they should not fear (v.14) but in their hearts should 'reverence Christ as Lord' and should 'always be prepared' to tell of the hope that is in them (v.15).
6. At the time of Noah, God was patiently awaiting repentance from unbelievers, before he brought judgement. So it is in the situation of Peter's readers: God is patiently awaiting repentance from unbelievers (cf. 2 Pet 3:9) before bringing judgement on the world (cf. 2 Pet 3:10).
7. Noah was finally saved, with 'a few' others. Peter thus encourages his readers that, though perhaps few, they too will be saved, for Christ has triumphed and has all things subject to him (3:22; 4:13, 19; 5:10; 2 Peter 2:9)."

At the end of his appendix Grudem refers to an article by John S Feinberg, '1 Peter 3:18-20, Ancient Mythology, and the Intermediate State' *Westminster Theological Journal* 48 (1986) pp. 303-336. He comments, "I am pleased to see that Dr Feinberg and I, working entirely independently and with widely differing methods of approaching this text, have reached very similar conclusions."

Michaels, however, responds negatively to this view. He argues, "The attempt of J. S. Feinberg to assign the proclamation to the pre-existent Christ speaking long ago through Noah (an interpretation at least as old as Augustine) must be judged a failure. There is no sign in the text (as, e.g., in 1:11: 'the spirit of Christ that was in them') of any background shift in time reference from the phrases 'put to death in the flesh' and 'made alive in the spirit' in v. 18 to the phrase 'went and made proclamation' in v 19. Feinberg's view requires that 'from Peter's perspective ... the spirits are disembodied and in prison, though they were not in that state when they heard the message.' In other words, one needs to supply the word 'now' and read v 19 as 'preached to spirits *now* in prison' (330). Even aside from Feinberg's questionable argument that the 'spirits' are the souls of those who died in the flood (319-29), Peter's careful and explicit distinction between 'long ago' and 'now' in vv 20-21 makes it highly implausible that an even more significant 'then/now' distinction in v 19 would have been left to the reader's ingenuity and imagination."

Michaels believes that Peter is reflecting Jewish apocalyptic traditions exemplified in the book of Enoch. He suggests that the 'spirits in prison' (or rather, 'in refuge' – his preferred translation) are spirits who were the offspring of the union of the angelic 'sons of God' with human 'daughters of men.' His argument is not easy to follow, but he seems to suggest that these spirits are the same as (or akin to) those evil spirits who opposed Jesus in his earthly ministry. As a result of his death and resurrection he has triumphed over them (cf. v 22) and has in some sense proclaimed his triumph over them – they are 'tamed'. In the same way as Noah was saved through the flood from a world dominated by these spirits at the beginning of their history, so also Christians, baptised and sharing in the triumph of Christ are saved from this present evil age. Clowney treats this view with the greatest respect and a good measure of sympathy, but in the end adopts the view advocated by Grudem.

1 Peter 3:19

ἐν ᾧ καὶ τοῖς ἐν φυλακῇ πνεύμασιν πορευθεὶς ἐκήρυξεν,

ἐν ᾧ Those who think the reference is to an act of Christ *after* his death and resurrection argue that this is a reference to his resurrected state. This becomes definitive for the alternatives considered by Davids. Hence Davids concludes, "Thus it seems likely that this passage in 1 Peter refers to a proclamation of judgment by the resurrected Christ to the imprisoned spirits, that is, the fallen angels, sealing their doom as he triumphed over sin and death and hell, redeeming human beings." An ingenious conjecture traceable to the Gr. NT published by J. Bowyer in 1763 substitutes Ἐνώχ for ἐν ᾧ at the beginning of the verse. This would make Enoch (cf. Gen 5:24) the subject of the proclamation to the spirits in prison, in accordance with the pseudepigraphic Enoch literature.

φυλακῆ, ἡς f prison, imprisonment
πορευθεὶς Verb, aor pass dep ptc, m nom s
πορευομαι go, proceed, travel

Michaels is of the view that πορευθεὶς is here pleonastic, a 'helping' verb which lends little to the narrative except anticipating the πορευθεὶς εἰς οὐρανὸν of v. 22.

κηρυσσω preach, proclaim

Michaels comments, "This is Peter's way of dramatizing concretely the universality of Christ's lordship, which he will make explicit in v 22: 'with angels and authorities and powers in subjection to him' (cf. the universality of such formulations as Phil 2:10–11; Eph 1:21–22; 4:10)."

1 Peter 3:20-21

Michaels writes, "Vv 20–21 are a kind of Christian midrash on the Noah story, based on the principle (attributed to Jesus) that 'as it was in the days of Noah, so it will be in the days of the Son of Man' (Luke 17:26; cf. Matt 24:37; the saying is probably derived either from Q or from an equally early eschatological discourse known to Matthew and Luke). The analogy is only slightly developed in the synoptic tradition: people ate, drank, and got married until Noah entered the ark and they were taken by surprise by the great flood that destroyed everything (Luke 17:27 // Matt 24:38–39a). When the Son of man comes, the world will be similarly caught unaware by his sudden appearance for judgment (Luke 24:30–31, 34–37; Matt 24:39b–41)."

1 Peter 3:20

ἀπειθήσασιν ποτε ὅτε ἀπεξεδέχετο ἡ τοῦ θεοῦ μακροθυμία ἐν ἡμέραις Νῶε κατασκευαζομένης κιβωτοῦ εἰς ἣν ὀλίγοι, τοῦτ' ἔστιν ὀκτὼ ψυχαί, διεσώθησαν δι' ὕδατος.

ἀπειθήσασιν Verb, aor act ptc, m dat pl
ἀπειθεω disobey, be an unbeliever

Michaels makes the point that the verb ἀπειθεῖν is characteristic of Peter's own vocabulary for the enemies of Christ and of Christians in his own day (cf. 2:8; 3:1; 4:17). "His choice of words is not accidental, but suggests a close connection in the author's mind between the 'spirits' and the flesh-and-blood opposition he and his readers faced in the Roman Empire... The 'disobedient spirits' of long ago still exist, and it is not unlikely that Peter sees their influence behind the ridicule and slander of pagans actively opposed to the Christian movement in his day (cf. Eph 2:2, where 'the ruler of the power of the air' is further identified as 'the spirit now at work among the children of disobedience' [ἀπειθεία]). If Christ has visited the spirits, violated their sanctuaries, and brought them under subjection, then Christians have nothing to fear from the interrogation and insults of those who denounce their way of life (cf. vv 14, 16)."

ποτέ enclitic particle once, formerly
ὅτε conj when, at which time
ἀπεκδεχομαι look for, wait for
μακροθυμία, ἄς f longsuffering, patience

For God's longsuffering patience, the purpose of which is to give time for repentance, cf. Gen 6:3; 2 Peter 3:5-9, also Acts 14:16; 17:30; Rom 3:25. The Mishnah says, "There were ten generations from Adam to Noah, to show how great was his long-suffering, for all the generations provoked him continually until he brought upon them the waters of the flood."

κατασκευαζομένης Verb, pres pass ptc, f gen s
κατασκευαζω prepare, build
κιβωτος, ου f ark, ship, box
ὀλιγος, η, ον little, small; pl. few

A majority of the later MSS (including C P and Ψ) read the feminine ὀλίγαι instead of the masculine ὀλίγοι. The latter, however, supported by the best ancient MSS (P⁷² A B and others), is clearly original. The feminine was substituted on the understanding that 'a few' was an adjective modifying 'souls'; instead it is used here as a noun – 'a few' or 'a few people' (masculine and thus generic), immediately specified as 'eight souls.'

ὀκτώ eight

Michaels says that Peter has no interest in any possible symbolism of 'eight'. He says that "‘eight’ is worthy of mention only because it is ‘few,’ and he wants to remind his readers that ‘few’ were saved back then just as ‘few’ seem responsive to the Christian gospel now (cf. Jesus’ sayings in Matt 7:14; 22:14; Matt 9:37; Luke 10:2; Luke 13:23–24; also 1 Cor 1:26; Rev 3:4; in 1 Peter, cf. 2:4, where Christ is said to be ‘rejected by people generally’)."

ψυχη, ης f self, life, 'soul', person
 διεσωθησαν Verb, aor pass indic, 3 pl
 διασωζω bring safely through, rescue
 ὕδωρ, ὕδατος n water

Note the deliberate ambiguity – through or by? The water of the flood was a powerful expression of God's judgement, yet by these same waters Noah and his family were saved. There is an analogy here with the symbolism of baptism. In part, baptism symbolises death, destruction and the wrath of God (see Jesus' reference to his death as his 'baptism', Lk 12:50). However, we who have come to trust in Christ, find that this very act of judgement (Christ's death and grave) becomes the means of our salvation. All of this is portrayed in baptism.

1 Peter 3:21

ὁ καὶ ὑμᾶς ἀντίτυπον νῦν σώζει βάπτισμα, οὐ σαρκὸς ἀπόθεσις ῥύπου ἀλλὰ συνειδήσεως ἀγαθῆς ἐπερώτημα εἰς θεόν, δι' ἀναστάσεως Ἰησοῦ Χριστοῦ,

ὁ is strongly supported. A few MSS read ὡς and some important witnesses omit the term altogether.

"They have already experienced salvation in the same way Noah did, namely by passing through water to safety." Davids.

Michaels prefers the reading ἡμᾶς to ὑμᾶς.

ἀντίτυπος, ον copy; figure pointing to

Lightfoot comments that τὸ ἀντίτυπον can be used as the 'copy' in two senses, either as the earthly expression or embodiment of heavenly reality (as in the elements of the Eucharist) or as the fulfilment of that which was only adumbrated in earlier times (as here). Michaels comments, "Baptism is not a secondary 'copy' of the flood waters understood as an archetype ... but simply a present reality of Christian experience to which Peter finds a correspondence in the Noah story."

σωζω save, rescue, heal
 σαρξ, σαρκος f see v.18
 ἀποθεσις, εως f removal
 ῥυπος, ου m dirt

συνειδήσις, εως f see v.16

Michaels comments, "Peter himself, having used the phrase, 'good conscience' in 3:16 for the attitude with which Christians must face their hostile interrogators, now applies it to the attitude with which they must face God himself."

ἐπερώτημα, τος n promise, answer; appeal

Selwyn considers that the phrase means 'a pledge towards God proceeding from a good conscience' – baptism symbolises the promise of the baptised. Grudem considers it means 'an appeal to God for a clear conscience' and is "another way of saying 'a request for forgiveness of sins and a new heart'." Davids comments, "The salvific aspect of baptism arises from the pledge of oneself to God as a response to questions formally asked at baptism. But this answer must be given from a good conscience. A half-hearted or partial commitment will not do, although it might fool people. It is the purity of the heart toward God that is important. This pledge, even in its most sincere form, however, would not be efficacious without the external objective means of salvation to grasp onto, that is, the resurrection of Jesus Christ."

ἀναστασις, εως f resurrection, raising up

It is not the outward sign that saves, but Christ's death and resurrection of which it is the symbol (cf. Rom 6:4-11; Col 2:12). Michaels writes, "Because of the immediately preceding parenthesis, this phrase depends on σώζει in v 21a: the water of baptism 'saves you ... through the raising of Jesus Christ' – just as God brings about new birth 'through the raising of Jesus Christ from the dead' in 1:3. In both instances, God, who raised Jesus from the dead, is the implied subject (cf. 1:21), just as God was the implied subject in the deliverance of Noah from the disastrous flood (διεσωθησαν, v 20). The resurrection of Jesus Christ is what makes an appeal or pledge to God 'out of a good conscience' efficacious, and guarantees eternal life to the one baptized."

1 Peter 3:22

ὅς ἐστιν ἐν δεξιᾷ θεοῦ πορευθεὶς εἰς οὐρανὸν ὑποταγέντων αὐτῷ ἀγγέλων καὶ ἐξουσιῶν καὶ δυνάμεων.

Michaels comments, "The mention of Christ's resurrection brings Peter's thought full circle back to the couplet, 'put to death in the flesh, made alive in the spirit,' in v 18b, and to the notion of Christ's consequent journey. Now at last he will supply the third element of the sequence in its entirety, 'gone into heaven' (πορευθεὶς εἰς οὐρανόν), but in doing so he frames the participial expression with two traditional statements about Christ's exaltation, which is for Peter the end of the journey."

δεξιός, α, ον right, δεξιά right hand

Cf. Ps 110:1 also Rom 8:34; Acts 2:34; 5:31; Eph 1:20; Col 3:1; Heb 1:3; 8:1; 10:12; 12:2. He is in the place of power.

πορευθεὶς Verb, aor pass dep ptc, m nom s πορευομαι

οὐρανός, ον m heaven

Cf. Acts 1:10.

ὑποταγέντων Verb, aor pass ptc, gen pl ὑποτασσω subordinate; pass. be subject, submit to

Cf. Ps 110:1; 8:6; Eph 1:21; Col 2:15; Rom 8:38ff; Phil 2:10; Col 2:10 and also 1 Cor 15:24.

ἐξουσία, ας f authority, right, power

"What was potentially won at the cross began to be exercised in the resurrection and will be consummated in the return of Christ." Davids. Christ will have the last word.

1 Peter 4:1-6

"Peter's exhortation to his readers in the face of possible persecution, broken off after 3:17, is now taken up once more." Michaels.

1 Peter 4:1

Χριστοῦ οὖν παθόντος σαρκὶ καὶ ὑμεῖς τὴν αὐτὴν ἔννοιαν ὀπλίσασθε, ὅτι ὁ παθὼν σαρκὶ πέπναι ἀμαρτίας,

Cf. 3:18.

παθόντος Verb, aor act ptc, m gen s πασχω

Many MSS read παθόντος ὑπερ ἡμῶν (and some ὑπερ ὑμῶν). Metzger comments, "The reading which best explains the origin of the others is παθόντος, which is strongly supported. In order to express the idea more fully some copyists add ὑπερ ἡμῶν while others added ὑπερ ὑμῶν. Had either of the latter readings been original, no adequate reason can account for the absence of the propositional phrase from the best representatives of both the Alexandrian and the Western types of text."

ἐννοια, ας f attitude, thought

ὀπλίσασθε Verb, aor midd imperat, 2 pl

ὀπλιζομαι arm oneself with

"The principle thought and feeling here referred to is that of the dying life voluntarily accepted and put on as an armour, and finding expression in the meek and courageous pursuit of the spiritual life." Selwyn. Cf. Rom 6:13; 13:12; 2 Cor 6:7; 10:4; Eph 6:11-17; 1 Thess 5:8 for Christian's armour or weapons. Peter is not urging his readers to seek suffering but to be ready to face it with appropriate defensive armour.

πέπναι Verb, perf pass indic, 3 s πανω stop, cease (from)

ἀμαρτία, ας f sin

Some MSS read the dative ἀμαρτίας rather than the genitive. Metzger says that this is probably an assimilation to the following ἐπιθυμίας.

Cf. 3:17. Grudem suggests that the meaning here is 'whoever has suffered for doing right, and has still gone on obeying God in spite of the suffering it involved, has made a clear break with sin.' Davids similarly comments that the Christian must "realise from the example of Christ in 3:18-22 that he must live for God now (which means a suffering in the flesh and thus a battling against sin), for that will lead to a parallel victory (a state of having ceased from sin)."

Michaels, however, follows Strobel in considering that the phrase may refer to Christ. He acknowledges the difficulty that this may seem to suggest that Christ was at one point a sinner. Michaels concludes that, "Although that phrase is not at all precise as to the relationship between 'sins' and the suffering of Christ, the precedent of 2:24 suggests that what Christ's suffering accomplished was to do away with the sins entirely by carrying them to the cross... He 'is through with sin' in the sense that he has finished dealing with it, once and for all; he has put it behind him, says Peter, and so should we." Verse 1b is therefore, in Michaels' view, parenthetical.

1 Peter 4:2

εἰς τὸ μηκέτι ἀνθρώπων ἐπιθυμίας ἀλλὰ θελήματι θεοῦ τὸν ἐπίλοιπον ἐν σαρκὶ βιώσαι χρόνον.

This verse explains what is implied by ceasing from sin for the believer. Cf. Gal 2:19-20.

μηκετι no longer

Cf. Eph 4:17.

ἐπιθυμία, ας f desire, lust, passion

Cf. 1 Jn 2:16 for amplification of what is meant by ἀνθρώπων ἐπιθυμίας. The meaning is as human sinfulness and self-pleasing.

θέλημα, ατος n will, wish, desire

The datives are 'datives of the rule by which', as in Acts 15:1. Michaels suggests that Peter's best summary of what θελήματι θεοῦ amounts to in practice is the fourfold command of 2:17.

ἐπίλοιπος, ον remaining

βιώσαι Verb, aor act infin βιωω live

χρονος, ου m time, period of time

"Thus there is a clear choice between taking the path of least resistance to their natural desires and their committing themselves to following God's will, even if it entails suffering." Davids.

1 Peter 4:3

ἀρκετὸς γὰρ ὁ παρεληλυθὼς χρόνος τὸ βούλημα τῶν ἐθνῶν κατεργάσθαι, πεπορευμένους ἐν ἀσελείαις, ἐπιθυμίαις, οἰνοφλυγίαις, κόμοις, πότοις, καὶ ἀθεμίτοις εἰδωλοατρίας.

ἀρκετος, η, ον enough; it is enough

Some MSS read γαρ ἡμιν and others γαρ ὑμιν. Metzger says that these are natural expansions of the well supported shorter text.

Michaels comments, "... 'enough,' is used ironically, as a piece of understatement. 'Enough' is actually more than enough – too much in fact."

παρεληλυθως Verb, perf act ptc, m nom s

παρερχομαι pass, pass away

'for the time that is past is sufficient ...' The 'time in the past' stands in explicit contrast to the individual's 'remaining time in the flesh.'

χρονος, ου m time, period of time

βουλημα, τος n will, desire, purpose

The majority of later MSS read θέλημα rather than βούλημα.

ἔθνος, ους n nation, people; τα ἔ. Gentiles

Indicates that the majority of the recipients were Gentiles. Michaels adds, "The designation of unbelievers as 'Gentiles' in a letter addressed to Christians who are themselves Gentiles is striking (cf. 2:12), and reflects in a way that is natural and not at all self-conscious Peter's strong conviction that his Gentile Christian readers are actually Jews in God's sight."

κατεργάσθαι Verb, aor midd dep infin

κατεργάζομαι do, accomplish

"This verse supplies a reason for living not 'by human passions' but 'by the will of God' (v.2). Why should Peter's readers not live by following (sinful) human passions? Because they have done enough living like that in 'the time that is past'." Grudem.

πεπορευμένους Verb, perf midd/pass dep ptc, m acc pl πορευομαι go, conduct one's life

For the ethical use of πορευεσθαι cf. Jude 11, 16, 18; 2 Peter 2:10; 3:3. On the following list cf. Lk 21:34; 1 Thess 5:7; Rom 13:13; Eph 5:18; Gal 5:20.

ἀσελγεια, ας f sensuality, vice

ἐπιθυμία, ας f see v.2

οἰνοφλυγία, ας f drunkenness

Means habitual drunkenness.

κόμος, ου m orgy, revelry, carousing

Particularly of festal gatherings, revels – dissolute feasts connected with pagan worship.

ποτος, ου m drunken orgy

Drinking party.

ἀθεμιτος, ον forbidden, disgusting (of idolatry)

εἰδωλοατρία, ας f idol worship, idolatry

Michaels comments, "The fact that the list culminates in 'acts of idolatry' strongly suggests that the preceding 'acts of immorality and lust' as well as the 'drunken orgies, feasts, and revelries' are Peter's own generalized characterization of pagan religious practices based more on Jewish and Christian traditions than on first-hand observation (cf. Paul's association of pagan religious meals with idolatry in 1 Cor 10:14-22). 'Idolatry' had a central place in Jewish and Christian vice lists because of the first commandment of the Decalogue."

1 Peter 4:4

ἐν ᾧ ξενίζονται μὴ συντρεχόντων ὕμῶν εἰς τὴν αὐτὴν τῆς ἀσωτίας ἀνάχυσιν, βλασφημοῦντες·

ἐν ᾧ may have the sense 'in view of this.' The Gentiles are now surprised at the conduct of these Christians since they once used to go along with the activities listed.

ξενίζω entertain as a guest; surprise, astonish

The distinctive character and behaviour of the Christian should not fail to be noticed by those around him/her.

συντρεχω run together, join with

Suggests the crowds gathering together for festivals at pagan temples.

ἀσωτία, ἀσ f dissipation, reckless living

Cf. Lk 15:13

ἀναχυσίς, ἑως f excess, flood

The word is used of an outpouring or wide stream. It is used only here in the NT. Michaels comments, "The metaphor defines the 'running' or 'rushing' of which Peter has just spoken as an impetuous plunge into an open sewer. His denunciation of the pagan world, although very general and in some respects vague, is at the same time remarkably graphic."

βλασφημεῶ speak against, slander, insult

Here 'speak evil of, defame, injure the reputation of', cf. Mt 27:39; Lk 22:65; 23:39; Rom 3:8; 14:16; 1 Cor 10:30; Titus 3:2; 2 Peter 2:2. "Why did this happen? No doubt because silent non-participation in sin often implies condemnation of that sin, and rather than change their ways unbelievers will slander those who have pained their consciences, or justify their own immorality by spreading rumours that the 'righteous' Christians are immoral as well." Grudem. Christians were accused of crimes such as cannibalism.

Michaels, however, suggests that this participle should probably be taken with what follows. "Peter's assumption is that those who slander Christians for their changed lifestyle are in effect slandering (i.e., blaspheming) God himself, the One who called these new believers 'out of darkness into his marvelous light' (2:9b)." – and that they will answer to him.

1 Peter 4:5

οἱ ἀποδώσουσιν λόγον τῷ ἐτοίμως ἔχοντι κρῖναι ζῶντας καὶ νεκρούς·

ἀποδώσουσιν Verb, fut act indic, 3 pl
ἀποδίδωμι give, pay, render

λογον here in the sense of 'account', cf. Mt 12:36; Lk 16:2; Acts 19:40; Heb 13:17.

ἐτοίμως readily; ἔ. ἔχω be ready or prepared

The unusual expression ἐτοίμως ἔχοντι has given rise to a number of variants.

κρῖναι Verb, aor act infin κρινῶ judge
ζῶντας Verb, aor act ptc, m acc pl ζῶ live, be alive

νεκρός, α, ον dead

Their persecutors will be brought to account. Michaels comments, "Peter's language indeed suggests a reversal of the circumstances imagined in 3:15–16. In the present age Christians are – or might be – questioned about their new faith and hope, even formally interrogated about the implications of that hope for their loyalty (or disloyalty) to the laws of the empire. They are accountable to civil authorities and must know how to respond graciously, yet with integrity, even to the most hostile of questions (3:15; cf. 2:13–15). In the future, the tables will be turned. Those who now ask the questions will have to come up with some answers of their own."

1 Peter 4:6

εἰς τοῦτο γὰρ καὶ νεκροῖς εὐηγγελίσθη ἵνα κριθῶσι μὲν κατὰ ἀνθρώπους σαρκὶ ζῶσι δὲ κατὰ θεὸν πνεύματι.

Michaels writes, "The importance of v 6 within vv 1–6 as a whole should not be exaggerated. In its context, this verse is merely a postscript to the phrase, 'the living and the dead,' with which v 5 concludes. Why 'the dead' as well as the 'living'? Because the dead, no less than the living, heard the gospel, and are therefore accountable for the ways in which they responded to it. The gospel of Jesus Christ belongs to the past as well as the present... This affords Peter an opportunity to make the point that the hostility mentioned in v 4 is no new thing, but part of an age-old conflict, and that the vindication so conspicuous in the career of Jesus (cf. 3:18b) can also be demonstrated on a far wider front... Peter hints at a universal pattern in the history of God's people... Because the one community of faith spans all the ages, the righteous of Israel's past are freely regarded as Christians before the coming of Christ. Peter has no hesitation in making their experience a prototype and illustration of the experience of the Christians in Asia Minor to whom he directs his letter."

εὐηγγελίσθη Verb, aor pass indic, 3 s
εὐαγγελίζω act. and midd proclaim the good news

κριθῶσι Verb, aor pass subj, 3 pl κρινω

'so that they might be judged according to men in regard to the body, but live according to God in regard to the spirit' [NIV] Michaels translates, "so that even though condemned in the flesh among people generally, they might live before God in the Spirit." Michaels argues that Hebrews 11 provides a catalogue of examples of the kinds of people Peter might have had in mind.

Grudem, by way of contrast to Michaels, argues that νεκροίς refers to Christians who have now died and says, "The fact that they died should not trouble the minds of those left alive, for, short of the second coming of Christ, the gospel was never intended to save people from physical death. All people, both Christians and non-Christians, still have to die physically (and this is the apparent meaning of *judged in the flesh like men*). But even though they are *judged in the flesh like men* (the judgement of death which came with the sin of Adam still affects them as it does all men), the gospel of Christ *was preached* to them so that *they might live in the spirit like God*. It was with respect to the final judgement ('for this reason', referring to v.5) that the gospel was preached, and it will save them from final condemnation."

Dauids similarly comments, "To the casual observer it appears at first that the gospel has no effect: Christians die just like other people... [But] the judgment is also the time of the vindication of Christians... Like Christ, God will have the final say." Michaels says that there is no evidence in 1 Peter of concern over the fate of Christians who have died as there was at Thessalonica.

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.

1 Peter 4:7

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

τελος, ους η 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.

Dauids 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."

1 Peter 4:8

πρὸ πάντων τὴν εἰς ἑαυτοὺς ἀγάπην ἐκτενή-
ἔχοντες, ὅτι ἀγάπη καλύπτει πληθὸς 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, unflinching

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
ἀμαρτια, 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.

1 Peter 4:9

φιλόξενοι εις 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.

1 Peter 4:10

ἕκαστος καθὼς ἔλαβεν χάρισμα, εις ἑαυτοῦς 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

1 Peter 4:11

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, ον 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 εἰ 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 ἦς 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."

1 Peter 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."

1 Peter 4:12

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.

πυρώσις, 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

1 Peter 4:13

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.

1 Peter 4:14

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 αὐτοῦς 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.

1 Peter 4:15

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.

1 Peter 4:16

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
αἰσχνομαι 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.

1 Peter 4:17

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

κρίμα, 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).

οἶκος, 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.

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

τέλος, 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.

1 Peter 4:18

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

δικαιος, α, ον righteous, just

μόλις adv with difficulty, hardly, scarcely
σῶζω 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.

1 Peter 4:19

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

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

θέλημα, ατος n will, wish, desire

πιστος, η, ον faithful, trustworthy

κτιστης, ου m Creator

παρατιθεμι 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'

ἀγαθοποιῶν, 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)"

1 Peter 5:1

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

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.

1 Peter 5:2

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.

ἀναγκαστῶς *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.

1 Peter 5:3

μηδ' ως κατακυριεύοντες τῶν κλήρων ἀλλὰ τύποι γινόμενοι τοῦ 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."

1 Peter 5:4

καὶ φανερωθέντος τοῦ ἀρχιποίμενος κομιεῖσθε τὸν ἀμαράντινον τῆς δόξης στέφανον.

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')."

ἀρχιποιμην, 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.

κομιεῖσθε Verb, fut midd indic, 2 pl κομιζω
buy; midd receive, obtain

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

ἀμαραντινος, 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.

1 Peter 5:5

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.

1 Peter 5:6-11

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."

1 Peter 5:6

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

ταπεινώθητε Verb, aor pass imperat, 2 pl
ταπεινωο humble

κραταιός, α, ον mighty, strong
χειρ, χειρός 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 ὑψωο 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.

1 Peter 5:7

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.

1 Peter 5:8

νήψατε, γρηγορήσατε. ὁ ἀντίδικος ὑμῶν διάβολος ὡς λέων ὠρούμενος 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
ὠρομαι 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

1 Peter 5:9

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.

1 Peter 5:10

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).

1 Peter 5:11

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.

1 Peter 5:6-11 – 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."

1 Peter 5:12

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; 2 Thess 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.

1 Peter 5:13

ἀσπάζεταιται ὑμᾶς ἢ ἐν Βαβυλῶνι συνεκλεκτῆ 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 8) 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."

1 Peter 5:14

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

ἀλλήλων, οἰς, οὖς 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 ἀμην. The shorter reading, supported by A B Ψ *et al* is to be preferred.

Introduction to 2 Peter

The Greek of 2 Peter

Comparing the language of 1 and 2 Peter, Green notes, "There is a very great stylistic difference between these two letters. The Greek of 1 Peter is polished, cultured, dignified; it is among the best in the New Testament. The Greek of 2 Peter is grandiose; it is rather like baroque art, almost vulgar in its pretentiousness and effusiveness. Pedantic words (such as *ροιζηδον*) and cumbersome phrases (such as *υπερογκα ματαιοτηος φθεγγομενοι*) abound. The rich variety of connecting particles, a feature of 1 Peter, has almost disappeared. Many of 1 Peter's favourite words (such as *αγιαζειν, ελπις, κληρονομια*) are also missing, while others (as *επακολουθεω, μαρτυς*) are replaced by synonyms in 2 Peter. When we find that a number of words in 2 Peter occur elsewhere only in Homer, and that the author has a curious tendency to fall into iambic rhythm (e.g. 2:1,3,4), and to use language redolent of the pagan mystery cults (such as *σωτηρ, επιγνωσις, θεια φυσις, αρετη*, to look no further than the first few verses), then it is not hard to sympathise with Jerome's reluctance to ascribe both Epistles to the same hand." Green says that "It is now clear that there was a definite Asiatic style of writing, with a florid, verbose type of diction verging on the bizarre, which was a far cry from the canons of classical simplicity." 2 Peter is an example of this style.

Bauckham comments similarly on the language of the letter, commenting that it has proportionately more *hapax legomena* (57, 32 of which also do not occur in the LXX) than any other book in the NT.

Authorship

The authenticity of 2 Peter has often been questioned. The arguments are considered in detail by Michael Green in the introduction to his commentary and also in his monograph *2 Peter Reconsidered*. Green argues that the letter does owe its origin to the apostle Peter. He considers that differences in style between 1 and 2 Peter owe their origin to Peter having used different secretaries (amanuenses) in the production of the letters.

Bauckham considers that the letter was not written by Peter but by one who had assisted Peter during his final days at Rome and who felt that he was able to speak authoritatively on behalf of the dead apostle. In reality it is not a personal letter but expresses the pastoral concern of the church in Rome for churches elsewhere in the Empire. The letter is in the form of a 'testament': its concerns are expressed as if they were the final words of the Apostle Peter. Bauckham comments, "The pseudepigraphal device is ... not a fraudulent means of claiming apostolic authority, but embodies a claim to be a faithful mediator of the apostolic message. Recognising the canonicity of 2 Peter means recognising the validity of that claim."

Bauckham considers that the letter was written between 80 and 90 AD – 3:4 reflecting the crisis caused by the death of the apostles.

The Situation Addressed

2 Peter seems to have been written to a similar audience to that of the first letter, but at a later date. The chief problems facing the churches seem no longer to be the threat of persecution but rather of false teachers who, according to Bauckham were not Gnostic but rather opposed the eschatological teaching of the apostles.

Bauckham suggests that these teachers were schooling disciples (2:1-3a, 14, 18). Their teaching was marked by eschatological scepticism: there was to be no expectation of eschatological judgment, no divine intervention to eliminate evil and bring about a world of righteousness. These teachers had a rationalistic view of the world.

They claimed that the apostles had *invented* the idea of the Parousia. Old Testament passages that seemed to point to such a decisive intervention by God arose from the prophets' misguided attempts to interpret dreams and visions (1:20-21a).

By their teaching these folk claimed to be freeing people from the fear of judgment (2:19a). They argued that petty moral constraints could be ignored. Instead, they accommodated to pagan society, aiming "to disencumber Christianity of its eschatology and its ethical rigorism, which seemed to them an embarrassment in their cultural environment." In making 'freedom' their catchword they may have appealed to Paul's teaching on justification by faith and on Christian freedom.

Relationship to Jude

There is a clear relationship between 2 Peter and Jude. "Of the twenty-five verses in Jude no less than fifteen appear, in whole or in part, in 2 Peter." Having considered the arguments for 2 Peter's dependence upon Jude or Jude's on 2 Peter, Green concludes with E I Robson and Bo Reike that both letters draw upon a common source, perhaps a sermon pattern formulated to resist seducers of the church. Donald Guthrie, in his *Introduction to the New Testament* comes to a similar conclusion based upon statistical analysis of the words in the common verses.

Bauckham considers 2 Peter dependent upon Jude. He thinks that the writer omitted elements that were not relevant to his argument or which he felt less comfortable about – such as the allusions to Jewish Pseudepigrapha (such as *Enoch*).

Structure

Bauckham provides the following outline of the structure of 2 Peter, seeing it primarily as response to the false teachers and defence of apostolic teaching:

- 1:1–2 Address and Salutation
- 1:3–11 Theme: A Summary of Peter's Message
- 1:12–15 Occasion: Peter's Testament
- 1:16–18 Reply to Objection 1: (a) Apostolic Eyewitness
- 1:19 Reply to Objection 1: (b) The Value of OT Prophecy
- 1:20–21 Reply to Objection 2: The Inspiration of OT Prophecy
- 2:1–3a Peter's Prediction of False Teachers
- 2:3b–10a Reply to Objection 3: The Certainty of Judgment
- 2:10b–22 Denunciation of the False Teachers
- 3:1–4 Peter's Prediction of Scoffers (including Objection 4: v 4)
- 3:5–7 Reply to Objection 4: (a) The Sovereignty of God's Word
- 3:8–10 Reply to Objection 4: (b) The Forbearance of the Lord

3:11–16 Exhortation

3:17–18 Conclusion

Works frequently referenced in these notes on 2 PeterBauckham, R. J. *Word Biblical Commentary: Vol 50: Jude, 2 Peter*, Dallas, Word, 1998Green, Michael *2 Peter and Jude (Tyndale Commentary)*, Leicester, IVP, 1968**2 Peter 1:1**

Συμεὼν Πέτρος δοῦλος καὶ ἀπόστολος Ἰησοῦ Χριστοῦ τοῖς ἰσότημον ἡμῖν λαχοῦσιν πίστιν ἐν δικαιοσύνῃ τοῦ θεοῦ ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ·

Many MSS have Σίμων, 'Simon,' & A K P. *al* have Συμεων, 'Simeon.' Probably the latter is original and has been corrected to the more usual Σίμων.

Bauckham, who argues the letter was not written by the apostle (see above), comments, "The form Συμεων may reflect the fact that the writer was an associate of Peter's who belonged to Peter's circle in Rome. Because that circle included Jewish Christian leaders (such as Mark and Silvanus) who had known Peter in Palestine the name Συμεων which was current in Palestinian Christian circles continued to be used in the Roman Petrine circle."

δουλος, ου m slave, servant

There is no identifying description of those to whom the letter is written. 3:1 suggests the letter was written to the same Christians as 1 Peter.

ἰσότημος, ον equally valuable, of the same kind, of equal privilege

A political word meaning, 'of equal standing'. This letter was written to Gentiles who are at no disadvantage compared with Jews to whom the message of the gospel first came. The greatest apostle and the humblest Christian are of equal standing. Bauckham comments, "The faith of these later believers is not inferior to that of the apostles (cf. John 20:29 for a similar thought from the same period.)"

λαχοῦσιν Verb, aor act ptc, m & n dat pl

λαγχανῶ receive, be given

Emphasises the grace of God – faith is God's gift.

πίστις, εως f faith, trust, belief

δικαιοσύνη, ης f righteousness

Cf. Rom 1:17. "They did not obtain it through their own efforts or strength, but through God's favour alone." Calvin.

Bauckham suggests that πίστιν ἐν δικαιοσύνῃ should be taken "to refer to the fairness and lack of favoritism which gives equal privilege to all Christians."

σωτήρ, ηρος m saviour

"The phrase *God and our Saviour Jesus Christ* raises the question whether Peter is distinguishing God and Christ or is in fact calling Jesus God. From the grammatical aspect, the two nouns are bound together in Greek by a single article, which strongly suggests that a single Person is meant. As Bigg points out, 'It is hardly open for anyone to translate 1 Peter 1:3 ὁ θεὸς καὶ πατὴρ by "the God and Father", and yet here decline to translate ὁ θεὸς καὶ σωτήρ by "the God and Saviour"... Probably, therefore, the author is calling Jesus God here.' Green.

Bauckham comments, "The other title here given to Jesus, σωτήρ ('Saviour'), is found only sixteen times as a Christological title in the NT (Luke 2:11; John 4:42; Acts 5:31; 13:23; Eph 5:23; Phil 3:20; 1 Jn. 4:14; four times in the Pastorals: 2 Tim 1:10; Titus 1:4; 2:13; 3:6; five times in 2 Peter: 1:1, 11; 2:20; 3:2, 18). In later writings it becomes rather more ... and from the mid-second century onward very common. The term was used of God in Judaism and occasionally in early Christianity ... and probably its application to Jesus derived originally from this Jewish usage; early Christians saw Jesus as the one who exercised the divine function of salvation. Its increasing popularity in Christian usage, however, will have been due to its great familiarity as a pagan religious term: applied to the Hellenistic savior-gods and divine rulers, especially in the cult of the Caesars (*TDNT* 7, 1004–12). Our author's predilection for the title may be another sign of his willingness to use the religious vocabulary of his Hellenistic environment to communicate the gospel meaningfully to Gentile converts."

2 Peter 1:2

χάρις ὑμῖν καὶ εἰρήνη πληθυνθεῖη ἐν ἐπιγνώσει τοῦ θεοῦ καὶ Ἰησοῦ τοῦ κυρίου ἡμῶν.

εἰρήνη, ης f see last verse of 1 Peter
πληθυνθεῖη Verb, aor pass optative, 3 s
πληθυνω increase, multiply
ἐπιγνώσις, εως f knowledge

"τοῦ θεοῦ καὶ Ἰησοῦ is omitted by P Ψ *al* and this shorter reading is preferred by Spitta, Bigg, Chaine, and Zahn... But it can be explained as a correction to harmonize with (a) the references to a single divine person in vv 1 and 3a, (b) the writer's normal use of ἐπιγνώσις with Christ alone as the object (1:3, 8; 2:20)." Bauckham.

Knowledge of God and of Christ (see v.3) is a key theme of this letter. Michael Green thinks that the letter may have been written to oppose false teachers who emphasised knowledge – proto-Gnostic type teaching. "Knowledge may have been a catch-phrase of theirs which Peter takes up and fills with authentic Christian content. True knowledge of God and Christ produces grace and peace in the life; what is more, it produces holiness (v.3). The whole New Testament unites in denouncing a profession of faith which makes no difference in behaviour."

2 Peter's use of ἐπιγνώσις rather than γνώσις is deliberate, it is inceptive in force, the knowledge they have come into, and emphasises "the decisive knowledge of God which is implied in conversion to the Christian religion." Bultmann.

2 Peter 1:3

Ὡς πάντα ἡμῖν τῆς θείας δυνάμεως αὐτοῦ τὰ πρὸς ζωὴν καὶ εὐσέβειαν δεδωρημένης διὰ τῆς ἐπιγνώσεως τοῦ καλέσαντος ἡμᾶς ἰδίᾳ δόξῃ καὶ ἀρετῇ.

"The punctuation of these verses [2-4] is a puzzle. Either, we may put a comma after verse 2, in which case verses 3 and 4 explain the greeting. Grace and peace are multiplied in knowing Him because God has given us all we need. Or we may put a full stop after verse 2. There is then no main verb in the sentence. Unless, therefore, the *that* (4) represents an old use of the imperative 'see that you become', we should regard the sentence as an anacoluthon; Peter began his sentence but never ended it grammatically." Green.

The majority of commentators seem to prefer a close link with v. 2, though some see vv 3-4 as a protasis, to which the corresponding apodosis is found in vv 5-7.

θεῖος, α, ον divine

τῆς θείας δυνάμεως is a Hellenistic phrase rather than a Semitic circumlocution. αὐτοῦ most probably refers to Jesus as the nearest antecedent.

ζωή, ης f life
εὐσέβεια, ας f godliness, godly life

'everything necessary to a godly life'

δεδωρημένης Verb, perf pass ptc, f gen s
δωρεομαι give, bestow upon

The divine call is the ground of Peter's appeal to holy living.

ἰδιος, α, ον one's own

Not clear whether this refers to Jesus or to the Father. Green thinks the former.

δοξά, ης f glory
ἀρετή, ης f moral excellence, goodness

The datives are instrumental, it was all of God's own doing.
ἰδίᾳ δόξῃ καὶ ἀρετῇ (x A C P. *al*) is clearly preferable to διὰ δόξης καὶ ἀρετῆς (P⁷² B K L *al*).

2 Peter 1:4

δι' ὧν τὰ τίμια καὶ μέγιστα ἡμῖν ἐπαγγέλματα δεδωρηται, ἵνα διὰ τούτων γένησθε θείας κοινωνοὶ φύσεως, ἀποφυγόντες τῆς ἐν τῷ κόσμῳ ἐν ἐπιθυμίᾳ φθορᾶς.

τιμιος, α, ον precious, valuable
μεγιστος, η, ον very great

The order of the adjectives varies in the MSS. Mayor and Chaine prefer τίμια καὶ μέγιστα (P⁷² x B K L *al*) on the grounds that normal Greek style would place the superlative second (cf. also Metzger, *Textual Commentary*, 699–700), but this supplies a motive for scribal correction, and so the harder reading μέγιστα καὶ τίμια (A C P. Ψ *al*) may be original." Bauckham.

ἐπαγγέλημα, τος n promise

For such promises see 3:4, 9, 13; cf. 1:11, 16, 19. "The adjectives no doubt apply to the promises because of the great things that they promise." Bauckham.

δεδωρηται Verb, perf pass indic, 3 s
δωρεομαι

γένησθε Verb, aor midd depo subj, 2 pl
γινομαι

θεῖος, α, ον see v.3
κοινωνος, ου m partner, sharer
φύσις, εως f nature

The divine nature is the divine holiness. Peter speaks not of mystical unity but of coming to bear the moral image of God.

ἀποφυγόντες Verb, aor act ptc, m nom pl
ἀποφευγω escape

ἐπιθυμία, ας f desire, longing, lust

"By *the world* Peter means society alienated from God by rebellion (2:20 cf. 1 Jn 2:15-17; 5:19). We become *partakers of the divine nature* only after we have *escaped* or turned our backs on (note the decisiveness of the aorist participle) that attitude (cf. Jas 1:21)... The ancient world was haunted by the conception of φθορά, corruption. The transitoriness of life, the pointlessness of it all, oppressed many of the best thinkers of antiquity (as it does today). Peter tells them that there is a way of escape – through Jesus Christ." Green.

φθορά, ας f decay, corruption, depravity

It is in Jesus Christ, risen from the dead, that we have already in part, and shall have fully hereafter (cf. 3:13) escaped the corruption and decay of this present age. As Bauckham comments, "The Greek aspiration for immortality was not simply denied but taken up and critically fulfilled by the gospel of the resurrection."

2 Peter 1:3-4 Postscript

Here it is worth quoting from Michael Green's summary of vv 3-4. "What contrasts these verses contain! *Corruption* and *life and godliness*; *lust* and *knowledge of him that hath called us*. Like Paul, Peter begins with the theological indicative. They are in God's family; they have left the world; they possess precious promises; they know Christ. This is the basis for his ethical imperative, which comes so strongly in the succeeding verses. They must become in practice what they already are in God's sight.

"These two verses abound in rare and daring words. Peter is very subtly using language uncommon in the New Testament but full of meaning in the pagan world, as we know from the Carian inscription. The false teachers laid emphasis on knowledge; so Peter stresses that the object of knowledge in the Christian life is the Lord who calls men. They thought that knowledge dispensed with the need for morality, so Peter emphasises two words common in pagan circles for ethical endeavour, *eusebia* (*godliness*) and *arete* (*virtue*). They appear to have thought that holiness of living was impossible (see 2:19,20), so Peter speaks to them of the *divine power*, a Hebrew periphrasis for God. Rival schoolmen asserted that you escaped from the toils of *corruption* (*phthora*) by becoming *partakers of the divine nature* either by *nomos* ('lawkeeping') or by *phusis* ('nature'). Peter takes up their language, and replies that it is by sheer grace. Did the false teachers, Gnostic-wise, suggest that their adherents became more godlike as they escaped the trammels of the material world? Far from it says Peter. Participation in the divine nature is the starting point, not the goal, of Christian living. He writes to those who have *escaped* from the seductive allegiance to society at odds with God."

2 Peter 1:5-8

These verses are modelled on the Stoic προκοπή, the path of moral excellence (cf. Rom 5:3-5). Michael Green calls this section "The ladder of faith". All of these qualities are seen perfectly in the Lord Jesus. We are to practice, one by one, the facets of character that make up the loveliness of Christ.

2 Peter 1:5

καὶ αὐτὸ τοῦτο δὲ σπουδὴν πᾶσαν
 παρεισενέγκαντες ἐπιχορηγήσατε ἐν τῇ πίστει
 ὑμῶν τὴν ἀρετὴν, ἐν δὲ τῇ ἀρετῇ τὴν γνῶσιν,

και αυτο τουτο 'for this very reason'. "Because of our new birth and the precious promises and the divine power offered us in Christ we cannot sit back and rest content with 'faith' (cf. Jas 2:20)... There is enough truth to hurt in Moffatt's quotation of a cynic's description of Christian experience as an 'initial spasm followed by chronic inertia'. If this danger is to be avoided, the Christian must always be adding to his faith." Green.

σπουδη, ης f earnestness, diligence,
 eagerness, zeal, haste

παρεισενέγκαντες Verb, aor act ptc, m nom pl
 παρεισφερω exert (σπουδην πασαν π. do
 one's best)

These virtues do not grow automatically; they must be actively pursued.

ἐπιχορηγήσατε Verb, aor act imperat, 2 pl
ἐπιχορηγέω supply, provide; ἐ. ἐν add to

Supply in abundance, supply quality after quality. The phrase can be translated, 'by means of your faith supply virtue.' All the following qualities proceed from faith and each proceeds from the former. Bauckham comments, "By representing faith as the root of all the virtues, the writer of 2 Peter is illustrating what he said in v 3: that Christ 'has bestowed on us everything necessary for a godly life, through the knowledge of himself. That knowledge of Christ is received by faith. It should also be noticed that, although the list of virtues includes terms highly characteristic of Hellenistic ethics, the whole list is given a specifically Christian character by the position of faith at the head of the list."

ἀρετη, ης f see v.3

A rare word in Biblical Greek, common in non-Biblical. Means the excellent or proper fulfilment of a thing. The Christian is to become all that a man/woman was intended to be – becoming like Christ cf. v.3.

γνωσις, εως f knowledge, understanding

Meaning 'sagacity'. Bauckham says it is "the wisdom and discernment which the Christian needs for a virtuous life and which is progressively acquired. It is practical rather than purely speculative wisdom (cf. Phil 1:9)."

2 Peter 1:6

ἐν δὲ τῇ γνώσει τὴν ἐγκράτειαν, ἐν δὲ τῇ ἐγκρατεῖα τὴν ὑπομονήν, ἐν δὲ τῇ ὑπομονῇ τὴν εὐσέβειαν,

ἐγκρατεια, ας f self-control

Self control is to be exercised not only in food and drink, but in every aspect of life (see Gal 5:23). It means controlling the passions instead of being controlled by them.

"Once again Peter uses a word which must have cut the false teachers like a whiplash. They claimed that knowledge released them from the need for self-control (2:10ff, 3:3). Peter emphasised that true knowledge leads on to self-control. Any system which divorces religion from ethics is fundamental heresy." Green. Bauckham adds, "It is perhaps worth noticing that in Gal 5:23 it occurs in the context of warning against the misuse of Christian freedom in libertinism (Gal 5:13), which is also the problem in 2 Peter (2:19)."

ὑπομονη, ης f patience, endurance

Cf. Rom 5:3–4; 1 Tim 6:11; 2 Tim 3:10; Titus 2:2; Rev 2:19. "The temper of mind which is unmoved by difficulty and distress, and which can withstand the two Satanic agencies of opposition from the world without and enticement from the flesh within ... It springs from faith in the promises of God, knowledge of Christ, experience of his divine power (vv. 3-4)." Green.

"In Jewish and early Christian usage the endurance is associated not with personal bravery or Stoic detachment, but with the believer's trust in God and hope for the fulfillment of God's promises." Bauckham.

εὐσεβεια, ας f godliness, godly life

'Reverence', 'piety' – a practical awareness of God in every part of life and consciously living to please him.

2 Peter 1:7

ἐν δὲ τῇ εὐσεβείᾳ τὴν φιλαδελφίαν, ἐν δὲ τῇ φιλαδελφίᾳ τὴν ἀγάπην·

φιλαδελφια, ας f brotherly love

"But *godliness* cannot exist without *brotherly kindness*. 'If anyone says, "I love God," and hates his brother, he is a liar' (1 Jn 4:20). Love for Christian brethren is a distinguishing mark of true discipleship, and represents yet another area where the false teachers were so distressingly deficient." Green.

"In non-Christian usage this word denoted family affection between physical brothers and sisters, but the early Church used it for fellow-believers, brothers and sisters in the faith (Rom 12:10; 1 Thess; 4:9; Heb 13:1; 1 Pet 1:22). It is therefore a specifically Christian feature of the list in 2 Peter." Bauckham.

ἀγαπη is the crowning Christian virtue, "The greatest of these is love" (1 Cor 13:13). It is love like God's love for us. It has its origin entirely in the agent and not in the object. "A deliberate desire for the highest good of the one loved, which shows itself in sacrificial action for that person's good." Green.

2 Peter 1:8

ταῦτα γὰρ ὑμῖν ὑπάρχοντα καὶ πλεονάζοντα οὐκ ἀργούς οὐδὲ ἀκάρπους καθίστησιν εἰς τὴν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐπίγνωσιν·

ὑπαρχω be (equivalent to εἰμι), be at one's disposal

'if these things are in you.'

πλεονάζω increase, grow

"Lack of growth is a sign of spiritual death." Green.

ἀργος, η, ον idle, unemployed

ἀκαρπος, ον barren, unfruitful
καθιστημι and καθιστανω put in charge,
make (someone to be something)
ἐπιγνωσις, εως f knowledge

In our daily progress in the knowledge of Jesus Christ we must not be idle or unfruitful. We know more of Christ as we walk in conformity to him.

Bauckham suggests that knowledge of Jesus Christ is the *root* from which all the above grows. "Through the knowledge of Christ he has given Christians everything necessary for godly life (v 3); if they exercise the virtues, this knowledge will be fruitful."

2 Peter 1:9

ὧ γὰρ μὴ πάρεστιν ταῦτα, τυφλός ἐστιν
μυωπάζων, λήθην λαβὼν τοῦ καθαρισμοῦ τῶν
πάλαι αὐτοῦ ἁμαρτημάτων.

παρεμι be present

τυφλος, η, ον blind

μυωπαζω be shortsighted

This rare word is *hapax legomenon* in the NT. Either 'short sighted', i.e. engrossed in the earthly and unable to see the heavenly, or another meaning may be 'to blink or shut the eyes' – they have wilfully closed their eyes to the light.

ληθη, ης f forgetfulness; ληθην λαμβανω
τινος forget something

λαβων Verb, aor act ptc, m nom s λαμβανω

"Can only mean that the man has deliberately forgotten, put out of his mind, the fact that he has been *purged from his old sins*. Peter may have in mind here the public confession and vows taken by converts at their baptism (Acts 2:38; 22:16). Their *old sins* would then be those committed before they became Christians, the cleansing of which would be a corollary of being made a partaker of the divine nature. The man who makes no effort (v.5) to grow in grace is going back on his baptismal contract." Green. Bauckham comments similarly, "The forgiveness received in baptism is a decisive break with the old sinful life and should therefore be the beginning of a virtuous life. The Christian who does not pursue virtue must have forgotten his baptism, and is in danger of relapsing into his pre-Christian condition (2:22). For this implication of baptism, cf. Rom 6:1–14; 1 Cor 6:9–11."

καθαρισμος, ον m cleansing, purification
παλαι adv long ago, formerly
ἁμαρτια, ας f sin

2 Peter 1:10

διὸ μᾶλλον, ἀδελφοί, σπουδάσατε βεβαίαν
ὑμῶν τὴν κλήσιν καὶ ἐκλογὴν ποιεῖσθαι· ταῦτα
γὰρ ποιοῦντες οὐ μὴ πταίσητέ ποτε·

διο therefore, for this reason

Could refer back to the previous verse but more likely the whole of the preceding paragraph, vv 3-9.

μᾶλλον adv more; rather, instead
σπουδαζω do one's best, work hard at, be
eager

The words διὰ τῶν καλῶν ἔργων (κ A Vg al) are an explanatory gloss.

βεβαιος, α, ον reliable, firm, well founded,
confirmed

κλησις, εως f call, calling

Echoes τοῦ καλέσαντος in v.3.

ἐκλογη, ης f election, choosing

The middle ποιεῖσθαι signifies 'make sure for yourself'.

"God effectively calls whom he has preordained to life in his secret counsel before the foundation of the world; and he also carries on the perpetual course of calling through grace alone. But as he has chosen us, and calls us for this end, that we may be pure, and spotless in his presence; purity of life is not improperly called the evidence and proof of election, by which the faithful may not only testify to others that they are the children of God, but also confirm themselves in this confidence, in such a manner, however, that they fix their solid foundation on something else." Calvin.

Bauckham, however, comments, "This passage does not mean that moral progress provides the Christian with a subjective assurance of his election (the sense it was given by Luther and Calvin, and especially in seventeenth-century Calvinism), but that the ethical fruits of Christian faith are objectively necessary for the attainment of final salvation... His readers were in danger of moral apostasy, under the influence of teachers who evidently held that immorality incurred no danger of judgment."

πταίσητέ Verb, aor act subj, 2 pl πταιω
stumble, go wrong

ποτέ enclitic particle once, at any time

Cf. Jude 24. "It refers to the disaster of not reaching final salvation." Bauckham. He may stumble (Jas 3:2) but will never fall – will never utterly come to grief – because he is upheld by the power of God.

2 Peter 1:11

οὕτως γὰρ πλουσίως ἐπιχορηγηθήσεται ὑμῖν ἡ εἴσοδος εἰς τὴν αἰώνιον βασιλείαν τοῦ κυρίου ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ.

οὕτως and οὕτω adv. thus, in this way
πλουσίως adv. richly, in full measure

God's provision is lavish.

ἐπιχορηγηθήσεται Verb, fut pass indic, 3 s
ἐπιχορηγεω see v.5

εἴσοδος, ου f reception, entrance
αἰώνιος, ου eternal, everlasting

τὴν αἰώνιον βασιλείαν may reflect Dan 7:27. "The *idea* of Christ's eternal kingdom is found in Luke 1:33 (cf. Rev 11:15)." Bauckham. Bauckham also comments, "In view of the eschatology of chap 3, the eternal kingdom here is not simply 'heaven,' but looks forward to the cosmic reign of God in righteousness in the new heaven and new earth (3:13). This primitive Christian hope is not 'spiritualized' here by the Hellenistic language of immortality in v 4 ... rather it provides the proper setting for it."

σωτήρ, ηρος m saviour

"Bengel likens the unholy Christian in the judgement to a sailor who just manages to make shore after a shipwreck, or to a man who barely escapes with his life from a burning house, while all his possessions are lost. In contrast, the Christian who has allowed his Lord to influence his conduct will have abundant entrance into the heavenly city, and be welcomed like a triumphant athlete victorious in the games. This whole paragraph of exhortation is thus set between two poles: what we already are in Christ and what we are to become. The truly Christian reader, unlike the scoffers, will look back to the privileges conferred on him, of partaking in the divine nature, and will seek to live worthily of it. He will also look forward to the day of assessment, and strive to live in the light of it." Green.

2 Peter 1:12

Διὸ μελλήσω ἀεὶ ὑμᾶς ὑπομιμνήσκειν περὶ τούτων, καίπερ εἰδότας καὶ ἐστηριγμένους ἐν τῇ παρουσίᾳ ἀληθείας.

The TR reading Διὸ οὐκ ἀμελήσω ὑμᾶς ἀεὶ ... arises from the difficulty of the best reading reproduced above.

διὸ therefore, for this reason
μελλῶ (before an infin) be going, intend

The future indicative of μελλῶ followed by a present infinitive is rare. Bauckham thinks it a circumlocution meaning 'I shall remind you' i.e. by this letter. "The apostle is represented as thinking not of the activity of writing the letter, but of the function which the letter will perform when he has written it. He intends the letter to be a *permanent* reminder of his teaching, not only to be read on one specific occasion, but to be available at all times (1:15). Thus even from the standpoint of his readers the letter's function of reminding continues into the future." In the light of the following verses it expresses the intention of the letter as a testament.

ἀεὶ always, constantly
ὑπομιμνήσκω remind

"It is the importance of this issue, nothing less than their eternal destiny, which leads Peter to write like this to his readers... Such is the (sometimes wilful) forgetfulness of the human heart that one of the prime functions of the Christian minister must be to keep the basic facts of Christian truth and conduct always before the minds of his congregation. Reminders have this additional value. They are intended to *stir up* the recipients into action for themselves." Green. Pastoral work consists not in getting folk to do things but in reminding God's people of who they are and what they are called to be.

περὶ τούτων "refers back to vv 3–11, the summary of Peter's message committed to writing for the benefit of readers after his death." Bauckham.

καίπερ though, although, even though
εἰδότας Verb, perf act ptc, m acc pl οἶδα
know

ἐστηριγμένους Verb, perf pass ptc, m acc pl
στηρίζω strengthen, establish, set firm
παρεῖμι be present
ἀληθεία, ας f truth, reality

I.e. 'in the truth you have', cf. Jude 3. They have already been established in the truth. No new truth is needed, only a stirring up of their remembrance concerning what they have already been taught. "Here it means that the readers are well-grounded in the Christian faith, instructed in it, firmly committed to it, and therefore not likely to be easily misled by false teaching. Of course, the communities included those who were coming under the influence of the false teachers and who could therefore be described as 'unstable' (2:14), while the whole letter shows the writer's concern that his readers should not 'lose their stability.' So there is probably an element of hopefulness in the description of them in this verse." Bauckham.

2 Peter 1:13

δίκαιον δὲ ἠγοῦμαι, ἐφ' ὅσον εἰμι ἐν τούτῳ τῷ σκηνώματι, διεγείρειν ὑμᾶς ἐν ὑπομνήσει,
 δικαίος, α, ον righteous, just
 ἠγεομαι think, regard, consider
 ὅσος, η, ον correlative pronoun, as much as;
 ἐφ ὅσον inasmuch as, while
 σκηνώμα, τος n tent, body

Emphasises the transitoriness of present life. Another example of Hellenistic language being used.

διεγείρω awake, wake up
 ὑπομνησις, εως f remembering,
 remembrance (ἐν ὑ by way of
 reminder).

2 Peter 1:14

εἰδὼς ὅτι ταχινή ἐστιν ἡ ἀπόθεσις τοῦ σκηνώματός μου, καθὼς καὶ ὁ κύριος ἡμῶν Ἰησοῦς Χριστὸς ἐδήλωσέν μοι·

εἰδὼς Verb, perf act ptc, m nom s οἶδα
 know, understand

ταχίνο, η, ον soon, speedy

Here may mean 'suddenly' rather than 'shortly', though Bauckham argues that the meaning is 'soon'.

ἀποθεσις, εως f removal (ἀ. του
 σκηνώματος putting off of the body =
 death)

δηλωω make clear, indicate

See Jn 21:18-19.

2 Peter 1:15

σπουδάσω δὲ καὶ ἐκάστοτε ἔχειν ὑμᾶς μετὰ τὴν ἐμὴν ἐξοδὸν τὴν τούτων μνήμην ποιῆσθαι.

σπουδαζω do one's best, be eager

ἐκάστοτε at all times, always

ἐμος, η, ον 1st pers possessive adj my, mine

ἐξοδος, ου f departure, death

"It is interesting that the roots of both σκηνώμα (*tabernacle*) and ἐξοδος (*decease*) should occur in the Lucan account of the transfiguration, to which Peter goes on to refer. If 2 Peter is a pseudepigraph, its author must have been sophisticated in the extreme to produce so delicate a touch." Green.

μνήμη, ης f remembrance, memory

"I will make every effort to ensure that after my death you have [what is necessary] to make remembrance of these things'. I.e. you will have a reminder of these things – a permanent record of Peter's teaching. Green argues that this is a reference to Mark's Gospel, a work in which Peter and Mark were currently engaged. Most see the reference to the present letter.

2 Peter 1:16-18

"We may regard v 16a as the first objection which the false teachers bring against the expectation of the Parousia, while vv 16b–18 are the author's first response to this objection." Bauckham.

2 Peter 1:16

Οὐ γὰρ σεσοφισμένοις μύθοις ἐξακολουθήσαντες ἐγνωρίσαμεν ὑμῖν τὴν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ δύναμιν καὶ παρουσίαν, ἀλλ' ἐπόπται γενηθέντες τῆς ἐκείνου μεγαλειότητος.

σεσοφισμένοις Verb, perf pass ptc, m & n dat
 pl σοφίζω give wisdom; pf pass ptc
 cleverly made-up

μυθος, ου m myth, fanciful story

ἐξακολουθεω follow; depend on

The accusation of the false teachers. "It was the Christian eschatological teaching about the Parousia which the false teachers rejected as 'myths'." Bauckham.

γνωρίζω make known, disclose

The apostolic preaching of the gospel.

παρουσία, ας f coming, arrival, presence

"Peter is arguing that when he talks (as he has done in the previous verses) of the present power of the risen Lord to equip the Christian for holy living, and of the glorious future which awaits the faithful Christian, he is not guilty either of embellishment or of speculation. They are respectively the present and future manifestations of the historical Jesus, to whose reality he could bear personal testimony." Green.

ἐποπτης, ου m eyewitness

"The writer's real concern is to claim that the common apostolic teaching about the Parousia was based on eyewitness testimony." Bauckham.

γενηθέντες Verb, aor pass dep ptc, m nom pl
 γινομαι
 εκείνος, η, ο demonstrative adj. that (one),
 he, she, it
 μεγαλειότης, ητος f majesty, greatness

A rare NT word, used only of the divine majesty. The Synoptic Gospels see the transfiguration as a foretaste of the glory that belongs to the resurrected and ascended Christ and that will be manifested at his Parousia. "It might refer to the power and glory given Jesus at his ascension, of which the transfiguration might be thought a foretaste" Green. Kee comments, "The transfiguration scene is not a theophany *to*, nor an epiphany *of*, Jesus, but a proleptic vision of the exaltation of Jesus as kingly Son of Man granted to the disciples as eschatological witnesses."

2 Peter 1:17

λαβὼν γὰρ παρὰ θεοῦ πατρὸς τιμὴν καὶ δόξαν
 φωνῆς ἐνεχθείσης αὐτῷ τοιαύδε ὑπὸ τῆς
 μεγαλοπρεποῦς δόξης· Ὁ υἱός μου ὁ ἀγαπητός
 μου οὗτός ἐστιν, εἰς ὃν ἐγὼ εὐδόκησα –

λαβων Verb, aor act ptc, m nom s λαμβανω
 τιμη, ης f honour
 δοξα, ης f glory

May be an echo of Ps 8:6 LXX.

ἐνεχθείσης Verb, aor pass ptc, f gen s φερω
 bring, carry, bear

Baukhams suggest that, "The curious expression, 'a voice conveyed to him by' God, is a way of protecting the transcendence of God by avoiding the idea that God himself speaks directly."

τοιοσδε, αδε, ονδε gen ουδε, ασδε, ουδε of
 such quality, of such kind

ὑπο here means 'by.'

μεγαλοπρεπης, ες majestic (μ. δοξα
 Majestic Glory, as a name for God)

Baukhams suggest that τῆς μεγαλοπρεποῦς δόξης may be an allusion to the cloud of the Synoptic narratives which in turn are influenced by the Sinai theophany.

Most MSS conform the reading to the traditional text in Matthew. The UBS text reproduced above is that preserved in p⁷² and B. The difference in wording from the Synoptics suggests a lack of literary dependence.

ὁ υἱός μου A Messianic title, cf. Ps 2.

ἀγαπητος, η, ον beloved
 εὐδοκεω be pleased, delight in

Cf. Is 42:1.

2 Peter 1:18

καὶ ταύτην τὴν φωνὴν ἡμεῖς ἠκούσαμεν ἐξ
 οὐρανοῦ ἐνεχθεῖσαν σὺν αὐτῷ ὄντες ἐν τῷ
 ἁγίῳ ὄρει.

οὐρανος, ου m heaven
 ἐνεχθεῖσαν Verb, aor pass ptc, f acc s φερω
 ἅγιος, α, ον holy
 ὄρος, ος n mountain, hill

The place was made holy by the evident presence of God. Baukhams suggests a deliberate echo of Ps 2:6. "The apostles, claims 2 Peter, were there with Jesus when God appointed him his king, and they themselves heard the divine decree."

2 Peter 1:16-18 – Postscript

Baukhams sums up this section as follows: "This section begins the author's defense of the eschatological teaching of the apostles against the attacks of the false teachers, which continues through much of the rest of the letter. The first charge to which he replies is that when the apostles preached the expectation of the future Parousia of Jesus Christ as judge and king, their message was not based on authentic divine revelation but was a mere human invention, a 'myth' in the sense of a tale which is not true. The opponents may have argued that the apostles deliberately invented the notion of eschatological judgment at the Parousia as a means of moral control through fear. "To answer this charge the author first appeals to the apostles', especially Peter's, own eyewitness testimony to the transfiguration of Jesus – an event with which his readers would already be familiar through the Gospel traditions. In line with the primitive Christian apocalyptic understanding of the Transfiguration, our author sees it as God's appointment of Jesus as his eschatological vicegerent. In particular, he sees it as the fulfillment of the messianic prophecy in Ps 2, where, on the basis of the divine decree (v 7) which was echoed by the heavenly voice at the Transfiguration, the Son of God (v 7) is enthroned as God's anointed king (v 6), on God's 'holy mountain' (v 6), with the task of subduing the rebellious world to divine rule (vv 8–9). On the mountain of the Transfiguration Jesus was appointed to this task which he will exercise in the future when he comes in glory as the eschatological judge and ruler. The author is therefore pointing out to his readers that the Transfiguration, to which the apostles bore witness, is a basis for the expectation of the Parousia.

"Thus the author tells how, at the Transfiguration, Jesus received from God the Father a share in the divine majesty, because he was appointed to a divine task, and how the apostles saw him clothed in this visible glory in which he will be seen by all at the Parousia. They also heard, in a voice from heaven, the divine declaration that God's Son had been selected by God to be his Messiah. The emphasis of the account is that *God himself* has elected Jesus to be his vicegerent, appointed him to the office and invested him with glory for the task. If the apostles' witness to this is trustworthy, then their message about the Parousia is not a human invention, but is based on this divine action and declaration."

2 Peter 1:19-21

"To the charge that the apostles preached cleverly invented myths, the author replies, secondly, that their eschatological teaching was solidly based on OT prophecy."
Bauckham.

2 Peter 1:19

καὶ ἔχομεν βεβαιότερον τὸν προφητικὸν λόγον, ᾧ καλῶς ποιεῖτε προσέχοντες ὡς λύχνῳ φαίνοντι ἐν ἀσχηρῷ τόπῳ, ἕως οὗ ἡμέρα διαυγάσῃ καὶ φωσφόρος ἀνατείλῃ ἐν ταῖς καρδίαις ὑμῶν·

βεβαιότερος, α, ον more reliable, more sure

Bauckham argues that the sense is, 'moreover, we place very firm reliance on the prophetic word.' He thinks that there is no attempt to contrast the prophetic word with the apostles' own testimony but to add a further argument for the certainty of the Christian hope concerning the parousia.

προφητικός, η, ον prophetic

Bauckham argues that τὸν προφητικὸν λόγον here refers to the whole of the OT, though the author may have had specific messianic passages in mind. "The author is still arguing that when the apostles preached the Parousia, they were not following myths. On the contrary, they had reliable authorities for their message: the Transfiguration, which they witnessed, and the OT, which is inspired by God."

προσεχω pay close attention to, hold on to
λύχνος, ου m lamp
φαινω shine, give light

Cf. Ps 119:105.

ἀσχηρος, α, ον dark

The only occurrence of this word in Scripture.

τοπος, ου m place

"We are on a pilgrimage throughout our lives in this dark world. God has graciously provided us with a lamp, the Scriptures. If we pay attention to them for reproof, warning, guidance and encouragement we shall walk safely. If we neglect them, we shall be engulfed by darkness. The whole course of our lives ought to be governed by the Word of God." Green.

οὗ adv where; ἕως οὗ until

διαυγάω dawn

φωσφόρος, ου m morning star

ἀνατείλῃ Verb, aor act subj, 3 s ἀνατελλω
rise, dawn, shine

Cf. Num 24:17, which was interpreted messianically in Judaism. Here the picture is of the parousia, cf. Rom 13:12; Mal 4:2 also Rev 2:28; 22:16 where Christ is called the 'Morning Star'. Green thinks the reference to its rise *in our hearts* is to *current* transformation by the Spirit: "Our inner transformation, deepened continually by the Spirit as we study the Scriptures (2 Cor. 3:18), will be completed in the great day when we shall see Him as He is, and be made like Him (1 Jn 3:2)." Bauckham thinks the reference is to the future, "Prophecy's function of illuminating the darkness of ignorance will be superseded when the full light of eschatological revelation floods the hearts of God's people... In a similar argument (1 Cor 13:8-12) Paul uses equally subjective and individual terms with reference to the age to come. Neither in Paul's case nor in 2 Peter's does this language exclude or replace the expectation of the Parousia as an objective and cosmic event (cf. 2 Pet 3:7-13)."

2 Peter 1:20

τοῦτο πρῶτον γινώσκοντες ὅτι πᾶσα προφητεία γραφῆς ἰδίας ἐπιλύσεως οὐ γίνεται, πρῶτον adv. first, in the first place

Knowing this first means 'recognise this truth to be of the utmost importance'.

γραφῆ, ης f writing, Scripture

ἰδιος, α, ον one's own

ἐπιλυσις, εως f interpretation, explanation

'Untying' or 'unravelling'. For the verb see Mk 4:34; Acts 19:39, The prophets did not deliver a word derived from their own interpretation or unravelling – it did not arise from a human attempt to unravel the future. Bauckham comments, " In true prophecy [the] interpretation is not the prophet's own explanation of his vision, but an inspired, God-given interpretation. Thus it is possible that 2 Pet 1:20 counters a view which held that the prophets may have received visions, but that their prophecies, found in the OT, are only their own interpretation of the visions, mere human guesswork. This was one way of denying the divine origin of scriptural prophecy."

2 Peter 1:21

οὐ γὰρ θελήματι ἀνθρώπου ἠνέχθη προφητεία ποτέ, ἀλλὰ ὑπὸ πνεύματος ἁγίου φερόμενοι ἐλάλησαν ἀπὸ θεοῦ ἄνθρωποι

θελημα, ατος n will, wish, desire

ἠνέχθη Verb, aor pass indic 3 s φερω bring, carry, bear, lead

Prophecy did not come about through human impulse.

ποτε enclitic particle once, formerly, at one time, ever, at any time

λαλεω speak, talk

The reading ἀπὸ θεοῦ in P⁷² B P. *al* is probably preferable to ἄγιοι θεοῦ in κ A and most MSS, and ἀπὸ θεοῦ ἄγιοι in C ἄγιοι is a conventional epithet for the prophets (cf. 3:2) and could easily have resulted from misreading.

Peter is talking about the divine origin of Scripture. Green comments on these verses, "It is interesting that in this, perhaps the fullest and most explicit biblical reference to the inspiration of its authors, no interest should be displayed in the psychology of inspiration. The author is not concerned with what they felt like, or how much they understood, but simply with the fact that they were bearers of God's message. The relative parts played by the human and divine authors are not mentioned, but only the fact of their co-operation. He uses a fascinating maritime metaphor in verse 21 (cf. Acts 27:15, 17, where the same word, φερομενη, is used of a ship carried along by the wind). The prophets raised their sails, so to speak (they were obedient and receptive), and the Holy Spirit filled them and carried their craft along in the direction He wished. Men spoke: God spoke. Any proper doctrine of Scripture will not neglect either part of this truth. Certainly those who are convinced of God's ultimate authorship of Scripture will take every pains to discover the background, life situation, limitations, education and so forth of the human agent who co-operated with God in its production. For revelation is not a matter of passive reception: it meant active co-operation. The fact of God's inspiration did not mean a supersession of the normal mental functionings of the human author. The Holy Spirit did not use instruments; He used *men*. God's way is ever one of truth through personality, as was perfectly demonstrated at the incarnation. Moreover, He did not use *any* men, but *holy men*, those who were dedicated and pledged to His service. And even with such men, He did no violence to their personalities, but co-operated with them while revealing Himself through them. He says they were *moved*, not because they were out of their minds (as the heathen imagine *enthousiasmos* in their prophets), but because they dared nothing by themselves but only in obedience to the guidance of the Spirit, who held sway over their lips as in his own temple' (Calvin)."

2 Peter 2:1ff.

"For the purpose of this attack [on false teachers] the author now begins to make use of the Letter of Jude, on which he is dependent for much of the passage 2:1–3:3. This dependence is never slavish. The author takes what he wants from Jude, whether ideas or words, and uses it in a composition which is very much his own." Bauckham.

2 Peter 2:1

Ἐγένοντο δὲ καὶ ψευδοπροφήται ἐν τῷ λαῷ,
ὡς καὶ ἐν ὑμῖν ἔσονται ψευδοδιδάσκαλοι,
οἵτινες παρεισάξουσιν αἵρέσεις ἀπωλείας, καὶ
τὸν ἀγοράσαντα αὐτοὺς δεσπότην ἀρνούμενοι,
ἐπάγοντες ἑαυτοῖς ταχινὴν ἀπόλειαν·

ἐγένοντο Verb, aor midd dep indic, 3 pl

γινομαι

ψευδοπροφήτης, ου m false prophet

λαος, ου m people, a people

ἔσονται Verb, fut indic, 3 pl ειμι

ψευδοδιδάσκαλος, ου m false teacher, one

who teaches what is not true

Peter's argument in this verse shifts from false prophets in OT times to false teachers in the Christian church. His argument follows a chiasmic structure:

A. apostles (1:16-18)

B. OT prophets (1:19-21)

B. OT false prophets (2:1a)

A. false teachers (2:1b-3)

οἵτινες Pronoun, m nom pl ὅστις, ἧτις, ὅ τι
who, which

παρεισαγω bring in under false pretences,
bring in, insinuate

αἵρεςις, εως f faction, false teaching

ἀπωλεια, ας f destruction, utter ruin

ἀγοράσαντα Verb, aor act ptc, m acc s

ἀγοραζω buy, redeem

δεσποτης, ου m Lord, Master (of God and
of Christ), slave owner

'Master' for Christ is borrowed from Jude. "2 Peter does not deny that the false teachers are Christians, but sees them as apostate Christians who have disowned their Master." Bauckham.

ἀρνεομαι deny, disown, renounce

"Now these false teachers understood, no doubt, the liberation afforded by the cross of Christ; liberty was one of their war-cries (2:19). But they did not recognise the obligation of holy living imposed by the Crucified. By their lives they denied the Lord who bought them. Christianity is, indeed, a religion of liberty; but it also demands loving bond-service to Jesus the Redeemer." Green. Bauckham similarly comments, "Immoral living is flouting his authority as Master of his slaves who should obey him."

ἐπαγω bring upon

ἑαυτος, ἑαυτη, ἑαυτον him/her/itself

ταχινος, η, ον soon; swift, speedy

"The man who attempts to serve God and self is on the high road to *swift destruction*." Green. Bauckham comments, "Ironically, the false teachers incur judgment by teaching that there will be no future judgment and thereby leading themselves and others into immorality."

2 Peter 2:2

καὶ πολλοὶ ἐξακολουθήσουσιν αὐτῶν ταῖς
ἀσελγείαις, δι' οὓς ἡ ὁδὸς τῆς ἀληθείας
βλασφημηθήσεται·

ἐξακολουθεω follow, obey

ἀσελγεια, ας f sensuality, vice

"Their denial of the Lord is primarily ethical not intellectual." Green.

ὁδος, ου f way, path, road, journey

Having given some background to the use of 'way' in intertestamental literature, Bauckham comments, "This absolute use of 'the way' for a whole moral and religious way of life reappears in the designation of Christianity as 'the way' (Acts 9:2; 19:9, 23; 24:14, 22...), which can be further specified as 'the way of the Lord' (Acts 18:25), 'the way of God' (Acts 18:26), and 'this way' (Acts 19:9...). It is clear from the context that 2 Peter uses the phrases 'the way of truth,' 'the way of righteousness,' and 'the straight way' in a similar manner, to designate the Christian way of life, Christianity considered not as a body of doctrine but as a way of life, a religious message which takes effect in an ethical life style." See also Matt 7:13-14.

ἀληθεια, ας f truth, reality

Cf. Ps 119:30.

βλασφημηθήσεται Verb, fut pass indic, 3 s

βλασφημεω speak against, slander,
speak against God, blaspheme

Peter's strong words of condemnation are not prompted simply by the evil of the false teachers themselves, but also by the effect of their teaching on others, both in leading believers astray and in bringing the Christian faith into disrepute. Cf. Rom 2:24; Is 52:5.

2 Peter 2:3

καὶ ἐν πλεονεξία πλαστοῖς λόγοις ὑμᾶς
ἐμπορεύσονται· οἷς τὸ κρίμα ἔκπαλαι οὐκ
ἀργεῖ, καὶ ἡ ἀπόλεια αὐτῶν οὐ νυστάζει.

πλεονεξια, ας f greed, covetousness

πλαστος, η, ον made-up, invented

ἐμπορευομαι exploit, make profit of

Their 'feigned words' or 'phoney arguments' were designed not to profit their hearers but to fleece them. Cf. 1 Tim 6:5.

κριμα, τος n judgement, condemnation

ἐκπαλαι for a long time, long ago

The judgments of the following verses mean that long ago God passed judgment on the likes of these false teachers.

ἀργεω be idle or inoperative

ἀπωλεια, ας f see v.1

νυσταζω grow drowsy; be asleep, be idle

'Perdition awaits them with unsleeping eyes' NEB. For use of this verb, cf. Matt 25:5. Maybe direct contradiction to the suggestion of the false teachers that judgment is 'idle.'

The latter half of verse 3 forms a transition between what precedes and the following verses 4-10a.

2 Peter 2:4-10a

"Peter now proceeds to give examples of the impartial judgement of God, and the certainty that it will come even though it linger (cf. 3:8-10). He speaks first of fallen angels (verse 4), then of the flood (verse 5) and then of the cities of the plain (verses 6ff.)...

"Peter's examples differ slightly from those in the parallel account in Jude 5-7. Peter concentrates on the pride and rebellion of the angels, the apathy and disobedience of the men of Noah's day, and the sheer sensuality of the men of Sodom, presumably because these were all characteristic of the false teachers he was opposing." Green.

Bauckham adds, "The details of the references to the three examples in vv 4-6 bring out their typological character. The angels are detained in Tartarus awaiting condemnation and punishment at the final universal assize – which is to be the day of reckoning for all the wicked (cf. v 9b). The Flood destroyed a whole world of ungodly people, thus prefiguring the only other universal judgment which the world is to suffer, the coming eschatological judgment (cf. 3:6-7). The burning of Sodom and Gomorrah was a warning example of the fate in store for the wicked in the future, especially of the cosmic conflagration which threatens the ungodly of the last days (cf. 3:7).

"Into this argument about the certainty of punishment for the wicked, the author has woven a second theme: the deliverance of the righteous. If, as the false teachers allege, there is to be no eschatological judgment, then there will also be no deliverance of the righteous from their sufferings in a world where the wicked flourish. But the same examples which show the certainty of judgment on the wicked show the certainty of deliverance for the righteous. For God did not destroy the godly and ungodly indiscriminately. When he bound the angels in hell and destroyed the world in the Flood, he rescued Noah and his family, and when Sodom and Gomorrah perished, their single righteous inhabitant escaped."

2 Peter 2:4

Εἰ γὰρ ὁ θεὸς ἀγγέλων ἀμαρτησάντων οὐκ ἐφείσατο, ἀλλὰ σειραῖς ζόφου ταρταρώσας παρέδωκεν εἰς κρίσιν τηρουμένους,

ἀμαρτησάντων Verb, aor act ptc, gen pl
ἀμαρτανω sin, commit sin
φειδομαι spare, refrain from, keep oneself from doing

Bauckham suggests that 2 Peter here reflects Jude which in turn depends on 1 Enoch's interpretation of Gen 6:1-4.

σιρα, ας and σειρα, ας f chain, rope

The textual evidence is very evenly balanced between σειραῖς and σιροις (σιρος = pit, cave).

ζοφος, ου m gloom, darkness

Bauckham comments, "If σειραῖς ('fetters') is the correct reading ... the author has interpreted Jude's 'chains' (δεσμοῖς; see Comment on Jude 6) metaphorically of the darkness (ζόφος is the gloom of the underworld: see Comment on Jude 6) in which the angels are confined. In a highly rhetorical description of the Egyptian plague of darkness, Wis 17:16 says that the Egyptians 'were bound with one chain of darkness' (μᾶ ἄλύσει σκότους ἐδέθησαν; cf. also 17:2), and it is not impossible that the author of 2 Peter recalled this expression."

ταρταρω put in hell

"Cast them down to hell is a single word in the Greek, occurring only here in the Bible, and meaning to 'consign to Tartarus'. Tartarus, in Greek mythology, was the place of punishment for the departed spirits of the very wicked, particularly rebellious gods like Tantalus. Just as Paul could quote an apt verse of the pagan poet Aratus (Acts 17:28), so could Peter make use of Homeric imagery." Green.

παραδιδωμι hand over, deliver up
κρισις, εως f judgement
τηρεω keep

τηρουμένους (B C K L P.) should probably be preferred to κολαζομένους τηρεῖν (κ A), which has probably been influenced by v 9.

"There is a close parallel in Rev 20:10, where the devil, though bound now, is destined for final judgement hereafter." Green.
Bauckham comments, "Throughout this section the author emphasizes that the examples of judgment he has chosen prefigure the final judgment."

2 Peter 2:5

καὶ ἀρχαίου κόσμου οὐκ ἐφείσατο, ἀλλὰ ὄγδοον Νῶε δικαιοσύνης κήρυκα ἐφύλαξεν, κατακλυσμὸν κόσμῳ ἀσεβῶν ἐπάξας,

ἀρχαίος, α, ον old, ancient, former
ὄγδοος, η, ον eighth

"Noah the eighth person translates somewhat literally a common classical idiom. It means he was rescued with seven others, i.e. his wife, his three sons and their wives. Cf. 1 Peter 3:20." Green.

Bauckham comments, "Noah, preserved from the old world to be the beginning of the new world after the Flood, is a type of faithful Christians who will be preserved from the present world to inherit the new world after the judgment."

δικαιοσύνη, ης f righteousness
κήρυξ, υκος m preacher, herald
φυλασσω keep, guard
κατακλυσμος, ου m flood, deluge
ἀσεβης, ες godless, impious

Cf. Gen 6:17. Suggests that they had no time whatever for God.

ἐπάξας Verb, aor act ptc, m nom s ἐπαγω
bring upon

2 Peter 2:6

καὶ πόλεις Σοδόμων καὶ Γομόρρας τεφρώσας καταστροφή κατέκρινεν, ὑπόδειγμα μελλόντων ἀσεβέσιν θετικῶς,

πολις, εως f city, town
Σοδομα, ων n Sodom
τεφρωω reduce to ashes

"The word ... is unique in the Bible, but is used by Dio Cassius... in his account of the eruption of Vesuvius in AD 79 when Pompeii and Herculaneum were burned in lava." Green.

καταστροφή, ης f ruin, destruction

Metzger comments, "It is difficult to decide whether καταστροφή was added by scribes or whether it was original and accidentally fell out of the text of p⁷² etc."

κατέκρινεν Verb, aor act indic, 3 s
κατακρινω condemn

Cf. Gen 19:29.

ὑπόδειγμα, τος n example
μελλω be going, be about, coming, future
ἀσεβω live or act in an ungodly way

The reading ἀσεβεσιν, 'to the ungodly' (p⁷² B P syr^{ph,h}) is preferable to ἀσεβεῖν, 'to act ungodly' (⊗ A C K). The latter could easily have been suggested by the common construction of μελλόντων, followed by the infinitive, whereas the former makes better sense in context (Mayor, Chaine, Kelly, NIV).

θετικῶς Verb, perf act ptc, m nom s τιθημι
place, set, appoint

The destruction of Sodom and Gomorrah is a warning example to all following generations. Green comments, "There are curious parallels between our contemporary scene and Sodom, for that city was as famed for its affluence and softness as for its immorality – and, of course, like any men come of age, they thought they had outgrown the idea of God. They found out their mistake too late." Bauckham adds, "Undoubtedly the author sees the judgment of Sodom and Gomorrah by fire as a pattern for the fiery judgment of the ungodly at the Parousia (3:7)."

2 Peter 2:7

καὶ δίκαιον Λὼτ καταπονούμενον ὑπὸ τῆς τῶν ἀθέσμων ἐν ἀσελγείᾳ ἀναστροφῆς ἐρρύσατο –
δικαίος, α, ον righteous, just

Bauckham comments, "Genesis does not portray Lot as entirely blameless (see Gen 19:30–38), but Jewish tradition interpreted Abraham's plea on behalf of the righteous in Sodom (Gen 18:23–32) as referring to Lot (Pirqe R. El. 25; Gen. Rab. 49:13), and so could speak of him as a righteous man (Wis 10:6; 19:17)."

καταπονεω trouble
ἀθεσμος, ον morally corrupt, lawless
ἀσελγεια, ας f sensuality, vice
ἀναστροφή, ης f manner of life, conduct
ἐρρύσατο Verb, aor midd/pass dep indic, 3 s
ῥυομαι save, rescue

2 Peter 2:8

βλέμματι γὰρ καὶ ἀκοῇ ὁ δίκαιος ἐγκατοικῶν ἐν αὐτοῖς ἡμέραν ἐξ ἡμέρας ψυχήν δικαίαν ἀνόμοις ἔργοις ἐβασάνιζεν –

βλεμμα, τος n what is seen
ἀκοη, ης f report, news, hearing
ἐγκατοικεω live (ἐν) among
ψυχη, ης f self, inmost being, life, 'soul',
living being, person
ἀνομος, ον lawless, outside the law,
Gentile
ἔργος, ου work, action
βασανίζω torment, disturb

Bauckham comments, "The point of this extended description of Lot's righteous distress must be to heighten the contrast between the righteous whom God delivers and the wicked he punishes, and hopefully to echo the feelings of 2 Peter's readers in their own situation."

And Green adds, "It is customary for Christians today, living in a secularised society, no longer to be shocked by sinful things which they see and hear. They will, for example, without protest sit through a television programme presenting material which a generation ago they would never have contemplated watching at a theatre or cinema. But when a man's conscience becomes dull to sin, and apathetic about moral standards, he is no longer willing to look to the Lord for deliverance."

2 Peter 2:9

οἶδεν κύριος εὐσεβεῖς ἐκ πειρασμοῦ ῥύεσθαι, ἀδίκους δὲ εἰς ἡμέραν κρίσεως κολαζομένους τηρεῖν,

οἶδα know, understand
εὐσεβης, ες godly, religious
πειρασμος, ου m period or process of testing, trial, temptation

Here carries "a meaning somewhat analogous to the 'bring us not to the test' of the Lord's Prayer, the final test of apostasy from God. It was from this test that Noah and Lot emerged victorious; they stood alone among mockers and unbelievers." Green.

ῥύεσθαι Verb, pres midd/pass dep infin
ῥυομαι
ἀδικος, ον evil, sinful, unjust
κρισις, εως f see v.4
κολαζω act & midd punish
τηρεω keep, observe, maintain

"If we are to construe the Greek exactly, it seems to imply that men are now being punished, and are being kept for final judgement later. How can this be? Bigg may be right in taking it to indicate the present torment of deceased sinners, but Calvin probably judges the sense of the passage correctly when he takes κολαζομενους, *to be punished*, as proleptic (they are being kept *now* for a judgement that is *future*)." Green. Bauckham also thinks a future sense is probably preferable.

2 Peter 2:10

μάλιστα δὲ τοὺς ὀπίσω σαρκὸς ἐν ἐπιθυμίᾳ μiasμοῦ πορευομένους καὶ κυριότητος καταφρονοῦντας.

Τολμηταί, ἀθάδεις, δόξας οὐ τρέμουσιν, βλασφημοῦντες,

μαλιστα especially
ὀπισω prep with gen after, follow
σαρξ, σαρκος f flesh

Green thinks that the phrase 'those that go after/walk after the flesh' refers to sodomy.

ἐπιθυμια, ας f longing, lust, passion
μιασμος, ου m corruption, defilement
πορευομαι proceed, conduct one's life
κυριοτης, ητος f (angelic) power; authority
καταφρονωω despise, treat with contempt

"There are three ways of explaining the *government* or 'lordship' they are said to *despise*. It may mean some angelic hierarchy (as in Eph 1:21; Col 1:16, and the parallel passage in Jude 7,8; in these passages κυριοτης, 'lordship', is used, as it is here). Alternatively, Peter may be returning to the theme of verse 1, and indicating that the false teachers despise the lordship of Christ (as in *Didache* 4:1). It is also possible that by κυριοτης Peter means church leadership, that is to say the 'authority' (RSV) of Peter and the officially constituted presbyterate in their locality. A similar instance of this sort would be the situation in *1 Clement* and 3 John. The first of these explanations would perhaps be most likely if 2 Peter is subsequent to Jude and dependent upon it, while either of the other two would be more probable if 2 Peter was written first. In any case there is little enough evidence to show that these libertines were interested in the different ranks of angels; on the contrary, they seem to have been very materialistic in their world view." Green. Bauckham argues that the singular κυριότης cannot mean ranks of angels and must refer to the lordship of Christ (both here and in Jude). By the two phrases of v 10a 2 Peter sums up the character of the false teachers.

τολμητης, ου m daring or reckless man
ἀθαδης, ες arrogant, self-willed
δοξα, ης f glory; power; glorious
heavenly being

Here could mean 'angels' or 'church leaders'. Bigg prefers the latter commenting, "The rulers of the church would naturally rebuke false teachers, and these would naturally reply in unmeasured language." Bauckham, however, says this makes no sense in context. Bauckham argues, "The most natural reading of v 11 is that the ἄγγελοι ('angels') are to be distinguished from the δόξαι ('glories'), and that κατ' αὐτῶν ('against them') refers back to δόξας, which must therefore designate evil angels."

τρεμω tremble, be afraid, fear
βλασφημεω see v.2

2 Peter 2:11

ὅπου ἄγγελοι ἰσχύϊ καὶ δυνάμει μείζονες ὄντες οὐ φέρουσιν κατ' αὐτῶν βλάσφημον κρίσιν.

ὅπου adv. where, whereas, while
ἰσχυς, υος f strength
δυνάμει Noun, dat s δυναμις
μειζων, ον and μειζοτερος, α, ον greater
φέρω bring, carry, bear
βλασφημος, ον blasphemous, insulting, slanderous
κρίσις, εως f judgement, condemnation

The meaning is difficult to discern because of several ambiguities:

- i) Compared with whom are these angels 'greater in power and might'? Is the contrast with the δοξαι (either church leaders or inferior angels) or with the false teachers?
- ii) Who are referred to by the κατ' αὐτῶν? Does it mean that the angels, unlike the false teachers, refuse to accuse the δοξαι (so Bauckham), or is the reference to refusal to accuse the false teachers?

iii) There are textual variants after φέρουσιν κατ' αὐτῶν. Some ancient MSS read παρα κυρίου, 'from the Lord'. This difficult reading is preferred by the UBS committee. Many MSS read παρα κυριῶ, 'to the Lord' or 'in the presence of the Lord (so NIV). However, other MSS omit the phrase altogether. The omission is thought original by Metzger who writes, "In view of the absence of the prepositional phrase from a wide variety of Greek, versional and patristic witnesses, one suspects that scribes added it either in the form παρα κυρίου or παρα κυριῶ. If such a phrase is to be included in the text at all, the least unsatisfactory decision is to adopt the reading of the great uncials (8 B C), but to enclose the words παρα κυριῶ within square brackets." Green argues for παρα κυριῶ and thinks that the verse means, "Unlike the false teachers who are careless of the lordship of Christ and are free with insults, the angels so revere their Lord as to live all their lives in his presence, that no insulting language is allowed to pass their lips, even though it would be richly deserved." Bauckham favours παρὰ κυρίου (with the UBS text) as the harder reading and says that it is 2 Peter's equivalent of Jude's Ἐπιτιμήσαι σοι κύριος, 'May the Lord rebuke you.'

Having considered the various arguments, Green concludes, "In any case, Peter is asserting that these men were more free with their language than the angels themselves, and it would be no bad thing if Christians remembered that any condemnations of others are necessarily 'before the Lord'. Consciousness of his presence tames the tongue."

Bauckham writes, "The most plausible view is that in their confident immorality the false teachers were contemptuous of the demonic powers. When they were rebuked for their immoral behavior and warned of the danger of falling into the power of the devil and sharing his condemnation, they laughed at the idea, denying that the devil could have any power over them and speaking of the powers of evil in skeptical, mocking terms. They may have doubted the very existence of supernatural powers of evil. This explanation has the advantage of accounting for 2 Peter's redactional emphasis on the false teachers' foolhardy disregard for the power and might of the δόξαι ('glorious ones'). It is also consistent with the general attitude of skeptical rationalism which seems to characterize the opponents' stance."

2 Peter 2:12

οὔτοι δέ, ὡς ἄλογα ζῶα γεγεννημένα φυσικὰ
εἰς ἄλωσιν καὶ φθοράν, ἐν οἷς ἀγνοοῦσιν
βλασφημοῦντες, ἐν τῇ φθορᾷ αὐτῶν καὶ
φθαρῆσονται,

ἄλογος, ον unreasoning, wild
ζῶον, ου n living creature; animal
γεγεννημένα Verb, perf pass ptc, n nom/acc
πl γενναω pass be born
φυσικος, η, ον natural

The picture is borrowed from Jude 10 and expanded.

ἄλωσις, εως f capture, capturing
φθορα, ας f decay, corruption, depravity

Here the meaning of φθορα is 'destruction.'
The picture is of animals who were deemed to be born only to be captured and eaten – wild game! "What a graphic indictment of the effect on a man of living like a beast! First he gets captured and then he gets destroyed by his passions." Green.

ἀγνοεω not know, be ignorant

'speaking ill of things they don't understand'

φθαρῆσονται Verb, fut pass indic, 3 pl
φθειρω corrupt, ruin, destroy

The phrase is another Hebrewism, 'they shall in their destruction, certainly (καὶ) be destroyed', i.e. they shall certainly and utterly perish.

2 Peter 2:13

ἀδικούμενοι μισθὸν ἀδικίας· ἡδονὴν
ἠγούμενοι τὴν ἐν ἡμέρᾳ τρυφήν, σπῖλοι καὶ
μῶμοι ἐντροφῶντες ἐν ταῖς ἀπάταις αὐτῶν
συνευωχούμενοι ὑμῖν,

ἀδικεω wrong, treat unjustly

ἀδικούμενοι 'suffering harm' (p⁷² κ* B P. al) is preferable to κομιούμενοι, 'receiving' (κ;^c A C K al). Scribes will have changed ἀδικούμενοι to κομιούμενοι to obtain a simpler construction and avoid the apparent attribution of wrongdoing to God.

μισθος, ου m pay, wages, gain
ἀδικια, ας f wrongdoing, evil

Green argues that ἀδικουμενοι has the meaning here of being defrauded. Thus the phrase means 'being defrauded of the wages of fraud'. "Peter is using a highly evocative commercial metaphor to stress that immorality is not worthwhile. In the end it will rob you not pay you." Bauckham thinks it more likely that the sense is 'suffer harm' ie. 'suffering harm in reward for the harm they have done' – the word play embodies a sense of *jus talionis*.

ἡδονη, ης f pleasure, passion
ἠγεομαι think, regard, consider
τρυφη, ης f luxury, self-indulgence

'self-indulgence in daylight is their idea of enjoyment.' "Daylight debauchery was frowned on even in degenerate Roman society (cf. 1 Thess 5:7)." Green.

σπιλος, ου m spot, blemish, stain
μωμος, ου m blemish i.e. a disgrace

Cf. 3:14 for the contrasting picture of what the church should aim to be for the Lord's coming. By their conduct these false teachers are frustrating the intent that the church should be a sacrifice fit for offering to God.

ἐντροφαω revel, carouse
ἀπατη, ης f deception

One well attested textual variant here is ἀγαπαις, meaning 'love-feasts', i.e. meetings for the Lord's Supper. Green comments, "This is certainly the right reading in the parallel passage in Jude 12 and would make good sense here... Hippolytus tells us that the Agapae were conducted in daylight in order to avoid slanderous rumours. The charge against the heretics would then be that they disgraced the sober daytime Agapae by their licentious behaviour. Even if the reading ἀπαταις (*deceivings*) be preferred here, as may well be right, the meaning could well be 'mock love-feasts', and the allusion would still be to the Agapae, though Peter would be using biting paranomasia." Green suggests that their lasciviousness extended to 'rape at the meal table' which they rationalised as "sacred prostitution, enacting in the cultic meal the unity between Christ and his Church." Bauckham, however, comments, "αὐτῶν shows that the reading ἀπάταις, 'deceitful pleasures' (p⁷² κ; A* C K P. al) is original, and ἀγάπαις, 'love-feasts' (A^c B al) is an assimilation to Jude 12." He thinks that Peter may have deliberately substituted ἀπάταις for Jude's ἀγάπαις as a pun, as if to say they feast with you at your common meals [love feasts], but it is their deceits.'

συνευωχεομαι eat together; perhaps
carouse together

2 Peter 2:14

ὀφθαλμοὺς ἔχοντες μεστοὺς μοιχαλίδος καὶ
ἀκαταπαύστους ἀμαρτίας, δελεάζοντες ψυχὰς
ἀστηρίκτους, καρδίαν γεγυμνασμένην
πλεονεξίας ἔχοντες, κατάρως τέκνα,

μεστος, η, ον full
μοιχαλις, ιδος f adulteress, unfaithful

They lust after every girl they see.

ἀκαταπαυστος, ον unceasing, insatiable
ἀμαρτια, ας f sin

Their sin never satisfies but only leaves them hungry for more. By way of contrast, see 1 Peter 4:1-3.

δელαιζω lure, entice; catch, trap

The picture is that of fishing with a line – catching with a bait.

ἀστηρικτος, ον unsteady, weak; insecure
γεγυμνασμένην Verb, perf pass ptc, f acc s
γυμναζω train, exercise
πλεονεξια, ας f greed, covetousness

Unbridled desire for more. Bauckham comments, "Unlike their inexperienced pupils the false teachers are experts – in greed! They make disciples in order to make a profit out of them (cf. 2:3a)."

καταρα, ας f curse, something accursed
τεκνον, ον n child

Another Hebrewism. Cf. Is 57:4. The meaning is that God's curse is upon them.

2 Peter 2:15

καταλιπόντες εὐθείαν ὁδὸν ἐπλανήθησαν,
ἐξακολουθήσαντες τῇ ὁδῷ τοῦ Βαλαὰμ τοῦ
Βοσόρ ὃς μισθὸν ἀδικίας ἠγάπησεν

καταλείποντες Verb, pres act ptc, m nom pl
καταλειπω leave, leave behind
εὐθους, εια, υ straight; right
ὁδος, ου f way, path, road

Cf. Acts 13:10.

ἐπλανήθησαν Verb, aor pass indic, 3 pl
πλαναω lead astray; pass go astray
ἐξακολουθεω follow

Cf. Jude 11. Βοσόρ is by far the best attested reading, but since this form of the name of Balaam's father is not found elsewhere, it has been corrected to the LXX form Βεωρ in a few MSS and versions. The form 'Bosor' may be a traditional piece of Jewish word-play from *bsr* meaning 'flesh'. "Balaam's immoral character would be indicated by calling him 'son of flesh' (so already Luther; Wettstein; Vitringa, cited by Bigg)." Bauckham.

μισθος, ου m see v.13

ἀδικια, ας f see v.13

ἀγαπαω love, show love for

"Now it is quite true that the main point of the Balaam account in Numbers 22-24 is his avarice; but Numbers 31:16 attributes to his influence the immorality of the Israelites at Baal-Peor (Num 25). These two factors surely combined to make him a most useful prototype of the immoral false teacher out for gain. Such a type appears in Jude 11, where the reference to Baal-Peor is implicit (cf. 1 Cor 10:8), and also in Revelation 2:15, where the same charge occurs again." Green.

2 Peter 2:16

ἐλεγξιν δὲ ἔσχεν ἰδίας παρανομίας· ὑποζύγιον
ἄφωνον ἐν ἀνθρώπου φωνῇ φθεγξάμενον
ἐκόλυσεν τὴν τοῦ προφήτου παραφροσίαν.

ἐλεγξιν, εως f rebuke; ἔχω ε. be rebuked
ἔσχεν Verb, aor act indic, 3 s ἔχω
ἰδιος, α, ον one's own
παρανομια, ας f offence, wrongdoing
ὑποζυγιον, ου n donkey
ἄφωνος, ον dumb, silent
φθεγξάμενον Verb, aor midd/pass dep ptc, m
acc & n nom/acc s φθεγγομαι speak
κωλυω hinder, prevent, forbid
παραφροσια, ας f madness, insanity

"A dumb ass possessed sounder prophetic vision than a religious official whose moral sense had been perverted by gain from wrongdoing." Barnett.

2 Peter 2:17

Οὗτοί εἰσιν πηγαὶ ἄνυδροι καὶ ὀμίχλαι ὑπὸ
λαίλαπος ἐλαννόμεναι, οἷς ὁ ζόφος τοῦ
σκότους τετήρηται.

πηγη, ης f spring, fountain; well
ἄνυδρος, ον waterless

Cf. Jer 2:13.

ὀμίχλη, ης f mist, fog
λαίλαψ, απος f storm, squall
ἐλαννω drive

May describe the changeable and ephemeral nature of their teaching, or may express a thought parallel to the previous phrase (the two phrases are an expansion of a single phrase in Jude 12) – they are like approaching clouds, promising rain but which pass without producing anything of profit. "The false teachers supply their followers with no ... life-giving teaching." Bauckham.

ζοφος, ου m gloom, darkness

σκοτος, ους n darkness, evil

τετήρηται Verb, perf pass indic, 3 s τηρεω
keep

Cf. Jude 13. They have no place in the kingdom of light. Cf. 1 Peter 1:4 for the same verb used of believers.

2 Peter 2:18

ὑπερογκα γὰρ ματαιότητος φθεγγόμενοι
δελαιζουσιν ἐν ἐπιθυμίαις σαρκὸς ἀσελγείαις
τοὺς ὀλίγως ἀποφεύγοντας τοὺς ἐν πλάνῃ
ἀναστροφένους,

ὑπερογκος, ον boastful, high sounding
ματαιοτης, ητος f worthlessness, futility

They use large words, but their speech is empty of meaning.

φθεγγομαι speak

δελαιζω see v.14

ἐπιθυμία, ας f see v.10

σαρξ, σαρκος f see v.10

σαρκός is probably best taken with ἐπιθυμίας rather than ἀσελγείας

ἀσελγεία, ας f see v.7

"Grandiose sophistry is the hook, filthy lust is the bait." Bigg. Bauckham adds, "By removing the sanction of eschatological judgment, the false teachers were encouraging their followers to return to the morally lax ways of pagan society."

ὀλίγως barely, just

ὀλίγως (p⁷² A B al) is to be preferred to ὄντως (x K L P al) and ὄντας.

ἀποφευγω escape

The present participle ἀποφεύγοντας is better attested than the aorist ἀποθύγοντας (K L P), which could be the result of assimilation to v 20.

πλανη, ης f error, deceit, deception

ἀναστρεφω pass live, conduct oneself

They are corrupting 'those who are just shaking themselves free of pagan associations.' They target new converts who have not yet completely broken free of the influence of pagan society.

2 Peter 2:19

ἐλευθερίαν αὐτοῖς ἐπαγγελλόμενοι, αὐτοὶ δοῦλοι ὑπάρχοντες τῆς φθορᾶς· ᾧ γὰρ τις ἠττηται, τούτῳ καὶ δεδούλωται.

ἐλευθερία, ας f freedom, liberty

'Freedom' was their catchword, "with all its deep attraction and ambiguity." Bauckham. The freedom promised was probably freedom from eschatological judgment.

ἐπαγγελλομαι promise, profess, claim

δουλος, ου m slave, servant

ὑπαρχω be (equivalent to εἰμι)

φθορα, ας f see v.12

Bauckham thinks that φθορά here means 'corruptibility' or 'mortality' "which is the consequence of sinful desire (1:4) and which ends in eschatological destruction... by yielding to sin they put themselves in the power of corruptibility and destruction." Cf. Rom 8:21.

ἠτταομαι be defeated, be overcome

δεδούλωται Verb, perf pass indic, 3 s

δουλωω enslave, make (someone) a slave

Cf. Rom 6:16; 7:5; John 8:34. "No man can serve two masters; but all men must serve one. These men were not the last to set liberty against law. Yet their vaunted liberty turned into licence, and generated a new bondage. On the other hand glad bondage to the law of Christ, which was so disparaged by the false teachers, leads in fact to an emancipation more complete than the errorists could ever have imagined. Peter has already shown, in 1:3,4, that true liberty, true escape from the relentless grip of φθορα, comes through knowing Jesus Christ. So here he shows that precept and love, charity and chastity, law and gospel are not combatants but correlatives. It is ever the way of licence to champion gospel over law, and of dead orthodoxy to champion precept over love. Healthy Christian living comes when God's commands are seen as the kerbstones of His highway of love, the hedge encompassing His garden of grace." Green.

2 Peter 2:20

εἰ γὰρ ἀποφυγόντες τὰ μιάσματα τοῦ κόσμου ἐν ἐπιγνώσει τοῦ κυρίου καὶ σωτήρος Ἰησοῦ Χριστοῦ τούτοις δὲ πάλιν ἐμπλακέντες ἠττῶνται, γέγονεν αὐτοῖς τὰ ἔσχατα χεῖρονα τῶν πρώτων.

ἀποφυγόντες Verb, aor act ptc, m nom pl

ἀποφευγω see v.18

μιασμα, τος n corruption, defilement

ἐπιγνωσις, εως f knowledge

It is difficult to know whether or not to read ἡμῶν (after κυρίου: P⁷² x A C P. and most MSS). The expression occurs with ἡμῶν in 1:11; 3:18; without ἡμῶν in 3:2. It could have been omitted by mistake (in B K al) or added from the more familiar form of the expression." Bauckham.

σωτηρ, ηρος m saviour

Green thinks the verse refers to the false teachers who were once orthodox Christians (so also Bauckham). Others think that Peter continues to speak of and warn those who would be led astray by their teaching.

πάλιν again, once more

ἐμπλακέντες Verb, aor pass ptc, m nom pl

ἐμπλεκομαι be mixed up in or involved in

Green suggests another fishing metaphor from Peter.

ἠτταομαι see v.19

γένονεν Verb, perf act indic, 3s γινομαι

ἔσχατος, η, ον adj last, final

χειρων, ον gen ονος worse, more severe

πρωτος, η, ον first, earlier

"There appears to be an allusion here to the words of Jesus in Luke 12:47f. But there is no less clear an allusion to the last state of the man who got rid of one unclean spirit only to be invaded by seven others (Mt 12:45; Lk 11:26). Indeed, it is almost a straight quotation. The only difference is illuminating. Jesus says 'The last state of that man gets (or becomes) worse than the first', and prophesies 'So shall it be also unto this wicked generation'. Peter says, in effect, that Jesus' prophecy has come true: the last state of the false teachers has turned out to be worse than the first. This would be a most natural adaption of Jesus' words if Peter is indeed the author of this Epistle; in a forger it would be a most sophisticated touch." Green.

2 Peter 2:21

κρεῖττον γὰρ ἦν αὐτοῖς μὴ ἐπεγνωκέναι τὴν ὁδὸν τῆς δικαιοσύνης ἢ ἐπιγνοῦσιν ὑποστρέψαι ἐκ τῆς παραδοθείσης αὐτοῖς ἀγίας ἐντολῆς·

κρεῖττον and κρεῖσσον adv. **better**
ἐπεγνωκέναι Verb, perf act infin ἐπιγνωσκω
know

ὁδός, ου f see v.15

δικαιοσύνη, ης f **righteousness**

Cf. Matt 21:32.

ἢ or, than

ἐπιγνοῦσιν Verb, aor act ptc, m dat pl

ἐπιγνωσκω

ὑποστρέψαι Verb, aor act infin ὑποστρεφω
return, turn back

"ὑποστρέψαι ἐκ (P⁷² B C P. *al*) is the best attested reading, but ἐπιστρέψαι (K L *al*) or εἰς τὰ ὀπίσω ἀνακάμψαι ἀπό (N A *al*), which looks like an explanatory gloss, would make little difference to the meaning." Bauckham.

παραδοθείσης Verb, aor pass ptc, f gen s
παρὰδιδωμι hand over, deliver up

Alludes to the instruction given to new Christians.

ἅγιος, α, ου holy

ἐντολή, ης f command, instruction

The phrase 'the holy commandment' is used here as a description of Christianity considered as a body of ethical teaching (cf. 'the way of righteousness' above). The first stage in their apostasy was the rejection of constraint as having anything to do with the Christian.

2 Peter 2:22

συμβέβηκεν αὐτοῖς τὸ τῆς ἀληθοῦς παροιμίας·
Κύων ἐπιστρέψας ἐπὶ τὸ ἴδιον ἐξέραμα, καί·
Ἵς λουσαμένη εἰς κυλισμὸν βορβόρου.

"This verse is the author's final extension of his comparison of the false teachers with ἄλογα ζῷα ('unreasoning animals,' 2:12, cf. 16). He sees them now as unclean animals, dogs and pigs, which to the Jewish mind symbolized the immorality of Gentile life (cf. Rev 22:15)." Bauckham.

συμβέβηκεν Verb, perf act indic, 3 s

συμβαίνω happen, come about

ἀληθής, ες true, truthful

Here used as a substantive, 'truth.'

παροιμία, ας f parable, proverb

κύων, κυνός m dog

ἐπιστρέψας Verb, aor act ptc, m nom s

ἐπιστρεφω turn back, return

ἴδιος, α, ου one's own

ἐξέραμα, τος n vomit

Cf. Prov 26:11.

Ἵς, ὕος f sow

λουω wash, bathe

κυλισμός, ου m wallowing

βορβόρος, ου m mud, mire

"The gospel is a medicine that purges us as a wholesome emetic, but there are many dogs who swallow again what they have brought up, to their own ruin. Likewise the gospel is a basin which cleanses us from all our dirt and stains, but there are many pigs who, immediately after they have washed, roll back into the mud. Thus the godly are warned to beware of both dangers if they do not want to be included in the ranks of dogs and pigs." Calvin.

In his concluding remarks on this chapter, Green says "It does our generation little credit that such passion for truth and holiness strikes an alien note in our minds."

2 Peter 3

"In this chapter Peter returns from harrying the heretics to encouraging the faithful." Green. There is an echo in vv 1-2 of 1:12-15.

2 Peter 3:1

Ταύτην ἤδη, ἀγαπητοί, δευτέραν ὑμῖν γράφω ἐπιστολήν, ἐν αἷς διεγείρω ὑμῶν ἐν ὑπομνήσει τὴν εἰλικρινῆ διάνοιαν,

ἤδη adv now, already

ἀγαπητός, η, ου beloved

"The title comes three times in this last chapter of 2 Peter in significant contexts: 'beloved remember' (v.1); 'Beloved live without reproach' (v.14); 'beloved, beware' (v.17)." Green.

δευτερος, α, ον second
 γραφω write
 επιστολη, ης f letter

Green suggests that the implied first letter may not be 1 Peter, which was not primarily a letter of reminder, but another from Peter which is now lost. Bauckham (along with many other commentators) thinks the reference is to 1 Peter and is the author's attempt to re-establish that he is writing in Peter's name.

διεγειρω awake, wake up
 υπομνησις, εως f remembering,
 remembrance (ἐν ὑ by way of
 reminder).

εὐλικρινης, ες pure; sincere, honest
 διανοια mind, thought, understanding

"A phrase used by Plato to mean 'pure reason', uncontaminated by the seductive influence of the senses. Did Peter take over what may have become a catchword, and encourage his readers by telling them that he believed their minds were uncontaminated by the lust and heresy all around them?" Green.

2 Peter 3:2

μνησθῆναι τῶν προειρημένων ῥημάτων ὑπὸ τῶν ἁγίων προφητῶν καὶ τῆς τῶν ἀποστόλων ὑμῶν ἐντολῆς τοῦ κυρίου καὶ σωτῆρος,

μνησθῆναι Verb, aor infin μμνησκομαι
 remember, call to mind
 προειρημένων Verb, perf pass ptc, gen pl
 προλεγω say beforehand, warn in
 advance

ῥημα, ατος n word, thing

"In this verse the writer appeals to the same two authorities, prophets and apostles, whose testimony was invoked to validate the preaching of the Parousia in 1:16–21. It is therefore certain that the OT prophets are meant, not (as Sidebottom thinks) the Christian prophets." Bauckham.

ἐντολη, ης f command, instruction
 σωτηρ, ηρος m saviour

Green comments on "the continuous procession of genitives which makes this verse in Greek extremely harsh... At all events, the meaning is clear enough, and stresses the link between the prophets who foreshadowed Christian truth, Christ who exemplified it, and the apostles who gave an authentic interpretation of it. God's self-disclosure was to be seen in the written word of God through the prophetic scriptures, and the spoken message through the apostolic proclamation (see Eph 2:20; 3:5). The source of the authority was the Spirit who inspired both (Eph 3:5; 2 Peter 1:16-21; 1 Peter 1:10-12)."

The apostles are placed on the same level as the prophets. The Scriptures of the Old and New Testaments are to be the guide of the people of God (cf. 3:16).

2 Peter 3:3

τοῦτο πρῶτον γινώσκοντες ὅτι ἐλεύσονται ἐπ' ἐσχάτων τῶν ἡμερῶν ἐν ἐμπαιγμονῇ ἐμπαίκτα κατὰ τὰς ἰδίας ἐπιθυμίας αὐτῶν πορευόμενοι

πρωτον adv. first, first of all
 ἐλεύσονται Verb, fut midd dep indic, 3 pl
 ἐρχομαι

ἐσχατος, η, ον adj last, final

"With the advent of Jesus the last chapter of human history has opened, though it was not yet completed. In between the two advents stretches the last time, the time of grace, the time, too, of opposition. For the prediction of false teachers in the last days, see Matthew 24:3-5, 11, 23-26; 2 Timothy 3:1ff.; ... Jude 18. Such false teaching and apostasy were seen as part of the necessary birth-pangs before the messianic age in all its fullness was born." Green.

ἐμπαιγμονη, ης f mocking, ridicule
 ἐμπαικτης, ου m one who makes fun (of
 another), mocker

A Hebrewism.

ἰδιος, α, ον one's own
 ἐπιθυμια, ας f see 1:4
 πορευομαι proceed, conduct one's life

Their mockery is a defence of their conduct.

2 Peter 3:4

καὶ λέγοντες· Ποῦ ἐστὶν ἡ ἐπαγγελία τῆς παρουσίας αὐτοῦ; ἀφ' ἧς γὰρ οἱ πατέρες ἐκοιμήθησαν, πάντα οὕτως διαμένει ἀπ' ἀρχῆς κτίσεως.

ποῦ interrogative adverb where

"The rhetorical question beginning ποῦ ἐστὶν ... ; ('Where is ... ?') is a standard form in the OT. 'Where is your/their God?' is the taunt of the psalmist's enemies, when God does not intervene to rescue him from trouble (LXX Ps 41:4, 11), or of the Gentile nations when God does not intervene on behalf of his people (LXX Pss 78:10; 113:10; Joel 2:17; Mic 7:10). Especially relevant are Mal 2:17, where those who doubt that God is concerned to punish the wicked and reward the good ask cynically, 'Where is the God of justice?' and Jer 17:15, where Jeremiah's enemies scoff at the nonfulfillment of his prophecies, with the words, 'Where is the word of the Lord? Let it come true!' The form is therefore highly appropriate to express the sarcastic rejection of the prophecy of divine intervention in judgment at the Parousia of Jesus Christ, on the grounds of its nonfulfillment." Bauckham.

ἐπαγγελία, ας f promise

Probably Jesus' own promise rather than OT prophecy.

παρουσία, ας f coming, arrival, presence
κοιμαομαι sleep, fall asleep, die

Packer thinks that the reference is to the previous generation. These people were interested only in what fell within the confines of their own experience. Bauckham similarly comments, "almost all modern commentators understand οἱ πατέρες ('fathers') to be the first Christian generation... The probability is therefore that 2 Peter dates from the period, late in the first century, when the death of the first generation was a fresh and challenging issue."

οὕτως and οὕτω adv. thus, in this way
διαμενω stay, remain, continue
ἀρχη, ης f beginning
κτισις, εως f creation

"The scoffers supported their scepticism that God would break decisively into history at the return of Christ, by emphasizing the immutability of the world. Had they been alive today, they would have talked about the chain of cause and effect in a closed universe governed by natural laws, where miracles, almost by definition, cannot happen. 'The laws of nature', one can almost hear them saying, 'disprove your *deus ex machina* doctrine of divine intervention to wind up the course of history.' Their mistake was to forget that the laws of nature are God's laws; their predictability springs from His faithfulness." Green.

2 Peter 3:5-7

Peter answers directly their second point. The world is not closed to the action of God but was created and is sustained by his power. Moreover, God has intervened in judgment in the past (the flood) and it is only his sustaining power that keeps the present world from judgment.

2 Peter 3:5

λανθάνει γὰρ αὐτοὺς τοῦτο θέλοντας ὅτι οὐρανοὶ ἦσαν ἑκπαλαὶ καὶ γῆ ἐξ ὕδατος καὶ δι' ὕδατος συνεστῶσα τῷ τοῦ θεοῦ λόγῳ,

λανθάνω escape notice, lose sight of
θελω wish, will

Bauckham follows Kelly in thinking τοῦτο θέλοντας means 'for in *maintaining this* they overlook ...'

οὐρανός, ου m heaven
ἑκπαλαὶ for a long time, long ago
γῆ, γης f earth
ὕδωρ, ὕδατος n water

"The watery chaos (Gen 1:2-6) out of which the world was formed by God's repeated word, 'Let there be ...!'" Green.

συνεστῶσα Verb, perf act ptc, f nom s
συνιστημι and συνιστανω hold together,
be formed

"For it is always to be borne in mind that the world stands through no other power than that of God's word, and that therefore inferior secondary causes derive from him their power, and produce different effects as they are directed. Thus through water the world stood, but water could have done nothing by itself, but on the contrary obeyed God's word as an inferior agent or element. As soon then as it pleased God to destroy the earth, the same water obeyed in becoming a ruinous inundation. We see how ... they err, who stop at naked elements, as though there were perpetuity in them." Calvin.

2 Peter 3:6

δι' ὧν ὁ τότε κόσμος ὕδατι κατακλυσθεῖς ἀπόλετο·

The plural δι' ὧν could mean waters, or water and the word of God. Green prefers the latter, as does Bauckham who says, "This is stylistically rather awkward, but seems to make the best sense." Bauckham continues, "If δι' ὧν refers to both water and the word of God, there is a neat parallelism in all three vv in this section: by his word and by means of water God created the world (v 5); by his word and by means of water he destroyed it (v 6); by his word and by means of fire he will destroy it in the future (v 7)."

τοτε then, at that time

ὁ τότε κόσμος 'the world that then was'

κατακλυσθεῖς Verb, aor pass ptc, m nom s
κατακλυζω deluge, flood

ἀπόλετο Verb, aor midd indic, 3 s ἀπολλυμι
destroy; midd be lost, perish

2 Peter 3:7

οἱ δὲ νῦν οὐρανοὶ καὶ ἡ γῆ τῷ αὐτῷ λόγῳ τεθησαυρισμένοι εἰσὶν πυρὶ τηρούμενοι εἰς ἡμέραν κρίσεως καὶ ἀπολείας τῶν ἀσεβῶν ἀνθρώπων.

τεθησαυρισμένοι Verb, perf pass ptc, m nom
pl θησαυρίζω store up, put aside

πυρ, ος n fire

τηρεω keep

κρίσις, εως f judgement

ἀπολεία, ας f destruction, utter ruin

ἀσεβης, ες godless, impious

"It is the same word of God which has decreed that the world will in the future be destroyed again, this time by fire. The observable stability of the world is therefore no guarantee of its continued stability in the future; it is being preserved in existence by God only until the time he has appointed for the judgment of the wicked. The final phrase reveals that although in this passage the author is certainly concerned with catastrophic upheavals in the physical world, which amount to the destruction and creation of worlds, he is not concerned with these for the sake of mere cosmology, but with their interpretation in a worldview which sees them as occurring by the sovereign decree of God as instruments of his judgment on humanity." Bauckham.

2 Peter 3:8

Ἐν δὲ τοῦτο μὴ λανθανέτω ὑμᾶς, ἀγαπητοί, ὅτι μία ἡμέρα παρὰ κυρίῳ ὡς χίλια ἔτη καὶ χίλια ἔτη ὡς ἡμέρα μία.

εἰς, μια, ἐν gen ἑνος, μιας, ἑνος one
λανθανω see v.5

ἀγαπητος, η, ον see v.1

χιλιοι, αι, α thousand

ἔτη Noun, nom & acc pl ἔτος, ος n year

See Ps 90:4. This verse is quoted here not to provide a basis for speculative eschatological chronology but to make clear that God does not count time as we do; "In God's eyes a long period may appear short... Second Peter's readers may continue to expect the Day of the Lord which will come unexpectedly like a thief, but lest they succumb to the skepticism of the scoffers, they must also consider that the delay which seems so lengthy to us may not be so significant within that total perspective on the total course of history which God commands. Because he alone has such a perspective, God retains the date of the End in his own knowledge and power, and it cannot be anticipated by any human calculation." Bauckham.

2 Peter 3:9

οὐ βραδύνει κύριος τῆς ἐπαγγελίας, ὡς τινες βραδύτητα ἡγοῦνται, ἀλλὰ μακροθυμεῖ εἰς ὑμᾶς, μὴ βουλόμενός τινος ἀπολέσθαι ἀλλὰ πάντας εἰς μετάνοιαν χωρῆσαι.

Cf. Hab 2:3.

βραδυνω be delayed

ἐπαγγελια, ας f promise, what is promised

βραδυτης, ητος f slowness, negligence

ἡγεομαι think, regard

μακροθυμεω be patient, wait patiently

εἰς ὑμᾶς (P⁷² B C P. al) is preferable to δι' ὑμᾶς (x A al), which may arise from the unusualness of εἰς after μακροθυμεῖν, or from the desire to give v 9b a wider application, to all mankind rather than all the readers (cf. Justin, 2 Apol. 7). εἰς ἡμᾶς (K L al) is poorly attested.

βουλομαι want, desire, wish

τινας Pronoun, m & f acc pl τις

ἀπολλυμι destroy, lose; midd be lost,
perish

μετανοια, ας f repentance

χωρεω make room for, accept

Cf. Joel 2:12-13; Jonah 4:2; Rom 2:4. "It is not *slackness* but *longsuffering* that delays the consummation of all history, and holds open the door to repentant sinners, even scoffers. Not impotence but mercy is the reason for God's delay." Green.

The sole purpose for the continuance of the world is the preaching of the Gospel and the gathering in of those God purposes to save. When all God's people are saved, Christ will come.

2 Peter 3:10

ἥξει δὲ ἡμέρα κυρίου ὡς κλέπτῃς, ἐν ἧ ὁ οὐρανοὶ ῥοιζήδον παρελεύσονται, στοιχεῖα δὲ καυσούμενα λυθήσεται, καὶ γῆ καὶ τὰ ἐν αὐτῇ ἔργα εὐρεθήσεται.

God's forbearance does not mean indefinite postponement. The positioning of the verb ἥξει at the beginning of the verse gives it emphatic force – the day *will come*.

ἦκω come, have come, be present
κλέπτῃς, ου m thief

Cf. Mt 24:43,44; Lk 12:39,40. "The parousia will be as sudden, as unexpected, as disastrous to the unprepared, as a nocturnal burglary." Green.

ῥοιζήδον with a loud noise
παρελεύσονται Verb, fut midd dep indic, 3 pl
παπερχομαι pass, pass away

"First, *the heavens* (i.e. the sky, thought of as the envelope above the world) *shall pass away with a great noise* or 'disappear in a roar of flames'. This is probably the meaning here of ῥοιζήδον, a New Testament *hapax legomenon*. It is a colourful, onomatopoeic word, which can be used of the swish of an arrow through the air, or the rumbling of thunder, as well as the crackle of flames, the scream of the lash as it descends, the rushing of mighty waters, or the hissing of a serpent. 'He has chosen it', writes Lumby, 'as if by it he would unite many horrors in one.' That fire is uppermost in Peter's mind in this instance is clear from verse 7; for the idea, compare Revelation 20:11; for the language, cf. Mark 13:31; for Peter's fondness for 'fire', cf. 1 Peter 1:7; [2 Peter 3:12]." Green.

στοιχεῖα, ὧν n elements (of which the world is made)

Some think that στοιχεῖα here refers to the heavenly bodies, sun, moon and stars. This is favoured by Bauckham who thinks there is a dependence upon Isa 34:4 LXX.

καυσομαι be burned up
λυω loose, untie

εὐρεθήσεται 'will be discovered' or 'laid bare'. There are several textual variants here including οὐχ εὐρεθησεται, κατακαησεται (be burned up) and ἀφανισθησονται (disappear). Bauckham comments that εὐρεθήσεται (x B K P *al*) "is undoubtedly the best reading, as the *lectio difficilior*, which allows the other readings to be explained as corrections." Bauckham thinks the meaning is 'will be discovered by God' – understanding εὐρεθήσεται as a 'divine' passive. "The apocalyptic imagery which follows depicts not simply the dissolution of the cosmos but, more importantly, the eschatological coming of the divine Judge. When the wrathful voice of God thunders out of heaven and the fire of his judgment sets the sky ablaze, the firmament and the heavenly bodies will be destroyed, and the earth, the scene of human wickedness, will be exposed to his wrath. Then it will be impossible for the wicked to hide from God's judicial scrutiny. They and their evil deeds will be discovered by him and condemned."

2 Peter 3:11-16

A concluding section of what Bauckham calls 'Eschatological paraenesis' which he says is not uncommon in concluding sections of NT letters, cf. 1 Cor 15:58; Gal 5:7-10; Eph 5:10-16; Phil 4:5; Col 4:5; 1 Tim 6:14; 2 Tim 4:1-5; 1 Peter 5:1-10.

2 Peter 3:11

Τούτων οὕτως πάντων λυομένων ποταποὺς δεῖ ὑπάρχειν ὑμᾶς ἐν ἀγίαις ἀναστροφαῖς καὶ εὐσεβείαις,

"As always in the New Testament, the moral imperative follows the eschatological indicative." Green.

οὕτως and οὕτω adv. thus, in this way

It is difficult to decide between οὕτως (P⁷² B C P. *al*) and οὖν (x A K L *al*), but since the latter provides a more logical connection with v 10 it may be a correction.

ποταπος, η, ον of what sort, what kind
δει impersonal verb it is necessary, should, ought
ὑπαρχω be (equivalent to εἰμι)

Metzger comments, "In place of ὑμας, which is read by a wide variety of Greek and versional witnesses, several witnesses read (by itacism) ἡμας, which appears to be less suitable in context. Although the absence of any pronoun may be either accidental or the result of deliberate scribal pruning of an apparently superfluous word, in view of the age and importance of p⁷² and B a majority of the Committee considered it advisable to enclose ὑμας within square brackets."

Since the material fabric of the universe is to pass away, we should not be pre-occupied with such things but with that which will outlast its passing. We are to live now the lives that reflect the righteousness of the new creation (cf. v 13).

ἅγιος, α, ον holy

ἀναστροφή, ης f manner of life, conduct
εὐσεβεία, ας f godliness, godly life

2 Peter 3:12

προσδοκῶντας καὶ σπεύδοντας τὴν παρουσίαν τῆς τοῦ θεοῦ ἡμέρας, δι' ἣν οὐρανοὶ πυρούμενοι λυθήσονται καὶ στοιχεῖα καυσούμενα τήκεται·

προσδοκῶ wait for, expect

σπευδῶ hasten, hurry, be eager (for)

"Christians are expected to look for the coming of the Lord; had not Jesus Himself told them to watch? But this does not mean pious inactivity. It means action. For, wonderful as it may seem, we can actually 'hasten it on' (NEB) (not *hastening unto* as in AV). In other words, the timing of the advent is to some extent dependent upon the state of the Church and of society. What a wonderfully positive conception of the significance of our time on earth. It is no barren waiting for *Finis* to be written. It is intended to be a time of active co-operation with God in the redemption of society. Our era between the advents is the age of grace, the age of the Spirit, the age of evangelism." Green.

Bauckham comments, "Clearly this idea of hastening the End is the corollary of the explanation (v 9) that God defers the Parousia because he desires Christians to repent. Their repentance and holy living may therefore, from the human standpoint, hasten its coming. This does not detract from God's sovereignty in determining the time of the End (cf. Comment on v 9), but means only that his sovereign determination graciously takes human affairs into account."

πυροομαι burn

καυσοομαι be burned up

"The judgement is again seen in terms of fire, fire which destroys dross (verse 10) and purifies gold (cf. 1 Pet 1:7). There was plenty of Old Testament precedent for this (see, e.g., Mal 3:3; 4:1). The Christian who is living in touch with Christ can face the thought of the dissolution of all things without dismay – even with joy. This is how the fire which strikes terror into the ear of the mockers can here be adduced as an incentive to the faithful (cf. Dn 3). Paul makes precisely the same use of it in 1 Corinthians 3:10ff." Green.

τηκομαι dissolve, be melted

The prophetic present is used for the future. "The word occurs in the LXX of both Micah 1:4 and Isaiah 34:4, both of which passages have influenced Peter's whole treatment of the forthcoming fire." Green.

2 Peter 3:13

καινοὺς δὲ οὐρανοὺς καὶ γῆν καινὴν κατὰ τὸ ἐπάγγελμα αὐτοῦ προσδοκῶμεν, ἐν οἷς δικαιοσύνη κατοικεῖ.

καινος, η, ον new

ἐπαγγελμα, τος n promise

Cf. Isa 65:17; 66:22.

προσδοκῶ see v.12

δικαιοσύνη, ης f righteousness

κατοικεω live, inhabit

'... in which righteousness is at home.' "Sin, which has marred God's world, will not be permitted to have the final word. In a renewed universe the ravages of the fall will be repaired by the glory of the restoration. Paradise Lost will become Paradise Regained, and God's will shall eventually be done alike in earth and heaven." Green.

2 Peter 3:14

Διό, ἀγαπητοί, ταῦτα προσδοκῶντες σπουδάσατε ἄσπιλοι καὶ ἀμώμητοι αὐτῷ εὐρεθῆναι ἐν εἰρήνῃ.

διό therefore, for this reason

ἀγαπητος, η, ον see v.1

προσδοκῶ see v.12

σπουδαζω work hard at, be eager

"Because a new world of righteousness is coming, which only the righteous can enter, Christians must live righteously now to be fit to enter it." Bauckham.

ἄσπιλος, ον spotless; without defect

ἀμώμητος, ον blameless, faultless

Cf. 2:13 and 1 Peter 1:19. "True Christians must conform to the spotless, blameless pattern of God's Son." Green.

εὐρεθῆναι Verb, aor pass infin εὐρισκω

εἰρηνη, ης f peace

"A quiet state of conscience, founded on hope and patient waiting." Calvin.

2 Peter 3:15

καὶ τὴν τοῦ κυρίου ἡμῶν μακροθυμίαν σωτηρίαν ἠγείσθε, καθὼς καὶ ὁ ἀγαπητὸς ἡμῶν ἀδελφὸς Παῦλος κατὰ τὴν δοθεῖσαν αὐτῷ σοφίαν ἔγραψεν ὑμῖν,

μακροθυμία, ας f longsuffering, patience

Cf. v.9.

σωτηρία, ας f salvation

ἠγεομαι think, regard, consider

"The point in this verse, as in verse 9, is that the patience of the Lord (i.e. the Lord Jesus), displayed in the merciful delay of the parousia, is designed to lead men through repentance and faith to salvation." Green. Peter's readers are therefore to consider the delay in the Parousia as part of God's saving plan rather than a cause for alarm or disbelief.

δοθεῖσαν Verb, aor pass ptc, f acc s διδωμι

σοφία, ας f wisdom, insight

γραφω write

"What ... is Peter alluding to? Is it the fact that Paul teaches, as he does, that God delays the parousia out of motives of mercy, so that more may come to repentance? That is the point of Romans 2:4 (cf. Rom 3:25; 9:22; 11:22)... On the other hand, Peter may be alluding simply to Paul's constant teaching in all his letters about the need for holy, patient, steadfast, peaceable living (especially in the light of the parousia). These are, of course, the very subjects Peter himself has just been discussing. This seems the simplest solution. The exact location of Peter's recipients then becomes immaterial. They received one or more letters from Paul, with which Peter is also familiar, and to which he here alludes." Green. Bauckham comments, "As in the rather similar case of 1:16–18, the reference to Paul has an apologetic purpose. The author wishes to point out that his own teaching (specifically in 3:14–15a) is in harmony with Paul's because Paul was an important authority for his readers." He takes 'wrote to you' as a reference to a specific letter (probably Galatians, Colossians or Ephesians) in contrast with 'in all his letters' in the next verse.

2 Peter 3:16

ὡς καὶ ἐν πάσαις ταῖς ἐπιστολαῖς λαλῶν ἐν αὐταῖς περὶ τούτων, ἐν αἷς ἐστὶν δυσνόητά τινα, ἃ οἱ ἀμαθεῖς καὶ ἀστήρικτοι στρεβλοῦσιν ὡς καὶ τὰς λοιπὰς γραφὰς πρὸς τὴν ἰδίαν αὐτῶν ἀπώλειαν.

ἐπιστολή, ης f letter

λαλεω speak, talk

δυσνόητος, ον difficult to understand

"A rare word, with a nuance of ambiguity about it." Green. Bauckham comments, "The reference is probably ... to passages which are liable to be misunderstood unless they are interpreted in the light of the rest of Paul's teaching and of the apostolic teaching generally, rather than to passages which are simply obscure... For the correct interpretation of such passages some instruction in Christian teaching is required."

ἀμαθής, ες ignorant, uninstructed

May refer both to the false teachers and to those led astray by them.

ἀστηρικτος, ον unsteady, weak

στρεβλω distort, twist

"This could imply either that they give Paul's teaching an unacceptable sense and reject it, or that they misinterpret it in such a way as to make it support their own misguided views. In the first case, it could be that they interpreted Paul's statements about the imminence of the Parousia (e.g. Rom 13:11–12; 16:20; 1 Cor 7:29; Phil 4:5; 1 Thess 4:15) in such a way as to imply that his expectations were not fulfilled and therefore that his future eschatology must be rejected. In the second case, the most likely texts (as most commentators argue) would be those which could be held to support antinomianism (e.g. Rom 4:15; 5:20; 8:1; 1 Cor 6:12; and the doctrine of justification by faith as a whole) and the false teachers' offer of 'freedom' (2:19; cf. Rom 8:2; 2 Cor 3:17)." Bauckham.

λοιπος, η, ον rest, remaining, other

γραφη, ης f writing, Scripture

The apostolic writings are placed on the same level as the Old Testament Scriptures. Bauckham thinks that the reference could also include the Gospels, "whose predictions of the imminent Parousia the false teachers would have interpreted as false prophecy and rejected, as perhaps they did Paul's." Cf. 1:20–21.

ἴδιος, α, ον one's own

ἀπώλεια, ας f destruction, utter ruin

"Peter is alluding to Paul's doctrine of justification by faith which was, we know, twisted by the unscrupulous to mean that once justified a man could do what he liked with impunity. Indeed, the more he sinned the better, for it afforded a great opportunity for the grace of God to be displayed (Rom 3:5-8; 6:1). Paul's insistence that the Christian is free from legal rules (Rom 8:1,2; 7:4; Gal 3:10) was twisted to mean that he condoned licence. One can almost hear his own libertarian war-cries being quoted back at him in 1 Corinthians 6:12, 'All things are lawful for me' and in Galatians 5:13, 'Brethren, you have been called unto liberty.'" Green.

2 Peter 3:17

ὁμοῖς οὖν, ἀγαπητοί, προγινώσκοντες
φυλάσσεσθε ἵνα μὴ τῇ τῶν ἀθέσμων πλάνῃ
συναπαχθέντες ἐκπέσητε τοῦ ἰδίου στηριγμοῦ,
προγινώσκω know already
φυλάσσω keep, guard
ἀθεσμος, ον morally corrupt, lawless

Those who live without law.

πλάνη, ης f error, deceit, deception
συναπαχθέντες Verb, aor pass ptc, m nom pl
συναπαγομαι be carried away, led
astray
ἐκπέσητε Verb, aor act subj, 2 pl ἐκπιπῶ
fall off, fall away
στηριγμος, ου m firm footing, firmness

Cf. ἀστήρικτοι, 'unstable' in v 16. "The word for *steadfastness*, στηριγμος, occurs only here in the New Testament, but is from the same root as the verb Jesus had used in Luke 22:32, 'When you are converted, strengthen (στηρισον) your brethren.' This is a command which, throughout this Epistle, Peter has been seeking to obey. It is not surprising that he who had been so mercurial and had been changed by the grace of God into a man of rock should be so concerned about stability." Green.

2 Peter 3:18

αὐξάνετε δὲ ἐν χάριτι καὶ γνώσει τοῦ κυρίου
ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ. αὐτῷ ἡ
δόξα καὶ νῦν καὶ εἰς ἡμέραν αἰῶνος. ἀμήν.

αὐξάνω and αὐξῶ grow, increase

A return to the theme of 1:5-10.

χάριτι Noun, dat s χάρις, ιτος f grace
γνώσις, εως f knowledge, understanding
σωτηρ, ηρος m saviour
δόξα, ης f glory; praise, honour
αἰών, αἰῶνος m age, eternity

'Day of eternity' "probably refers to the eschatological age as a day which will dawn at the Parousia (1:19) and last forever." Bauckham.

Most MSS add ἀμήν, but this is omitted in a few MSS (including B 1739). Since most doxologies conclude with 'Amen' and all other NT doxologies do so, it is more likely to have been added than to have been omitted here.

Introduction to Jude

The Structure of Jude

Jude is a true letter in form: it begins with the traditional opening formulae and was evidently written to a specific group of people and to deal with specific circumstances. The body of the work, however, is in the form of a midrash (loose exposition) on a series of scriptural references and texts. Bauckham characterises it as an 'epistolary sermon,' i.e. a sermon that Jude would have preached to those he addresses but which, due to them being at a distance, he sends in the form of a letter.

The letter is structured as follows:

- vv 1-2 Opening address of the letter
- vv 3-4 Statement of the theme
- vv 5-19 The midrash – the false teachers are people whose behaviour is condemned and whose judgment is prophesied in OT types and in prophecy through Enoch to the time of the apostles

vv 20-23 The appeal – though far shorter than the preceding midrash, this is the main part of the letter.

Form and Language

Jude contains a high number of *hapax legomena* – there are 14 words found nowhere else in the NT. It is a careful composition with a lively and vigorous style. Bauckham, however, comments, "Despite his competence in Greek, the author's real intellectual background is the literature of Palestinian Judaism." In his use of the OT he shows a familiarity with the Hebrew Scriptures rather than the LXX.

Bauckham comments on Jude's extensive use of Jewish apocalyptic works and concludes that Jude "belongs to apocalyptic Jewish Christianity." Green similarly says "There can be no doubt that Jude knew and used at least two apocryphal writings, the *Assumption of Moses* and the *Book of Enoch*, and probably others as well, such as the *Testament of Naphtali* in verse 6, and the *Testament of Asher* in verse 8." Jude uses such material where it is useful to his argument: "An inspired man might well use the contemporary ideas which were not contrary to revelation."

Jude's Opponents

Jude clearly wrote to deal with an outbreak of false teaching (see vv. 3,4). Bauckham characterises these false teachers as 'itinerant charismatics' who had recently arrived in the church(es) to which Jude writes. They reject all moral authority: "Evidently they understand the grace of God in Christ (v 4) as a deliverance from all external moral constraint, so that the man who possesses the Spirit (v 19) becomes the only judge of his own actions (cf. v 9), subject to no other authority" (Bauckham). They seem to have indulged in immoral behaviour, especially sexual misconduct (vv 6-8, 10), maybe claiming the authority of their own visions for the way they behaved (v 8). Their real motive was greed for they looked for material support from their disciples (vv 11-12).

Bauckham says that they were not Gnostics, not even incipient Gnostics.

Date and Authorship

Clement of Alexandria stated that the letter was written by Jude, the brother of James the Lord's brother, leader of the Jerusalem church (on James, cf. Jas 1:1; Gal 1:19; 2:9; 1 Cor 15:7). Jude is therefore one of the brothers of Jesus, the third named in Mark 6:3, the fourth in Matthew 13:55. Green comments, "Otherwise we know nothing about this Jude."

Bauckham similarly concludes, "The general character of the letter, its Jewishness, its debt to Palestinian Jewish literature and haggadic tradition, its apocalyptic perspective and exegetical methods, its concern for ethical practice more than for doctrinal belief, are all entirely consistent with authorship by Jude the brother of Jesus." He adds that the author's lack of explicit claim to the title 'brother of Jesus' or 'brother of the Lord' strongly argues against it being pseudepigraphal.

Bauckham thinks Jude may have been written as late as 90 AD. For the literary relationship between 2 Peter and Jude see the introductory notes to 2 Peter.

Recipients

Bauckham comments, "Attempts to determine the locality of the church(es) which Jude addresses are largely guesswork." He suggests that it was written to predominantly Jewish church(es) situated in a Gentile society – maybe Syria or Egypt?

Works frequently referenced in these notes on Jude

Bauckham, R. J.

Word Biblical Commentary: Vol 50: Jude, 2 Peter, Dallas, Word, 1998

Green, Michael

2 Peter and Jude (Tyndale Commentary), Leicester, IVP, 1968

Jude 1

Ἰούδας Ἰησοῦ Χριστοῦ δοῦλος, ἀδελφὸς δὲ Ἰακώβου, τοῖς ἐν θεῷ πατρὶ ἠγαπημένοις καὶ Ἰησοῦ Χριστῷ τετηρημένοις κλητοῖς·

δοῦλος, οὐ μ slave, servant

"What a change from the days before the resurrection, when His brothers did not believe in Him, but thought Him deranged (Jn 7:5; Mk 3:21,31). Now that he had become a believer, Jude's aim in life was to be utterly at the disposal of the Messiah Jesus. One of the paradoxes of Christianity is that in such glad devotion a man finds perfect freedom." Green. The phrase 'servant of Jesus Christ' occurs in other letter-openings (Rom 1:1; Phil 1:1; Jas 1:1; 2 Pet 1:1). Bauckham comments that it reflects "the idea that Christians have been bought by Christ from captivity or slavery and now belong to him as his slaves (1 Cor 7:23)" but may also carry the suggestion of a leadership role in the church: "His authority to address his readers does not rest on his kinship to Jesus, which he omits to mention, but on his commission to serve Jesus Christ."

ἠγαπημένοις Verb, perf pass ptc, m & n dat pl
ἀγαπαω love

The reading ἠγιασμένοις (reflected in the AV) is clearly secondary. Metzger states that the reading "which is modelled upon 1 Cor 1:2 was introduced by copyists in order to avoid the difficult and unusual combination ἐν θεῷ πατρὶ ἠγαπημένοις."

"Westcott and Hort suggested that the 'in' is misplaced, and should be read before *Jesus Christ*. We could then translate, 'beloved by God the Father and kept safe in Jesus Christ.' Perhaps Jude originally left a gap after the 'in' for the appropriate place-name to be inserted, when the messenger brought his short letter round the various towns and villages where the incipient heresy had begun to spread. We could then translate, 'to those in —, beloved by God the Father, etc.'" Green.

Bauckham thinks that ἐν θεῷ πατρὶ may here have a local sense, "Jude may therefore mean that those whom God loves are taken into the intimate fellowship of God's love, embraced and enfolded by his love. To be in God's love is to be 'in God.'"

τετηρημένοις Verb, perf pass ptc, m & n dat pl
τηρεω keep

Bauckham comments, "It is possible that all three terms with which Jude describes his readers derive from the Servant Songs of Isaiah, where Israel is described as called, loved and kept by God (called: Isa 41:9; 42:6; 48:12, 15; 49:1; 54:6; loved: 42:1; 43:4; cf. 44:2 LXX; kept: 42:6; 49:8)"

Cf. 1 Jn 5:18; 1 Peter 1:5, 2 Tim 1:12. "It is interesting to compare this emphasis on Christ's keeping power with its correlative in verse 21, 'keep yourselves in the love of God'. It is God's part to keep man; but it is man's part to keep himself in the love of God. These are the two sides of Christian perseverance (cf. Phil 2:12,13)." Green. Bauckham argues that the dative Ἰησοῦ Χριστῷ cannot mean 'by Jesus Christ' but rather means 'for Jesus Christ': "This phrase has an eschatological sense: Christians are kept safe by God for the Parousia of Jesus Christ when they will enter into their final salvation in his kingdom. (Perhaps the metaphor is: Christians are the property of Jesus Christ, kept safe for him until he comes to claim it; cf. 1 Pet 1:4, where the inheritance of Christians is kept safe [τετηρημένην] for them in heaven until, at the Parousia, they can claim it.)" Bauckham concludes, "In the light of the rest of the letter, it appears that the terms of this description have been carefully chosen. Threatened by the false teachers, these Christians are in danger of apostatizing from their calling and incurring the judgment which awaits the false teachers at the Parousia. Jude knows that the divine action in calling, loving, and keeping safe must be met by a faithful human response, and when he takes up the themes of v 1 in v 21 it is to put the other side of the matter: his readers must *keep themselves* in the love of God and faithfully *await* the salvation which will be theirs at the Parousia. The divine action does not annul this human responsibility. But in his final doxology Jude will return to the note on which he began: his confidence that the God who is their Savior through Jesus Christ can keep them safe until they come to their eschatological destiny (v 24)."

κλητος, ἢ, οὐ called, invited

κλητοῖς has explanatory force – 'to those beloved by/in God the Father and kept by/for Jesus Christ, *namely*, to those who are called. The work of the Spirit in the heart distinguishes them as those who are the peculiar objects of the Father's redeeming love and the Son's keeping power.

Jude 2

ἔλεος ὑμῖν καὶ εἰρήνη καὶ ἀγάπη πληθυνθείη.

ἐλεος, ους n mercy, compassion

"Why mercy? It is rare in a greeting (cf. 2 Jn 3; 1 Tim 1:2; 2 Tim 1:2) but singularly important in these four places where it occurs, always against a background of false teaching. It is a reminder that not only at his regeneration (cf. 1 Pet 1:3), not only at the judgement (2 Tim 1:16, 18), but every day his life the Christian stands in need of the mercy of God. Nothing but unmerited mercy can meet the constant needs of habitual sinners." Green.

εἰρήνη, ης f peace

πληθυνθείη Verb, aor pass optative, 3 s

πληθυνω increase, multiply

Jude 3-4

"It is important to notice how vv 3–4 relate to the rest of the letter. The section vv 5–19 consists of a midrash intended to establish from Scripture (and other prophecies) the statement of v 4, namely that the sin and judgment of the false teachers has been prophesied. In other words, vv 5–19 really belong to the background of Jude's petition, to his explanation of the situation which requires his appeal in v 3. The petition itself is not further explained until v 20. This means that vv 20–23 are in no sense an appendix to Jude's homily ('closing exhortations,' as commentaries sometimes call them): they are actually the section which spells out the content of Jude's petition, which v 3 announces as the purpose of the letter. Jude's appeal to his readers to contend for the faith is contained in vv 20–23." Bauckham.

Jude 3

Ἀγαπητοί, πᾶσαν σπουδὴν ποιούμενος γράφειν ὑμῖν περὶ τῆς κοινῆς ἡμῶν σωτηρίας ἀνάγκην ἔσχον γράψαι ὑμῖν παρακαλῶν ἐπαγωνίζεσθαι τῇ ἅπαξ παραδοθείσῃ τοῖς ἀγίοις πίστει.

ἀγαπητος, η, ον beloved

σπουδή, ης f earnestness, eagerness,

zeal, haste

γράφω write

κοινος, α, ον common, in common

Some MSS read κοινῆς ὑμῶν. ἡμῶν is strongly supported.

σωτηρία, ας f salvation

ἀνάγκη, ης f necessity, compulsion

ἔσχον Verb, aor act indic, 1 s & 3 pl ἔχω

"Jude never intended to write this letter!

Proposing *to write* (does the present infinitive γράφειν suggest 'in a leisurely style?') about *the common salvation* he was driven to snatch up his pen (aorist infinitive γράψαι) by the news of a dangerous heresy. Instead of a pastoral letter, he found himself writing a broadsheet. The phrasing here suggests it was a somewhat unwelcome task, but *it was needful*. The true pastor is also watchman (Acts 20:28-30; Ezk 3:17-19), though this part of his duty is widely neglected in our generation, under the plea of tolerance." Green. This tends to support the authenticity of the letter, "Such a reference [to an intended letter not now written] makes little sense in a pseudepigraphal letter." Bauckham.

παρακαλεω exhort, encourage, urge

ἐπαγωνίζομαι struggle in behalf of

Defence of the faith is both costly and agonising. "Like Paul, Jude uses the metaphor for the contest on behalf of the gospel... It should be noted that, neither for Paul nor for Jude, is this contest simply a *defense* of the gospel; it is offensive, promoting the gospel's advance and victory. Nor is the contest fought only verbally. For Paul it involves a way of life which is faithful to the gospel (Phil 1:27; 1 Tim 6:11; cf. Heb 10:32–34), and Jude's idea of contending for the faith includes the exhortations of vv 20–21. His phrase should not therefore suggest primarily the negative task of opposing the false teachers. He appeals to his readers to continue the positive exertions of Christian life in the service of the gospel. But to do this they must resist the influence of the false teachers, since the latter have betrayed the cause of the gospel and given up the struggle by denying the moral implications of the gospel." Bauckham.

ἅπαξ once, once for all time

παραδοθείση Verb, aor pass ptc, f dat s

παραδίδωμι hand over, commit

πίστει Noun, dat s πιστις, εως f faith

"The faith' is here a body of belief, *fides quae creditur*, as opposed to the more usual meaning of πίστις as 'trust', *fides qua creditur*... By the faith ... delivered he means the apostolic teaching and preaching which was regulative upon the Church (Acts 2:42). Indeed, in this verse, he comes very near to asserting propositional revelation, a concept widely denied today. God, he implies, has handed over to His people a recognisable body of teaching about His Son, in feeding on which they are nourished, and in rejecting which they fall. Παραδιδόναι, 'to deliver', is the word used for handing down authorised tradition in Israel (cf. 1 Cor 15:1-3; 2 Thess 3:6), and Jude is therefore saying that the Christian apostolic tradition is normative for the people of God. Apostolic teaching, not whatever be the current theological fashion, is the hallmark of authentic Christianity. The once-for-allness of the apostolic 'faith' is inescapably bound up with the particularity of the incarnation, in which God spoke to men through Jesus once and for all. And simply because Christianity is a historical religion, the witness of the original hearers and their circle, the apostles, is determinative of what we can know about Jesus. We cannot get behind the New Testament teaching, nor can we get beyond it, though we must interpret it to each successive generation." Green.

Bauckham comments, "Jude's concern is especially with the moral implications of the gospel (not with doctrinal orthodoxy; hence the idea that 'the faith' means a set of doctrinal formulae is quite inappropriate). No doubt he has in mind particularly the instruction in Christian conduct which accompanied the gospel in the initial teaching given by the apostles, but he refers to the gospel itself, ἡ πίστις, because it is the gospel itself for which his readers will be fighting when they remain faithful to its moral demand and resist the antinomianism of the false teachers."

Jude 4

παρεισέδυσαν γάρ τινες ἄνθρωποι, οἱ πάλαι προγεγραμμένοι εἰς τοῦτο τὸ κρίμα, ἀσεβεῖς, τὴν τοῦ θεοῦ ἡμῶν χάριτα μετατιθέντες εἰς ἀσέλγειαν καὶ τὸν μόνον δεσπότην καὶ κύριον ἡμῶν Ἰησοῦν Χριστὸν ἀρνούμενοι.

παρεισδύω sneak in under false pretences

"The rare word παρεισδύω (lit. 'to slip in secretly') is similar to the παρεισαγῶ ('smuggle in secretly') of 2 Peter 2:1, Galatians 2:4. It is a sinister and secretive word." Green.

"Jude's language suggests that the troublemakers were itinerant prophets or teachers, perhaps with a group of followers. Such wandering teachers were a feature of early Christianity, as of the contemporary religious world in general, and frequently occur in early Christian literature as the cause of trouble in the churches (Matt 7:15; 2 Cor 10-11; 1 John 4:1; 2 John 10; *Did.* 11-12; Ign. *Eph.* 9:1)." Bauckham.

πάλαι adv long ago, formerly, all this time
προγεγραμμένοι Verb, perf pass ptc, m nom
πλ προγραφῶ write beforehand

May be a reference to the *Book of Enoch* (cf. v.14), or to material similar to that found at Qumran.

κρίμα, τὸς n judgement, condemnation

"The use of τοῦτο will seem more natural once it is seen that v 4 is the announcement of the theme which Jude expounds in vv 5-19... Thus τοῦτο τὸ κρίμα refers to the condemnation at the Parousia, which is prophesied typologically in vv 5-7, 11, and directly in vv 14-15." Bauckham.

ἀσεβεῖς Adjective, m/f nom/acc pl ἀσεβῆς,
εἰς godless, impious

A keynote of the epistle, cf. vv 15, 18. "In ... Jewish usage the basic sense of irreverence is given a strong ethical direction. Because, for the Jew, God's commandments regulate the whole of man's conduct, the irreverent attitude to God is manifested in unrighteous conduct." Bauckham.

μετατιθῆμι remove, set aside
ἀσέλγεια, ας f sensuality, vice

"The grace of God is that free favor of God which the Christian experiences through Jesus Christ, forgiving him and liberating him from sin and the condemnation of the Law. (The word χάρις in this sense, though typical of Pauline theology, is not a uniquely Pauline term: cf. John 1:14, 16; Heb 4:16; 10:29; 12:15; 1 Pet. 1:10; *1 Clem* 16:17.) Jude complains that the false teachers pervert this grace into ἀσέλγεια 'immorality,' which in the Greek of this period designates sensual indulgence, especially sexual immorality (cf. 1 Pet. 4:3; Rom 13:13; 2 Cor 12:21). In other words, they interpret the Christian's liberation by God's grace as liberation from all moral restraint (cf. 2 Pet 2:19). They justify immoral behavior by an antinomian doctrine.

"The danger of such a libertine misinterpretation of Christian freedom was recognized in primitive Christianity, by Paul (Rom 3:8; 6:1, 15; Gal 5:13) and others (1 Pet 2:16), and apparently realized at Corinth in Paul's time (1 Cor 5:1–6; 6:12–20; 10:23) and in the churches of Asia when Revelation was written (Rev 2:14, 20). The libertinism in Jude's churches has a good deal in common with that at Corinth (see also v 19), and there is some ground for thinking that in both cases it was Paul's own teaching on Christian freedom from the Law which was exaggerated and distorted." Bauckham.

μονος, η, ον adj only, alone
δεσποτης, ου m Lord, Master

Does δεσπότην refer to Jesus or to God? 2 Peter 2:1 evidently understood it of Christ. The term is appropriate to Jesus as master of his household slaves.

ἀρνεομαι deny, disown, renounce

Cf. Titus 1:16. The focus in what follows is primarily on *ethical* rather than doctrinal denial.

Jude 3-4 Postscript

"Jude's appeal to contend for the faith is not further developed until vv 20–23, in which he will explain what it involves." Bauckham.

Jude 5

Ἐπομνησαὶ δὲ ὑμᾶς βούλομαι, εἰδότας ὑμᾶς ἅπαξ πάντα, ὅτι Ἰησοῦς λαὸν ἐκ γῆς Αἰγύπτου σώσας τὸ δεύτερον τοὺς μὴ πιστεύσαντας ἀπόλεσεν,

ἐπομνησαὶ Verb, aor act infin ἐπομνησκῶ
remind

βούλομαι want, desire, wish, intend, plan

"He appears to refer to some apostolic tradition denouncing false teaching in which they, like the recipients of 2 Peter, had been instructed. Such tracts may even have been called ἐπομνηματα, 'reminders'. Certainly both Jude (here and verse 17) and 2 Peter (1:12, 13, 15; 3:1, 2, etc.) lay great emphasis on 'reminders'." Green. Bauckham comments, "'Reminding' and 'remembering' (v 17) are essential to biblical religion as grounded in God's acts in history."

εἰδότας Verb, perf act ptc, m acc pl οἶδα

The text of this verse is uncertain both in the positioning of ἅπαξ and in regard to who is said to have saved a people from Egypt.

ἅπαξ is placed by some MSS (8 1739 *al*) after κύριος, but Bauckham thinks this reading "should probably be seen as an attempt to supply a 'first time' corresponding to the difficult τὸ δεύτερον, 'the second occasion.' The opposition to τὸ δεύτερον is possible ... but ἅπαξ strictly means 'once only' rather than 'first in a series,' and v 3 supports the connection with εἰδότας, 'having been informed.'" Bauckham therefore reads, 'though you have been warned of things once for all... ', recalling the description of the apostolic faith in v 3 – though he admits that this then creates difficulties for understanding the force of τὸ δεύτερον.

The one said to have saved a people out of Egypt is variously [ὁ] κύριος, ὁ θεός, Ἰησοῦς, θεός Χριστός. The UBS committee preferred the reading κύριος, including the definite article in square brackets. Metzger, however, prefers Ἰησοῦς stating, "Critical principles seem to require the adoption of Ἰησοῦς, which admittedly is the best attested reading among Greek and versional witnesses... Struck with this strange and unparalleled mention of Jesus in a statement about the redemption out of Egypt (yet compare Paul's reference to Χριστός in 1 Cor 10:4), copyists would have substituted (ὁ) κύριος or ὁ θεός." Bauckham thinks κύριος should be preferred, the other readings being attempts to remove the ambiguity. Bauckham adds, "It may be that, in view of Jude's general usage, he has used κύριος here of Jesus, not so much because he is concerned to explain the preexistent activity of Christ, but rather because in his typological application of these OT events to the present it is the Lord Jesus who has saved his people the church and will be the Judge of apostates."

ἅπαξ see v.3

λαος, ου m people, a people

γη, γης f earth

σώσας Verb, aor act ptc, m nom s σώζω
save, rescue

δευτερος, α, ον second; (το) δ. secondly,
afterward

πιστεύσαντας Verb, aor act ptc, m acc pl
πιστεῖν believe (in), have faith (in)

ἀπολλυμι destroy, kill

"This apostasy and judgment of Israel in the wilderness was a well-known example of sin and judgment, used both in the traditional schema which Jude follows in these verses (note especially CD 3:7–9, where it receives special emphasis; Sir 16:10) and elsewhere (Ps 95:8–11; Heb 3:7–4:11). The rabbis debated whether the wilderness generation would have a share in the world to come (*m. Sanh.* 10:3). Paul in 1 Cor 10:7–11 refers not to this but to other examples of sin and judgment in the wilderness, but his comment that these things 'were written down for our instruction, upon whom the end of the ages has come' (10:11 RSV), together with the extended use of the example in Heb 3–4, show how Christian tradition used the experiences of the people of God in the period of the Exodus as instructive for the eschatological people of God in the period of the new Exodus. Jude depends on this typological tradition for his own application to the false teachers." Bauckham. Green comments that the allusion "makes it very plain that Jude's opponents were once orthodox Christians who had gone wilfully astray into heresy."

Jude 6

ἀγγέλους τε τοὺς μὴ τηρήσαντας τὴν ἑαυτῶν ἀρχὴν ἀλλὰ ἀπολιπόντας τὸ ἴδιον οἰκητήριον εἰς κρίσιν μεγάλης ἡμέρας δεσμοῖς αἰδίοις ὑπὸ ζόφον τετήρηκεν·

Bauckham comments, "ἀγγέλους are the angels (known as the Watchers) who, according to Jewish tradition, descended from heaven to marry human wives and corrupt the human race in the period before the Flood. This was how the account of the 'sons of God' in Gen 6:1–4 was universally understood (so far as our evidence goes) until the mid-second century A.D. (*1 Enoch* 6–19; 21; 86–88; 106:13–15, 17; *Jub.* 4:15, 22; 5:1; CD 2:17–19; 1QapGen 2:1; *Tg. Ps.-J. Gen.* 6:1–4; *T. Reub.* 5:6–7; *T. Napht.* 3:5; 2 *Apoc. Bar.* 56:10–14), though the tradition took several varying forms. From the time of R. Simeon b. Yohai in the mid-second century A.D., the traditional exegesis was replaced in Judaism by an insistence that the 'sons of God' were not angels but men. In Christianity, however, the traditional exegesis had a longer life, questioned only in the third century and disappearing in the fifth century." He adds, "Jude's reference is directly dependent on *1 Enoch* 6-19.

τε enclitic particle and
τηρήσαντας Verb, aor act ptc, m acc pl
τηρεω keep, maintain
ἑαυτος, ἑαυτη, ἑαυτον him/her/itself

ἀρχη, ης f beginning, power

"The word ἀρχην here probably means, as Wycliffe has it, 'princehood'. Each nation was thought to have its governing angel (see the LXX of Dt 32:8). Pride in the angels caused civil war in heaven, and the evil angels were cast out (see Is 14:12; 24:21f.) and sentenced by God to everlasting doom. Not only the subject matter, but the form of expression here is influenced by the *Book of Enoch*." Green.

ἀπολιπόντας Verb, aor act ptc, m acc pl
ἀπολειπω leave behind; abandon
ἴδιος, α, ον one's own
οικητήριον, ου n dwelling, home

Bauckham thinks the meaning is that these angels did not keep their place of dominion in heaven but abandoned their proper home.

κρισις, εως f judgement
μεγας, μεγαλη, μεγα large, great

'until the judgment of the great day' cf. *1 Enoch* 10:12.

δεσμος, ου m (& n) bond, chain,
imprisonment
αἰδιος, ον eternal
ζοφος, ου m gloom, darkness

Cf. *1 Enoch* 10:4-6. "Jude reinforces his lesson with a touch of savage irony. The evil angels had been too arrogant to *keep* their position – so God *kept* them in punishment." Green. Bauckham adds, "The angels contrast with faithful Christians who should *keep* their position in God's love (v 21) and whom God *keeps* safe, not for judgment but for salvation at the Last Day (v 1)."

Jude 7

ὡς Σόδομα καὶ Γόμορρα καὶ αἱ περὶ αὐτὰς πόλεις, τὸν ὁμοῖον τρόπον τοῦτοις ἐκπορνεύσασαι καὶ ἀπελθοῦσαι ὀπίσω σαρκὸς ἐτέρας, πρόκειται δεῖγμα πρὸς αἰωνίου δίκην ὑπέχουσαι.

Σοδομα, ον n Sodom
πολις, εως f city, town
ὁμοιος, α, ον like, of the same kind as
τροπος, ου m way, manner

I.e. in the same way as the angels: "As the angels fell because of their lust for women, so the Sodomites desired sexual relations with angels." Bauckham.

ἐκπορνεύσασαι Verb, aor act ptc, f nom pl
ἐκπορνευω live immorally

This rare compound "may suggest by the ἐκ 'against the course of nature'." Green.

ἀπελθοῦσαι Verb, aor act ptc, f nom pl
ἀπερχομαι
ὀπισω prep with gen after, follow
σαρξ, σαρκος f flesh

ἕτερος, α, ον other, another, different
 προκειμαι be set before, lie before
 δειγμα, τος η example

"The idea is that the site of the cities, in antiquity located on the south of the Dead Sea, a scene of sulfurous devastation, provided ever-present evidence of the reality of divine judgment. This is partly why the example was so often cited, and why the particular features of the judgment of Sodom and Gomorrah (fire and brimstone, the smoking, uninhabitable waste) (Gen 19:24–25, 28) became stock imagery of future judgment (Deut 29:23; Isa 34:9–10; Jer 49:17–18; Ezek 38:22; *Sib. Or.* 3:504–7; Rev 14:10–11; 19:3; 20:10)." Bauckham.

πυρ, ος η fire
 αιωνιος, ον eternal, everlasting
 δικη, ης f punishment, divine justice
 υπεχω undergo, suffer (punishment)

"Their fiery destruction was a foretaste of that eternal fire which awaits the devil and all his accomplices (see *Enoch* 67:4ff; Rev 19:20; 20:10; 21:8). It represents a lasting warning to posterity. It was a standing reminder that the triumph of evil is not final. God's judgement, though it delay, will surely come." Green.

Jude 8

Ὁμοίως μέντοι καὶ οὗτοι ἐνυπνιαζόμενοι
 σάρκα μὲν μαιίνουσιν, κυριότητα δὲ
 ἀθετοῦσιν, δόξας δὲ βλασφημοῦσιν.

"From the preceding three analogies Jude draws three clear points. His false teachers are arraigned for lust, for rebelliousness, and for irreverence." Green.

ὁμοίως likewise, in the same way
 μέντοι but, nevertheless, however

"μεντόι ('yet') will mean: in spite of these well-known examples of divine punishment, and particularly in spite of the fact that Sodom's punishment is evident for all to see, these people commit the same sins." Bauckham.

ἐνυπνιαζομαι dream, have visions

'on the strength of their dreams.' May indicate "that the false teachers supported their antinomianism by laying claim to divine revelations in their dreams." Green. Bauckham comments, "The relation of the particle ἐνυπνιαζόμενοι to the three main verbs should probably be taken to mean, not that they committed these offenses while experiencing visions, but that it was the revelations received in their visions which authorized their practices."

μιαίνω defile, contaminate

σάρκα μὲν μαιίνουσιν, 'they defile the flesh' – a reference to sexual immorality.

κυριοτης, ητος f (angelic) power
 ἀθετεω reject, set aside, refuse

"Some have taken κυριότητα, 'lordship' (AV *dominion*), to be parallel to δόξας, 'glorious beings' (AV *dignities*), and refer both to angelic beings. Yet, whereas κυριοτης is certainly so used in Ephesians 1:21, Colossians 1:16, and δόξαι in 2 Peter 2:10f., nevertheless the form of the sentence here (three clauses denoting what these dreamers do) suggests a distinction between 'lordship' and the 'glorious beings'. It is possible to apply κυριότητα to human authority, either the civil power, the church leaders, or authority in general... These men were anti-law, a common state of affairs when people follow their own lusts and exult in their own knowledge." Green. Bauckham thinks that the singular here suggests the lordship of God or of Christ. He comments, "In view of Jude's exegetical method of using catchword connections, we should link κυριότητα with κύριος (v 5), and 'reject the authority of the Lord' then becomes equivalent to 'deny our only Master and Lord Jesus Christ' (v 4). As in v 4, the rejection will probably be practical: the false teachers were not teaching Christological heresy, but by their libertine behavior they effectively rejected the judicial authority of the Lord who (according to vv 5–7) judges sin."

δόξα, ης f glory; power
 βλασφημεω speak against, slander

Bauckham comments, "This is unlikely to be merely an implication of their antinomian behavior (like rejecting the authority of the Lord), but must mean that for some reason they spoke disparagingly of angels." He thinks it most plausible that they expressed contempt for angels as givers and guardians of the law of Moses and as guardians of the created order (cf. 1 Cor 11:10). He continues, "We can well imagine that the false teachers, reproached for conduct which offended the angels as the administrators of the moral order, justified themselves by proclaiming their liberation from bondage to these angels and speaking slightly of them. They understood Christian freedom to mean freedom from moral authority and therefore from the authority of the angels."

Jude 9

ὁ δὲ Μιχαὴλ ὁ ἀρχάγγελος, ὅτε τῷ διαβόλῳ διακρινόμενος διελέγετο περὶ τοῦ Μωϋσέως σώματος, οὐκ ἐτόλμησεν κρίσιν ἐπενεγκεῖν βλασφημίας, ἀλλὰ εἶπεν· Ἐπιτιμήσαι σοι κύριος.

ὅτε conj when

διαβολος, ου m the devil

διακρινω judge; midd dispute, take issue

The words refer here to a 'legal' dispute, as in Joel 4:2 LXX.

διαλεγομαι discuss, debate, speak

σωμα, τος n body

τολμαω dare, be brave

ἐπενεγκεῖν Verb, aor act infin ἐπιφέρω

bring upon, pronounce

βλασφημια, ας f slander

ἐπιτιμαω command, rebuke

"In what follows, Jude appears to be drawing illustrative material from the apocryphal *Assumption of Moses*. So we are assured by Clement, Origin and Didymus, though the details here given do not figure in what survives of the *Assumption*. It is a story which obviously had great currency in oral tradition, and derives from speculation about what happened to the body of Moses. Jude is using it as an effective *ad hominem* argument to men who were steeped in apocryphal literature. A scholiast on Jude gives the details. When Moses died, the archangel Michael was sent by God to bury him. But the devil disputed his right to do so, for Moses had been a murderer (Ex 2:12), and therefore his body belonged, so to speak, to the devil. Furthermore, the devil claimed to have authority over all matter, and Moses' body, of course, fell under this category. But even under such provocation, the story goes, Michael was not disrespectful to the devil. 'He did not presume to condemn him in insulting words' (NEB). He simply left the matter with God, saying, *The Lord rebuke thee*. The point of the story lies just here. If an angel was so careful in what he said, how much more should mortal men watch their words." Green.

Bauckham suggests that the point of this illustration is not that we should watch our words. He comments, "The point of contrast between the false teachers and Michael is not that Michael treated the devil with respect, and the moral is not that we should be polite even to the devil. The point of contrast is that Michael could not reject the devil's accusation on his own authority. Even though the devil was motivated by malice and Michael recognized that his accusation was slanderous, he could not himself dismiss the devil's case, because he was not the judge. All he could do was ask the Lord, who alone is judge, to condemn Satan for his slander. The moral is therefore that no one is a law to himself, an autonomous moral authority. Even if it were true – as the false teachers alleged – that when the Law accused them of sin it was only the malice of the angels which prompted those accusations, they would still not be justified in rejecting them on their own authority. Even if they were as righteous as Moses and had the authority of an archangel, they would not be above accusations of sin under the Law. They remain subject to the moral authority of the Lord." Bauckham adds, "This interpretation exempts Jude from the charge that his own polemic against the false teachers is more insulting than Michael's response to the devil. It is not a question of insulting language. Jude's treatment of the false teachers is in fact quite consistent with his own principle; he does not condemn them on his own authority, as though he were judge over them, but appeals to the coming judgment of the Lord (vv. 14–15)."

Jude 10

οὔτοι δὲ ὅσα μὲν οὐκ οἶδασιν βλασφημοῦσιν, ὅσα δὲ φυσικῶς ὡς τὰ ἄλογα ζῶα ἐπίστανται, ἐν τούτοις φθείρονται.

ὅσος, η, ον correlative pronoun, as much as

They slander 'whatever they do not understand.' "Their attitude to the angelic guardians of the Law shows that they have no real understanding of the actual role of the angels as the ministers of the divine Lawgiver and Judge." Bauckham.

φυσικῶς naturally, by nature

'By instinct'

ἄλογος, ον unreasoning, wild

ζῶον, ου n living creature; animal

ἐπίσταμαι know, understand

φθειρω corrupt, ruin, destroy

The repetition of ὅσα, along with μεν ... δε expresses a contrast: what they do not understand (spiritual things) they blaspheme; what they do understand (lusts and passions) they understand by animal instinct and these very things will destroy them. "In slandering the angels ... they show how little they actually understand the heavenly world which they purport to explore in their visions. If they really understood the angelic world, they would recognize the angels as the ministers and messengers of God, but like the Sodomites they fail to do this. On the other hand, their behavior demonstrates that what they understand only too well is how to follow their sexual drives. In doing so, these people who claim to be spiritual men, superior to the angels, prove themselves to be living only on the subhuman level of the beasts." Bauckham.

Jude 11

οὐαὶ αὐτοῖς, ὅτι τῇ ὁδῷ τοῦ Κάϊν ἐπορεύθησαν, καὶ τῇ πλάνῃ τοῦ Βαλαάμ μισθοῦ ἐξεχύθησαν, καὶ τῇ ἀντιλογίᾳ τοῦ Κόρε ἀπόλονται.

οὐαὶ interj. woe! how horrible it will be!

Introduces a 'woe oracle.'

ὁδος, ου f way, path, road
πορευομαι go, proceed, travel

"First, they are compared with *Cain*. Cain was the first murderer, and Jude may mean that as Cain murdered Abel's body, so these men murder the souls of others. But, more subtly, Cain was the type of the unloving man who cared nothing for his brother, and envied him because Abel's deeds were good and his own bad (Gn 4:4,5,9; 1 Jn 3:12). Moreover, according to Hebrews 11:4 he is represented as the very opposite of the man of faith... He stands for the cynical, materialistic character who defies God and despises man. He is devoid of faith and love. As such, he is the prototype of the men with whom Jude has to deal." Green. Bauckham comments, "In postbiblical Jewish tradition, Cain became not simply the first murderer, but the archetypal sinner and the instructor of others in sin."

πλανη, ης f error, deceit, deception
μισθος, ου m pay, reward, gain
ἐξεχύθησαν Verb, aor pass indic, 3 pl ἐκχεω
and ἐκχυννω pour out; pass plunge
into, abandon oneself

"They have rushed into the deceit/error of Balaam for profit'. "They were, like Balaam, greedy for money." Green. Cf. Num 22-24. Bauckham adds, "Although Balaam of course failed to curse Israel, he made up for the failure, according to haggadic tradition, by advising Balak to entice Israel into sin (cf. Num 31:16)." See also Rev 2:14 and Num 25:1-3,9. Bauckham concludes, "Thus, by highlighting and developing certain aspects of the biblical account (especially Num 31:16), Jewish tradition remembered Balaam primarily as a man of greed, who for the sake of reward led Israel into debauchery and idolatry. The parallel with Jude's opponents will be that, like Balaam, they were enticing the people of God into sexual immorality (idolatry, though mentioned in Rev 2:14, does not appear in Jude), and doing so because they received financial rewards for their teaching."

ἀντιλογία, ας f dispute; rebellion

Cf. Num 16:1ff. "These men, like Korah, had clearly defied the duly constituted leadership of the Church, refusing to accept their authority and setting themselves up in opposition." Green. Cf. 2 Tim 2:19. Bauckham, however, comments, "Jude's use of Korah as a type of the false teachers has often been thought to indicate that he accuses them of rebelling against ecclesiastical authorities ... but this is not necessarily the case. Korah's rebellion was against God as much as against Moses and Aaron (Num 16:11; 26:9), and Jude may have seen Moses in this context as representing the Law. It is likely that the real significance of Korah for Jude is as one who denied the divine authority of the Law."

ἀπολονται Verb, aor midd indic, 3 pl
ἀπολλυμι destroy; midd perish, die

Jude 12

οὗτοί εἰσιν οἱ ἐν ταῖς ἀγάπαις ὑμῶν σπιλάδες συνευωχούμενοι, ἀφόβως ἑαυτοὺς ποιμαίνοντες, νεφέλαι ἄνυδροι ὑπὸ ἀνέμων παραφερόμεναι, δένδρα φθινοπωρινὰ ἄκαρπα δις ἀποθανόντα ἐκριζωθέντα,

Several witnesses, influenced by the prevailing text of 2 Peter 2:13, read ἀπαταις.

ἀγαπαις here is, 'love feasts'. Bauckham comments, "This is the earliest occurrence of the term 'agape' in the sense of the Christian fellowship meal, a usage which afterward becomes fairly frequent." Bauckham continues, "In the background to the practice lie the common meals of Judaism ... and the communal living of the earliest Christian community (Acts 2:44–46), but more especially the meals, including the Last Supper, which the disciples of Jesus celebrated with him both before and after his resurrection. The agape or Lord's Supper was a real meal (1 Cor 11:20–34; Acts 2:46), held in the evening (Acts 20:7, 11), and was not, in the NT period, distinct from the Eucharist... Their name must derive from the dominant early Christian sense of the love of God reaching men through Jesus Christ and creating a fellowship of love among Christians. This fellowship was expressed and enacted in the fellowship meal.

"The mention of the agapes here is probably not, as has often been thought, because they were subject to particular abuse by the dissolute false teachers ... but because they were the focal point of the common life of the Christian community, and so the presence of the false teachers, behaving in their usual irreverent manner (ἀφοβως), was there especially dangerous."

σπιλας, αδος f rock, sunken rock, danger; or perhaps spot

"These libertines in the love-feasts were like sunken reefs waiting to shipwreck the unwary. Indeed, it was upon reefs like this that the Agape did in fact founder in the second century. There is some doubt as to what σπιλαδες means, since it is a rare word, occurring only here in the New Testament. In secular Greek it means 'rocks' or 'sunken rocks', but by the time of the fourth century it has come to mean *spots*, as the AV takes it here. This would make a close parallel to 2 Peter's σπιλοι, 'spots' (2 Peter 2:13), but the older meaning is to be preferred here which is full of striking similes." Green. Bauckham agrees, commenting, "The false teachers, he says, are like dangerous reefs; close contact with them will result in shipwreck." Cf. 1 Tim 1:19.

συνευαχεομαι eat together; perhaps carouse together
ἀφοβως without fear, without reverence

"The irreverent attitude (also at Corinth: 1 Cor 11:27–29) probably relates to the spiritual arrogance of the false teachers, who behave as though they were their own masters, not subject to the Lord. There is no reason to think they made the agape an occasion for blatant debauchery. The danger Jude sees is from the influence of their general attitude and behavior." Bauckham.

ἐαυτος, ἐαυτη, ἐαυτον him/her/itself
ποιμαινω tend as a shepherd; π. ἐαυτον care only for oneself

"One recalls Ezekiel 34:8 'the shepherds have fed themselves and have not fed my sheep'." Green. Cf. also 1 Cor 11:21.

Bauckham comments, "The four metaphors which follow are drawn from nature, one from each region of the universe (air, earth, water, heavens) and each an example of nature failing to follow the laws ordained for her. In this lawlessness of nature, such as apocalyptic writers expected to characterize the last days, Jude sees pictures of the lawlessness of the false teachers of the last days... Much of the impact of this passage derives from its imaginative force. Many of Jude's readers no doubt found the false teachers impressive and persuasive, and part of Jude's task must be to shift their whole imaginative perception of the false teachers and show the false teachers in a wholly different light. With this aim he provides a series of imaginatively powerful images which will influence the range of mental associations with which his readers perceive the false teachers."

νεφελη, ης f cloud
ἀνυδρος, ον waterless, desert

Cf. Prov 25:14.

ανεμος, ου m wind
παραφερω remove, drive along (of wind)

Cf. 2 Peter 2:17.

δενδρον, ου n tree
φθινοπωρινος, η, ον of late autumn, i.e. in harvest season
ακαρπος, ον barren, unfruitful

"They were like the barren fig trees of Jesus' parable (Lk 13:6-9)." Green.

διδς twice
αποθανόντα Verb, aor act ptc, n nom/acc pl
αποθησκω die, face death
ἐκριζωθέντα Verb, aor pass ptc, n nom/acc pl
ἐκριζω uproot

"They are called *twice dead* and *plucked up by the roots* because they had once been 'dead in trespasses and sins' (Eph 2:1) and were now dead again, in the sense that they were cut off from their life-giving root, Jesus Christ (contrast Col 2:7)." Green.

Jude 13

κύματα ἄγρια θαλάσσης ἐπαφρίζοντα τὰς ἐαυτῶν αἰσχύνas, ἀστέρες πλανῆται οἷς ὁ ζόφος τοῦ σκότους εἰς αἶωνα τετήρηται.

κύμα, ατος η wave

ἄγριος, α, ον wild

θαλασσα, ης f sea

ἐπαφρίζω foam up, cast up like foam

αἰσχυνη, ης f shame, shameful deed

"No doubt Isaiah 57:20 lies behind this image, as it conjures up the restlessness of the wicked and their continual production of filthy scum, such as is found littered about the seashore when the tide recedes." Green.

ἄστηρ, ερος m star

πλανητης, ου wanderer; ἀστέρες π. stars out of their orbit

"Jude is thinking not of planets, but of shooting stars which fall out of the sky and are engulfed in darkness." Green.

ζοφος, ου m gloom, darkness

σκοτος, ους n darkness, evil

αἰων, αἰωνος m age, eternity

τετήρηται Verb, perf pass indic, 3 s τηρεω keep

Cf. 2 Peter 2:17. Bauckham comments, "Jude will have chosen the image of darkness here because it is a more appropriate fate for stars. Unlike the true Christian teachers who are to shine like the stars in heaven (Dan 12:3), the misleading light of the false teachers will be extinguished in darkness for ever."

Jude 14-16

Jude quotes from the apocryphal *Book of Enoch* – from 1 Enoch 1:9. From a comparison with the text of Greek and Aramaic versions Bauckham concludes that "Jude *knew* the Greek version, but made his own translation from the Aramaic."

Jude 14

Προεφήτευσεν δὲ καὶ τούτοις ἑβδομος ἀπὸ Ἀδάμ Ἐνώχ λέγων· Ἰδοὺ ἦλθεν κύριος ἐν ἀγίαις μυριάσιν αὐτοῦ,

προφητεω prophecy

ἑβδομος, η, ον seventh

Commenting on the way in which Enoch's words about the coming of God are clearly used by Jude in reference to Christ, Bauckham comments that this was also true of Christian use of the OT, saying, "It is noteworthy that much early Christian thinking about the Parousia did not derive from applying OT messianic texts to Jesus but from the direct use of OT texts about the coming of God. Jude is clear evidence that this took place in Palestinian Jewish Christianity."

μυριας, αδος f group of ten thousand, myriad, countless thousands

Jude 15

ποιῆσαι κρίσιν κατὰ πάντων καὶ ἐλέγξει πάντας τοὺς ἀσεβεῖς περὶ πάντων τῶν ἔργων ἀσεβείας αὐτῶν ὧν ἠσέβησαν καὶ περὶ πάντων τῶν σκληρῶν ὧν ἐλάλησαν κατ' αὐτοῦ ἁμαρτωλοὶ ἀσεβεῖς.

ποιῆσαι Verb, aor act infin ποιεω

κρίσις, εως f judgement

ἐλέγξει Verb, aor act infin ἐλεγω prove guilty, condemn, rebuke, show

(something) up for what it is, convict

ψυχη, ης f 'soul', living being, person

ἀσεβεια, ας f godlessness, wickedness

ἀσεβεω live or act in an ungodly way

σκληρος, α, ον hard; harsh, terrible

λαλεω speak, talk

ἁμαρτωλος, ον sinful, sinner

ἀσεβεῖς Adjective, m/f nom/acc pl ἀσεβης, ες godless, impious

See comment on v. 4.

Jude 16

οὔτοί εἰσιν γογγυσταί, μεμψίμοιροι, κατὰ τὰς ἐπιθυμίας αὐτῶν πορευόμενοι, καὶ τὸ στόμα αὐτῶν λαλεῖ ὑπέρογκα, θαυμάζοντες πρόσωπα ὠφελείας χάριν.

γογγυστης, ου m habitual grumbler

A word from a root associated with Israel's murmuring in the wilderness.

μεμψιμοιρος, ον complaining, dissatisfied with life

"The μεμψιμοιρος was a standard Greek character, like Andy Capp in the *Daily Mirror*. 'You're satisfied by nothing that befalls you; you complain at everything. You don't want what you've got, you long for what you haven't got. In winter you wish it were summer, and in summer that it were winter. You are like the sick folk, hard to please, and *mempsimoiros*!' (Lucian, *Cynic* 17). Unfortunately those words fit many a Christian. This whole spirit of grumbling is condemned roundly in James 1:13. It is to insult the God who gives us all things; it is to forget that whatever befalls us, nothing can separate us from his love, nor deprive us of that most priceless of all treasures, the Lord's presence in our lives (Rom 8:34-39; Heb 13:5,6)." Green.

ἐπιθυμία, ας f desire, lust, passion
πορευομαι go, conduct one's life
στομα, τος n mouth
ὑπερογκος, ον boastful, high sounding
θαυμάζω wonder, be amazed
προσωπον, ου n face, appearance

'having men's persons in admiration' i.e. 'flatter others' (NIV).

ὠφελεια, ας f advantage, benefit
χαριν prep with gen for the sake of,
because of

Bauckham comments, "There are a number of passages in which the sin of 'respecting persons' is linked to the activity of religious *teaching*. These are closely related to the usual judicial context of the term, since just as the judge may pervert the Law to favor the rich and powerful or for the sake of a bribe, so may the teacher of the Law adapt his teaching to what his hearers may wish to hear. He may, in his teaching, overlook the sins of those on whose favor he depends. So Mal 2:9 denounces the priests who show partiality in their teaching of the Law... Jude's opponents set themselves up as teachers in the church, but instead of faithfully presenting God's moral demands without fear or favor, they set them aside, because, Jude alleges, they hope in this way to make themselves acceptable to those members of the community on whose generosity they depend for their living."

Jude 17

Ἑμεῖς δέ, ἀγαπητοί, μνήσθητε τῶν ῥημάτων τῶν προειρημένων ὑπὸ τῶν ἀποστόλων τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ·

Ἑμεῖς δέ indicates a contrast with the false teachers.

ἀγαπητος, η, ον see v.3
μνήσθητε Verb, aor pass imperat, 2 pl
μνησκομαι remember

Cf. v.5 and 2 Peter 1:12, 13; 13:1.

ῥημα, ατος n word
προειρημένων Verb, perf pass ptc, gen pl
προλεγω say beforehand, warn in
advance

"Jude points out that there is nothing in the current apostasy which could not have been expected. The apostles had foretold it." Green. The apostles he refers to would have been those particularly who had a role in founding the church(es) to which he writes.

Jude 18

ὅτι ἔλεγον ὑμῖν· Ἐπ' ἐσχάτου χρόνου ἔσονται ἐμπαῖκται κατὰ τὰς ἐαυτῶν ἐπιθυμίας πορευόμενοι τῶν ἀσεβειῶν.

"The particular warning that follows, substantially identical with 2 Peter 3:3, has not survived in any independent form. Whether Peter borrowed from Jude, or Jude from Peter, or both from a common source, cannot be determined with certainty, though the five verbal discrepancies between this and 2 Peter 3:3 favour the last mentioned hypothesis." Green.

ἐσχατος, η, ον adj last, final
χρονος, ου m time, period of time
ἔσονται Verb, fut indic, 3 pl εἰμι
ἐμπακτης, ου m one who makes fun (of
another), mocker
ἐπιθυμία, ας f desire, lust, passion
πορευομαι proceed, conduct one's life
ἀσεβεια, ας f see v.15

Bauckham comments, "Jude has not cited a prophecy explicitly about false prophets or false teachers, although such prophecies were common in early Christian eschatological teaching (Matt 7:15; 24:11, 24; Mark 13:22; Acts 20:29-30; 1 Tim 4:1-3; 2 Tim 4:3-4; 1 John 2:8; 4:1-3; *Did.* 16:3; *Apoc. Pet.* A 1; *Sib. Or.* 2:165-6). Probably because he wished to end his series of texts with one which again stressed the antinomian character of his opponents, he has cited a prophecy on a closely related and equally traditional theme: the apostasy of believers from true religion and morality in the last days (2 Tim 3:1-5; *Asc. Isa.* 3:21, 25-28; cf. Matt 24:12; *Did.* 16:3-4). With his conviction that such prophecies were now being fulfilled, cf. 1 John 2:18; 2 Tim 3:1-9."

Jude 19

οἱ τοῖ εἰσιν οἱ ἀποδιορίζοντες, ψυχικοί, πνεῦμα μὴ ἔχοντες.

ἀποδιορίζω cause divisions; perhaps make
false distinctions between people

They are those who are creating their own faction in the church. Bauckham comments, "The tendency of their teaching is divisive because it creates an elitist group who regard themselves as those who truly possess the Spirit (see below)."

ψυχικός, η, ον unspiritual, physical

Jude was probably turning the claim of the false teachers on its head: they claimed that they were πνευματικοί and that those who refused to accept their teaching were ψυχικοί.

Jude 20

"These verses contain Jude's appeal to his readers to fight for the faith, as announced in v 3, and are therefore not an appendix to the letter, but its climax (see on vv 3–4...)" Bauckham.

Jude 20

ὁμεις δε, αγαπητοι, εποικοδομουντες εαυτους τη αγιωτατη υμων πιστει, εν πνευματι αγιω προσευχόμενοι,

εποικοδομεω build on, build up

Bauckham suggests that the ἐπι prefixed verb retains here the sense 'build on' and that the dative τῇ πίστει indicates the foundation on which they are to be built.

ἀγιωτατος, η, ον most holy, most sacred (superlative of ἅγιος)

πιστει Noun, dat s πιστις, εως f faith

"Their *most holy faith* is the Christian revelation, handed down by the apostles (as in verse 3). In this they are to build themselves up. From other New Testament references it is clear that this required study of the apostolic teaching (cf. Acts 2:42; 20:32). The Christian must study the Scriptures if he is to grow in the faith and be of any use to others (Heb 5:12; 2 Tim 2:15)." Green.

Bauckham comments, "Jude does not mean that each of his readers should build himself up – which would be contrary to the ordinary Christian use of the metaphor – but that all should contribute to the spiritual growth of the whole community... The use of the metaphor forms a contrast with the activity of the false teachers in the preceding verse: whereas they disrupt the church and tear it apart (ἀποδιορίζοντες), Jude's readers are to construct it."

προσευχομαι pray

Cf. Rom 8:15-16, 26-27; 1 Cor 14:15-16; 2 Cor 10:3-5; Gal 4:6; Eph 6:18, also Jn 4:23-24. Bauckham comments, "Again there is a contrast with the false teachers, who lay claim to prophetic utterance in the Spirit, but show by their behavior that they 'do not possess the Spirit' (v 19)."

Jude 21

εαυτους εν αγαπη θεου τηρησατε προσδεχόμενοι το ελεος του κυριου ημων Ιησου Χριστου εις ζωην αιώνιον.

τηρεω keep, maintain

Cf. v.1, also Jn 15:9,10. The parallel with Jn 15 suggests this is a subjective genitive, i.e. meaning God's love for you.

προσδεχομαι wait for, expect
ελεος, ος n mercy, compassion
ζωη, ης f life
αιωνιος, ον eternal, everlasting

Bauckham comments, "If Jude's readers remain faithful by following the previous three exhortations, they can expect not, like the false teachers, condemnation at the Parousia, but salvation. But of course, not even the faithful Christian escapes condemnation except by the Lord's mercy."

"In these two verses Jude gathers up the three Christian virtues of faith (including prayer), hope and love – a balanced pattern for Christian living." Green.

Text of Jude 22-23a

The text of vv 22-23a exists in a complex variety of variants. Bauckham comments that "It is probably impossible to reach an assured conclusion as to the original text." Osburn says that these verses constitute "undoubtedly one of the most corrupt passages in New Testament literature." For full details, see Metzger *A Textual Commentary on the Greek New Testament*.

Green provides a useful summary and analysis of the complex variants in verses 22-23a: "Unfortunately, although the general drift of these verses is clear, the text has been preserved in different forms, and it is no longer possible to be certain which is the original. The possibilities are complicated, but are roughly as follows."

"The main division lies between the majority of MSS, which read three clauses, and the excellent uncial, B, which omits the words οὐς δε, 'and some' at the beginning of verse 23 and thus reduces Jude's injunction to two clauses. The NEB accepts this latter reading and renders 'There are some doubting souls who need your pity; snatch them from the flames and save them'. There are, on this view, 'two groups of people in question, both of which are to be treated with pity, though in the second instance pity is to be "mixed with fear".' [Tasker] Among the MSS supporting the shorter reading is the recently discovered papyrus 72 which may provide the original reading, according to Dr. J. N. Birdsall. He thinks that the two senses in which διακρινομαι could be taken (i.e. 'to be judged' or 'to doubt') account for the origin of the three clause version of the text. This is possible, but not only flies in the face of the majority of MSS attestation but forgets the strong liking Jude has for triads. Accordingly, I think it most probable that the RV and RSV are right in sticking to three clauses, not two. "But we are still far from being out of the wood. There is a good deal of variety among the MSS which do retain the three clauses. There are three main variants for the first clause, ἐλεατε διακρινομενους ('show pity on the waverers'), ἐλεατε διακρινομενοι ('show pity with discernment') and ἐλεγχετε διακρινομενους ('confute the waverers'). Of these the second is the worst attested, and looks like a correction to parallel the nominatives ἀρπάζοντες ('pulling') and μισούντες ('hating') in the subsequent clause. The first, though well attested, looks suspicious in view of the ἐλεατε below. The third gives excellent sense and has wide attestation, 'Argue some out of their error while they are still in two minds.' Ἐλεγχειν means to overcome error by truth. When men are beginning to waver, that is the time for a well taught Christian to come alongside them and help. A man who is flirting with false teaching is not to be 'sent to Coventry' by his Christian friends; they must have him in to coffee and chat it over with him in love. And they must know the faith so well that they can convince him while he is still hesitating. A loving approach, a sense of the right occasion and a carefully-thought-out Christian position – these are the qualities required by this first clause."

Bauckham, following Birdsall (*Journal of Theological Studies*, 14 [1963] 394-99), favours the highly condensed text of P⁷² which reads οὐς μὲν ἐκ πυρὸς ἀρπάσατε, διακρινομένους δὲ ἐλεεῖτε ἐν φόβῳ which he translates, 'Snatch some from the fire, but on those who dispute have mercy with fear...' Bauckham comments, "A good case for the originality of the shortest reading, in P⁷², can be made, on the grounds of its attestation, its suitability to the context in Jude, and because it is possible to explain the various longer readings as expansions and adaptations of it... The first clause in P⁷², without the interpretative σωζετε, 'save,' is in line with the conciseness of Jude's style and his other terse allusions to Scripture. It would be later scribes who would feel the need to explain the metaphor."

Jude 22

καὶ οὐς μὲν ἐλεᾶτε διακρινομένους,
ἐλεᾶω and ἐλεεῶ be merciful
διακρινῶ judge; midd & aor pass doubt,
hesitate

The meaning here is either 'those who doubt' or 'those who dispute.'

Jude 23

οὐς δὲ σφάζετε ἐκ πυρὸς ἀρπάζοντες, οὐς δὲ ἐλεᾶτε ἐν φόβῳ, μισούντες καὶ τὸν ἀπὸ τῆς σαρκὸς ἐσπιλωμένον χιτῶνα.

"The second group are those who need to be saved from the fire. They need a direct frontal approach. They are on the wrong path and need to be told as much, and then rescued." Green. Cf. Zech 3:2.

σωζῶ save, rescue, heal
πυρ, ος η fire

I.e. the fire which is the final judgment of hell.

ἀρπαζῶ take by force, take away, carry off
φοβος, ου m fear

"The implication is that those who persist in sin and continue to argue in support of their antinomian behavior constitute a serious danger to Jude's readers. The following phrase will explain that the danger is from contamination by their sin. The 'fear' may be fear of this contamination, fear of being influenced by these people (so most commentators), but more probably it is fear of God (Kelly, Green). The motive for avoiding the dangerous influence is fear of God's judgment on sin, since Jude's readers know that antinomian behavior will incur God's judgment. In that case ἐν φόβῳ ('with fear') here contrasts with ἀφόβως ('without reverence'), which characterized the attitude of the false teachers in v 12." Bauckham

μισέω hate

σαρξ, σαρκοῦ f flesh

ἐπιλωμένον Verb, perf pass ptc, m acc & n
nom/acc s σπιλωω spot, stain, pollute
χιτων, ὄνου m tunic, shirt

"That is to say, they are to have pity upon even the most abandoned heretic, but to exercise great care while getting alongside him lest they themselves become defiled. They are to retain their hatred of sin even as they love the sinner. 2 Corinthians 7:1 provides something of a parallel." Green. And Bauckham comments, "The phrase suggests that Jude's readers, while exercising mercy toward these people, must maintain their abhorrence of their sin and everything associated with it, lest they themselves be infected by it."

Again, there may be an allusion to Zech 3:3f. Bauckham comments, "Joshua's 'filthy garments' were removed and replaced by clean ones, as a symbol of God's forgiveness (3:4-5). Similarly, if Jude's opponents will abandon their sin and all that is associated with it, forgiveness is available for them."

Jude 24

Τῷ δὲ δυναμένῳ φυλάξει ὑμᾶς ἀπταιστοὺς καὶ στήσαι κατενώπιον τῆς δόξης αὐτοῦ ἀμώμους ἐν ἀγαλλιάσει

δυναμαι can, be able to

Cf. Rom 16:25; Eph 3:20 on the power of God.

φυλασσω keep, guard, defend

Green highlights the contrast with verse 21. "True, he has told them they must keep themselves in the love of God (21), but he uses a different word for 'keep' here. There τηρεῖν is used; it means 'watch'. Here φυλασσεῖν is used; it means 'guard'. There is a difference. We must watch that we stay close to the Lord, but only He can guard us so that we do not stumble."

ἀπταιστος, ον free from stumbling

Bauckham comments that this "is probably an echo of a common metaphor in the Psalms, where the psalmist describes the disasters from which God preserves him in terms of his feet stumbling or slipping (Pss 38:16; 56:13; 66:9; 73:2; 91:12; 94; 116:8; 121:3). Perhaps in the background lurk the wicked who try to trip up the righteous or lay traps for them to fall into (Pss 140:4-5; 141:9; 142:3)... The general sense is that God will protect Jude's readers from the dangers of falling into the sinful ways of the false teachers and thereby failing to attain to final salvation."

στήσαι Verb, 1 aor act infin ἵστημι and ἵστανω set, place, establish, fix
κατενώπιον before, in the presence of
δόξα, ἡς f glory

I.e. the glory of his presence.

ἀμωμος, ον faultless; without blemish

"ἀμωμος is a sacrificial word; only the spotless was fit for God. What a profound conception of heaven! What an amazing thing that in Christ we can be ἀμωμοί, and constitute an utterly acceptable offering to the Lord! God is able to make us stand, though in ourselves we should shrink from His presence." Green. Cf. 1 Thess 3:13; Eph 1:4; 5:27.

ἀγαλλιασις, εως f great joy

Eschatological joy: "He pictures the last day as the eschatological festival of worship, in which the achievement of God's purposes for his people will take the form of his presentation of them as perfect sacrifices in his heavenly sanctuary, offered up to the glory of God amid the jubilation of the worshippers." Bauckham.

Jude 25

μόνῳ θεῷ σωτηρίῳ ἡμῶν διὰ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν δόξα μεγαλωσύνη κράτος καὶ ἐξουσία πρὸ παντὸς τοῦ αἰῶνος καὶ νῦν καὶ εἰς πάντας τοὺς αἰῶνας· ἀμήν.

μονος, η, ον adj only, alone

Cf. Rom 16:27; 1 Tim 1:17; 6:15-16 for a similar phrase in Christian doxologies

σωτηρ, ηρος m saviour

"Through Jesus Christ' (a phrase wrongly omitted by the AV) may refer either to the fact that it is through Christ that God saves man, or to the fact that the glory can only properly be given to God through Jesus (cf. 1 Peter 4:11). The former is preferable." Green. Bauckham comments, "Perhaps it is not necessary to choose between the two alternative ways of interpreting the phrase: the phrase may be deliberately ambiguous, combining the two thoughts."

μεγαλωσυνη, ης f majesty, greatness

Cf. 1 Chr 29:11 LXX.

κρατος, ους n might, power, dominion

ἐξουσια, ας f authority, power

αιων, αιωνος m age, world order, eternity

Several of the later uncials, as well as most minuscules (followed by the Textus Receptus), omit προ παντος του αιωνος, perhaps because the expression did not seem to be appropriate in a doxology. The words are strongly supported.

"When the letter was read aloud, the hearers would join in the concluding 'Amen'."
Bauckham.