

THE 1ST EPISTLE OF PETER

CALL TO EMPOWER THE NATURE OF THE NEW MAN Vss.1-12

FOR SPIRITUAL GROWTH Vss.1-3

AS REPRESENTATIVES OF THE POG Vss.4-12

ISOLATION OF THE STA Vs.1

EXEGESIS VERSE 1:

^{GNT} 1 Peter 2:1 Ἀποθέμενοι οὖν πᾶσαν κακίαν καὶ πάντα δόλον καὶ ὑποκρίσεις καὶ φθόνους καὶ πάσας καταλαλιὰς,

^{NAS} 1 Peter 2:1 **Therefore, putting aside all malice and all guile and hypocrisy and envy and all slander,** οὖν (*infer. conj.; "Therefore"*) Ἀποθέμενοι ἀποτίθημι (*circ.ptc. Imp/a/m/nm2p; "lit. "put off" as with clothes, Act.7:58; fig. "putting aside/laying aside/taking off"; used 9x*) πᾶσαν πᾶς (*a--af-s; "all"*) κακίαν κακία (*n-af-s; "evil/ill will/hateful feelings/malice"; used 11x*) καί (*cc*) πάντα πᾶς (*a--am-s*) δόλον δόλος (*n-am-s; lit. bait for fish; "deceit/guile"; used 11x*) καί (*cc*) ὑποκρίσεις ὑπόκρισις (*n-af-p; lit. of speech as in acting; "hypocrisies/pretenses"; used 6x*) καί (*cc*) φθόνους φθόνος (*n-am-p; "envies/jealousies"; used 9x*) καί (*cc*) πάσας πᾶς (*a--af-p*) καταλαλιὰς, καταλαλιά (*n-af-p; "slanders"; used 2x; 2Cor.12:20*)

ANALYSIS VERSE 1:

1. The inferential conjunction “**Therefore**” resumes the thoughts of the new birth as applied in love to one another and its direct correlation to BD (1Pet.1:22-25).
2. In order for believers to fervently love demands continued spiritual matriculation (meeting the standards of BD) only realized with the human spirit being nurtured with the truth.
3. This calls for the empowering of the very nature of the new man (human spirit) that is created in righteousness and holiness of (set apart to) the truth. Eph.4:24
4. For the believer to excel in Divine love demands that he grows up spiritually enabling him to ascertain and maximize all levels of application.
5. Peter now summarily explains by example how to empower these attributes of righteousness and holiness of the truth to facilitate spiritual growth:
 - A. Righteousness via isolation of the STA (vs.1).
 - B. Set apart to truth via persistent +V to the truth that can only be realized as believers (vss.2-3).

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6. The first in order looks to that necessary in order for the believer to GAP the truth nurturing the new man.
7. This demands overruling the old man/STA, “**putting aside all malice and all guile and hypocrisy and envy and all slander**”.
8. Peter acknowledges that believers continue to sin and fail due to the inherent weakness of the ISTA. Cp.Ecc.7:20; Jam.3:2a
9. The participle “**putting aside**/ἀποτίθημι – apotithemi” has imperatival force.
10. The verb evokes the metaphor of taking off clothes (Act.7:58).
11. The mechanics for the believer to put **aside** the STA is the R_B technique. 1Joh.1:9 cp.vss.8,10
12. Executing R_B (**putting aside**) is how the believer fulfills the imperative of “...*be filled with the Spirit*” (Eph.5:18).
13. As we note in the doctrine of regeneration, the H.S. functions in tandem with the human spirit. Rom.8:16
14. The H.S. acts as the spiritual liaison for the human spirit as to its existence (Joh.3:6b). Cp.Psa.51:10-12
15. When the believer gets in fellowship (FHS), he/she effectively isolates the STA empowering the human spirit to function for its designed purpose, righteousness.
16. We are to lay **aside** the “old wardrobe” that characterizes our former manner of life (cp.1:14-16).
17. Other authors of the N.T. use this same language in the same way. Rom.13:12; Eph.4:22; Col.3:8; Heb.12:1; Jam.1:21
18. Since the items Peter lists are sinful, it follows that “**putting aside**” is based on the consistent (continuous sense of the ptc.) use of 1Joh.1:9.
19. To have to continually put **aside** sin recognizes the continuous personal sinning in the believer’s life.
20. Peter’s list of STA vices are found pervasive among men.
21. The list is by no means all inclusive and serves only as example.
22. The list focuses on STA predilections easily stirred up in these believers reacting to a society dishing out persecution and hence reason for this specific list.
23. Of the list of 5, 3 are preceded with the adjective “**all**”.
24. This draws attention to **all** possible instances and variations of “**malice, guile/deceit and slander**” respectively.
25. Further, 2 are in the singular (**malice, guile**) and 3 are in the plural (**hypocrisy, envy and slander**).
26. The 1st two singulars (**malice, guile**) highlight pervasive sins from those of their persecutors of which they were to avoid.
27. The 1st two plurals (**hypocrisy and envy**) highlight pervasive sins that these believers might easily engage in further reaction.
28. The final plural with the adjective (**all slander**) emphasizes an equal pervasive tendency by both parties.
29. The first noun “**malice**/κακία – kakia” emphasizes evil that stems from the mental attitude.
30. It indicates “ill will” and the desire to cause harm or see harm come to others.
31. It is used in this vein: Rom.1:29; 1Cor.5:8; Eph.4:31; Col.3:8; Tit.3:3.
32. It is synonymous for spite and indicates a malignancy causing distress, pain or injury.

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33. The nursing and acting out of grudges against particular people or society as a whole characterizes this STA vice.
34. The temptation to fall into this sin was ignited by the mistreatment of these believers suffering at the hands of their persecutors.
35. It points to their persecutors as drawing “first blood”.
36. The 2nd noun “**guile/deceit**/δόλος – dolos” is another temptation in the face of persecution.
37. It is the practice of deceiving.
38. It is a form of dishonesty and often utilizes embellishment or exaggeration.
39. It is the attempt to cause another to believe an untruth.
40. Synonyms include: mislead, delude and beguile.
41. It implies the imposing of a false idea or belief that produces bewilderment of confusion in the victim.
42. It looks to the human viewpoint reasoning these believers faced by their negative counterparts trying to convince them otherwise in their stand for doctrine.
43. Deceit was employed by Satan towards Eve in the garden. Gen.3:13 cp. 1Tim.2:14
44. It is a common tactic of the STA seeking to influence others apart from the complete truth.
45. Christ refused to engage in *deceit* to make His path easier. 1Pet.2:22
46. Peter now changes to the plural nouns reading “*hypocrisies, envies and slanders*” respectively.
47. The plural resumes the intent of “**all**” and special emphasis is given to the final noun “*slanders*”.
48. The noun “**hypocrisy**/ὑπόκρισις – hupokrisis” derives its meaning from the Greek plays in which an actor played a part.
49. It is faking to be what one is not or to believe what one does not (false pretense).
50. It is the false assumption of an appearance of virtue or religion (godly crust). Mat.23:28
51. This sin especially characterized the Pharisees of Jesus’ time. Luk.12:1
52. Peter engaged in this sin at Antioch. Gal.2:13
53. False teachers are guilty of this sin. 1Tim.4:2
54. False pretense is not compatible with sound wisdom. Jam.3:17
55. It is incompatible with Divine love and true fellowship. Rom.12:9 cp. 1Pet.1:22 “*genuine*”
56. Believers are too often easily enticed to be two-faced catering to the reversionist seeking to find relief from or avoid persecution and suffering.
57. To be hypocritical is to not willingly stand for the faith and catering to the STA in order to get along with others.
58. These believers faced this inward temptation consistently in their niches.
59. The believer is to maintain the standard of BD in their applications to their persecutors and not dismiss the appropriate grace nor become self-righteous.
60. The next noun “**envy**/φθόνος – phthonos” means “*jealousies*”.
61. This is another MA sin and manifestation of the STA. Gal.5:21
62. The religious leaders were jealous of Jesus and it lead to MA murder. Mat.27:18
63. It indicates resentment over another’s advantage.
64. Believers are not to be jealous of –V. Pro.24:1

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65. These believers' STA's were constantly faced with the alternative of the mainline cosmic niche free from being singled out for attack.
66. They had to avoid getting their eyes on the physical and what the cosmos had to offer as an alternative to BD with its sufferings.
67. STA **envy** produces maladjustment to one's niche and often results in energy of the flesh to compensate for our tests.
68. The final plural noun with the adjective "**all slander**/πᾶς καταλαλιᾶ - pas katalalia" looks to verbal sinning.
69. The noun is only used one other time in a list of STA activities in 2Cor.12:20.
70. It is the expression of damaging or malicious opinions and is equivalent of maligning one's character or speaking ill of them.
71. It has the nuance or "backbiting, mud-slinging or muckraking" in verbal attacks.
72. The absence of this sin is a mark of maturity. Psalms 15:2-3
73. Those that spread **slander** are fools. Proverbs 10:18
74. This sin was strongly denounced under the Law. Leviticus 19:16
75. There is a curse upon those that practice this sin. Psalm 140:11
76. It destroys friendships. Proverbs 16:28
77. We are to separate from those that practice **slander** and gossip that often go hand-in-hand. Proverbs 20:19
78. David was the object of this sin. Psalm 35:15
79. We are commanded to isolate this sin. Ephesians 4:31; Colossians 3:8
80. It is sponsored by the STA. Mark 7:21-23
81. This sin of the talk often comes about when there is conflict between two parties.
82. These believers were faced with its onslaught and would be easily enticed to verbally retaliate regarding their antagonists.
83. It stands out in the list pointing to a sin that continues to perpetuate hostility between parties (fuels the fire).
84. It does nothing to defuse and resolve any conflict.
85. We should especially avoid the spreading of unsubstantiated rumors and talk.
86. The implementation of vs.1 is essential to the intake of BD as seen in the parallel of James 1:21
87. Failure to isolate the STA neutralizes the necessary ingredient of righteousness necessary for the new man to be fed.

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EXEGESIS VERSES 2 – 3:

^{GNT} 1 Peter 2:2 ὡς ἀρτιγέννητα βρέφη τὸ λογικὸν ἄδολον γάλα ἐπιποθήσατε, ἵνα ἐν αὐτῷ αὐξηθῆτε εἰς σωτηρίαν,

PURSUE THE INTAKE OF BD

^{NAS} 1 Peter 2:2 (REVISED) **like newborn babes, long for the pure milk of the spiritual nourishment of the word,** ὡς (*comp. conj.*; "like/just as") ἀρτιγέννητα ἀρτιγέννητος (*a--nn-p*; "newborn"; *hapax*) βρέφη βρέφος (*n-nn-p*; "babes/babies") ἐπιποθήσατε, ἐπιποθέω (*vImpaa--2p*; "long for/yearn for"; used 9x; of God's "jealousy for the H.S." in *Jam.4:5*) ἄδολον ἄδολος (*a--an-s*; "pure/unadulterated"; *hapax*) γάλα (*n-an-s*; lit. "milk" in contrast to solid food; metaph. "elementary doctrine" in contrast to "meat doctrine"; cp. *Heb.5:12,13*; used 5x) τὸ λογικὸν λογικός (*d.a. + a--an-s*; lit. that belonging to the real nature of something; contextually = "of the spiritual nourishment of the word"; used 2x; *Rom.12:1*) **that by it you may grow in respect to salvation,** ἵνα (*conj. purpose*; "that") ἐν (*pI*; means; "by") αὐτῷ αὐτός (*npIn3s*; "it"; ref. the pure milk") αὐξηθῆτε αὐξάνω (*vsap--2p*; "you might grow/increase"; here ref. to spiritual growth) εἰς (*pa*; "in respect to") σωτηρίαν, σωτηρία (*n-af-s*; "salvation")

-V DOES NOT GAP BD

^{GNT} 1 Peter 2:3 εἰ ἐγεύσασθε ὅτι χρηστὸς ὁ κύριος.

^{NAS} 1 Peter 2:3 **if you have tasted the kindness of the Lord.** εἰ (**part. 1st class cond.; "if" and "it is true"**) ἐγεύσασθε γεύομαι (*viad--2p*; "you all have tasted/partaken of/experienced"; used 15x) ὅτι (*intro. indir. discourse*; "that"; not translated in NAS) χρηστός (*a--nm-s*; "kindness/goodness"; used 7x) ὁ κύριος. (*d.a. + n-nm-s*; lit. transl.; "that the Lord is kind")

ANALYSIS VERSES 2 – 3:

1. Peter now provides the 2nd necessary step to empower the human spirit.
2. Having plugged into the righteousness of the human spirit (Eph.4:24) through R_B the GAP system has been activated.
3. Our new spiritual nature is in compliance with the FHS and our intellect is conducive to assimilating BD undistorted by the STA (the brain is flesh). Cf. Eph.4:22-23
4. The human spirit is designed so the believer may comprehend spiritual realities able to interpret God's will. Cf. Paul's argument 1Cor.14:13-15
5. However, GAP is not completed apart from feeding the regenerated "doctrine man" with the proper food.
6. This is only possible through the pursuit of BD.

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7. As 1Pet.1:23 made clear, BD and the new birth are inseparable.
8. It is for BD that the human spirit is created (Eph.4:24; Col.3:10).
9. Peter employs a metaphor to underscore this reality, “**like newborn babes, long for the pure milk of the spiritual nourishment of the word**”.
10. The words “**like newborn babes**” presupposes the regeneration in view (1:23) and makes clear that the human spirit remains the issue before us.
11. The metaphor’s point of comparison is a baby’s strong and instinctive longing for a mother’s **milk**.
12. The imperative “**long for**/ἐπιποθέω – epipotheo” recognizes the natural and inevitable yearning a **newborn** expresses with an inherent need for survival and growth.
13. This points to a recognition of strong +V towards that which is necessary for *spiritual* survival and growth.
14. While the longing for an infant is natural, the longing associated with the new man is dependent upon volition.
15. Peter describes the +V in view as the will that has determined to maintain its focus and efforts on the intake of BD (cp.1:22a).
16. It is a disciplined choice in life to pursue the principle of MPR.
17. This verb is used to describe God’s “jealous desire” for the H.S. in Jam.4:5, indicating that the H.S. is to have priority over other associations.
18. The strength of this term in Peter’s context is that MPR should be our #1 priority.
19. Disregard for BD is disregard for one’s *spiritual* needs.
20. What normal parent would starve their child?
21. Yet believers hate their new *spiritual* man as they deprive it of its *spiritual* necessities staying away from Bible class.
22. Intake of BD is simply the “basic need” one would expect of +V. Cp.Joh.3:20-21
23. The phrase “**pure milk**” to which the believer is called is basic doctrine.
24. As newborns are suited only to **milk**, so *spiritual* newborns are in need of the elementary principles of BD. Cp.Heb.6:1
25. More advanced doctrine is illustrated as “solid food”. Cf.1Cor.3:1,2; Heb.5:12-13
26. Some note that Peter here is inferring that these are relatively new converts to whom he is writing and thus very immature.
27. Therefore, they are in constant need of a steady diet of basic doctrine that will ultimately result in *spiritual* growth.
28. Basic doctrines are not limited to simply a couple or few as has been revealed in the 1st chapter of Peter.
29. We have already seen a number of doctrines these believers have GAP’d (1:25) such as SAJG, R_BAJG, Election, Regeneration, SG₃, Sanctification, Blood, Resurrection, Eternal Security, Testing, Importance of BD, Fear, Redemption, Love and Righteousness.
30. These only as doctrines we have addressed from the chapter bypassing others (Prayer, R_B, Divine Good Production, Suffering, etc.) for the sake of time.
31. The point Peter is making is not so much these believer’s time and grade under doctrine, but that basic doctrine with all its principles and precepts propels the believer along towards the MAJG.
32. The phraseology of the 1st clause can easily assume a nuance of “*in innocence, maintain your pursuit of sound basic doctrine that founded your spiritual well-being*”.

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33. That is, their initial introduction to basic doctrine is to be sustained as the foundation for further advance.
34. Basic doctrine is the foundation upon which new converts can grow through the earlier stages of development into a more advanced state.
35. These believers have already been viewed as advancing to adolescence (1:14).
36. Just as a new infant is in need for basic nutrients for good health to begin with, so it continues to need those nutrients throughout life.
37. As so it is for the believer in constant need of basic doctrine, even when their palate has become sophisticated enough to enjoy the more exotic *spiritual* doctrines of life.
38. The principle is that doctrine builds upon doctrine.
39. The idea here is that their zeal cannot be sustained apart from recognizing the continued need of basic doctrine that provides the frame of reference to GAP more advanced doctrine.
40. The **milk** these believers have consumed is further described as “**pure**/ἄδολος - adolos”.
41. This adjective emphasizes the purity of the doctrine that results in good *spiritual* health and growth.
42. It is unadulterated BD that is free from error or mal-intent. Cp.2Cor.4:2
43. The “**pure milk**” is synonymous for “sound doctrine” or “sound wisdom”. Job.12:16; Pro.2:7; 3:21; 4:2; 8:14; 18:1
44. The phrase “**of the spiritual nourishment of the word**” is the adjective “τό λογικός – to logikos”.
45. This word looks to the rational, reasonable or that belonging to the real nature of something.
46. It is only used elsewhere in Rom.12:1 that indicates the *spiritual* nature of true worship.
47. Contextually in our verse, it emphasizes the *spiritual* nature of BD as it relates to the human spirit and thus its “nourishing” qualities resulting in *spiritual* growth.
48. It ties in the *spiritual* nature of the human spirit with the *spiritual* realities of BD.
49. Peter then explicitly gives the purpose for empowering the new spirit with BD, “**that by it you may grow in respect to salvation**”.
50. The **salvation** in view assumes saving faith realizing its intents and purposes for the believer to **grow spiritually** Ph₂.
51. Part of the purpose behind regeneration is so that the new birth can have its effected results of advancing the believer from infancy (1:3) to obedient children (1:14) and ultimately a mature believer (cf.Mar.4:26-28; Eph.4:13; Heb.5:14; 6:1; Jam.1:4)
52. The call by Peter is for these believers to continue that *spiritual* advance realizing its full potential (subjunctive mood “**grow**/αὐξάνω – auxano”) of maturity.
53. To continue to do so they must continue to maintain their zeal for basic doctrine or *spiritual* diseases or deformities may develop.
54. The 2 primary ingredients to empower the new man have been set forth by Peter; isolation of the STA and maintaining +V (seekers) to BD.
55. Disregard in either of these two areas by the believer destroys the very purpose of the new man under the GAP system.
56. Apart from empowering the nature of the regenerated human spirit, the believer leaves the human spirit un or underdeveloped as to all intents and purposes.

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57. +V empowering the human spirit sets the believer apart from the –V unbelieving world as having access and understanding as to the new spiritual dimension of being God’s children.
58. This is the thought behind vs.3, “**if you have tasted the kindness of the Lord**”.
59. The conditional particle “**if**” is a 1st class condition in the Greek and the verse would be translated “**if you have tasted the kindness of the Lord, and you have!**”
60. The verb “**tasted**/γευομαι – geuomai” means to partake of or experienced.
61. It continues the metaphorical sense of the intake of BD as the **milk and spiritual nourishment** necessary for empowering the human spirit.
62. The phrase “**kindness of the Lord**” looks to what Christ has provided for us in terms of our **salvation**.
63. The adjective “**kindness**/χρηστός – chrestos” is synonymous to “good/goodness”.
64. Peter applies a rendition of the LXX version of Psa.34:8 “*O taste and see that the Lord is good*” to the immediate context “.
65. Rather than invite his readers to do so, Peter assumes his as having done so.
66. Peter’s thought here is that those who have heard and believed the truth of BD have already experienced the empowering nature of their human spirits.
67. They are to continue to draw upon their past experiences of GAP’ing the truth by reminding themselves of the goodness that Christ provided in their ability to do so.
68. Only believers are the recipients of God’s goodness in regeneration.
69. Only believers have the spiritual apparatus for spiritual perception.
70. The **kindness of our Lord** was exemplified by His willingness to pay our spiritual debt with the coin of His own human spirit (1:19).
71. This provides the believer with **spiritual** life and new dimension for discernment of God’s plan.
72. Christ’s **kindness** reflects His grace and mercy bestowed upon +V that would believe in Him for **salvation**.
73. The result is a regenerated spirit conducive to facilitate continued +V to exploit that **salvation Ph₂**.
74. A reality not possessed by unbelievers nor experienced by –V believers in their rejection of Christ’s goodness.
75. Without the human spirit, it is impossible for men to **spiritually** ascertain the WOG.
76. This is the purpose of the convicting ministry of the H.S. to intercede for unbelievers so they can understand the issues of **salvation Ph₁**. Joh.16:8-11
77. Christ’s **kindness** in expression of love appeared for our sakes, so that we might be born again experiencing all the goodness afforded the children of God. Tit.3:4-7
78. –V repudiates the sensation of BD upon the palate of their ears and in affect disregard in hate the very good Christ afforded (unbelievers and negative believers alike).
79. These early Christians had indeed **tasted** Christ’s goodness and the experience excited their appetite for more, to which Peter exhorted them vs.2.
80. *Review the Doctrine of GAP.*

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REGENERATION PROVIDES A UNIQUE IDENTITY WITH CHRIST

EXEGESIS VERSES 4 – 5:

^{GNT} 1 Peter 2:4 πρὸς ὃν προσερχόμενοι λίθον ζῶντα ὑπὸ ἀνθρώπων μὲν ἀποδοκιμασμένον παρὰ δὲ θεῶ ἐκλεκτὸν ἔντιμον,

^{NAS} 1 Peter 2:4 (REVISED) **And coming to Him, who is a living stone,** προσερχόμενοι προσέρχομαι (*circ. ptc. with imper. sense p/n/nm2p; lit. "come to or go to"; fig. "And drawing near/coming to/approaching"; used 86x*) πρὸς (pa; "to/toward") ὃν ὅς (*rel.pro./am-s; antecedent "the Lord" vs.3; "Whom/Him"*) ζῶντα ζάω (*adj.ptc./p/a/am-s; "who is a living"*) λίθον λίθος (*n-am-s; "stone"; used 59x*) **rejected by men,** μὲν (*cs; "on the one hand..."*, not translated in NAS) ἀποδοκιμασμένον ἀποδοκιμάζω (*adj.ptc./PF/p/am-s; lit. "to throw out as the result of a test"; hence, "having been rejected/declared useless"; used 9x*) ὑπὸ (pAbl; denotes agency; "by") ἀνθρώπων ἄνθρωπος (*n-Ablm-p; "men"*) **but a chosen precious stone in the sight of God,** δέ (*ch; following "μην"; "...on the other hand"*) ἐκλεκτὸν ἐκλεκτός (*a--am-s; "chosen/elect"; same as 1:1*) ἔντιμον, ἔντιμος (*a--am-s; "highly prized/valuable/precious"; used 5x*) παρὰ (pL; "before/in the sight of") θεῶ θεός (*n-Lm-s*)

FOR SPIRITUAL EDIFICATION AND SERVICE TO GOD

^{GNT} 1 Peter 2:5 καὶ αὐτοὶ ὡς λίθοι ζῶντες οἰκοδομεῖσθε οἶκος πνευματικὸς εἰς ἱεράτευμα ἅγιον ἀνεύγκαι πνευματικὰς θυσίας εὐπροσδέκτους [τῷ] θεῷ διὰ Ἰησοῦ Χριστοῦ.

^{NAS} 1 Peter 2:5 **you also, as living stones,** καί (*adjunct. +*) αὐτοὶ αὐτός (*nprnm2p; "yourselves also"*) ὡς (*compara. conj.; "as/like"*) ζῶντες ζάω (*adj.ptc./p/a/nm2p; "living"*) λίθοι λίθος (*n-nm-p; "stones"*) **are being built up as a spiritual house for a holy priesthood,** οἰκοδομεῖσθε οἰκοδομέω (*vipp--2p; lit. of erecting or constructing a building; "are being built up as/are being edified as"; used 40x*) πνευματικὸς (*a--nm-s; "a spiritual"; used 24x*) οἶκος (*n-nm-s; "house"*) εἰς (pa; "for/into") ἅγιον ἅγιος (*a--an-s; "a holy"*) ἱεράτευμα (*n-an-s; "priesthood/body of priests"; used 2x 1Pet.2:9*) **to offer up spiritual sacrifices acceptable to God through Jesus Christ.** ἀνεύγκαι ἀναφέρω (*inf. purp./aa; "to offer up/bear up"; used 9x*) πνευματικὰς πνευματικὸς (*a--af-p; "spiritual"*) θυσίας θυσία (*n-af-p; "sacrifices/offerings"; used 28x*) εὐπροσδέκτους

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εὐπρόσδεκτος (a--af-p; "acceptable/favorable/suitable/welcome"; used 5x) ὁ θεῶ θεός
(d.a. + n-dm-s) διὰ (pg; "through") Ἰησοῦ Ἰησοῦς Χριστοῦ. Χριστός (2x - n-gm-s)

ANALYSIS VERSES 4 – 5:

1. The opening exhortative participle of vs.4 “**And coming to Him**” assumes these believers having enjoyed tasting *the kindness of the Lord* in vs.3.
2. They have experienced the goodness of BD nourishing their human spirits hungering for more.
3. The mechanics of the participle “προσέρχομαι - proserchomai” depends upon their continued orientation to isolation of the STA (vs.1) and continued +V to BD (vs.2a).
4. To come to **Christ** is the natural result of empowering the human spirit under GAP.
5. It reflects the need of our new spiritual dimension conceived to function under Divine love (1:22) **coming to Him** as the ultimate Provider for our new man.
6. It in essence acknowledges their **coming to Bible class** for the teaching of BD as their MPR in life.
7. It has the sense of “*drawing near*” (cp.Heb.4:16; 10:22; etc.), and further implies the result of growing up spiritually as the objective of pursuing BD (vs.2b).
8. When the believer empowers their regenerate spirit enforcing its nature of righteousness and holiness of truth (FHS + BD) in application (GAP + MPR), they effectively approach **Christ** realizing the full intention for regeneration.
9. This for the spiritual edification of the believer to be found **acceptable** in his service **to God**.
10. This becomes Peter’s main thought now paralleling the continued importance of the regenerate spirit in the Christian life.
11. That for the building up of the new man able to represent the POG **through Jesus Christ** (the Provider for the human spirit).
12. Peter employs a building metaphor to visualize his thinking.
13. He first begins by addressing **to Whom** the believer approaches (vs.4) and then addresses the intended result of **coming to Him** (vs.5).
14. The One the believer comes to is He, “**who is a living stone, rejected by men but a chosen precious stone in the sight of God**”.
15. Peter’s metaphor is based on his understanding of certain OT texts and Jesus’ teaching. Psa.118:22; Isa.28:16; Mat.21:42-44; Mar.12:10; Luk.20:17-18
16. While Peter will appeal to the OT texts following our verses (vss.6-8), he here omits any reference to **Christ** as the “cornerstone” (vss.7,8).
17. He indirectly appeals to the OT drawing from them a modified interpretation that Christ is a **stone** that is “**living**”, a description conversely omitted in the OT passages.
18. The noun “**stone**/λίθος – lithos” is the most common used to describe the material used for constructing buildings. Cp.Mat.24:2Mar.13:1,2; Luk.19:44; etc.
19. Hence it metaphorically looks to the substance or body as the material in view.
20. Further, it has strong implication pointing to the temple structure, the Jew’s primary place of worship.
21. This noun is not to be confused with the noun translated “rock/πέτρος – petros” from which Peter derives his name or “large rock/πέτρα – petra”.

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22. Peter switches up from viewing our **Lord** as the believer's spiritual substance as the WOG to that which is more concrete in perception.
23. This is designed to illustrate that the pursuit of BD under GAP is more than simply an academic exercise of the intake of BD.
24. Operation GAP is designed to engage in true worship of a very real and physical Person, **Jesus Christ**.
25. **Christ** is the bodily reality of all that the temple was designed to represent. Cp.Mat.26:61; 27:40; Mar.14:58 cp.Joh.2:20-21
26. Peter is here reminding his readers that when one engages in true worship (Joh.4:23,24), the believer is actually approaching **Christ through Whom** worship is made possible (vs.5c).
27. **Christ** as the WOG is not only our standard for worship, but the very substance of worship.
28. This metaphorical description of **Christ** as a **stone** strongly suggests that you cannot separate BD from the very Person of our Lord.
29. That He is the literal substance of worship will be made manifest in the eternal state as He and **God** united are the literal temple in the New Jerusalem. Rev.21:22
30. Further, that **Jesus** is the literal substance for worship indicates that His humanity provides that which is necessary for believers' ability to worship under GAP.
31. The idea here is that it is the body of **Christ** that provides all of the substance necessary for regeneration to occur and express itself in time and eternity.
32. Sins were judged in His body (1Pet.2:24) along with His human spirit offered in payment for sin undergoing spiritual death (1Pet.1:18-19).
33. His efficacious work on the cross demanded both aspects of these judgments be executed.
34. As Peter makes clear, **Christ** is not only the real substance of worship, He is a "**living stone**".
35. The apparent and intended contradiction between "**living**" and "**stone**" looks to the substance (Person) of **Christ** made eternal through His resurrection.
36. The concrete evidence that His work on the cross was all sufficient to provide regeneration is His resurrection.
37. His resurrection is **living** proof of the eternal nature of the human spirit. Cp.Heb.9:14
38. That our human spirit is one with **Him** (1Cor.6:17) incorporates the believer into His body as we are destined into conformity with **Him**. Rom.8:29
39. The ultimate evidence of our conformity will be the receipt of our own resurrection bodies like His. Phi.3:21; 1Joh.3:2
40. Peter's point again is that our spiritual heritage as found in the regenerate spirit is based on a very real and **living** Person.
41. We as believers identify with a "**living stone**" that provides physical evidence as to the eternal destiny of the human spirit and all the more reason to build it **up** to maximize sharing in His eternal glory.
42. Christ's literal Person is the very substance from which regeneration finds its origination and security for its eternal destiny.
43. Peter goes on to describe the Lord as a **stone "rejected by men"**.
44. This based on His treatment at the 1st Advent when the leaders of Judaism and the Roman authority **rejected** His Person and claims and crucified **Him**.

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45. This occurred in fulfillment of the Messianic prophecy of Psa.118:22 that was appealed to as a major proof text by the early Church (cf.Act.4:11) to document Jesus' identity as the **chosen** Messiah.
46. The contemptuous discarding of the "**stone**" directly alludes to the Lord's rejection and execution and by implication, to the suffering of these Asian Christians.
47. That our spiritual heritage through regeneration is found in the Person of **Christ**, the believer can expect his own sufferings (physically) in identifying with **Him**. 2Cor.1:5; Phi.3:10
48. –V found useless the righteousness and holiness of truth that governed our Lord.
49. So will they react to believers that choose to let the nature of their human spirits rule.
50. In spite of how **men** may judge, Peter highlights the most important opinion, "**but a chosen precious stone in the sight of God**".
51. The adjective "**chosen/ἐκλεκτός** – eklektos" means elect or **chosen** (cp.1:1) and refers to the eternal purposes of **God** for His Son.
52. The translation "choice" in the NAS is unacceptable.
53. It was the Person of **Jesus chosen** by **God** in eternity past foreknowing that He would successfully execute in His body all necessary making regeneration possible.
54. The adjective "**precious/έντιμος** – entimos" means that which is highly valued.
55. It is not the same word used in 1:19 and here does not emphasize value as much as that which is held dear and honorable before **God**. Cf. Vine's Expository Dictionary of the New Testament p.275
56. It gives the impression that as a **living stone**, **Christ** would be considered God's favored of all **stones** (most highly esteemed).
57. We again point out that the center of **Christ** as a **Stone** is not yet set as either the cornerstone or foundation of the building as emphasized in the other Scriptural citations (cp.vss.6-8).
58. This because at this point Peter is applying the doctrine in terms of the believer's identity with **Him** as an ongoing Ph₂ process of regeneration.
59. He is not only our spiritual standard as the WOG, but provides the physical standard upon which the WOG finds its ultimate fulfillment.
60. The believer is to draw upon that as confidence in continuing to seek pursuing "**coming to Him**".
61. In the Person of **Christ** we have concrete evidence that the pursuit of BD under GAP has eternal and real benefits.
62. To endure our sufferings in life and rejection by –V in pursuit of GAP destines the believer to share in the glories of **Christ** in a real and substantive way (SG₃ in resurrection glory).
63. Peter then gets into the crux of his thought at hand "**you also as living stones are being built up as a spiritual house for a holy priesthood**".
64. The phrase "**you also**" refocuses on the believers at hand.
65. He then compares them to **Christ**, "**as living stones**".
66. The comparative conjunction "**as/like/ώς** – hos" indicates a contrast, not exact but in a **like** manner.
67. These believers are **also living stones** in their identifying with **Christ** Ph₂.
68. While they too are real persons, they remain mortal, yet are "**living**" based on the virtue of regeneration (1:23).

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69. These believers must wait for the evidence of their eternal physical existence via their own resurrections.
70. Yet via the human spirit, they as believers have the capacity to function in their humanity fulfilling all the **spiritual** requirements its nature is designed to produce.
71. This is the emphasis in the remainder of vs.5, “**are being built up as a spiritual house for a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ**”.
72. 2x the adjective “**spiritual**/πνευματικός – pneumatikos” is used in this clause to compliment our new **spiritual** dimension of the regenerate spirit.
73. This term glues together the **spiritual** realities of that associated with the human spirit fusing together the results of the FHS and BD empowering the GAP process.
 - A. Together. 1Cor.2:13
 - B. FHS. Cp.1Cor.3:1
 - C. BD. 1Cor.10:3
74. The present passive indicative verb, “**are being built up**/οικοδομέω – oikodomeo” is the main verb of this long sentence of vss.4-5.
75. The present tense is designed to coincide with the continuous action of the present participle “**coming to**” opening vs.4.
76. The indicative mood looks to the reality as a result of their continued GAP under MPR.
77. The passive voice denotes an outside agent as the one that “**builds up**”.
78. The metaphorical use of this verb indicates the edification process realized through spiritual growth.
79. The outside agent is the truth of BD. Act.20:32 “*And now I commend you to God and to the word of His grace, which is able to build you up and to give you the inheritance among all those who are sanctified*”.
80. The same agency initiating the new birth wooing (persuading) +V (1:23).
81. The regenerate spirit begins under the authority of BD and remains dependent in authority to it.
82. GAP’ing the truth of Bible doctrine edifies the believer building their frame of reference to God’s plan. Cp.1Cor.14:4
83. Believers are to edify themselves so they too can edify one another. 1The.5:11
84. This harks back in thought to Peter’s commandment to *fervently love one another* (vs.22) igniting his dissertation on regeneration.
85. Love edifies (1Cor.8:1) and as the human spirit is the product of Divine love it is designed to be **built up** to maximize the believer’s own application of love.
86. What these **living stones are built up as** is “**a spiritual house**”.
87. The natural product of the edification process is a dwelling that is **spiritual** in nature.
88. The nominative case of “**spiritual house**” is a predicate nominative redefining these believers as “**living stones**”.
89. The phrase “**spiritual house**” is in the singular and now views these believers in a corporate existence (as one entity).
90. Just as you have figurative language of these believers as **stones** so are they as a **house**.
91. However, the language remains literal as they are both **living and spiritual** through regeneration.

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92. The literal with the figurative ties together the concept of the human body with its **spiritual** nature.
93. Peter's real interest is in these believers **coming to Him** as a corporate identity as he made clear in the command to fervently love one another in 1:22.
94. The noun "**house/οἶκος – oikos**" is language often used to describe the local church. 1Tim.3:15; 1Pet.4:17 cp.Rom.16:5; 1Cor.16:19; Col.4:15; Phi.1:2
95. It pictures the corporate assembly of these believers in physical bodies that makes up the **house of God**.
96. The local church is not a literal building, but the assembly of individual believers together for the edification process to be realized.
97. The primary purpose for the local church is to provide the **spiritual** necessity of BD to nurture the regenerate spirit.
98. As the church grows up spiritually, it becomes the designed **spiritual** structure necessary for representing the plan of **God**.
99. The local church is designed to be in a continued state of edification and is the environment in which the edification process is made possible (building of the new man both in the sense of the physical and spiritual substance).
100. This in turn prepares the household of faith to be prepared for proper service to **God**.
101. This is the emphasis of the phrase "**for a holy priesthood**".
102. The preposition "**for/εἰς** – recognizes the base purpose for this **spiritual house**.
103. Under the Law the Temple was the place for the **priesthood**.
104. In the metaphor, these believers of the CA are both the **house** (Temple) and the primary occupants of the **house** (the **priesthood**).
105. This maintains the parallel of believers with the true Temple and High **Priesthood of Christ** in their identity with **Him as living stones**.
106. The believer's body is designated as a temple of the H.S. 1Cor.6:19
107. Just as **God** dwelled in the Jerusalem temple in Shekinah glory (Exo.40:34-35; 1Kgs.8:12), He in turn indwells the CA believer via the H.S. (cf.Joh.14:17).
108. That our body is a **living** and **spiritual** temple is only made possible through regeneration.
109. That they are designated as **holy** indicates their unique status as set apart to **God** through regeneration and its edification process.
110. This empowers the believer priest to perform their **spiritual** service to **God**.
111. Peter makes clear that our distinct identity with **Jesus Christ** through regeneration is **also** of substance when believers keep on pursuing the edification process assembling on a corporate level to maintain a prepared status as priests.
112. The local church is the microcosm body of His body (Eph.5:23; Col.1:18,24).
113. The primary purpose of their **priesthood** is then naturally "**to offer up spiritual sacrifices acceptable to God through Jesus Christ**".
114. The fulfillment of this final purpose clause is only realized by the edified believer **as part of a spiritual house** functioning properly in their **priesthood**.
115. While all believers are inducted into the Church Universal, only the adjusted believer functioning in a local church can truly fulfill this purpose.
116. The work of the Levitical **priesthood** was to offer **sacrifices**.

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117. The phrase “**spiritual sacrifices**” draws attention to **sacrifices** that are not actual ceremonial observances, just as the “**house**” is not an actual physical structure.
118. The question then is what are these **spiritual sacrifices**?
119. First and foremost, they are **spiritual** as the resultant product of “doctrine man”.
120. Two pertinent NT passages parallel Peter’s teaching. Rom.12:1; Heb.13:15-16.
121. Rom.12:1 calls believers to an all-out commitment to do the will of **God**.
122. Heb.13,15-16 is two-fold; praise to **God** and good works to those in need.
123. From these two citations it is apparent that “**spiritual sacrifices**” refers to a wide range of Divine good production.
124. Not just things that are traditionally associated with formal worship, such as praise and giving money.
125. What we as believers as members of the royal **priesthood** are “**to offer up**” are inclusive of all acts of Divine good.
126. This is especially apparent from Rom.12:1.
127. Being in FHS fulfills the requirement of “*a living and holy sacrifice*”.
128. The human spirit is empowered producing Divine love.
129. The believer in application effectively represents the love of Christ who offered Himself as the ultimate **living and holy** sacrifice.
130. The ultimate purpose of GAP is to produce Divine good bringing together the spiritual with physical application.
131. The adjective “**acceptable**/εὐπρόσδεκτος – euprosdektos” has to do with both that which is **offered up** and the manner in which it is **offered up**.
132. The offering must be Biblically prescribed and the believer priest must be in FHS.
133. Similar terminology of **sacrifices acceptable to God** is found in Rom.12:1; 15:16; Phi.4:18; Heb.13:16
134. The concluding phrase “**through Jesus Christ**” recognizes His Person as the agency through which all of this is possible.
135. Without His Person as “The **Living Stone**”, there would be no ongoing renewing in regeneration and thus no “**living stones**” as believers otherwise. Cf.2Cor.4:16
136. Everything we do as a part of service and worship is through our great High Priest. Cp.Heb.2:17; Heb.4:14-15
137. Recap of Peter’s insight on regeneration:
 - A. It gives birth to the believer’s spiritual essence for Divine love. 1:23 cp.vs.22
 - B. It provides the believer with a nature of righteousness and holiness of truth. 1:23
 - C. It is empowered in the Christian life under the FHS. 2:1
 - D. It serves +V seeking the truth of BD for the purpose of spiritual growth. 2:2
 - E. It identifies the believer with the Person of Jesus Christ as “The **Living Stone**”. 2:4 (to share in eternal glory)
 - F. It qualifies believers to function in our mortal bodies as “**living stones**”. 2:5a
 - G. It facilitates an edification process of the +V believer. 2:5b
 - H. This parallel to the believer’s adherence to MPR as part of the local church. 2:5c
 - I. This prepares the church (body of believers) in their holy priesthood. 2:5d
 - J. All of this in term produces a believer providing Divine good production acceptable by God. 2:5e
 - K. This is why the nurturing and care of your human spirit is so important, as it is the **spiritual** essence of our human existence that makes all of this possible!!

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APPEAL TO SCRIPTURE

EXEGESIS VERSES 6 – 8:

^{GNT} 1 Peter 2:6 διότι περιέχει ἐν γραφῇ, Ἰδοὺ τίθημι ἐν Σιών λίθον ἀκρογωνιαῖον ἐκλεκτὸν ἔντιμον καὶ ὁ πιστεύων ἐπ' αὐτῷ οὐ μὴ καταισχυθῆ.

^{NAS} 1 Peter 2:6 (REVISED) **For it is embedded in Scripture:** *διότι (causal conj.; "For/Inasmuch as/Because") περιέχει περιέχω (vipa--3s; lit. to encircle, surround; in the LXX lit. to overlay something as with gold, cf. 1Kgs.6:21,22, et al; fig. to seize, overcome, cp. Luk.5:9; the idea of this verb is for one thing to be engulfed by another, hence "it is embedded/rooted/implanted"; used 2x) ἐν (pL) γραφῇ, γραφή (n-Lf-s; "writing/Scripture") "Behold I lay in Zion a stone, a chosen, precious corner stone, Ἰδοὺ (interj. part.; "Behold/Look!)) τίθημι (vipa--1s; "I am laying/placing/putting") ἐν (pL of location) Σιών (n-Lf-s; "Zion") λίθον λίθος (n-am-s; "a stone") ἐκλεκτὸν ἐκλεκτός (a--am-s; "chosen"; same as 1:1; 2:4) ἔντιμον ἔντιμος (a--am-s; "precious/highly esteemed"; of rank; same as 2:4) ἀκρογωνιαῖον ἀκρογωνιαῖος (a--am-s; lit. lying at the extreme angle, hence; "cornerstone") **And he who believes in Him shall not be disappointed.**" καί (cc) ὁ πιστεύων πιστεύω (sub.ptc./p/a/nm-s; "the one believing") ἐπ' ἐπί (pL; "upon") αὐτῷ αὐτός (npdm3s; ref. Christ) οὐ μὴ (neg. + neg.; "absolutely not") καταισχυθῆ. καταισχύνω (vsap--3s; "will be disappointed/put to shame"; used 13x)*

^{GNT} 1 Peter 2:7 ὑμῖν οὖν ἡ τιμὴ τοῖς πιστεύουσιν, ἀπιστοῦσιν δὲ λίθος ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας

^{NAS} 1 Peter 2:7 **This precious value, then, is for you who believe. But for those who disbelieve,** *ἡ τιμή (d.a. + n-nf-s; "This precious value/worth/honor"; same as 1:7) οὖν (infer.conj.; "then/therefore") ὑμῖν σύ (npd-2p; ref. believers; "for you") τοῖς ὁ πιστεύουσιν, πιστεύω (d.a. + adj.ptc./p/a/dm2p; "the ones believing") δέ (ch) ἀπιστοῦσιν ἀπιστέω (adj.ptc./p/a/dm-p; "for the ones not believing") "The stone which the builders rejected, This became the very corner stone," λίθος (n-nm-s; "The stone") ὃν ὅς (rel.pro./am-s; "which") οἱ ὁ οἰκοδομοῦντες, οἰκοδομέω (d.a. + subs.ptc./p/a/nm-p; "the builders/the ones building"; same as 2:5) ἀπεδοκίμασαν ἀποδοκιμάζω (viaa--3p; "rejected/found useless"; same as 2:4) οὗτος (near*

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dem.pro./nm-s; "this"; ref. the stone) ἐγενήθη γίνομαι (viad--3s; "became") εἰς (pa; indicates purpose; not translated in NAS) κεφαλὴν κεφαλὴ (n-af-s; "head/chief/very") γωνίας γωνία (n-gf-s; lit. of a corner; "cornerstone/keystone"; used 9x)

^{GNT} 1 Peter 2:8 καὶ λίθος προσκόμματος καὶ πέτρα σκανδάλου· οἱ προσκόπτουσιν τῷ λόγῳ ἀπειθοῦντες εἰς ὃ καὶ ἐτέθησαν.

^{NAS} 1 Peter 2:8 **and, "A stone of stumbling and a rock of offense";** καί (cc) λίθος (n-nm-s; "a stone") προσκόμματος πρόσκομμα (n-gn-s; "of stumbling"; object gen.; used 6x) καί (cc) πέτρα (n-nf-s; "a rock/bedrock/large rock"; used 15x) σκανδάλου· σκάνδαλον (n-gn-s; obj. gen.; "of offense/that which gives offense"; used 15x) **for they stumble because they are disobedient to the word,** οἱ ὅς (rel.pro./nm-p; "these") προσκόπτουσιν προσκόπτω (vipa--3p; lit. to strike against; "keep on stumbling against"; used 8x) ἀπειθοῦντες ἀπειθέω (circ.ptc./p/a/nm-p; causal; "because of disobeying/disobedience"; used 14x) τῷ ὃ λόγῳ λόγος (d.a. + n-dm-s; "to the word") **and to this stumbling they were also appointed.** εἰς (pa; lit. "into") ὃ ὅς (rel.pro./an-s; "this thing/this doom") καί (adjunct.; "also") ἐτέθησαν. τίθημι (viap--3p; "have been appointed/placed/destined"; same as 2:6)

ANALYSIS VERSES 6 – 8:

1. Peter now appeals to the OT as to his point of reference for the believer's identity with Christ as *living stones*.
2. These OT prophecies are interpreted as applying to Ph₁ faith.
3. As we will see, Peter draws from Ph₁ realities in support of his Ph₂ teachings in the previous verses.
4. The opening phrase "**For it is embedded in Scripture**" is an anomaly unique to Peter.
5. The causal conjunction "**For/διότι** – dioti" combines the thought of vss.4-5 with the cause **for** its reasoning with the nuance of "*inasmuch as*" it applies.
6. The verb "**embedded/περιέχω** – periecho" literally means to encircle or surround completely.
7. It is used in the LXX to denote the process of overlaying one substance with another. 1Kgs.6:21,22; et al
8. The form of one thing is surrounded with another assuming its form, yet remains distinct as to its two elements.
9. While the primary object overlaid is hidden, its shape and characteristics are revealed by the outer layer.
10. This in turn gives the impression that the object is of only one substance.

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11. The idea behind this verb is that the OT **Scripture** cited provides a peripheral (secondary) frame of reference to substantiate Peter's reasoning behind vss.4-5.
12. It is secondary not as to importance, but as to supplying a missing element not addressed in the preceding verses.
13. When the OT passages are viewed in direct correlation with the previous verses, a completed picture is presented
14. In other words, the completed thought of believer's as *living stones* in identity with Christ is lateral to the interpretation of these OT quotes combing their Ph₁ realities with the Ph₂ realities previously mentioned.
15. The verb "**embedded**" is designed to cohesively integrate the Ph₂ doctrine of vss.4-5 with Ph₁ doctrine taught in the OT using the same form to express Peter's thoughts.
16. Vss.4-5 and vss.6-8 are all presented using the basic metaphor of "stones", yet both remain distinct as to Ph₂ (vss.4-5) and Ph₁ (vss.6-8) realities.
17. Hence, they are "overlaid" in thought and parallels Ph₂ doctrine **embedded** (hidden) in OT Ph₁ doctrine that can be directly applied in the CA as seen after the fact.
18. It is the Ph₁ reality behind regeneration that has not yet been addressed in this section.
19. Peter's first quote is a modified rendition of the LXX of Isa.28:16, "**Behold I lay in Zion a stone, a chosen, precious corner stone, And he who believes in Him shall not be disappointed**".
20. The English translation of the LXX reads, "*therefore thus says the Lord, See, I will lay for the foundations of Zion a precious, chosen stone, a highly valued cornerstone for its foundations and the one who believes in him will not be put to shame*".
21. The phrase, "**Behold I lay in Zion**" refers to the place from which Christ will rule the nations.
22. This is clear from the original context of Isa.28 that the situation goes beyond the time of the Assyrian crisis to the last days (cf.Isa.28:5).
23. Christ will reign in **Zion** because God has sovereignly decreed it.
24. His reign in **Zion** will be the ultimate evidence validating all of the characteristics associated with Him as the *Living Stone* in resurrection glory.
25. Christ's future destiny in resurrection glory is why Peter can interpret Him as a "*Living Stone*" in vs.4.
26. As Isa.28:16 makes clear, Christ is not only a *Living Stone*, but the **chosen** and **precious cornerstone** within the community of believers.
27. This is inclusive of both Israel and the Church. cf. the plural of "*foundations/θεμέλια* – themelia" in the LXX).
28. While the Hebrew used the singular for "foundation", the LXX translators understood that 4 cornerstones are necessary for one foundation.
29. Christ singularly represents the **cornerstone** and ultimately indicates His Person as the object of faith mentioned symbolically applied in all 4 dispensations.
30. While the words, **stone**, **chosen** and **precious** in this quote were anticipated already in vs.4, the picture is not complete without realizing that Christ is a **corner** or foundation *stone*.
31. This to point out that the "**stone**" in vs.4 is also a **stone** upon which the other *living stones* are built.
32. The "*being built up*" of vs.5 required that the "*living Stone*" of vs.4 to which the other "*living stones*" are "*coming*" further be a foundation **stone**.

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33. Christ must be the point of reference upon which the entire foundation and superstructure is built.
34. The only other use of “**cornerstone**/ἀκρογωνιαίος – akrogoniaios” is in reference to the unique foundation of Christ upon which the Church Universal is built. Eph.2:20 cp.1Cor.3:11
35. The metaphor is again taken from the Jewish Temple as clearly laid out in Eph.2:19-21.
36. The “overlay” principle is that one must first become a member of the Church Universal before one can be qualified to serve in a local church as per vs.5.
37. This finds its reality in current positional sanctification.
38. This adds another layer to the present passive indicative of “*being built up*” in vs.5 as the outside agent also includes God from which the WOG is used to edify the saints. Act.20:32
39. God, via the baptism of the H.S. enters believers into union with Christ.
40. The fact is, the CU and bona fide local churches are the same entity, but both retain distinct characteristics as to their application.
41. It is of no wonder that most interpreters see all of these verses only in a Ph₁ context.
42. The final part of the Isa.28:16 reference abandons the metaphor of the building with its **cornerstone** to show the mechanics on how the identity between the “*living stone*” and “*living stones*” originates.
43. That’s seen in the words “**And he who believes in Him shall not be disappointed**”.
44. This text is a rare example among OT citations dealing with the mechanics of the SAJG. Cp.Gen.15:6
45. This is how regeneration is initiated and how individuals become *living stones*.
46. Apart from saving faith, vss.4-5 are moot.
47. This overlays the necessity of Ph₁ faith as the foundation for Ph₂.
48. Ph₂ faith is impossible apart from saving faith and apart from its mention would again leave the picture incomplete.
49. Those that “*highly esteem*” the “**cornerstone**” as God does are promised vindication and that they **shall not be disappointed**.
50. The subjunctive verb “**disappointed**/καταίσχυνω – kataischuno” indicates potential.
51. It highlights the volition of the individual necessary for these realities to come to fruition.
52. It has the nuance of “*shame*”. Cp.1Pet.3:16
53. All that put their faith in Christ as Savior will enjoy vindication in Ph₃ based on +V.
54. Those that will endure suffering for their allegiance to Him, the vindication will be especially sweet.
55. This is the emphasis behind vs.7a, “**This precious value, then, is for you who believe**”.
56. Peter now interjects his interpretative analysis as applied to these believers in the previous Ph₂ context.
57. He will first compare the initial quote to +V and then contrast that to their negative counterparts.
58. He will in turn follow the next set of quotes with another analysis providing a frame for the quotations (the complete picture).

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59. The noun “**precious value**/ἡ τιμή - he time” is neither of the terms translated “*precious*” in 2:4; 1:19.
60. It is the same noun translated “*honor*” in 1:7 highlighting the results of their +V at the Bema ceremony.
61. The present participle “**who believe**/ὁ πιστεύω – ho pisteuo” harks back to the present participle “*coming to Him*” in vs.4 indicating their ongoing +V, while assuming Ph₁ faith (vs.6).
62. This is made clear as Peter is now addressing these believers brought out by the personal pronoun “**for you all**”.
63. The purpose for the SAJG is to further produce obedient children fulfilling God’s plan for their lives (the complete picture).
64. For those that have faith beginning Ph₁ and extending Ph₂, the *honor* they show Christ will be repaid in *honor* under Ph₃ vindication.
65. The believer’s continued occupation with Christ will eliminate any potential *shame* at the Bema. Cp.1Joh.2:28; “*shame*/αἰσχύνω – aischuno” is the root for “**disappointed/** kataischuno” in vs.6.
66. These believers’ continued faith in the reality of Christ as the *living stone* finds its point of reference in saving faith (Ph₂ faith is built upon Ph₁ faith).
67. Their Ph₂ +V in the face of their persecutors and testing has not dissuaded them.
68. They know that even though they are persecuted for the cause of Christ, they have much to gain by enduring in the A/C.
69. Peter then provides a contrast to +V, “**But for those who disbelieve, ‘The stone which the builders rejected, This became the very corner stone’**”.
70. The “**Stone**” is opposite things to the –V and unbelieving world.
71. Psa.118:22 is the proof text for Peter’s initial observation in vs.4.
72. Historically Christ’s principal opponents were the Jewish religious leaders.
73. This verse is quoted in the synoptic parallels following the LXX word for word. Cp.Mat.21:42; Mar.12:10; Luk.20:17
74. “**The builders**” in the psalm are also identified as the religious leaders in the synoptics. Mat.21:45; Mar.12:12; Luk.20:19
75. The verse is also paraphrased in Act.4:11 in Peter’s speech before the Sanhedrin in his defense of healing a lame man.
76. The Jews had everything necessary to evaluate the claims and works of Christ.
77. They had the **Scripture** and they saw His miracles and signs.
78. But being negative and apostate they chose to reject this body of evidence.
79. Thus, they persecuted and eventually martyred Him, fulfilling this prophecy.
80. In this manner, Christ “**became the very cornerstone**”.
81. To demonstrate this fact God raised Christ from the dead and seated Him at His right hand and He remains the *Living Stone*.
82. The word translated “**very**/κεφαλή - kephale” means “head” or “chief”.
83. Through Christ’s work on the cross and resurrection, He validated that He was the foundation for salvation and all that it provides.
84. At the 2nd Advent, this reality will be universally manifest as He rules from **Zion**.
85. Further, that He is the “head **cornerstone**” recognizes His absolute authority as the object of worship.

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86. He is not only the foundation upon which the Church is built, but the absolute authority over it. Cp.Eph.1:22; 4:15; 5:23
87. This completes the picture as to the edification process of the individual believer being dependent upon their orientation to the WOG as implied in vs.5.
88. Peter continues with a third citation from Isa.8:14; “**and, ‘A stone of stumbling and a rock of offense’**”.
89. This quote again follows the LXX.
90. Although the quotation from Psa.118 defines unbelief as rejection of Christ, in itself it makes no statement as to the fate of unbelievers.
91. To –V Christ is a **stumbling stone** and an *offensive rock*.
92. The noun “**stone**” is “lithos” as in the other verses and the noun “**rock**/πέτρα – petra” is further included.
93. While synonymous parallelisms, each of the metaphors have a distinction in describing how –V unbelievers view Christ in their rejection of Him.
94. The first sees Him as an obstacle in their pursuit of life under –V.
95. This in turns causes them to **stumble** and falling into disaster.
96. The second emphasizes that spiritually He is offensive to their soul.
97. The term petra when used figuratively of Christ emphasizes the spiritual realities associated with Him. Cp.Mat.16:18; 1Cor.10:4
98. The unbeliever rejects salvation by grace and adopts a works philosophy in its stead. Cp.Rom.9:30-33
99. This highlights the arrogance of –V.
100. The term “**offense**/σκάνδαλον – skandalon” literally refers to the trigger of a trap and by extension the trap itself.
101. Christ is metaphorically viewed as the object that ensnares their –V souls confining them for future judgment.
102. **Stumbling** and offenses can be either good or bad depending upon the object.
103. Peter then provides his second analysis, “**for they stumble because they are disobedient to the word**”.
104. Synonymous to –V ‘s rejection, **stumbling** and taking **offense** to Christ is their disobedience to BD.
105. The verb used here for “**stumble**/προσκόπτω – proskopto” strictly means to strike against.
106. It emphasizes that the action of **stumbling** is due to the impact of BD on their souls.
107. –V when confronted with BD accomplishes nothing more than a head beating against a brick wall as they refuse to accept and line up with it.
108. Unbelief was the reason the Jews stumbled, not lack of Scriptural or experiential verification.
109. They had the WOG by which they could validate or invalidate Jesus’ claims.
110. In other words, did He fulfill the Messianic checklist or not?
111. They were also eyewitnesses of His signs and miracles.
112. As Ballinger notes, the phrase could be translated, “*who stumbled being negative to the word*”.
113. Peter is employing the second part of reference to point out that –V is totally opposite of what +V represents.

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114. He uses the –V unbelieving Jews as the epitomized example of what –V is.
115. –V simply stated is disobedience to the WOG and in turn rejection of the *Living Stone*.
116. Peter here expects his readers to provide their own overlay in application to their lives.
117. That is, the believer that is disobedient to BD reflects the kind of –V possessed by their unbelieving counterparts.
118. Peter finishes by expressing the ultimate destiny of –V, “**and to this stumbling they were also appointed**”.
119. God’s plan is that –V is designed to **stumble** beginning at its core at the point of gospel hearing Ph₁.
120. By extension, -V is designed to continue to **stumble** as believers with reference to Ph₂ doctrine.
121. It must be understood that it was not decreed that individuals become “**disobedient**”, but that they come under judgment for their unbelief.
122. This is the “*doom*” (NAS) from their **stumbling**.
123. Otherwise, God would be the author of their unbelief.
124. For unbelievers, it is the eternal shame in condemnation in the LOF.
125. For believers, it will result in shame at the Bema.
126. God, in His foreknowledge, anticipated all that would be +V or –V both at Ph₁ and Ph₂ gospel hearings.
127. The completed picture: Don’t act like the antagonistic **builders** void of the regenerate spirit operating under -V.
128. These early Christians are to know that their unbelieving persecutors will ultimately meet their judgment at the hand of God.

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THE BIRTHRIGHTS OF CA BELIEVERS AND PURPOSE

EXEGESIS VERSE 9:

^{GNT} 1 Peter 2:9 Ὑμεῖς δὲ γένος ἐκλεκτόν, βασιλείου ἱεράτευμα, ἔθνος ἅγιον, λαὸς εἰς περιποίησιν, ὅπως τὰς ἀρετὰς ἐξαγγείλητε τοῦ ἐκ σκότους ὑμᾶς καλέσαντος εἰς τὸ θαυμαστόν αὐτοῦ φῶς·

^{NAS} 1 Peter 2:9 **But you are a chosen race, a royal priesthood, a holy nation, a people for God's own possession,** *δέ (ch) Ὑμεῖς σύ (nprn-2p; emphatic; "You yourselves"; ref. believers) ἐκλεκτόν, ἐκλεκτός (a--nn-s; "a chosen/elect"; same as 1:1; 2:4,6) γένος (n--nn-s; "race/kind/class") βασιλείου βασιλείου (a--nn-s; "royal") ἱεράτευμα, (n--nn-s; "priesthood"; same as 2:5) ἅγιον, ἅγιος (a--nn-s; "a holy") ἔθνος (n--nn-s; "nation") λαός (n--nm-s; "a people") εἰς (pa; "for") περιποίησιν, περιποίησις (n--af-s; "one's own possession"; ref. God's; used 5x) **that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light;** ὅπως (cs; purpose; "so that") ἐξαγγείλητε ἐξαγγέλλω (vsaa--2p; "you might proclaim") τὰς ἢ ἀρετὰς ἀρετή (n--af-p; "the excellencies"; used 4x) τοῦ ὁ καλέσαντος καλέω (adj. ptc./a/a/gm-s; "of Him having called"; antecedent is the following pronoun "His/autos") ὑμᾶς σύ (nra-2p; "you") ἐκ (pAbl) σκότους σκότος (n--gn-s; "darkness") εἰς (pa) αὐτοῦ αὐτός (nprgm3s; "His") τό θαυμαστόν θαυμαστός (d.a. + a--an-s; "marvelous/remarkable/wonderful"; used 6x) φῶς· (n--an-s; "light")*

ANALYSIS VERSE 9:

1. Peter continues to draw from the OT insight about these CA saints.
2. In contrast to negative unbelievers' rejection of the Foundation Stone, they possess a spiritual heritage as acquired through regeneration.
3. This is the emphasis of the emphatic placement of the personal pronoun "you/σύ - su" coupled with the adversative that would literally be translated, "**But, you yourselves**".
4. It highlights their +V that sets them uniquely apart from the remaining unbelieving world.
5. Peter now reverses his "overlay" approach of the previous verses that looked to Ph₂ doctrine embedded in Ph₁ doctrine.
6. In so doing, he reorients the reader to the normal perspective perceiving Ph₁ and Ph₂ realities in normal sequence.
7. He now first emphasizes their birthrights as believers Ph₁ (vs.9a) and then their responsibilities as such Ph₂ (vs.9b).
8. Because these believers have accepted Christ as the Corner Stone, they have been inducted into the Church Universal through positional sanctification. Cp.Eph.2:19-20

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9. This status as members of the Church in turn imparts 4 ascriptions associated with their new birth rights as born again Christians:
 1. **A chosen race.**
 2. **A royal priesthood.**
 3. **A holy nation.**
 4. **A people for God's own possession.**
10. All 4 titles further describe the “*precious honor*” associated with their faith in Christ (vs.7a) now perceived in a Ph₁ perspective (SAJG) as interpreted in vs.6b.
11. Salvation brings to all that have believed in Christ this side of His resurrection surpassing status and elitism.
12. Salvation in the present dispensation confers the highest standing among saints of all ages.
13. Vss.9-10 unfold the present aspects of this “*honor*” that remains static for all believers throughout the CA no matter their Ph₂ orientation.
14. However, as vs9b makes clear, disregard of the believer's Ph₂ does not void the believer's responsibilities otherwise.
15. All the aforementioned titles apply to both Israel and as Peter now makes clear, the Church.
16. Peter has already alluded to the Church as the new Israel and **people** of God (1:15-16). Cf.Gal.6:16
17. These titles of honor are adaption's found in Exo.19:6; Deu.7:6 and Isa.43:20,21.
18. Again we see CA doctrine embedded in OT doctrine now revealed after the fact as also applied to the Church.
19. The first designation “**a chosen race**/γένος (race) ἐκλεκτός (chosen) – genos eklektos” finds its parallel in Isa.43:20 (LXX: ὁ γένος ἐγώ ὁ ἐκλεκτός – ho genos ego ho eklektos/my **chosen race**).
20. The Church has a parallel to the return of the exiles of Jewish Diaspora from Babylon (586 -516BC).
21. It indicates from where believers are **chosen** i.e., from a negative world destined for destruction (cf.Isa.43:14,17).
22. Clearly, Israel of old is the “**chosen race**” beginning with Abraham's call from Ur of the Chaldeans. Gen.15:7; Neh.9:7
23. Abraham was the first Jew and founder of the Hebrew **race**.
24. The Jewish **race** is dependent upon physical procreation.
25. CA believers are constituted a “**chosen race**” in connection with regeneration.
26. The adjective “**chosen/elect**” is used of believers in the NT. Rom.8:33; 16:13; Col.3:12; Tit.1:1; 1Pet.1:1; 2:9; 2Joh.1:1
27. The noun “**race**” means “stock/descent/offspring/kind” (cf.Mat.13:47; Mar.7:26; Act.4:6; etc.) and is not to be confused with its cognate “γενεά – genea” meaning “generation” (cf.Mat.24:34; et al).
28. The Church is made up of members of every genetic **race** to form one new **race**.
29. Racial identification is currently not a barrier to membership in God's new and special dispensation. Cf.Col.3:11
30. The **race** here refers to our spiritual heritage as the offspring of Abraham. Rom.4:12
31. Our spiritual “genetics” as believers are all the same via the regenerate spirit.

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32. The “**race**” of the Church is destined to rule the world with Christ as her bride.
Cp.Rev.19:7,14-15 cf.2:26-27
33. Just as Israel will rule with Him as a **nation**.
34. It is noted that Satan has advanced the notion of super **race**.
35. The 2nd and 3rd titles are derived from Exo.19:6.
36. The second honor “**royal priesthood**/βασίλειος ἱερατευμα – basileios hierateuma” is exactly as the LXX of Exo.19:6.
37. The Hebrew text has “*a kingdom of priests*”.
38. The entire nation of Israel was a “priest nation”. Cf. Hos.4:6
39. The specialized priests to the nation at large were from the tribe of Levi. Deu.18:1
40. The LXX translators understood that as a priest nation, they would be associated with their King Messiah as royalty.
41. However, their priestly authority remained subject to the Levitical priests in the exercise of ceremonial rituals and sacrifices who were further subject to the high priests of the line of Aaron. Cp.Num.3:6,32
42. The **royal priesthood** of the Church has a unique and special meaning.
43. That is, each member of the Church derives his position and authority from Christ Himself.
44. Christ as our High Priest (Heb.7:26; 8:1; 9:11; etc.) did not derive His authority from the Jewish order of priests.
45. His is a **priesthood** after the order of Melchizedek, the king-priest of ancient Jerusalem. Heb.7:17 cf.vss.1ff; Psa.110:4
46. The uniqueness of the Melchizedekian order is seen in the fact that in the OT account, there is no beginning or end (past or future history) associated with this ancient king. Gen.14:18-20 cp.Heb.7:3
47. Melchizedek is a type of Christ illustrating the God-man as the Kingly High Priest.
48. Via positional sanctification we share in His order of **priesthood** individually making all believers **royal** priests.
49. This because CA believers identify with Christ post resurrection as the Living Stone.
50. Christ is royalty derived from the fact that He is God and is further a descendant of the house of David.
51. Again, as His bride, we share in His **royal** status and destiny. Cf.Rev.1:6; 5:10
52. The 3rd title “**a holy nation**/ἅγιος ἔθνος – hogios ethnos” follows in sequence in Exo.19:6
53. Israel was enrolled as a **nation** at Sinai.
54. The Church is also a **holy nation** positionally via regeneration (imputation of +R and justification) at saving faith.
55. This title emphasizes the corporate entity of the Church Universal subscribing to the same rule and kingdom of Christ.
56. As members of this kingdom, we should conduct ourselves accordingly. Cp.1:16; 2:5
57. Our true citizenship is heavenly. Phi.3:20
58. As believers, we have a dual citizenship; one temporary and the other eternal.
59. If there is a conflict, the latter takes priority.
60. Believers have been described as a kind of supra (elite) **nation** amidst the nations.
61. Again, our destiny is to be the ruling elite over Millennial nations.

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62. The fourth ascription, “**a people for God’s own possession**” appeals to Deu.7:6 and Isa.43:21.
63. This highlights the future uniqueness afforded +V as the elect of the earth.
64. The noun “**a people**/λαός – laos” means human beings made up of a group that are united by a common culture and tradition normally having common language, institutions and beliefs.
65. Believers of the CU are united by faith in Christ, sharing the same destiny and part of the same institution implemented for the CA.
66. The phrase “**for God’s own possession**” is “εἰς περιποίησις – eis peripoiesis/*into one’s own possession*” in the Greek.
67. The noun “**possession**” is used 4 other times in the NT and is always associated with the preposition “eis”. Eph.1:14 lit. “*into a redemption of possession*”; 1The.5:9 lit. “*but into possessing salvation*”; 2The.2:14 lit. “*into possessing of glory*”; Heb.10:39 lit. “*into possessing of the soul*”.
68. The idea of this construction is the future destiny associated with this possessive noun.
69. The idea of its future intent is clearly expressed in Isa.43:21, “*The people whom I formed (preserved) for Myself will declare My praise*”.
70. In our verse, it emphasizes God having acquired for His own use a **people** destined for a final disposition and vindication as to all the honor that awaits them.
71. Of all the titles, this phrase distinctly points to the future of being a **chosen race, royal priesthood and a holy nation**.
72. It highlights the preservation of believers in God’s acquisition of them as part of the Church in His designed purposes for all eternity.
73. As Isa.43:21 makes clear, there is also a Ph₂ purpose for being one of **God’s own**.
74. Peter springboards off the Isa.43:21 verse to then denote the Ph₂ purpose behind the CA believer’s pedigree, “**that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light**”.
75. The words “**that you may proclaim the excellencies**” echoes “*will declare my praise*” of Isa.43.21.
76. Peter now refers to a primary responsibility towards others that believers are to assume as being in this elite circle of the Church; communicating the truth of the WOG to men.
77. These early CA believers were expected to carry on the tradition of the Great Commission in Mat.28:19-20.
78. The subjunctive verb “**may proclaim**/ἐξαγγέλλω – exangello” is a strong verb for communication and means to “publish abroad”. *Theological Dictionary of the NT; Kittel; Vol.1, p.69*
79. It has the sense of taking information from within and broadcasting outwardly.
80. As the verb is unique to Peter, one wonders if he is thinking of the doctrine within our human spirits as the center for dissemination towards others.
81. Whether that thought is intended or not, it still maintains the focus of taking the doctrine we have and proclaiming it to others.
82. The noun “**excellencies**/ἀρετή - arete” means anything that is pre-eminent. Cp.2Pet.1:3,5
83. It highlights the moral virtues associated with God’s plan.

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84. It refers to God's accomplishments on behalf of His people and His surpassing promises all based on His perfect moral attributes underwritten by +R.
85. Anything God has accomplished on our behalf or will accomplish is included in this plural noun.
86. All believer-priests have an evangelistic responsibility to share these "**excellencies**" with others as opportunity arises.
87. They are revealed via the ICE hermeneutic.
88. This is a.k.a. the literal-grammatical school of interpretation vs. the allegorical.
89. God is then referred to in terms of the One who "**called**" them "**out of darkness into His marvelous light**".
90. This is a reference to conversion from their paganism to Biblical Christianity.
91. The "calling" is part of the electing process and refers to gospel hearing in time.
92. Just as "**light**" is opposite of "**darkness**", so BD (WOG) is opposite of satanic doctrine/doctrine of demons (a.k.a. human viewpoint).
93. **Light and darkness** is a common metaphor for truth and error in the WOG. Mat.6:22-23; Act.26:18; Eph.5:8; 1The.5:4,5
94. To understand the **light** of Divine truth, it must begin with saving faith.
95. In their pre-salvation days, these converts groped in the **darkness** of paganism and philosophy.
96. Another way of describing **darkness** is ignorance. Cf.Act.3:17; 17:23,30; Eph.4:18; 1Pet.1:14
97. Peter further describes the **light** as "**marvelous**/θαυμαστός – thaumastos".
98. Synonyms include remarkable/extraordinary/wonderful/amazing".
99. This adjective is used in Mat.21:43 describing the cornerstone as "*marvelous in our eyes*" emphasizing the post resurrection glory associated with Christ.
100. BD has all this glory associated with it with all distinction and honor beginning at saving faith for believers.
101. The SAJG opens the doors for all men to have insight and understanding into this spectacular plan of God beginning with the new birth and its ramifications.

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REMINDER OF THEIR DISPENSATION OF GRACE

EXEGESIS VERSE 10:

^{GNT} 1 Peter 2:10 οἱ ποτε οὐ λαὸς νῦν δὲ λαὸς θεοῦ, οἱ οὐκ ἠλεημένοι νῦν δὲ ἐλεηθέντες.

^{NAS} 1 Peter 2:10 **for you once were not a people, but now you are the people of God; you had not received mercy, but now you have received mercy.** οἱ ὅς (*rel.pro./nm2p*; "who"; antecedent "you all/su" vs.9) ποτέ (*indef. adv.*; "once/formerly/at some time") οὐ λαός (*neg. + n-nm-s*; "not a people") δέ (*ch*) νῦν (*adv.*; "now") λαός (*n-nm-s*; "a people") θεοῦ, θεός (*n-gm-s*) οὐκ οὐ ὁ ἠλεημένοι ἐλέεω (*neg. + d.a.* (*governs both ptcs*) + *adj.ptc./PF/p/nm2p*; "you having not received mercy"; used 29x) δέ (*ch*) νῦν (*adv.*) ἐλεηθέντες. ἐλέεω (*adj.ptc./a/p/nm2p*; "you having received mercy")

ANALYSIS VERSE 10:

1. Peter now recalls these CA believers' previous disposition before **God**.
2. This as a reminder of the grace afforded them in having the honor of being a CA believer (vs.9). Cf.1:10
3. He again parallels Israel to the Church first alluding to OT references in Hos.1:9,10; 2:23 further cited by Paul in Rom.9:25.
4. The background to Hosea is the Diaspora of the Northern Kingdom, Israel, due to their extreme apostasy and unbelief (721 BC).
5. There was never a return of exiles to Israel, only a remnant from the Babylonian dispersion back to Judah (516 BC).
6. Israel's 1st Diaspora symbolized Israel's extended fall into hardcore unbelief opening the door for a new priest nation to assume the position of pre-eminence.
7. The declarations by **God** in Hos.1:9,10 and 2:23 of Israel as "**not My people**" highlights their reversionism in unbelief.
8. The prophetic significance in Hosea for **God** to again call them "**My people**" is the restoration of Israel in the Millenium (cf.Hos.2:19a).
9. OT prophets were aware that Israel would fall into this apostasy in their repudiation of their Messiah.
10. Paul (as with Peter) appeals to the Hosea prophecy also applying it to the Church. Rom.9:25
11. They were able to come to this parallel application in Hosea based on a direct reference to this new dispensation in Deu.32:21 cp.Isa.65:1, both quoted in Rom.10:19,20 respectively.
12. Both Deuteronomy and Isaiah make clear that Israel would be replaced with that which is "**not a nation**" and based on grace for those that "**did not ask for Me**".
13. Peter has already made clear that OT prophets knew of the existence of this new people, but not the nature of its dispensational realities in 1:9-12.

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14. Hence, Peter now draws upon these known OT prophecies paralleling CA believers in perspective, “**for you once were not a people, but now you are the people of God**”.
15. In hindsight of prophetic events applied to Israel Peter applies those realities to the new dispensation of the Church with noting similarity.
16. Israel became the Chosen **People** with the call of Abraham.
17. They became the Chosen Nation at Sinai.
18. They still are the Chosen **People**, but they are on probation so to speak.
19. They will once again assume the active role of Chosen **People** when the CA ends.
20. The hiatus of Israel in no way overrides the unconditional promises contained in the Abrahamic Covenant (land, descendants, Messianic promise; Gen.12:2-3).
21. In the tribulation onward, Israel will once again assume their role as Priest Nation.
22. Peter takes the words in Hosea to deal with the fact that **God** divorced His **people** for their spiritual infidelity.
23. The divorce became official at the 1st Advent.
24. Over the centuries and between the Advents, Israel fulfills the words of Hos.1:9,10 and 2:23.
25. Israel in captivity is as an estranged wife not living under her husband’s authority and blessing.
26. The parallel to the Church is their previous status in apostate unbelief.
27. However, the difference is that the Church is not a nation previously chosen and then going into reversionism.
28. They are a **people** that were **not** previously at any time God’s chosen given the grace to come out of unbelief as a **people**.
29. Peter recognizes the apostate unbelief of the Gentile world all the way back to Babel, when **God** forced nations to go their own ways. Gen.11:9
30. In the course of their history **God** made the Hebrew race His chosen **people**.
31. But they, in the course of time so apostatized that He was compelled to replace them with a **people** who were to date “**not a people**”.
32. The words “**but now**” direct our attention to the dispensational change from Israel to the Church.
33. The words “**you are the people of God**” apply the fact of Israel’s restoration with the preeminence of the Church in the parenthetical lieu of restoration.
34. Again, Peter is applying the reference from Hosea to the new dispensational reality.
35. Peter is in further words reminding CA believers that their status in this new dispensation is not a matter of any previous covenants to our forefathers or **peoples**.
36. It is not a dispensation initiated upon +V of any one given person or persons.
37. It is a dispensation open to all carte blanche that are +V at saving faith.
38. We have attained our rights simply by being +V falling into dispensational privilege only as a matter of grace in lieu of Israel’s apostasy. Cp.1:10
39. That grace is the primary focus at hand is made clear in the remainder of vs.10, “**you had not received mercy, but now you have received mercy**”.
40. The participles “**mercy**/ἐλεέω – eleeo” indicates grace in action.
41. The Church is a dispensation indicating maximum **mercy** bestowed upon those that will simply believe.
42. Here Peter alludes to Hos.2:23b, “*I will also have compassion on her who had not obtained compassion*”.

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43. The LXX reads, “and love her who was not beloved; and to them who were not my people I will say, ‘you are my people’ and they will say, ‘You are the Lord my God’”.
44. **God** granted the peoples of the earth this dispensational **mercy** against the background of Rom.1:18-32 and Act.17:30.
45. Salvation has always been available to the nations.
46. But the nations were never in a position of special spiritual pre-eminence dispensationally.
47. The Age of Israel elevated a new human race above all others. Cf.Eph.2:12; Rom.9:4
48. The Church Age elevates strictly a regenerate race.
49. Israel’s fall has opened the door to universal equality in Christ where race or any other factor is irrelevant to represent the POG administratively. Cf.Rom.11:12
50. Believers enjoy a high position never before available, even higher than Israel under the unconditional covenants (cf.Jam.1:9 “high position”).
51. So exalted is the Body of Christ that believing Israel of the future will be provoked to jealousy. Rom.11:11 cp.10:19
52. There are 3 categories of redeemed humanity so far in history: The Jews, Gentiles and the Church.
53. The Church enjoys the highest position.
54. Jews are related to the Age of Israel, starting with the first Jew Abraham.
55. It also encompasses the Tribulation and Millennium (as a national Israel will be pre-eminent among the nations).
56. The Church is made up of believing Jews and Gentiles with one common denominator of spiritual heritage, regeneration.

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GENERAL EXHORTATION FOR THE WITNESS OF THE LIFE IN THE A/C VSS.11-12

THE INNER ENEMY VS.11

EXEGESIS VERSE 11:

^{GNT} 1 Peter 2:11 Ἀγαπητοί, παρακαλῶ ὡς παροίκους καὶ παρεπιδήμους ἀπέχεσθαι τῶν σαρκικῶν ἐπιθυμιῶν αἵτινες στρατεύονται κατὰ τῆς ψυχῆς·

^{NAS} 1 Peter 2:11 **Beloved, I urge you as aliens and strangers** Ἀγαπητοί, ἀγαπητός (*ap-vm-p*; "Beloved") παρακαλῶ παρακαλέω (*vira--1s*; *lit. to call along side*; "I keep on urging/exhorting") ὡς (*compar. conj.*; "as/like") παροίκους πάροικος (*ap-am-p*; "aliens/foreigners"; used 4x) καί (*cc*) παρεπιδήμους παρεπίδημος (*ap-am-p*; "temporary residents/strangers"; same as 1Pet.1:11) **to abstain from fleshly lusts**, ἀπέχεσθαι ἀπέχω (*inf. purp./p/m*; "you yourselves to abstain/to refrain yourselves/hold back"; used 17x) τῶν ὁ σαρκικῶν σαρκικός (*d.a. + a--Ablf-p*; "from fleshly") ἐπιθυμιῶν ἐπιθυμία (*n-Ablf-p*; "lusts/carnality"; same as 1:14) **which wage war against the soul**. αἵτινες ὅστις (*rel.pro./nf-p*; "which" ref. "fleshly lusts") στρατεύονται στρατεύω (*virm--3p*; *lit. to serve as a soldier*; "wage war"; used 7x) κατὰ (*pg*; "against") τῆς ἡ ψυχῆς· ψυχὴ (*d.a. + n-gf-s*; "the soul")

ANALYSIS VERSE 11:

1. Peter concludes the theological section of the epistle designed to reinforce +V's orientation as to maintaining the proper priorities in the CWL (1:3-2:10).
2. His highlights in reference and inference to basic doctrines are foundational standards for believers to evaluate that their Christian life remains on the straight and narrow.
3. One's attitude towards BD, MPR, R_B, prayers, application towards fellow believers, grace orientation, focus on SG₃ etc., together determine Christian success.
4. He now consolidates his previous thoughts for the purpose of practical application for these early Christians living in a hostile or otherwise negative world.
5. As He has implied, there is conflict in this world based on the opposing views of the Foundation Stone (vss.6-8).
6. The demarcation line in the A/C is drawn between "you who believe" in contrast to "those who disbelieve" (vs.7).
7. The unbeliever has as his standard for unbelief disobedience "to the word" epitomized by -V in their rejection of the gospel Ph₁.
8. In contrast, the +V believer is destined for honor and vindication with a responsibility to proclaim the excellencies of salvation in further dissemination of BD (vs.9).

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9. While Peter remains concerned in their love for one another (1:22), he is further concerned in their witness to –V outside the Church.
10. A transition of emphasis in Peter’s teaching now reaches its apex.
11. He began with emphasis towards believers’ personal responsibility to self (1:13-21), then corporately as believers (1:22-2:10) and now responsibility towards the cosmos.
12. While his focus to this point has been on who and what Christians are before God and how they should interact, he now proceeds to define how they should conduct themselves in society.
13. Believers are to recognize that their actions outside the assembly have direct impact on the reputation of the Church/church itself.
14. The Christian experience calls for living in Satan’s world providing the light of BD to any others that may show interest (vs.9b).
15. The purpose for evangelizing in the cosmos is to appeal to any potential +V.
16. While the believer cannot determine who ultimately will remain –V or go on +V, the believer is to avoid inappropriate behavior that would otherwise contradict their witness.
17. Too, conflicts may otherwise arise based on the nature of –V in rejection of the truth and the believer is to also handle these cases with the appropriate conduct.
18. This is part of the battle in the A/C these early Christians faced living under Roman rule and a pagan society.
19. Often, suffering was the result of their stand for the truth (1:6) and in fighting the good fight they must maintain the proper standards for application.
20. The basic premise of Peter’s exhortation in vss.11-12 is to not give –V excuse in a continued rejection of BD because we can’t keep our own STA’s overruled (vs.11).
21. Further, in maintaining our doctrinal integrity, it provides maximum witness to any that are potentially +V (vs.12).
22. He in essence harks back to the importance of the believer to be holy in all their behavior (1:14-16) as the “battle standard” we carry in the A/C.
23. After expressing God’s love for believers seen in regeneration and their position in the POG, he now immediately addresses them in a term of endearment as “**Beloved**”.
24. This vocative noun “ἀγαπητός – agapetos” is used liberally in the NT by those with pastoral authority with respect to believers under their charge. Rom.12:19; 1Cor.10:14; 15:58; 2Cor.7:1; Phi.2:12; Heb.6:9; Jam.1:16; 2Pet.3:1; 1Joh.2:7; Jud.1:3; et al
25. As noted in the above citations, the term is often followed by exhortation.
26. This to put believers on notice that all doctrinal exhortation by the teacher of BD is an expression of love as one would expect from a parent to child (cp.1:14).
27. It indicates those held “very dear” to their spiritual authority as well as God as it is so translated in 1The.2:8. Cp.Rom.1:7
28. Peter employs this term with the above ideas in mind as he states “**I urge you as aliens and strangers**”.
29. The present indicative verb “**I urge**/παρακαλέω – parakaleo” means “to call along side (rally/unite)” and has the force of “keep on urging or exhorting”.
30. Peter wants his readers to recognize that this exhortation carries supreme importance and they are not to let it “die on the vine” so to speak at any time in their CWL.
31. It is to be obeyed as a disciplined regiment for every day of their active lives.

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32. As the term is used contextually with military terminology (**wage war against the soul**) it further carries the idea of “a call to arms”.
33. While believers are to carry the hope of eternal victory with all its associated honor, they are to never lose sight of the fact that at present we are on active duty in the A/C. Cp.2Cor.10:3,4; Eph.6:12
34. How one performs in spiritual combat will determine the extent of that honor.
35. In our circles, we refer to the believer’s correct performance of duty as “action with honor” (FHS + application).
36. This is the very idea behind vs.11-12.
37. However, first Peter reminds them of their supra citizenry **as aliens and strangers**.
38. The comparative conjunction “**as**/ὡς – hos” metaphorically defines their identification in the census of humanity.
39. The first noun “**aliens**/παροικος – paroikos” means “dwelling beside” such as a sojourner/foreigner, but is not a citizen of that particular country. Cp.Act.7:6,29
40. Here it is a reminder to believers that their real citizenship belongs to a heavenly kingdom as part of the household of God. Eph.2:19 cp.Phi.3:20
41. It is from this realm that we are entitled as *a chosen race, a royal priesthood, a holy nation and a people for God’s own possession* (vs.9).
42. The second noun “**strangers**/παρεπίδημος – parepidemos” means “temporary resident” and is the same noun used of these believers in 1:1 “residing *as aliens*”.
43. This term is translated “*exiles*” in Heb.11:13.
44. Under the military metaphor, the idea here is believers are viewed as being “temporarily stationed”.
45. It connotes having to reside geographically in a potentially hostile environment separated from the society, land, laws and customs they would normally call home.
46. Together, the nouns paraphrase the conflict of a believer living in Satan’s world.
47. As believers, we have a higher calling of duty and patriotism that belongs to the kingdom of God and its laws of spiritual governance (**aliens**).
48. This emphasizes the believer’s ambassadorship of God in proclamation of the truth. Cp.2Cor.5:19,20; Eph.6:20
49. In addition, we are temporarily stationed in representation of that kingdom in a known openly hostile environment prone to retaliate to our message of truth (**strangers**).
50. This emphasizes the suffering that can be expected by the cosmos (a primary theme carried forward in Peter cp.1:6). Joh.15:18,19; Joh.17:14; 1Joh.3:13
51. This is the reality of serving God in the A/C as it means facing an environment charged by –V and the STA.
52. So Peter first reminds these believers of their call for duty and conflict they face.
53. Their transfer of status and situation they face took place when they made the move from the kingdom of darkness to the kingdom of light (vs.9)
54. This took place at the SAJG.
55. Further, it is to remind these believers that while we are stationed outside CONUS (so to speak), it remains only temporary.
56. They are to remember that all of the world is passing away and that all believers have a homeland that lasts beyond the physical and time. Cp.1Joh.2:17

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57. All of this does not mean that we should adopt some ascetic or “escapist” philosophy of life as this is not supported in Scripture.
58. It zeroes in once again on the importance of the believer’s *modus Vivendi* of life with respect to our active duty.
59. And as it is for any good soldier, one must understand the rules of warfare and be properly trained if they expect to survive and be victorious.
60. This is the crux of the purpose for the urging exhortation, “**to abstain from fleshly lusts**”.
61. The proper manner of life for an ambassador of God is to overrule the lust pattern of the ISTA.
62. Vs.12 makes the 3rd time thus far that Peter has emphasized isolation of the STA (cp.1:14; 2:1).
63. 1Pet.1:14 highlighted its importance with respect to one’s personal responsibility to self in remaining focused on his primary objectives of MPR, FHS and SG₃.
64. 1Pet.2:1 highlighted its importance empowering the human spirit for the intake of BD for proper service to God as a local church.
65. Now it is highlighted as to its extended importance in the Christian witness to the cosmos.
66. The responsibility for success in the believer’s life lies within the believer himself as made clear by the middle voice of the infinitive “**you yourselves to abstain**”.
67. The verb “**abstain**/ἀπέχω – apecho” means to “hold back” and we might use the term to “bridle”.
68. The phrase “**fleshly lusts**/σαρκικός ἐπιθυμία – sarkikos epithumia” looks to the STA genetic flaw that indwells all mankind (cf.4:2).
69. The plural points to any and every aspect of the STA in its various salvations.
70. The believer’s greatest enemy most oft than not is the believer himself.
71. Battle in the A/C must be fought on two fronts, within (vs.11) and without (vs.12).
72. The constant training or proving grounds for the believer to be successful in the A/C is to maintain discipline over their closet enemy, the old man/OSN.
73. Otherwise we betray our birthright and undermine our future glory.
74. The principle in battlefield training is that if there is not self discipline within, then discipline on the open battlefield will be negligent.
75. How can believers expect to effectively deal with other STA’s of the world if they are not willing to deal with their own?
76. The number one focus in training to this end is the fastidious application of R_B.
77. As the believer remains disciplined in the FHS and their continued exposure to sound teaching (MPR) with resultant building up of the “new man” (MAJG), they receive the supplies (BD) to effectively fight back and prevail over this pre-salvation master (cf.1:14).
78. All of these things combined are necessary **to abstain from fleshly lusts** for the designed purpose of witness in the cosmos.
79. You drop any of these disciplined priorities, you lower your “fire power” to effectively engage Satan’s world.
80. That there exists an inward conflict of believers is made clear in the final phrase, “**which wage war against the soul**”.
81. The **soul** is the “real you” and where volition resides.

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82. The believer at all times has two potential rulers vying for dominance over our will; the STA vs. the H.S. Cp.Gal.5:17
83. This imagery of inner struggle is further recognized by Paul in Rom.7:23.
84. When the believer is not self disciplined with respect to overruling their STA, they neutralize themselves in the A/C and effectively become a prisoner of **war**.
85. While the Bible makes clear that even the positive believer does not win every battle (Ecc.7:20; Rom.7; Gal.5:16ff; Jam.3:2) they should make it their goal to win the **war**.
86. The verb “**wage war**/στρατεύω – strateuo” literally means “to serve as a soldier” and is from which we get our military motif. Cp.use Luk.3:14; 1Cor.9:7
87. Success in “fighting the good fight” begins with one’s own personal discipline of staying in FHS. 1Tim.1:18 (uses both verb and cognate noun στρατεία – strateia)
88. The believer exercising the discipline of “putting aside” the sins of the flesh (2:1) effectively transform their bodies from “weapons” of unrighteousness into “weapons” of righteousness. Rom.6:13
89. This training and proving ground of keeping the STA caged is a career pursuit (you are to be a “lifer”) and can only be attained through Ph₂ sanctification (be Holy!).
90. Loss and shame await those believers that do not overrule the flesh with its **lusts**.

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APPLICATION IN THE COSMOS

EXEGESIS VERSE 12:

^{GNT} 1 Peter 2:12 τὴν ἀναστροφὴν ὑμῶν ἐν τοῖς ἔθνεσιν ἔχοντες καλήν, ἵνα, ἐν ᾧ καταλαλοῦσιν ὑμῶν ὡς κακοποιῶν ἐκ τῶν καλῶν ἔργων ἐποπτεύοντες δοξάσωσιν τὸν θεὸν ἐν ἡμέρᾳ ἐπισκοπῆς.

^{NAS} 1 Peter 2:12 **Keep your behavior excellent among the Gentiles, ἔχοντες ἔχω** (*circ.ptc. w/ imper. force/p/a/nm2p; lit to have or hold; "Keeping/watching over/maintaining"*) ὑμῶν σύ (*npg-2p; ref. believers*) τὴν ἢ ἀναστροφὴν ἀναστροφή (*d.a. + n-af-s; "behavior/manner or way of life"; same as 1:15,18*) καλήν, καλός (*a--af-s; "intrinsically beautiful/good/excellent/proper"; emphasizes the inward qualities*) ἐν (*pL; "among"*) τοῖς τό ἔθνεσιν ἔθνος (*d.a. + n-Ln-p; "the nations/Gentiles"*) **so that in the thing in which they slander you as evildoers, ἵνα, (conj.result) ἐν (pL) ᾧ ὅς** (*rel.pro./Ln-s; "that which/the thing in which"*) καταλαλοῦσιν καταλαλέω (*vira--3p; "they keep on slandering/blabbing about/speaking against"; used 5x, Jam.4:11 [3x]; 1Pet.3:16*) ὑμῶν σύ (*npg-2p*) ὡς (*compar.conj.; "as"*) κακοποιῶν κακοποιός (*ap-gm-p; "evildoers"; used 3x; subjunctive gen. producing the action*) **they may on account of your good deeds, as they observe them, ἐκ (pAbl; "from the source of/on account of") τῶν τό καλῶν καλός** (*d.a. +a--Abln-p; "the good"*) ἔργων ἔργον (*n-Abln-p; "works/deeds"*) ἐποπτεύοντες ἐποπτεύω (*circ.ptc./p/a/nm-p; "while observing/scrutinizing/watching"; used 2x, 1Pet.3:2*) **glorify God in the day of visitation. δοξάσωσιν δοξάζω** (*vsaa--3p; "they may glorify/magnify"; same as 1:8*) τὸν ὁ θεὸν θεός (*d.a. + n-am-s*) ἐν (*pL*) ἡμέρᾳ ἡμέρα (*n-Lf-s*) ἐπισκοπῆς. ἐπισκοπή (*n-gf-s; "of visitation"; used 4x; the cognate verb episkipeo means "to inspect"; Heb.12:15 - "See to it"; cp. 1Pet.5:2 "exercising oversight"*)

ANALYSIS VERSE 12:

1. Having called these saints to never relent on the inner conflict (vs.11), Peter now gives the general strategy of application towards the cosmos.
2. Following the negative exhortation, he now exhorts for a positive result, “**Keep your behavior excellent among the Gentiles**”.
3. Isolation of the STA in vs.11 is mandatory if the believer expects to engage the cosmos honorably before **God**.
4. The appeal is directed towards the social life of these Asian Christians.

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5. He again appeals to the “battle standard” of holiness (1:15) further implementing the righteous fear in daily conduct that characterizes the adjusted believer (1:17).
6. While the normal soldier operates under sin fear in battle, the believer active in the A/C is to avoid sin fear and implement righteous fear in its stead.
7. The noun “**behavior**/ἀναστροφή - anastrophe” means “manner of life” and is the same noun used in 1:15,18 with the cognate verb ἀναστρέφω – anastrepho used in 1:17.
8. It is used in Heb.13:7 with respect to the believer’s Ph₂.
9. The imperatival participle “**Keep**/ἔχω – echo” literally means “to have” and emphasizes that they should possess a **behavior** consistent with isolation of the STA.
10. Their **behavior** is further qualified as “**excellent**/καλός – kalos” that emphasizes that which is considered intrinsically good, beautiful or appropriate (FHS).
11. The same description of “**good behavior**” is directly associated with Ph₂ works in Jam.3:13 (same adjective and noun).
12. Peter too associates this idea with the “**good works**” in the latter part of our verse (they are parallel).
13. “**Excellent behavior**” is indicative of the Spirit filled believer applying BD in their lives (action with honor).
14. Some of the details of the **behavior** will be further addressed in 2:13 – 4:6.
15. The phrase “**among the Gentiles**” is literally “**among the nations**/ἔθνος – ethnos” and is a catch phrase to address those outside the circle of Christian fellowship.
16. The term traditionally applied by Jews and Christians alike to non-Jews is transferred to non-Christians and would be equivalent of such English words as “heathen” or “pagan”. Cf.Mat.5:47; 6:7
17. It addresses the –V unbelieving inhabitants of the cosmos (general population) that the believer finds himself surrounded with in their daily activities in service to **God**.
18. While the believer may run across those that have an interest in BD or at worst benign in reaction, the believer is always at high risk to antagonists –V to doctrine.
19. It is this type of –V that is prone to bring the greatest sufferings upon believers.
20. This is the idea behind the remainder of the verse “**so that in the thing in which they slander you as evildoers, they may on account of your good deeds, as they observe them, glorify God in the day of visitation**”.
21. Peter here introduces a hypothetical situation in which believers are accused by unbelievers of wrongdoing (cp.3:16).
22. The conjunction “**so that**/ἵνα – hina” indicates the potential result when believers apply BD before their antagonists.
23. The phrase “**in the thing**/ἐν ᾧ – en hos” has the nuance of “in a situation which or where”.
24. The verbal accusations they espouse are not formal legal indictments, but simply malicious gossip or **slander** labeling believers as “**evildoers**”.
25. The verb “**slander**/καταλαλέω – katalaleo” is the cognate of the noun “slander/καταλαλιάς – katalalias” used in 2:1 and emphasizes someone “running their mouth” speaking bad things about others.
26. The adjective “**evildoers**/κακοποιός – kakopoios” is only used 3x in the NT (all in 1Peter) and emphasizes those considered a threat to society (cp.1Pet.2:14; 4:15).
27. It is also used in this vein in the LXX (Pro.24:19).

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28. This new and very different sect called Christians raised suspicion and malicious hatred among their societal counterparts.
29. For one, these believers advocated total separation from pagan practices that indulged STA vices. Cp. 1Pet.4:4
30. In turn, they would be called anti-patriotic, anti-social and anti-family.
31. Again, this as a result of their separation from evil.
32. This brought about undeserved suffering for these Christians.
33. Peter then gives the antidote to social persecution, **“they may on the account of your good deeds, as they observe them, glorify God in the day of visitation”**.
34. The strategy the believer is to employ in this hostile world is **“good works”**, a.k.a. Divine **good** production.
35. The adjective **“good/καλός – kalos”** is the same that describes their **“excellent (kalos) behavior”** indicating that our *modus Vivendi* of life calls for operation Divine **good**.
36. The most effective way to refute accusations by those antagonistic to the truth is get in FHS and apply BD to the situation.
37. In lieu of retaliating with the STA to Christian opponents, it provides opportunity for –V to see BD in action, **“as they observe them (good deeds)”**.
38. The principle is that the witness of the life gives credibility to the witness of the lips.
39. Peter’s vision here is that application of BD wields the greatest impact upon –V for the potential of any conversion.
40. The participle **“observe/ἐποπτεύω – eopteuo”** is used only one other time in the NT (1Pet.3:2).
41. As 1Pet.3:2 makes clear, the meaning of this verb is to “scrutinize” bringing about the potential of producing a change of mind.
42. By observing the **excellent behavior** of the believer applying BD, the applications will appeal to any under surface +V of our antagonists.
43. This as application provides evidence of our faith and provides the opportunity for the observer to see the results of BD in our own lives.
44. Peter here is not advocating that simply by applying BD toward –V guarantees positive results.
45. In fact, in 1Pet.3:16 he entertains quite a different outcome for those that do not come to repentance.
46. He is simply providing the maximum ammunition the believer has in his doctrinal arsenal (using both barrels of FHS + application) that can have the greatest impact in addition to our words that can lead to victory for others in the A/C.
47. That indeed potential is the idea here is made clear in the subjunctive mood in the final phrase **“they may glorify God in the day of visitation”**.
48. Peter’s teaching is parallel to Jesus’ teaching in Mat.5:16: *“Let your light shine before men in such a way that they may see your good works and glorify your Father who is in heaven”*.
49. *“Let your light shine before men”* = **“Keep your behavior excellent among the Gentiles”**.
50. *“In such a way that they may see your good works”* = **“they may on account of your good deeds, as they observe them”**.
51. And finally, *“and glorify your Father who is in heaven”* supports **“they may glorify God in the day of visitation”**.

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52. The prepositional phrase “**in the day of visitation**/ἐπισκοπῆς – episcopos” looks to a time or period of Christ’s appearance to men. Cp.Luk.19:44
53. Here it is in reference to the coming of Christ to receive the Church to Himself.
54. The motivation or final result of the believer’s “**good deeds**” is that it holds the greatest weight to potentially bring about the conversion of our enemies.
55. In turn, these will “**glorify God**” at the rapture.
56. The conversion of hostile persecutors is not inconsistent with Scripture as in the example of Saul/Paul.
57. Vss.11-12 sketch Peter’s “battle plan” for the on-going confrontation between these believers and Roman society.
58. As battle plans go, it is gentle in the tradition of Paul’s advice to the Romans in Rom.12:21, “*Do not be overcome by evil, but overcome evil with good*”.
59. Peter starts with the assumption that the first and most immediate conflict is within the believer (vs.11).
60. Unless the believer is willing to overrule the STA, he will not be able to overcome the external enemies of his faith.
61. The external conflict is not won by aggressive behavior or like retaliation (cp.2:1), but by “**good deeds**” further detailed in the epistle.
62. Peter’s vision is that the exemplary **behavior** of Christians has the greatest potential of convincing some of the error of their accusation and bring them to repentance.
63. How, or under what circumstances this will happen, is left up to **God** and the +V of people.
64. Complaining about those that are hostile to you solves nothing; get in FHS and apply BD and you never know when and where +V might surface!
65. *Review the Doctrine of Divine Good Production.*

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OUTLINE FOR CHAPTERS 2:13 – 3

SUBMISSION TO GOVERNMENT AND SOCIAL ORIENTATION (2:13-17)

SUBMISSION TO EARTHLY MASTERS (2:18-20)

CHRIST AS THE PREMIER EXAMPLE OF SUBMISSION (2:21-25)

SUBMISSION AND ORIENTATION BETWEEN WIVES & HUSBANDS (3:1-7)

SUBMISSION AMIDST PERSECUTION (3:8-22)

SUBMISSION TO CIVIL AUTHORITY VSS.13-14

EXEGESIS VERSES 13 – 14:

^{GNT} 1 Peter 2:13 Ὑποτάγητε πάσῃ ἀνθρωπίνῃ κτίσει διὰ τὸν κύριον, εἴτε βασιλεῖ ὡς ὑπερέχοντι,

^{NAS} 1 Peter 2:13 **Submit yourselves for the Lord's sake to every human institution,** Ὑποτάγητε ὑποτάσσω (*vImpar--2p; lit. to place or arrange under; in the passive "Submit/subject/subordinate/obey"; used 38x*) διὰ (*pa +*) τὸν ὁ κύριον, κύριος (*d.a. + n-am-s; "on account of the Lord/for the Lord's sake"*) πάσῃ πᾶς (*a--df-s; "to every"*) ἀνθρωπίνῃ ἀνθρώπινος (*a--df-s; lit. mankind; hence, "human"; used 7x*) κτίσει κτίσις (*n-df-s; lit. that created; contextually ref. to civil authority, hence, "institution"*) **whether to a king as the one in authority,** εἴτε (*cs; when followed by the same conj. as beginning vs.14; "either....or" +*) βασιλεῖ βασιλεύς (*n-dm-s; "to a king"*) ὡς (*cs; "as"*) ὑπερέχοντι, ὑπερέχω (*adj. ptc. /p/a/dm-s; "to have prominence/one having authority/one governing"; used 5x*)

^{GNT} 1 Peter 2:14 εἴτε ἡγεμόσιν ὡς δι' αὐτοῦ πεμπομένοις εἰς ἐκδίκησιν κακοποιῶν ἔπαινον δὲ ἀγαθοποιῶν·

^{NAS} 1 Peter 2:14 **or to governors as sent by him** εἴτε (*cc; "or"*) ἡγεμόσιν ἡγεμών (*n-dm-p; "to authoritative leaders"; contextually "Roman governors"; used 20x; cp.Mat.10:18; 27:2,11, etc.*) ὡς (*cs; "as"*) πεμπομένοις πέμπω (*adj.ptc./p/p/dm-p; "the ones having been sent"*) δι' διὰ (*pAbl; "by/through"*) αὐτοῦ αὐτός (*npAblm3s; ref. the king*) **for the punishment of evildoers and the praise of those who do right.** εἰς (*pa; "for"*) ἐκδίκησιν ἐκδίκησις (*n-af-s; "vengeance/justice/punishment"*) κακοποιῶν κακοποιός (*ap-gm-p; "of evildoers"; objective gen.*) δέ (*cc/ch; "and/yet"*) ἔπαινον

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ἔπαινος (*n-am-s*; "praise/approval/commendation"; same as 1:7) *ἀγαθοποιῶν*
ἀγαθοποιός (*ap-gm-p*; "of those that do right/good"; objective gen.; used 1x; emphasizes
 the overt act)

ANALYSIS VERSES 13 – 14:

1. Having rallied these believers to carry the banner of holiness as the general order in their witness to the cosmos, Peter now details some specific areas for concern.
2. To effectively fight the inward and outward battle places the believer on the frontlines in the A/C making them primary targets for negative antagonists.
3. As he noted in vs.12, those of the cosmos do observe the believer's behavior and actions in life.
4. The believer is to give no quarter for the enemy in excuse to our behavior that would otherwise undermine our witness (hypocritical appearance).
5. Peter now turns the attention to areas in the Christian life that under normal circumstances might be readily observed by the public (2:13-3).
6. The believers' attitude towards and acclimation to the establishment chain-of-command (ECC), other authorities in life, familial interaction and how we respond to persecution are all targets for scrutiny by society.
7. These are all areas that every productive law-abiding citizen even in the unbelieving world can readily see the misconduct of others.
8. Peter first addresses the believer's responsibility under the ECC.
9. The imperatival verb "**submit yourselves**/ὑποτάσσω – hupotasso" means to be subject to, obey or be subordinate.
10. It is primarily a military term of rank under **authority** carrying forward the military motif of vss.11-12.
11. The passive voice emphasizes to who or what one is to be subjected.
12. It is used 38x in the NT and is used of the subjection of:
 - A. Children to parents. Luk.2:51 (of Christ)
 - B. Demons to the power of God. Luk.10:17
 - C. The STA's inability to subject itself to +R. Rom.8:7
 - D. Believers to civil authorities. Rom.13:1,5; 1Pet.2:13; Tit.3:1
 - E. Women to being silent in the church. 1Cor.14:34
 - F. All things to Christ. Rom.8:20; 1Cor.15:27; Eph.1:22; 5:24; Phi.3:21; Heb.2:8; 1Pet.3:22
 - G. Christ to the Father. 1Cor.15:28
 - H. Believers to the RCC. 1Cor.16:16; 1Pet.5:5
 - I. Believers to believers under righteous fear. Eph.5:21
 - J. Wives to husbands. Eph.5:24; Col.3:18; Tit.2:5; 1Pet.3:1,5
 - K. Servants to masters. Tit.2:9; 1Pet.2:18
 - L. Believers to God. Heb.12:9; Jam.4:7
13. To "**submit**" oneself means to be under obedience to another.
14. The other primary verb used to denote obeying is "ὑπακούω – hupakouo" and emphasizes the act of hearing the commands of an **authority**.
15. "Hupakouo" is used 21x times of:
 - A. God's power over nature. Mat.8:27; Mar.4:41; Luk.8:25

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- B. God's power over demons. Mar.1:27
 - C. Fulfillment of BD. Luk.17:6
 - D. +V to BD. Act.6:7; Rom.6:17
 - E. The power of the STA over the believer. Rom.6:12
 - F. Children to parents. Eph.6:1; Col.3:20
 - G. Slaves to masters. Eph.6:5; Col.3:22
 - H. Congregation to under-shepherd. Phi.2:12; 2The.3:14
 - I. Of the SAJG. 2The.1:8; Heb.5:9
 - J. Wife to husband. 1Pet.3:6
16. The cognate noun "*obedience/ὕπακοή* - hupakoe" emphasis the effect of obeying and is used 15x to denote:
 - A. +V to BD. Rom.1:5; 15:18; 16:19; 2Cor.10:5,6; Phile.1:21; 1Pet.1:14,22
 - B. Christ under kenosis. Rom.5:19; Heb.5:8
 - C. The believer to the STA or H.S. Rom.6:16
 - D. Of saving faith. Rom.16:26; 1Pet.1:2
 - E. Of spiritual leadership. 2Cor.7:15
 17. That the object of these believers' submission is "**to every human institution**" makes it clear that the ECC is now in view in our verse.
 18. The adjective "**human/άνθρωπινος** – anthropinos" points to the human authorities that have been appointed to oversee God's "*creation/κτίσις* – ktisis (**institution of mankind**)".
 19. This reference would include any laws that authorities of various office are commissioned to uphold.
 20. The adjective "**every/πάς** – pas" consolidates **every authority** in the ECC no matter rank or file as those with civil responsibility over the citizens.
 21. The causal phrase "**for the Lord's sake/διά ὁ κύριος** – dia ho kurios" is the reason for Peter's appeal.
 22. These individuals are worthy of respect because the **authority** of DI #4 (nationalism) is ordained by God (Act.17:26) and all **authority** otherwise is established by God (Rom.13:1).
 23. When believers give due respect to those responsible for law and order within society, they are honoring the One who authored national government.
 24. Christ Himself taught this principle. Cp.Mat.22:17-21; Mar.12:14-17; Luk.20:21-25
 25. Without the ECC we could not live quiet and peaceful lives.
 26. Peter then throws out a couple of examples to denote rank and file is moot as to this royal imperative, "**whether to a king as the one in authority or to governors as sent by him**".
 27. The term "**king/βασιλεύς** – basileus" is used in the Bible for the highest **authority** in the ECC.
 28. The Romans did not refer to their leaders as kings.
 29. The participle "**authority/ὑπερέχω** – huperecho" emphasizes the preeminence of the highest ruler of the land with a nuance of protecting its inhabitants (cf. Liddell-Scott).
 30. Paul uses this term to denote the "*governing*" responsibilities of authorities in Rom.13:1 noting their policing of society in this regards in the following vss.3-4.
 31. For these believers, it was quite clear to them that the reference to a "**sovereign king**" referred to their emperor or Caesar.

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32. The emperor at the time of Peter's letter (~63-64 AD) was none other than Nero (54-68 AD).
33. In 64 AD, the Great Fire in Rome was blamed on the Christian community.
34. According to Tacitus (Roman historian/senator; c.56-117 AD), some of the population held Nero responsible and he targeted Christians to diffuse blame.
35. Christian persecution, such as being thrown to dogs, crucified or burned to serve as lights, followed.
36. It was under Nero's reign that both Peter and Paul were martyred.
37. Roman emperors were often absolute dictators that were corrupted by their lack of accountability and immense power.
38. Yet, believers are told to "**submit**" to these men "**for the Lord's sake**".
39. To resist **authority** in the ECC is to go up against God. Cp.Rom.13:2
40. The next example of "**governors/ἡγεμόνων** – hegemon" brings the imperative closer to home where these believers actually lived.
41. Often it is easier to honor the emperor from a distance than to respect local **authority**.
42. The provincial magistrates within the empire are variously called legates, procurators or consuls.
43. While believers are to obey the emperor because he is sovereign, they are further to obey the magistrates because they are commissioned by him within the ECC.
44. Peter also agrees with Paul as to the primary reason for the ECC, "**for the punishment of evildoers and the praise of those who do right**". Cp.Rom.13:3-4
45. Civil government exists for the express purpose of punishing crime and providing justice for the law-abiding citizen.
46. The term "**evildoers/κακοποιός** – kakopoios" is the same term used in vs.12 that unbelieving antagonists accused believers as being.
47. These believers are to keep their own noses clean and faith-rest the fact that if their slanderers start engaging in criminal behavior towards them, they can appeal to the ECC for their protection.
48. Opposite of the **evildoers** are "**those who do right/ἀγαθοποιός** – agathopoios".
49. Rather than take matters in their own hands, they are to utilize the ECC to resolve any criminal matters.
50. Even though civil authorities may be corrupt themselves, the believer is to know that God is the one that will ultimately judge –V and that of import to the believer is to do God's will otherwise. Cp.1Cor.5:13a
51. For those that will **submit** to the ECC, the normal response will be approval or **praise** for adhering to the law.
52. It was important to Peter (and Paul) that believers that were conspicuous in the empire gain a reputation as law-abiding before the Roman authorities.
53. The **praise** comes as a result of a good reputation Christians earned before the governing authorities in the face of reckless charges of sedition by their slanderers.
54. Antinomianism is not to be in the portfolio of Christian behavior.

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TO BE LAW ABIDING IS GOD'S WILL AND ANTIDOTE TO SLANDER

EXEGESIS VERSE 15:

^{GNT} 1 Peter 2:15 ὅτι οὕτως ἐστὶν τὸ θέλημα τοῦ θεοῦ ἀγαθοποιούντας φιμοῦν τὴν τῶν ἀφρόνων ἀνθρώπων ἀγνωσίαν,

^{NAS} 1 Peter 2:15 **For such is the will of God** ὅτι (*causal conj.; "For/Because"*) οὕτως οὕτω (*adv.; "such/thus"*) ἐστὶν εἰμί (*viva--3s; "it keeps on being"*) τὸ θέλημα (*d.a. + n-nn-s; "the will"*) τοῦ ὁ θεοῦ θεός (*d.a. + n-gm-s*) **that by doing right you may silence the ignorance of foolish men.** ἀγαθοποιούντας ἀγαθοποιέω (*circ. of means or manner/p/a/am2p; "that by doing right"*) φιμοῦν φιμόω (*compl. inf./pa; functions as the direct object of the participle; "you may muzzle/silence"; used 7x*) τὴν ἢ ἀγνωσίαν, ἀγνωσία (*d.a. + n-af-s; "the ignorance"; used 2x; 1Cor.15:34*) τῶν ὁ ἀφρόνων ἄφρων (*d.a. + a--gm-p; "of senseless/foolish"; used 11x*) ἀνθρώπων ἄνθρωπος (*n-gm-p; "men"*)

ANALYSIS VERSE 15:

1. The opening causal clause “**For such is the will of God**” finds its counterpart in the causal phrase “*for the Lord’s sake*” (διὰ ὁ κύριος – dia ho kurios) in vs.13.
2. The command to submit finds its reasoning on the basis of God’s directive **will** for the believer that makes it then possible to function on behalf of Christ.
3. Apart from orientation to God’s directive **will**, the believer does not properly represent his Lord.
4. By doing God’s **will**, we evidence our relationship with Christ. Cp.Mar.3:35
5. This is only possible through reprogramming our minds with BD. Rom.12:2
6. Doing the **will of God** demands the right MA, which is orientation to BD. Cp.Eph.6:5-6
7. Endurance in God’s **will**, will be eternally rewarded. Cp.Heb.10:35-36
8. The directive **will of God** is all that we are to think, say and do outlining the standard of conduct required of believers explicitly defining that necessary to be holy.
9. God’s directive **will** is itemized for CA believers via the royal imperatives (*see doctrine of*).
10. It is God’s **will** for Christians, as with all men, to obey the laws of the land and respect those appointed to administer them under Divine institution #4 (nationalism).
11. Peter then re-insists that applying BD provides the means sponsored by **God** to deal with their antagonists in life, “**that by doing right you may silence the ignorance of foolish men**” (cp.vs.12).
12. Peter obviously still has the accusations of those hostile to these believers in vs.12 in view.
13. Peter’s highest expectation of confidence is that some of these unbelievers might come to saving faith through observation of the believer’s good works.

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14. Short of that, the only other recourse of hope is to defuse any potential grounds that might perpetuate their slanderous attacks.
15. The circumstantial participle of means “**that by doing right**/ἀγαθοποιέω - agathopoiew” parallels their “*good deeds*” of vs.12.
16. It emphasizes the extrinsic effect that good character has upon those in their periphery.
17. The complimentary infinitive that follows “**to silence**/φιμώω – phimoo” functions as the direct object of the participle receiving the action of “**doing right**”.
18. It is God’s **will** in this case that by being law abiding, the believer wields the power to muzzle the mouths of those recklessly accusing them of subversion.
19. How this is made possible is with the help of the emperor’s appointed representatives.
20. At some point, these believers’ innocence will be recognized by those in authority and they will affirm the good establishment character of the Christian community.
21. Whether through the judicial process or merely a lack of evidence for prosecution, those slandering these believers will find no support in their persistence.
22. Eventually, these false accusations will fall on deaf ears and be seen as nothing but trite **ignorance of foolish men**.
23. The noun “**ignorance**/ἀγνοσία – agnosia” is used 2x and looks to those without knowledge of God’s plan and is the opposite of gnosis (1Cor.15:34).
24. This **ignorance** is otherwise in spite of observation and experience. *Vines Expository Dictionary of NT Words p.245*
25. Its cognate noun “ἄγνοια – agnoia” was used for the pre-salvation state of believers in 1:14 and that noun emphasized the inability to perceive and thus understand.
26. Peter’s use of term in our present verse is designed to highlight these particular individuals as unbelievers that remain as antagonists in spite of no factual grounds for accusation and having otherwise observed these believers’ *good deeds*.
27. It emphasizes reckless speech that often our opponents will engage in that is without fact or merit.
28. Some types of –V just are not willing to let things go and will persist in running their mouths or try to otherwise damage or harm the character of +V.
29. These unbelievers’ **ignorance** is further characterized by the adjective “**foolish**/ἄφρων – aphron”.
30. This term emphasizes the lack of using the commonsense God has given man to perceive the reality of things. Cp.Luk.12:19-20; Rom.2:20; Eph.5:17-18
31. The phrase “**ignorance of foolish men**” looks to –V so hostile to believers that they are willing to falsely accuse and slander believers without any real concern as to the ultimate outcome when the facts come to light.
32. –V that is this antagonistic to the truth is driven by emotional hatred and epitomizes the total blindness of the STA to the realities of life.
33. This is about as close as Peter comes in trading insults with his readers’ enemies, something he expressly forbids in 3:9.
34. Here he is simply pointing out the fact that while **ignorance**, though not wrong in itself, becomes stupidity when it disregards the obvious and otherwise speaks its mind.
35. One that is ignorant ought not to speak and the term “**foolish**” makes it clear that this was an **ignorance** in which **men** were quick to speak.

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36. Reckless speech is a hazard of stupidity.
37. Peter is counting on Roman justice to resolve any problems raised by reckless charges leveled against the Christian community.
38. Believers should take heart in the knowledge that what is “**doing right/good deeds**” (establishment oriented) in God’s sight also benefits society and even more to the point will be recognized as such by the emperor and his appointed magistrates.
39. Two factors should be taken into account before this view is dismissed as naively optimistic.
40. 1st, Peter is aware that his readers’ difficulties are with unruly elements of society, not with the governing authorities.
41. These authorities are his readers’ first recourse and Peter wants them to view them in a positive light.
42. 2nd, he wants to foster in his readers a pattern of behavior that deflates any lies to all possible charges of subversion.
43. In our service to **God**, we must be careful not to needlessly offend civil authority.
44. To start with the assumption that their responsibilities to **God** and to the empire must inevitably come into conflict is the surest way to bring about needless offence.
45. The fact is, under normal circumstances, the establishment oriented believer will find support from civil authority.
46. Should it happen that our obligations to **God** and the ECC conflict, our final appeal is before the head of ECC – **God**.

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EXEGESIS VERSES 16 – 17:

THE PARADOX OF FREEDOM

GNT 1 Peter 2:16 ὡς ἐλεύθεροι καὶ μὴ ὡς ἐπικάλυμμα ἔχοντες τῆς κακίας τὴν ἐλευθερίαν ἀλλ' ὡς θεοῦ δοῦλοι.

NAS 1 Peter 2:16 **Act as free men**, ὡς (*cs*; *used as adverb of manner*; "as") ἐλεύθεροι ἐλεύθερος (*ap-nm-p*; "free men"; *used 23x*) **and do not use your freedom as a covering for evil**, καί (*ch*) μὴ (*neg.* +) ἔχοντες ἔχω (*circ.ptc. w/imperative force/p/a/nm2p*; "refrain from having/do not use") τὴν ἢ ἐλευθερίαν ἐλευθερία (*d.a. + n-af-s*; "the freedom/liberty/license"; *used 11x*) ὡς (*cs*; "as") ἐπικάλυμμα (*n-an-s*; *lit. a covering*; *fig. "a pretext/excuse/cover-up"*; *used 1x*) τῆς ἢ κακίας κακία (*d.a. + n-gf-s*; "for evil/wickedness/malice"; *same as 2:1*) **but use it as bondslaves of God**. ἀλλ' ἀλλά (*strong advers.*) ὡς (*cs*; "as/in the manner of") δοῦλοι. δοῦλος (*n-nm-p*; "slaves/servants") θεοῦ θεός (*n-gm-s*; *gen. of possession*)

SOCIAL ORIENTATION

GNT 1 Peter 2:17 πάντας τιμῆσατε, τὴν ἀδελφότητα ἀγαπᾶτε, τὸν θεὸν φοβεῖσθε, τὸν βασιλέα τιμᾶτε.

NAS 1 Peter 2:17 **Honor all men; love the brotherhood, fear God, honor the king**. τιμῆσατε, τιμάω (*vImpaa--2p*; "Honor/Respect"; *used 21x*) πάντας πᾶς (*ap-am-p*; "all men") ἀγαπᾶτε, ἀγαπάω (*vImpaa--2p*; "love") τὴν ἢ ἀδελφότητα ἀδελφότης (*d.a. + n-af-s*; "the brotherhood"; *used 2x*; *1Pet.5:9*) φοβεῖσθε, φοβέω (*vImpaa--2p*; "fear") τὸν θεὸν θεός (*d.a. + n-am-s*) τιμᾶτε. τιμάω (*vImpaa--2p*; "honor") τὸν ὁ βασιλέα βασιλεύς (*d.a. + n-am-s*; "the king")

ANALYSIS VERSES 16 – 17:

1. In vs.16, Peter expounds upon the thought of believers doing the will of God in application of vs.15.
2. In so doing, he contrasts these believers to the unbelieving pagans who are enslaved to the stupidity and ignorance of their STA's.
3. This is the sense of the opening phrase, "**Act as free men**".
4. There is no main verb present in vs.16 with the main action simply implied in the comparative conjunction "ὡς – hos/as" used 3x in the verse.
5. The "hos" conjunction is used adverbially and has the nuance of "acting *in the manner of/as*".
6. By applying the will of God, believers "**act in a manner as free men**".

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7. The freedom in view is not political or social which was limited for slaves and wives and Peter has in mind all believers as all are targets for their antagonists.
8. The adjective “**free**/ἐλεύθερος – eleutheros” stands alone and emphasizes the **freedom** from restraint or obligation in general.
9. It points to the spiritual **freedom** in Christ that all believers possess.
10. These Christians were **free** from all in their past that had bound them spiritually.
11. Truth sets **men free**. Joh.8:31-32,36
12. Believers in the early Church spoke with assurance of the “**freedom** in Christ”. Cp.Gal.2:4
13. They were **free** from enslavement to idolatry, superstition, rulership of human viewpoint with the STA lusts and legalism.
14. As such, these believers do not have to conform themselves to the ideologies of their negative counterparts to overcome their adversatives in life.
15. Rather, they simply have to apply BD and faith-rest that God is in control of all other contingencies in life, knowing that God is for them in application.
16. This would include any legal support or vindications from the ECC silencing their enemies.
17. However, as with any liberty, there is always the potential for abuse into license.
18. That these believers are **free** before God to use the ECC for their own benefit, Peter is further concerned that do not use same for any STA retaliation to the slander (3:9).
19. This is the force of vs.16b, “**and do not use your freedom as a covering for evil**”.
20. With the Christian enemy neutralized, easily the believer can grab opportunity to exact their own justice upon their opponents (don’t get mad, get even!!).
21. The connective “**and**/καί - kai” provides immediate contrast to their **freedom** and is equivalent to “**and yet**”.
22. A negated participle having imperatival force then follows, “**do not use**/μὴ ἔχω – me echo” stressing that this is “**not**” why the believer has acquired **freedom**.
23. The cognate noun “**freedom**/ἐλευθερίαν – eleutherian” emphasizes the **freedom** or liberty of access, admission or **use**.
24. While the adjective “**free men**” emphasized the **freedom** in Christ from enslavement to the STA, the noun now reminds us that believers still remain **free** as to who will rule over their souls, the STA or **God** (cf.vs.11).
25. This reality is presented in the final 2 comparative phrases, “**not as a covering for evil, but use it as bondslaves of God**”.
26. The 1st of the 2 phrases further contrasts the opposing manner to be distinguished between the believer and unbeliever.
27. Whereas their enemies used their freedoms to verbally abuse these Christians under a guise of civil concern (evildoers; vs12), these believers were to keep their own STA horns pulled in.
28. While they may have legal options to take revenge, Peter wants to ensure that they use their **freedom** responsibly.
29. The noun “**covering**/ἐπικάλυμμα – epikalumma” figuratively can refer to something before the fact i.e., an excuse or pretext, or after the fact i.e., a cover-up.
30. Neither situation is acceptable.
31. The noun “**evil**/κακία – kakia” is the same noun translated “*malice*” in 2:1.
32. In that verse it emphasized their enemies as drawing “first blood” in their hostility.

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33. The early Christians were not to take opportunity to respond to their antagonists with any semblance of spite, hate or wickedness before or after the fact.
34. They are not to rationalize rebellion against pagan society.
35. With their **freedom** they have a higher calling and responsibility before **God**.
36. When **freedom** becomes the believer's watchword, there is as much danger of antinomianism in relation to the laws of **God** as there is in relation to the laws of the state.
37. Peter not only wants to ensure that there are no charges of civil misconduct leveled against these believers, but any accusations of sinful antinomianism are also avoided.
38. This is the force of the final comparative headed with the strong adversative, "ἀλλά - alla/**but use it as bondslaves of God**".
39. The phrase "**bondslaves of God**" highlights the paradox of true **freedom**.
40. Any **freedom** demands responsibility.
41. The blessings of **freedom** demand restraints.
42. There is no such thing as absolute **freedom** in life as all freedoms demands adherence to certain laws, ideologies, etc.
43. We are not **free** to do anything we want, or we intrude on the **freedom** of others.
44. Paul, who defended the **freedom** of Gentile Christians from the burden of the Jewish law, warned his readers against the opposite extreme. Cp.Gal.5:13; Rom.6:1,15-22
45. Peter is warning these believers to not let their thoughts of **freedom** from their pagan pasts develop into the idea that they are also **free** from their legitimate obligations before **God** to pagan society.
46. Just as the **freedom** and blessing to drive a car demands that we obey the traffic law or there would be no orderly transportation system in the country.
47. For Christians, the exploitation of their newfound **freedom** in Christ is in their subjection to **God** and His laws.
48. This is the paradox of **freedom**.
49. Through the work of Christ believers are set **free** from the power of the Law, from sin and from the evil that is in the world.
50. This **free** gift of salvation is based on the principle of grace. Rom.5:15; Eph.1:5-6
51. **Freedom** in Christ looks to all the grace that is afforded the believer by **God** removing the constraints of the ISTA opening the doors for a relationship with Him.
52. Peter wants His readers to always keep that in mind in dealing with their enemies that they look for the opportunity to express grace towards them while proclaiming His excellencies (vs.9).
53. To be set **free** as a believer and to remain **free** are two different things.
54. The fulfillment of "**freedom in Christ**" is service to **God**.
55. Paradoxically only when we serve **God** as slaves can we fully appreciate and exploit our **freedom**.
56. All believers are **free** to serve **God** and reap the surpassing blessings in time and in Ph₃.
57. Those that elect to serve the dictates of the flesh and lure of the cosmos, while **free** to do so, are slaves to unrighteousness.
58. In the end, such enslavement brings loss and shame.
59. Either kind of **freedom** brings with it enslavement. Rom.6:16-20

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60. Enslavement to righteousness brings vindication and eternal reward to those that deny the other kind of **freedom**.
61. The paradox simply defined: freedom's realization is slavery to BD.
62. So it is put before all to choose your **freedom** (or slavery); the one brings life, the other death.
63. Which side of **freedom** in the A/C will the individual choose?
64. Vs.17 now rounds out this section dealing with believers' social and civic responsibilities.
65. Peter lines out 4 imperatives that the **bondslaves of God** should adhere to:
 - A. **Honor all men.**
 - B. **Love the brotherhood.**
 - C. **Fear God.**
 - D. **Honor the king.**
66. Of the 4 imperatives, the 1st (**Honor all men**) is an aorist tense and the other 3 (**love, fear, honor**) are present tenses.
67. The single aorist imperative at the beginning of the series gives the entire series an imperatival quality though the final 3 verbs by themselves could be read as indicatives.
68. The sense of the aorist imperative is to "start" the action, while the present tense imperatives emphasize a "continuation" of action.
69. The 1st phrase "**Honor all men**" could easily be translated, "*Respect everyone*".
70. The force of the aorist tense is Peter's way of combining all that he has just said with respect to their enemies to be immediately included in their interaction with society if thoughts otherwise have been entertained.
71. The phrase "**all men**" is simply "πᾶς – pas" in the Greek and is designed to include "**all people**", enemies (accusers of the Christian community) and fellow believers alike.
72. The principle here is that when it comes to application to BD, there is to be no partiality with respect to persons.
73. We are to apply BD to **all** people in all circumstances and in all situations.
74. When we apply BD to our enemies we fulfill Christ's command to "**love** our enemies"; a principle Peter now defines in terms of respecting through application. Cf. Mat.5:44; Luk.6:27,35
75. As they respect **all people**, Peter reiterates to continue on in their primary responsibility to one another in the 2nd command, "**love the brotherhood**" (cp.1:22).
76. He has already established the high calling of responsibility of applying BD within the circle of Christian fellowship.
77. The verb "**love**/ἀγαπάω – agapoo" indicates a **love** that stems from the new birth and is indicative of applying BD under the FHS (cp.1:23ff).
78. The noun "**brotherhood**/ἀδελφότης – adelphotes" is only used here and in 1Pet.5:9.
79. This term highlights the community possessed of a brotherly relationship and by default contextually in both uses looks to the collective Christian community.
80. Peter's point in using two different verbs here of "**honor**" with respect to **all men** and "**love**" with respect to the **brotherhood** is to qualify the gospel tradition by setting some priorities for his audience.

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81. In other words, he avoids saying directly to “**love your enemies**” rather emphasizing to “**love the brotherhood**”.
82. Peter distinguishes “respect” from “**love**” defining that which binds Christians together into a **brotherhood**.
83. For other concise N.T. expression of the concurrent duties of a Christian to fellow Christians compared to others see Gal.6:10 and 1The.5:15.
84. While we impartially apply BD to everyone, fellow believers are to receive priority in opportunities to apply.
85. The 3rd imperative is to retain their current posture towards the Creator of the world and “**fear God**/φοβέω ὁ θεός – phobeo ho theos”.
86. This is Peter’s way of reminding them of their Ph₂ conduct as it applies towards people as **God** will impartially judge **all** based on BD (cp.1:17).
87. Further, such posture is to be expected for any that are **bondslaves of God** as noted in the present context.
88. The final imperative, “**honor the king**” differentiates our duties to **God** and to Caesar. Cp.Mat.22:21
89. The civil power is on a different plane and it calls for our loyal respect, as the term “**honor**/τιμάω - timao” is the same used with reference to “**all men**”.
90. We are to “revere/venerate/worship” **God** and “respect” the **king**.
91. It is a reminder that in submission to the ECC (vs.13), a continued respect is due him whom **God** has placed as a human authority over their lives.
92. Pro.24:21 provides an O.T. model for this exhortation.
93. Like Rom.13:1-7, Mat.22:21, 1Tim.2:1-3 and Tit.3:1, our passage (1Pet.2:13-17) has had a determining effect upon the Church’s teaching about the duties Christians owe the state.
94. The command for these believers to “**honor the king**” is especially illuminating considering who held that office (Nero) when this epistle was penned.
95. Nero was overall hated in the capital except by the masses with which he carried favor.
96. Peter’s supposition is that **God** establishes shepherds to watch over the masses under their domain.
97. The command given is for both good and bad leaders (many are a combination of both).
98. One of the conspicuous features related by Peter in this section is its optimism.
99. Christians that are slandered bringing about potential civil liabilities should defer to the state as it is the purpose of civil authority to punish wrongdoers and rewards those that do what is right.
100. Under normal circumstances, loyalty to **God** and to the state will not come into conflict.
101. The most important point Peter brings across for Christians is that a danger exists to abuse their **freedom** in Christ as an excuse or veil for malice or misconduct.
102. This section ends with exhortations targeting their responsibilities to the cosmos, each other, **God** and state.
103. *Review the Doctrine of Freedom.*

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RESPONSIBILITY OF SERVANTS VSS.18 – 25

EXEGESIS VERSES 18 – 20:

SUBMIT TO BOTH THE REASONABLE AND UNREASONABLE

GNT 1 Peter 2:18 Οἱ οἰκέται ὑποτασσόμενοι ἐν παντὶ φόβῳ τοῖς δεσπόταις, οὐ μόνον τοῖς ἀγαθοῖς καὶ Ἐπιεικέσιν ἀλλὰ Καὶ Τοῖς σκολιοῖς ὁ

NAS 1 Peter 2:18 **Servants, be submissive to your masters with all respect,** *Οἱ ὁ οἰκέται οἰκέτης (d.a. governs both noun and ptc. + n-vm-p; “Servants/Domestic attendants/house slaves”; used 4x; Luk.16:13; Act.10:7; Rom.14:4) ὑποτασσόμενοι ὑποτάσσω (adj. ptc./p/p/nm2p; “be submissive to”; same as 2:18) τοῖς ὁ δεσπόταις, δεσπότης (d.a. + n-dm-p; “to masters”; emphasizes one that has absolute ownership or power; used both of God and men; used 10x) ἐν (pI) παντὶ πᾶς (a-Im-s) φόβῳ φόβος (n-Im-s; “fear/respect”; same as 1:17; cognate verb phobeo in 2:17) **not only to those who are good and gentle,** *οὐ (neg. +) μόνον μόνος (adv.; “only”) τοῖς ὁ ἀγαθοῖς ἀγαθός (d.a. + governs both adjs.; ap-dm-p; “to the good ones/to those who are good”; extrinsic good) καὶ (cc) ἐπιεικέσιν ἐπιεικής (ap-dm -p; “forebearing/gentle ones”; used 5x; Phi.4:5; 1Tim.3:3; Tit.3:2; Jam.3:17) **but also to those who are unreasonable.** Ἀλλά (strong advers.) καὶ (adjunct.; “also”) τοῖς ὁ σκολιοῖς σκολιός (d.a. + ap-dm-p; lit. curved/twisted/tangled; metaph. “to the crooked ones/unjust/unreasonable”; used 4x; Luk.3:5; Act.2:40; Phi.2:15)**

UNDESERVED SUFFERING WINS FAVOR

GNT 1 Peter 2:19 τοῦτο γὰρ χάρις εἰ διὰ συνείδησιν θεοῦ ὑποφέρει τις λύπας πάσχω^ν ἀιδίκως.

NAS 1 Peter 2:19 **For this finds favor, if for the sake of conscience toward God** *γὰρ (explan. Conj.; “For”) τοῦτο οὗτος (near dem. Pro./nn-s; “this”) χάρις (n-nf-s; “grace/favor”; indicates application of BD under undeserved suffering is application grace towards others) εἰ (part. Intro. 1st class; “if”) διὰ (pa; causal; “because/for the sake of”) συνείδησιν συνείδησις (n-af-s; “conscience”; used 29x) θεοῦ θεός (n-gm-s) **a man bears up under sorrows when suffering unjustly.** Τίς (indef. Pro./nm-s; goes with part. “εἰ”; “if anyone/if a man”) ὑποφέρει ὑποφέρω (vipa—3s; endures/bears up under”) λύπας λύπη (n-af-p; “sorrow”) πάσχω^ν πάσχω (circ. Ptc./p/a/nm-s; “when or while suffering”) ἀιδίκως. (adv.; “unjustly/undeservedly”; used 1x)*

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DESERVED AND UNDERSERVED SUFFERING

^{GNT} 1 Peter 2:20 ποιὸν γὰρ κλέος εἰ ἁμαρτάνοντες καὶ κολαφιζόμενοι ὑπομενεῖτε; ἀλλ' εἰ ἀγαθοποιοῦντες καὶ πάσχοντες ὑπομενεῖτε, τοῦτο χάρις παρὰ θεῶ.

^{NAS} 1 Peter 2:20 **For what credit is there if, when you sin and are harshly treated, you endure it with patience?** γάρ (*explan. conj*; "For") ποιὸν ποῖος (*interr. adj./nn-s*; "what?"; *points to quality*; "what kind of" κλέος (*n-nn-s*; "credit/glory/good report"; *used 1x*) εἰ (*part. intro. 1st class*) ἁμαρτάνοντες ἁμαρτάνω (*circ. ptc./p/a/nm2p*; *lit. miss the mark*; "when sinning") καί (*cc*) κολαφιζόμενοι κολαφίζω (*circ. ptc./p/p/nm2p*; "while having been buffeted/harshly treated"; *used 5x*; *Mat.26:67*; *Mar.14:65*; *1Cor.4:11*; *2Cor.12:7*) ὑπομενεῖτε; ὑπομένω (*vifa--2p*; "you will patiently endure"; *used 17x*) **But if when you do what is right and suffer for it you patiently endure it, this finds favor with God.** ἀλλ' ἀλλά (*strong advers.*) εἰ (*part. intro. 1st class*) ἀγαθοποιοῦντες ἀγαθοποιέω (*circ. ptc./p/a/nm2p*; "when doing right") καί (*cc*) πάσχοντες πάσχω (*circ. ptc./p/a/nm2p*; "while suffering") ὑπομενεῖτε, ὑπομένω (*vifa--2p*; "you will patiently endure") τοῦτο οὗτος (*near dem. pro./nn-s*; "this thing") χάρις (*n-nf-s*; "grace/favor") παρὰ (*pAbl*; "from/with") θεῶ. θεός (*n-Ablm-s*)

ANALYSIS VERSES 18 – 20:

1. Vs.18 begins a new paragraph in the Greek text extending to end chapter 2.
2. While Peter continues the thought of Christian orientation to authority, he changes emphasis from civic (ECC and public social order) to the domestic side of life.
3. Vss.18-20 focus on authorities to which the believer is contractually or legally bound following with Christ as example under underserved suffering in vss.21-25.
4. Chapter 3:1-7 extends the domestic issue changing emphasis to the marital setting.
5. The subtheme of suffering that believers face by the -V world (vss.11-15) finds further expression in more private associations and closer to home.
6. Peter targets believers that find themselves socially on the lower end of the totem pole economically during this time.
7. The matter of fact is that these particular believers are living their Christian lives under the institution of slavery.
8. A large portion of the work force in the Roman world was that of indentured **servants/slaves**.
9. One may find themselves as such captured in war, indebtedness or by birth.
10. This growing and massive population during the rise of Rome explains one of the reasons for the prosperity of the empire i.e., cheap labor.
11. While slavery may be passé in our society today, it was a stark reality in Peter's time as well as for most of human history.

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12. Today we take the principles presented in this vein as we might apply them in the employer-employee relationship.
13. While we are not owned nor forced to work for any given individual, the issue of authority in the work place remains.
14. Further, all employees have a “contractual” obligation to their employer to perform at an acceptable and agreeable level by the employer (that’s why you are paid).
15. As with any institutions such as slavery or in the work place, abuse of authority is always a possibility.
16. And there is a correct and doctrinal way that the believer should think and respond in such cases which Peter’s presentation is now pertinent.
17. Peter exhorts this particular group of believers, “**Servants, be submissive to your masters with all respect**”.
18. It should not be surprising to the students of BD that some, if not many, early Christians were those of this economic and domestic ilk.
19. For the majority of believers to come from lesser socio-economic backgrounds is to be expected.
20. Paul reminded the Corinthians to consider their calling as not many from the social elite. Cp.1Cor.1:26-29
21. Peter’s choice of noun for “**Servants**/οἰκέτης – oiketes” is used only 4x in the N.T. and looks to a domestic household servant. Cp.Act.10:7
22. This in contrast to the more commonly used noun for *slaves*/δοῦλος – doulos used in 2:16 and otherwise some 125x.
23. The emphasis behind our noun is a singular loyalty of service to one’s authority. Cp.Luk.16:13; Rom.14:4
24. This more so than the idea of “bondage” in slavery that “doulos” might otherwise imply.
25. It appears his choice of term is designed to appeal to the issue of loyalty to their authorities as intended to be compatible with their loyalty to God as believers.
26. Submitting to God as their ultimate Master assumes submission to their earthly **masters**.
27. Hence, the higher issue before his readers is not their domestic status in life, but how BD is applied within its confines (where our real loyalty resides).
28. By addressing this group of believers as “oiketes”, he identifies them 1st and foremost as **servants** of God’s household that just happen to also be **servants** to men.
29. The term otherwise more fully explains the meaning of “*bondslaves of God*” in vs.16, as dependent upon loyalty!
30. The participle “**be submissive**/ὑποτάσσω – hupotasso” is the same as in vs.13 and carries the force of an imperative.
31. It recognizes authoritative rank and the responsibility to obey one in authority.
32. Peter then refers to their authorities as their “**masters**/δεσπότης – despotes” rather than the more common noun “kurios/lord”.
33. “Despotes” looks to a ruler with absolute powers and is used 10x in the N.T. of both God (Luk.2:29; Act.4:24; 2Tim.2:21; 2Pet.2:1; Jud.1:4; Rev.6:10) and slave-owners (1Tim.6:1,2; Tit.2:9; 1Pet.2:18).
34. With respect to slave-owners, it looks to their unbridled authority and power over their slaves as property.

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35. It appears Peter has employed this term to remind these believers that even in the case of slavery, they are to always remind themselves that God has absolute authority over all men. Cp.Eph.6:9; Col.4:1
36. Exercise of authority finds its ultimate right of authority from God. Cp.Rom.13:1
37. Therefore, acclimation to authority, even in the most base of circumstances, finds its reasoning based on the Sovereignty of God in loyal commitment to Him.
38. The final phrase “**with all respect**/ἐν πᾶσι φόβος – en pas phobos” employs the same noun “phobos” translated “*fear*” in 1:17 with its cognate verb utilized in 2:17.
39. In both cases previously it emphasized the due **respect** the believer is to render to **God** as the Sovereign judge.
40. Obviously as it applies to men it denotes the **respect** reserved for human authorities in life.
41. The effect of the adjective “**all**/πᾶσι” in the phrase “**with all respect**” is to intensify the reverence of which Peter speaks and can be understood “**with deep reverence**”.
42. While believers are not to fear men, but are to fear **God**, they should have the **respect** for their authorities that comes from a *deep reverence of God*.
43. Paul also exhorts slaves to exercise their fear to **God/Christ** and not human **masters**. Eph.6:5; Col.3:22
44. Again, Peter’s choice of terms here goes beyond the attitude towards slave **masters** and is designed to appeal to a true **fear of God** as to why the believer is to apply submission to their authorities.
45. The implication is that these believers are to somehow stand in Christ’s place (cp. “*for the Lord’s sake*”, vs.13) where **respect** is urged towards their master as God’s representatives.
46. This is made possible by singular commitment to BD as **servants** to our Master in heaven maintaining a true *fear of God*.
47. Peter then makes clear that their obedience is to be exercised “**not only to those who are good and gentle, but also to those who are unreasonable**”.
48. Christian slaves are enjoined to deference (show respectful regard) to his or her master, even if they abuse their authority.
49. Peter recognizes that some **masters** treat their slaves fairly, yet, he does not assume that these “**good and gentle**” slave owners are necessarily Christians.
50. The issue at hand is not the spiritual conviction of the authorities, but on the way they treat their slaves.
51. The overall previous context regarding the ECC and following context of Christ suffering at the hands of –V unbelievers substantiate this premise.
52. Peter does not paint all unbelievers with the same brush.
53. Submission is to be rendered to all that are **masters** regardless whether they are believers or unbelievers or how they otherwise treat their subordinates.
54. Those **masters** that conduct themselves honorably are described as treating their slaves fairly and justly (**good**/ἀγαθός – agathos) and with patience or forbearance (**gentle**/ἐπιεικής – epieikes; cp. Phi.4:5; 1Tim.3:3; Tit.3:2; Jam.3:17).
55. In stark contrast, some STA’s can be “**unreasonable**/σκολιός – skolios” which literally means “twisted/curved”.
56. Some **masters** are perverse (wicked/mean) in exercise of their authority.

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57. In all cases, an abusive master is one void of fairness and patience as these are attributes ascribed to a **good** master.
58. Peter's point is whether the authority is reasonable or **unreasonable** is moot with respect to the command of submission.
59. The principle is: Just because someone abuses their authority does not negate the principle of authority and the believer's doctrinal obligations otherwise.
60. In vs.19, Peter explains the Divine viewpoint why the importance to acclimate to even abusive authority, "**For this finds favor if for the sake of conscience toward God a man bears up under sorrows when suffering unjustly**".
61. Here, Peter imagines a case in which someone, maybe a slave or not, endures unjust **suffering**.
62. He employs the indefinite pronoun "**a man**/τὶς – tis" that literally means "anyone".
63. By so doing, he subsequently expands the principle of **submission** as applicable across the board to any that find themselves under this test.
64. Hence, Peter's purpose in choice of terms for **servants, masters** and *fear* that have dual significance both literally and spiritually.
65. He has in mind more than just literal household **servants** and the specific terms are designed to illustrate a universal principle for all believers.
66. Peter simply picks the niche of the household slave as a common and clear illustration of circumstances with which his readers could easily identify.
67. The term "**favor**/χαρίς – charis (grace)" refers to that with which **God** is pleased.
68. The POG is a plan of grace expressing **favor** towards man in salvation in spite of his unworthiness and fallen estate.
69. When the believer endures under underserved **suffering** at the hands of another rather than retaliate, they in essence reciprocate in grace towards them.
70. The point is **God** is pleased with the believer willing to apply doctrine under these conditions and will extend His own **grace/favor** to the believer.
71. That which qualifies the believer to receive God's grace in this regard is then laid out in the conditional phrase "**if for the sake of conscience toward God**".
72. The 1st class condition of "**if**/εἰ – ei" assumes the apodosis (end result) as true.
73. The "**conscience**/συνείδησις – suneidesis" is the intellectual ability of mind to discern between right and wrong.
74. This particular **conscience** is further qualified as "**toward God**" where **God** is a genitive of reference.
75. The **conscience of God** is in agreement with God's ethical norms and standards and emulates God's will.
76. The cause (**for the sake of**) behind the believer's receipt of God's **favor** finds its impetus in the doctrine that resides as part of the believer's **conscience**.
77. BD reinforces and builds up the norms and standards of the human **conscience** otherwise referred to as the "*good conscience*". Cp.1Pet.3:16,21
78. BD within provides the believer with the motivation and wherewithal to bear **up under sorrows when suffering unjustly** knowing that **God** will vindicate him.
79. Resentment, bitterness and rebellion usually reign when men **suffer unjustly**.
80. Adjusted believers rise above all that and will endure the pain rather than forfeit the **favor** they know will come for doing the will of **God**.

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81. In vs.20, Peter then specifically differentiates between the two kinds of **suffering** believers face; deserved and undeserved.
82. In so doing, he further explains the logic as to why undeserved **suffering** is the preferred.
83. In contrasting the 2 kinds of **suffering** in vs.20, Peter will again employ the 1st class condition “**if**” in each clause assuming each hypothesis as true.
84. He first addresses deserved **suffering**, “**For what credit is there if, when you sin and are harshly treated, you endure it with patience?**”
85. His question “**what?**/ποιός – poios” is rhetorical expecting a negative answer.
86. The interrogative adjective further points to quality, which in this case is void of that considered worthy of **favor**.
87. The noun “**credit**/κλέος – kleos” is used only here in the N.T.
88. It literally means a report (cp.LXX; Job 28:22) and has the nuance of a good report that would otherwise bring fame or glory upon its subject.
89. It here would be synonymous for honor or praise.
90. The point of Peter’s question is there is no honor **when** we **suffer** for our sins.
91. **Suffering** in this vein is deserved punishment by the hands of others as part of DD.
92. The “**sin**” in view points to any STA activity that contextually would be considered disobedient to the authority.
93. The participle “**harshly treated**/κολαφίζω – kolaphizo” means to treat with severity. Cp.Mat.26:67; 1Cor.4:11; 2Cor.12:7
94. A slave that was disobedient or misbehaved was often administered severe disciplinary actions such as whippings, beatings, etc.
95. Obviously, there was no glory or exalting associated with these acts, even **when** the slave might **endure** the discipline with poise or courage.
96. There is no honor when the believer suffers under DD for **sin** in the life.
97. While DD is necessary and beneficial, there is no honor attached to the actions that bring on the **suffering**.
98. Of course we should R_B and ride out our DD in FHS.
99. Peter is not saying we shouldn’t **endure** DD, only that there is no **credit** of commendation for it.
100. Punishment for **sin** does not bring praise to the wrongdoer.
101. The stark contrast to enduring deserved punishment is the occasion of underserved, “**But if when you do what s right and suffer for it you patiently endure it, this finds favor with God.**
102. Undeserved **suffering** under abusive authority brings honor to the one **suffering**.
103. To be wrongfully accused or treated while innocent places the believer within good company in the A/C (ex.; Christ).
104. To apply BD in submission to an abusive authority is nothing less than exalting **God** and His word even above concern for our own well-being.
105. Peter then makes clear that the “**favor/grace** the believer can expect under these conditions is **from** (παρά - para) **God**.”
106. To “**patiently endure**/ὑπομένω – hupomeno” is to faith-rest what is noble while walking in FHS with what is righteous.
107. The **grace from God** will be all sufficient to persevere through our sufferings in time and will be translated to SG₃ in eternity.

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CHRIST AS THE PERFECT EXAMPLE VSS.21-25

EXEGESIS VERSES 21 – 23:

UNDERGOING UNDESERVED SUFFERING

^{GNT} 1 Peter 2:21 εἰς τοῦτο γὰρ ἐκλήθητε, ὅτι καὶ Χριστὸς ἔπαθεν ὑπὲρ ὑμῶν ὑμῖν ὑπολιμπάνων ὑπογραμμὸν ἵνα ἐπακολουθήσητε τοῖς ἴχνεσιν αὐτοῦ,

^{NAS} 1 Peter 2:21 **For you have been called for this purpose, γὰρ (explan. conj.; "For") ἐκλήθητε, καλέω (viap--2p; "you have been called") εἰς τοῦτο οὗτος (pa + near dem.pro./an-s; "into this thing/for this purpose or reason") since Christ also suffered for you, ὅτι (causal conj.; "since/because") Χριστός (n-nm-s) καί (adjunct.; "also") ἔπαθεν πάσχω (viaa--3s; "suffered") ὑπὲρ ὑμῶν σύ (pAbl + npAbl-2p; "on your behalf") leaving you an example for you to follow in His steps, ὑπολιμπάνων ὑπολιμπάνω (adj. ptc./p/a/nm-s; "leaving behind"; hapax) ὑπογραμμὸν ὑπογραμμός (n-am-s; "a model/pattern/an example"; used 1x) ὑμῖν σύ (npd-2p; "for you") ἵνα (conj. purp.; "that") ἐπακολουθήσητε ἐπακολουθέω (vsaa--2p; "you might follow after"; used 4x) αὐτοῦ, αὐτός (nprgm3s; ref. Christ) τοῖς τό ἴχνεσιν ἴχνος (d.a. + n-Ln-p; "in the tracks/footsteps/steps"; used 3x)**

RIGHTEOUSNESS PAR EXCELLENCE

^{GNT} 1 Peter 2:22 ὃς ἀμαρτίαν οὐκ ἐποίησεν οὐδὲ Εὐρέθη δόλος ἐν τῷ στόματι αὐτοῦ,

^{NAS} 1 Peter 2:22 **who committed no sin, nor was any deceit found in His mouth; ὃς (rel.pro./nm-s; "who"; ref. Christ) ἐποίησεν ποιέω (viaa—3s; "committed/did") οὐκ οὐ (neg.) ἀμαρτίαν ἀμαρτία (n-af-s; "sin") οὐδέ (neg. conj.; "nor") δόλος (n-nm-s; lit. bait for fish; "deceit") εὐρέθη εὐρίσκω (viap—3s; "had been found") ἐν (Pl) αὐτοῦ, αὐτός (nprgm3s; ref. Christ) τῷ τό στόματι στόμα (d.a. + n-Ln-s; "mouth")**

REFUSED VERBAL RETALIATION OPTING FOR FAITH-REST

^{GNT} 1 Peter 2:23 ὃς λοιδορούμενος οὐκ ἀντελοιδορεῖ πάσχων οὐκ ἠπείλει, παρεδίδου δὲ τῷ κρίνοντι δικαίως·

^{NAS} 1 Peter 2:23 **(Corrected) Who having been reviled, He did not revile in return; ὃς (rel. pro./nm-s; "Who"; ref. Christ) λοιδορούμενος λοιδορέω (adj. ptc./p/p/nm-s; "having been reviled/insulted/railed at"; "used 4x) οὐκ οὐ (neg. +) ἀντελοιδορεῖ ἀντιλοιδορέω (viIPFa--3s; "He would not rail in return/would not return insult"; hapax) while suffering, He uttered no threats, πάσχων πάσχω (circ.ptc./p/a/nm-s; "while**

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suffering") οὐκ οὐ (neg. +) ἠπειλεί, ἀπειλέω (viIPFa--3s; "He would not threaten"; used 2x; Act.4:17) **but kept entrusting Himself to Him who judges righteously;** δέ (ch) παρεδίδου παραδίδωμι (viIPFa--3s; "He handed over/kept entrusting/committed Himself") τῷ ὁ κρίνοντι κρίνω (d.a. + subs.ptc./p/a/dm-s; "to the One judging") δικαίως (adv.; "righteously/justly/fairly"; used 5x)

ANALYSIS VERSES 21 – 23:

1. In vss.21 – 25, Peter gives further explanation as to the significance of enduring under undeserved **suffering**.
2. He repeats the use of the explanatory “**For/γάρ** – gar” as part of the opening phrase in vs.21 corresponding with its repeated uses also beginning vss.19,20.
3. Further, he repeats the use of the near demonstrative pronoun “**this/οὗτος** – houtos” that framed vss.19,20 with respect to finding *favor/grace* via undeserved **suffering**.
4. Peter looks back to the preceding expectation of grace and now seeks to reassure his readers by citing the example of **Christ**.
5. The principle of “*favor/grace*” is now epitomized through Christ’s sufferings.
6. His sufferings were unique in that He **suffered** for all believers providing all the grace necessary through salvation for believers to capitalize in their own sufferings.
7. This is the sense of vs.21, “**For you have been called for this purpose, since Christ also suffered for you, leaving you an example for you to follow in His steps**”.
8. While Jesus **suffered** persecution throughout His life, that especially noteworthy are His sufferings in connection with His Passion.
9. His sufferings were, of course, undeserved.
10. The verb “**you have been called/καλέω** – kaleo” once again points to their conversion from paganism (cf.1:15; 2:9; 3:9).
11. The passive tense highlights God’s eternal plan of grace to ensure these received a gospel message in time.
12. While the ultimate goal of that calling is His “*eternal glory*” (cp.5:10), its nearer goal is experiential righteousness (cp.1:15).
13. It is experiential righteousness that forms the basis for “*good deeds*” even in the face of persecution (2:12,15) as part of the Divine good to which we have been called.
14. With application of experiential righteousness, grace from God is the result (2:19,20).
15. Our calling to the POG includes both the Ph₂ and Ph₃ aspects of grace.
16. And there is no other more perfect example of experiential righteousness effecting grace than the Person of Jesus.
17. This is the force of the causal clause, “**since Christ also suffered for you**”.
18. Because **Christ** maintained righteousness as applied to His undeserved sufferings, grace has been poured out on behalf of believers in this dispensation (cp.1:10).
19. Having endured in spite of His sufferings brought about *credit/honor* to Him establishing His Person as the perfect **example** for believers’ **to follow**.
20. The “*good report*” is found in the historical account and legacy of His Person in the Gospel record.

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21. The participle “**leaving**/ὑπολιμπάνω – hupolimpano” literally means “*left behind*” looking to the past recordings of the Gospels.
22. The noun “**example**/ὑπογραμμός – hupogrammos” means “a copy/model” and is a hapax.
23. It is used in external writings to denote the copy-head at the top of a child’s exercise book for the child to imitate, including all the letters of the alphabet.
24. The papyri (manuscripts) give many examples of hupographo and hupographe (cognates of hupogrammos) in the sense of copying a letter.
25. A modern equivalent would be a photo copy/carbon copy.
26. Peter uses the idea for a model or **example** in a moral sense.
27. The phrase “**for you to follow in His steps**” is metaphorical.
28. The point is that the purpose (ἵνα – hina; not translated in NAS) for Jesus as the **example** is not to literally duplicate His sufferings in all details, but when faced as the objects of underserved **suffering** we conduct ourselves as His did.
29. Again, all believers are in view here as Peter had expanded his subject to include “anyone” back in vs.19.
30. The subjunctive mood of the verb “**might follow**/ἐπακολουθέω – epakolouthéo” is potential.
31. It highlights **Christ** as the **example** provided for any that will express +V in righteous obedience and enjoy the grace from God provided through His Person.
32. The noun “**steps**/ἵχνος – ichnos” is also used in Paul’s declaration of Abraham as the father of those that **follow in his steps**. Cp.Rom.4:12
33. There the issue is to emulate Abraham’s faith with respect to salvation.
34. The details of one’s life will vary significantly, but the doctrinal principles applied are universal and timeless.
35. In vs.22, Peter appeals to the O.T. to document the importance of righteousness as it is applied to undeserved **suffering**.
36. Again, **Christ** is unique in that His righteousness was absolute making Him the **example** par excellence.
37. The quotation, “**who committed no sin, nor was any deceit found in His mouth**” is taken from the LXX of Isa.53:9.
38. The only differences is the introductory “**who**” in our verse and Peter’s substitute noun “**sin**” in place of “lawlessness” in the LXX.
39. **Sin** is lawlessness. Cf.1Joh.3:4
40. The Hebrew text employs the noun “חַמָּס – hamas” that indicates physical or verbal *violence* or malice to emphasize Jesus’ innocence in contrast to the subversive charges leveled against Him.
41. The point of the statement “**who committed no sin**” is not simply to assert His sinlessness (asserted 1:19), but to also emphasize that His sufferings were unprovoked and undeserved.
42. He **suffered** not because of any **sin** He had **committed**, but rather for standing for what was in accordance with truth, righteousness and the will of God.
43. The 2nd half of the quote focuses special attention on sins of the tongue as does vs.23.
44. The noun “**deceit**/δόλος – dolos” means guile/cunning/craftiness (cp.use in 2:1) and is an expression in human speech that is sinful.
45. It is seen in Psa.34:13 that is quoted in 1Pet.3:10.

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46. It is a form of lying designed to misdirect the truth about another or a situation.
47. **Christ** avoided this S/T in the face of opposition as a means of deflecting the full wrath of persecution.
48. He did not resort to any action of statement that would have distracted from or lessened the abuse He came to suffer.
49. The truth of Who and What He was, was not compromised in order to achieve a lesser sentence.
50. He refused to capitulate to the pressures of provocation, evil and pain in compromise to His stand for the truth.
51. The reference is a reminder to maltreated Christians that they are not to compromise any doctrine in order to deflect the wrath of their enemies.
52. To do so is to deny **Christ** and to fail the test before them. Mat.10:33; 26:34 (Peter as a negative example); Mar.8:34; 2Tim.2:12; Rev.2:13
53. We are to be honest in the face of hostile interrogation whatever the cost.
54. Had **Christ** resorted to guile to lessen His fate, He would not have set the **example** He did and would have disqualified Himself to be the Savior of mankind.
55. He would have forfeited His honor as the King of kings and Lord of lords.
56. The world would not have the opportunity to enjoy the grace of God in salvation.
57. Peter continues in vs.23 to concentrate on the S/T, “**Who having been reviled He did not revile in return; while suffering, He uttered no threats**”.
58. Jesus suffered verbal abuse during the ordeal of His Passion that included insults from plaintiffs, observers and adjacent thieves. Mat.27:37-44
59. Not once did He **return** insult for insult or **threat while suffering**.
60. The verb “**reviled**/λοιδορέω – loidoreo” means to cast insults or verbal railing.
61. The verb “**revile in return**/ἀντιλοιδορέω – antiloidoreo” occurs only here in the N.T.
62. Adjusted believers are to emulate **Christ** under these conditions. Cp.1:Cor.4:12
63. In response to insults we are to return a blessing if we respond at all.
64. The usual response to insulting comments is to lash out in kind.
65. This does not accomplish the righteousness of God and brings the person down to the level of the revilers.
66. Remember that bad-mouthing has no validity and means nothing.
67. In addition, even though Jesus knew that wrath would come upon all that abused Him and remained unrepentant, He did not threaten His enemies.
68. The verb “**uttered no threats**/ἀπειλέω – apeileo” is used here and in Act.4:17.
69. Jesus passively accepted His sufferings and in contrast to the abusers prayed for them, “*Father, forgive them; for they do not know what they are doing.*” Luk.23:34
70. That Jesus was able to perfectly bridle His tongue was overt evidence that **sin** was non-existent within His Person. Cp.Jam.3:2
71. Through it all, Jesus put all trust in God that would soon vindicate His Son as the final part of vs.23 states, “**But kept entrusting Himself to Him who judges righteously**”.
72. He perfectly faith-rested the doctrine that God is the righteous Judge Who will bring every man and every deed into account (cf.1:17).
73. In the final outcome, the afflicted will be vindicated and their opponents will be put to shame.

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74. In the face of verbal abuse, we should refrain from our own sinful response and put the matter in God's hands.
75. He will bring all parties into judgment and it will be forever noted who was in the right.
76. The trading of insults is a real temptation that is to be avoided.
77. Jesus' response to insults according to Gospel tradition was silence. Cp.Mat.26:63; 27:14; Luk.23:9; Joh.19:9
78. Jesus perfectly practiced what He perfectly preached. Luk.6:28
79. The imperfect tenses of the negative verbs "**did not revile in return**" and "**uttered no threats**" points to Jesus' constant refusal to retaliate in kind even after repeated provocation.
80. While Jesus predicted His own vindication (Mar.14:62), nowhere did He threaten Divine vengeance on those that made Him suffer.
81. He simply kept quiet about the judgment to come.
82. He left them in the hands of God and faith-rested His Person and cause to God.
83. What our detractors and persecutors say and do has no bearing on the final outcome.
84. Our vital interests are not in the least affected by the actions of our foes.

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THE SUPREME GRACE IN CHRIST'S UNDESERVED SUFFERING

EXEGESIS VERSE 24:

^{GNT} 1 Peter 2:24 ὃς τὰς ἁμαρτίας ἡμῶν αὐτὸς ἀνήνεγκεν ἐν τῷ σώματι αὐτοῦ ἐπὶ τὸ ξύλον, ἵνα ταῖς ἁμαρτίαις ἀπογενόμενοι τῇ δικαιοσύνῃ ζήσωμεν, οὗ τῷ μώλωπι ἰάθητε.

^{NAS} 1 Peter 2:24 (Corrected) **Who Himself bore our sins in His body on the cross,** ὃς (rel. pro./nm-s; "Who"; ref. Christ; cp. use of "hos" beginning vss.22,23) αὐτός (intensive pers.pronm3s; "He Himself") ἀνήνεγκεν ἀναφέρω (viaa--3s; "offered up in sacrifice" cp.2:5 hence; "bore the burden of") ἡμῶν ἐγώ (npg-1p; "our"; ref. Peter and readers) τὰς ἡ ἁμαρτίας ἁμαρτία (d.a. + n-af-p; "sins") ἐν (pL; "in"; loc. of location) αὐτοῦ αὐτός (npgm3s; ref. Christ) τῷ τὸ σώματι σῶμα (d.a. + n-Ln-s; "body") ἐπὶ (pa; "on/upon") τὸ ξύλον, (d.a. + n-an-s; "the tree/cross"; used 20x) **that having died to sins we might live to righteousness;** ἵνα (cs; result; "so that") ἀπογενόμενοι ἀπογίνομαι (circ. ptc. causal/a/d/nm1p; "since we having died"; hapax; lit. have no part in) ταῖς ἡ ἁμαρτίαις ἁμαρτία (d.a. + n-df-p; "to sins") ζήσωμεν, ζάω (vsaa--1p; "we might live") τῇ ἡ δικαιοσύνῃ δικαιοσύνη (d.a. + n-df-s; "to righteousness") **of Whom by a wound you were healed.** οὗ ὃς (rel. pro./gm-s; gen. of ref.; "of Whom") τῷ ὁ μώλωπι μώλωψ (d.a. + n-Im-s; "by means of the wound/bruise"; used 1x; note in the singular) ἰάθητε. ἰάομαι (viap--2p; "you were healed/cured"; used 26x)

ANALYSIS VERSE 24:

1. In vss.22-23, Peter emphasized the experiential **righteousness** of Christ as our perfect example facing undeserved suffering before men.
2. In vs.24, He now emphasizes the ultimate grace provided by Christ by virtue of enduring the highest level of undeserved suffering.
3. That being the substitute for mankind in judgment for **sins**.
4. That Christ's **righteousness** was absolute qualified Him to be the sin bearer that is the focus of vs.24 "**Who Himself bore our sins in His body on the cross**".
5. Had Jesus not handled the testing brought upon Him by His persecutors, He would not have been qualified to bear **our sins**.
6. For Him the requirement was absolute perfection.
7. At no moment did He resort to volitional sinning. Cp.2Cor.5:21
8. The temptation to sin was thoroughly resisted.
9. Peter ties in the concept of the necessity for Christ to remain sinless to qualify as sin bearer in the repeated use of the relative pronoun "**Who/Whom/ὃς** – hos beginning vss.22,23,24 and also ending vs.24.
10. The idea is it is the same Person of Jesus that resisted overt temptation remaining sinless (vss.22,23) that is the same Person now in view bearing **sins on the cross**.

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11. Peter again appeals to the LXX of Isa.53 especially vss.4a and 12e.
12. The MSS text substitutes “griefs/sickness” for the noun “**sins**/ἁμαρτία – hamartia” used in the LXX and our verse.
13. The Hebrew pictures the fallen estate of mankind as a spiritual disease or sickness.
14. This idea is further captured in the final part of vs.24.
15. The idea of bearing **sins** for the “many” in both the Hebrew and LXX of Isa.53:12e is captured in the 1st person plural pronoun “**our**/ἐγώ - ego”.
16. This free handling of the citation serves to bring the text to apply specifically to the common experience of Peter and his readers.
17. The intensive use of the personal pronoun “**Himself**/αὐτός – autos” is designed to separate Christ as example for believers from the previous verses.
18. This is an area of the believer’s life that is impossible to emulate and is unique to His Person.
19. The aorist verb “**bore**/ἀναφέρω – anaphero” is the common term used to denote an offering to God in the form of sacrifice (cp.2:5; cf.Heb.7:27; 9:28; 13:15; Jam.2:21).
20. It has the idea here of “*bearing the burden*” as the offered sacrifice.
21. The direct object of what He suffered in sacrifice is the bearing of “**our sins**/ἐγώ ἡ ἁμαρτίας (acc./f/pl) – ego he hamartias”.
22. The phrase “**in His body**” strongly suggests that the **sins** were imputed (accredited) to Christ.
23. The noun “**cross**/ξύλον – xulon” is literally “the *tree*” used synonymously for a **cross** (cp.Act.5:30; 10:39; 13:29).
24. “**On the cross**” is where Christ “**bore our sins**”.
25. This occurred in connection with the 3 hours of darkness from 12PM noon to 3PM. Cp.Mat.27:45
26. Christ was placed on the **cross** at 9AM on Passover Friday, Apr.3,33AD. Cp.Mar.15:25
27. All of the underserved suffering He endured during the trial and until 12PM was suffering brought upon Him by men.
28. It was during the 3 hours of darkness that He then underwent undeserved suffering by the hand of God.
29. During these 3 hours, He suffered Divine wrath for the **sins** of all humanity per the doctrine of unlimited atonement (cf.1Joh.2:2).
30. At the end of the 3 hours, He cried out “*It is finished*” (cf.Joh.19:30) and checked His humanity out in death.
31. The 3 hours of sin bearing is the “shedding of His blood” providing His efficacious work for salvation Peter so referred to in 1Pet.1:19.
32. What Christ sacrificed on the **cross** in sin bearing was His +R.
33. The phrase “**bore our sins**” is parallel to the words “*died for our sins*” in 1Cor.15:3.
34. Christ underwent 2 deaths on the **cross**, spiritual and physical. Cp.Isa.53:9 (death is the plural construct of מַוֶּתֶת – maweth) cf.Phi.2:8.
35. Christ did not die physically while bearing sin, only spiritually.
36. Apart from His willingness to suffer undeservedly without sin He would not have been qualified to be the Sin Bearer and substitute sacrifice for mankind.
37. His work toward sin freed God to grant eternal life and imputed righteousness to any and all that believe in Him. Cf.2Cor.5:21

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38. Further, His work resulted in breaking the absolute rulership of the ISTA.
39. This provided the potential for believers to operate in the sphere of experiential righteous making it possible to emulate Christ per vss.21-23.
40. This is the sense of the result clause “**that having died to sins we might live to righteousness**”.
41. Purpose attributed to this clause is brought out by the subjunctive mood “**might live**/ζάω – zao”, not the conjunction “**that**/ ἵνα – hina” as most commentaries suggest.
42. “Hina” indicates the result of Christ’s work on the **cross** as reversing the effects of spiritual death caused by mankind’s **sins**. Cp.Rom.5:12
43. The aorist (past) tense of the causal participle “**having died**/ἀπογίνομαι – apoginomai” identifies the believer (1st person plural) back in time to the **cross** under retroactive positional truth.
44. The believer’s STA is pictured as having been crucified with Christ freeing him from the dictates of the STA. Cp.Rom.6:6; Gal.5:24
45. That Christ was judged for all **sins** and for all men breaking the rulership of the ISTA is the causative effect of His atoning work for believers.
46. Personal **sins** positionally are no longer an issue for mankind (only the sin of unbelief).
47. His purpose on the **cross** was resolved at the **cross** and what remains is its resulting effect.
48. It is that resulting effect that then provides the potential for all believers to **live to righteousness**.
49. The subjunctive mood “**might live**/ζάω – zao” is designed to compliment the subjunctive mood “*might/to follow*” Christ as our perfect example in vs.21.
50. To **live to righteousness** is *to follow* Christ in example.
51. That the believer’s **sins** were positionally (“in Christ”) judged on the **cross**, the only remaining issue as to personal sin is our experiential life as believers.
52. For the believer to clearly understand the difference between positional and experiential truth they must have a clear read in the difference between getting to heaven and their eternal status as believers in heaven (Ph₁ and Ph₂ salvation).
53. Whether we “**might live to righteousness**” depends upon our understanding of the grace mechanics of spirituality made possible through the **cross** and our willingness at any point in time to isolate the STA.
54. There are two potential rulers of the “Real You” (the soul).
55. We are at any moment either ruled by the flesh (STA) or the H.S. (both residents of the body).
56. We are enjoined not to let the STA rule us. Rom.6:12-14
57. Time under the STA produces sin and human good (called “dead works” cf.Heb.6:1; 9:14).
58. Such a state of carnality is called “death”.
59. The alternative is called “life” in which we produce Divine good and glorify God avoiding DD (a.k.a. deserved suffering) and the SUD.
60. Rebound puts us back under the controlling ministry of the H.S. 1Joh.1:9
61. When we are out of FHS, we are said to be “quenching” or “grieving” the H.S. Eph.4:30; 1The.5:19

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62. The Greek in this particular clause denotes that the resultant and causative effect of the cross provides the very purpose for the believer in living their Christian lives.
63. That is isolation of the STA living a life for **righteousness**.
64. Peter's teaching is in agreement with Paul's concerning the rulership of life. Cp.Rom.6:12-23; 8:10
65. Peter then concludes the effect of Christ's atoning work in metaphorical terms of healing, "**of Whom by a wound you were healed**".
66. The relative pronoun "**of Whom**" is a genitive of reference reminding believers that only Christ **Himself** was able to accomplish this feat.
67. Peter returns to the prophecy of the suffering Messiah in Isa.53:5d for OT support.
68. The MSS and LXX agree in terms of "wounding (scourging) and healing".
69. The LXX uses the same Greek words as our verse "**wound**/μώλωψ – molops" and "**healed**/ιάομαι – iaomai".
70. The "wounding" is in the singular and refers to the agony of sin bearing and not to the wounds associated with the crucifixion ordeal.
71. What man did to Christ did not propitiate the **righteousness** of God; only what God did when the sins of man were poured out on Him in judgment.
72. The singular use of "**wound**" pictures the 3 hour time span consolidated into spiritual death as the means (instrumental case) by which redemption for mankind was made.
73. The spiritual death of Christ was the token of His +R as payment for the **sins** of men in addition to the Divine wrath He underwent in sin bearing.
74. His "**wound**" accommodates the shedding of His blood metaphorically in this regard.
75. The question then is from what is man "**healed**"?
76. The answer is the terminal condition brought about as a result of the ISTA.
77. This condition is called spiritual death and all it implies.
78. Sin in its broadest sense produces a fatal condition if not arrested.
79. Christ provided the prescription which begins with a healing from eternal death at conversion (faith in Christ/imputation of +R).
80. The prescription is further available experientially through R_B and the MAJG (application of +R).
81. There is spiritual healing in the efficacious work of Christ.
82. This verse is not a promise for physical healing provided through atonement as taught by some fundies.
83. Otherwise, believers of this persuasion should never succumb to disease or death by disease, which is not the case.
84. The healing looks to the spiritual life provided for the believer through the IHS and receipt of the human spirit. Cp.Rom.8:11; Eph.4:24
85. The passive tense of "**you were healed**" indicates the absolute reality of the cure as a result of Christ's atoning work on the **cross**.

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SPIRITUAL HEALING CONFIRMED

EXEGESIS VERSE 25:

^{GNT} 1 Peter 2:25 ἦτε γὰρ ὡς πρόβατα πλανώμενοι, ἀλλὰ ἐπεστράφητε νῦν ἐπὶ τὸν ποιμένα καὶ ἐπίσκοπον τῶν ψυχῶν ὑμῶν.

^{NAS} 1 Peter 2:25 **For you were continually straying like sheep, γάρ (cs; explan.) ἦτε εἰμί (viIPFa--2p; periphrastic +) πλανώμενοι, πλανῶ (+ adj. ptc./p/p/nm2p; "you were continually straying/wandering about"; used 39x) ὡς (compar. conj.) πρόβατα πρόβατον (n-nn-p; "sheep") but now you have returned to the Shepherd and Guardian of your souls. ἀλλά (strong adverb.) νῦν (adv.; "now") ἐπεστράφητε ἐπιστρέφω (viar--2p; "you have returned/turned around"; used 36x) ἐπὶ (pa; "to") τὸν ὁ ποιμένα ποιμήν (d.a. + n-am-s; "the Shepherd"; "used 18x) καὶ (cc) ἐπίσκοπον ἐπίσκοπος (n-am-s; "Guardian/Overseer"; used 5x) ὑμῶν. σύ (npg-2p; ref. believers) τῶν ἡ ψυχῶν ψυχῆ (d.a. + n-gf-p; "souls")**

ANALYSIS VERSE 25:

1. Verse 25 completes Peter's thoughts as to the principle of grace that is attached to undeserved suffering.
2. It ties in the concept of favor/grace afforded the submissive servant under undeserved suffering (vss.19-20) with the premier evidence of that grace applied to them through Christ's own undeserved suffering (vss.21-24).
3. This based on these believer's own +V and willingness to line up with God under this premise (+V is assumed as a prerequisite in Peter's theology).
4. As Peter had previously made clear, it is his highest wish that these early believers provide the appropriate witness of the life on behalf of any potential +V of antagonists they may encounter under undeserved suffering (vs.12).
5. This thought remains in the believer's submission to even abusive authorities (vs.18).
6. This is the impact that application of BD under grace is designed to have on the **souls** of men.
7. Even those that initially may be the Christian's worst enemy.
8. As adjusted believers, we are to follow Christ's example in this regard (vs.21).
9. When men plug into grace at saving faith, they have then conquered the ultimate rulership of the STA and able to *live to righteousness* (vs.24b).
10. Peter now presents evidence of that fact as applied to these Christians' own lives.
11. Whereas Christ is presented as the perfect example for these believers to follow, they themselves become the example as to the desired effect the results of the cross produced.
12. He first expresses their dire predicament in unbelief, "**For you were continually straying like sheep**".

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13. The explanatory “**For/γάρ** – gar” advances the idea of the spiritual healing of Christ’s work on the cross illustrated in vs.24.
14. This centered in recognition of impact on the ISTA of mankind.
15. The conjunction further links the metaphorical language of healing with another metaphor of **the Shepherd** and the sheepfold.
16. He again appeals to Isa.53 now incorporating vs.6 that immediately followed the idea of spiritual healing in Isa.53:5d recited at the end of Peter’s vs.24.
17. Vs.25 now effectively defines how Peter understood the idea of healing as also understood by Isaiah.
18. The imperfect periphrastic participial construction of “**you were continually straying/εἰμί πλανᾶω** – eimi (IPF) + planao” harks to their pre-salvation past.
19. Whereas Isaiah applied the **straying sheep** to the Jews alienated from their God (e.g., Eze.34:5,6; cf.Mat.9:36; 10:6; 15:24), Peter applies it to these Gentile converts.
20. Peter’s perspective is similar to that of John’s Gospel with its vision of “*other sheep...not of this fold*”. Joh.10:16
21. Once again, Peter parallels language describing Israel’s ancient relationship to God with CA Christians (cf.1Pet.2:9-10 esp.vs.10).
22. Peter uses the pastoral metaphor of “**sheep**” to describe the helpless and dependent nature of man spiritually.
23. The term can refer to believers (Mat.25:33; 26:31; Joh.10:1-4; etc.) or unbelievers (ex., lost **sheep** of the house of Israel) as in our verse.
24. The idea Peter is conveying is that these early converts in their pre-salvation state spiritually were like **sheep** wandering around without aim and exposing themselves to all kinds of danger in a hostile environment.
25. This due to the fact that they were being unilaterally ruled by the ISTA and had no spiritual insight or guidance with respect to the POG.
26. This because the STA is not able to subject itself to the POG. Cp.Rom.8:7
27. Just like domestic **sheep** that are basically stupid animals and easy prey for predators, so is mankind viewed led about by their STA’s.
28. These are what these early Christians were before they came to saving faith.
29. However, because Christ extended grace to men through His work on the cross, He broke the absolute hold of the ISTA over men.
30. Through an act of faith (+V at gospel hearing), grace has been afforded mankind and they are given the capability for spiritual insight (IHS/FHS/hmsp) into the POG.
31. This is the force of the strong adversative “**but/ἀλλά** - alla” beginning the final clause, “**but now you have returned to the Shepherd and Guardian of your souls**”.
32. Their spiritual turn around again was the result of their +V to the gospel.
33. The verb “**you have returned/ἐπιστρέφω** – epistrepho” means “to turn/turn to/turn around/turn back/return”.
34. It is a term used to describe our coined term of “reversionism” (see doctrine of...). Cf.Jam.5:19,20
35. The simple concept of a reversionist is that the individual is living a life in an opposing direction to the POG.
36. This as a result of unbridled STA activity.
37. All unbelievers by definition are reversionists as they run completely under their STA.

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38. There is nothing to suggest within the doctrine of reversionism that demands one having to first line up with God's plan in order to be a reversionist, though the believer reversionist is so pictured.
39. Men are born into a state of spiritual death as a result of inheriting the ISTA (Rom.5:12) and hence reversionism via its unbridled rulership.
40. Unbelieving mankind is pictured as pursuing direction in life in opposition to God. Rom.5:10
41. Only through Divine intervention of providing the gospel message under the convicting ministry of the H.S. (provides temporary spiritual insight to the gospel) is any individual able to turn to God. Joh.16:8; 1The.1:5
42. +V is what the individual supplies of himself to escape reversionism (true for both unbelievers and believers).
43. This term is used elsewhere for negative unbelievers. 2Cor.3:14-16; 1The.1:9
44. Christ, who removes the veil of spiritual blindness through saving faith is here designated as **the Shepherd and Guardian of your souls**.
45. CA believers are pictured as a "lost flock" of God's chosen that after hearing the good news of the Living Stone were stimulated in their **souls** to +V turning to the custodianship of God for deliverance.
46. "**The Shepherd**" is the "Chief **Shepherd**" (cf.5:4) that has absolute authority over men. Cf.Joh.5:22,27-29
47. He was last mentioned as wounded and bearing sins after much abuse (vss.22-25), while the recipients of the epistle were a **straying** flock of **sheep**.
48. After laying down His life for the **sheep** (the Corner Stone), He is alive again (the Living Stone) and over the course of time brings all that were foreknown into the flock of God (cf.Joh.10:11,14-18).
49. Now the **sheep** are being re-gathered with Christ very much alive as **the Shepherd** that reunites them.
50. Heb.13:20 condense these thoughts together.
51. The grace produced through Christ's undeserved suffering opened the doors to institute an entirely new universal dispensation of lost **souls**.
52. Peter adds the more functional term "**Guardian**/ἐπίσκοπος – episkopos" to interpret the metaphorical "**Shepherd**/ποιμήν – poimen".
53. It combines the ideas of God's close and tireless scrutiny of the human heart on the one hand and the protecting care of His people on the other.
54. The greatest thing He does for us is to bring us to knowledge of eternal salvation.
55. He knows all that is His and preserves their lives until they hear and believe.
56. He will do whatever it takes to secure the eternal safety of all that are +V. Cp.Luk.15:4-7
57. As **Shepherd**, He has died for the **sheep** so that they can live forever.
58. Once saved, He keeps them in His saving power. Joh.10:27-29
59. In addition to all this, He provides Ph₂ information for those **sheep** that desire it.
60. Those that have what it takes He watches over so that they can make the MAJG and secure the "wreath".
61. Our **Shepherd** provides everything we need to accomplish the 3 adjustments.
62. Again, this is all made possible in His victory over sin and its impact on the STA.

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63. That Christ died for all sins of all men neutralized the absolute and eternal hold the ISTA had over men. Rom.5:19
64. The only sin that Christ did not nor could not die for is the sin of unbelief. Cp.Joh.16:9
65. Unbelief is the only avenue through which the STA retains an eternal hold over men.
66. So it is for believers who in unbelief reject BD allowing the STA to rule experientially failing to make the MAJG. Cp.Heb.3:12-19
67. The grace of Christ further provides under-shepherds that teach, **shepherd** and oversee us in local churches. 1Pet.5:1-2 cp. Joh.10:1-5; Eph.4:11,12
68. The living soul is our most important possession and its well-being is under His care.
69. It is our soul in which volition resides.
70. Specifying their **souls** is Peter's way of emphasizing the issue of volition in his theology.
71. The spiritual healing provided by Christ was designed to deliver the soul from the enslavement to the ISTA (cp. the contrast of freedom in vs.16 that is only possible through choice).
72. These believers are evidence of that fact as they are now oriented to God's plan having clear insight as to all that their Lord and Savior has provided coming out of darkness into light (cp.vs.9b).
73. They under the pressures of persecution were proof positive that their "**Shepherd and Guardian**" was more than equal to the task.
74. And this was all made possible because of His willingness to endure undeserved suffering extending grace/favor to men to its ultimate.
75. Believers willing to endure their own undeserved suffering as servants to the heavenly Master emulate Christ in grace appealing in witness to potential +V.
76. *Review the Doctrine of Suffering.*
77. *Review the Doctrine of Authority.*