

Notations on the First and Second Letters of Peter

Introduction

Helpful...actually essential...to appreciation of the two letters by Peter is paying close attention to the use of prepositions either free standing or prefaced to nouns and verbs. This fact has been mentioned with regard to other “expansion” documents related to the New Testament, for they govern the flow of the Greek text and hence how we read it as *lectio divina*. It’s virtually impossible to render all the nuances in translation, hence special emphasis upon this fact right away. The reason for such loving attention? To slow down the reader’s attention while going through the letter in the spirit of *lectio divina*, allowing time...plenty of time...to luxuriate in the text. That, in essence, is what it’s all about.

This document is designated as a “notation” text compared with similar ones posted already under the heading of “expansion.” Why is this so? By its very nature First and Second Peter are straight-forward, allowing for no wiggle room, if you will. The same applies to similar expansion texts already posted relative to St Paul’s epistles which are concerned with presenting the new Christian faith. As for the Old Testament “expansion” documents posted already, there’s far more room to expand upon what’s going on since they are telling a story as well as presenting divine revelation. These two facts enable considerable latitude lacking, for example, with Peter’s two letters.

A number of scriptural (New Testament) references to Greek words are presented, priority given to those occurring in the two letters of Peter. In addition to this, preference is for Gospel references. More common works are omitted such as *pistis* (faith) although the references minus quoting the verses. The English translation used is **The New Oxford Annotated Bible with the Apocrypha (RSV)**, New York, 1973.

The Second Letter of Peter is posted separately from the First Letter.

Chapter One

I.1.1: Peter, an apostle of Jesus Christ, To the exiles of the Dispersion in Pontus, Galatia, Cappadocia, Asia and Bithynia,

Peter commences this first of two epistles by introducing himself as an *apostolos* (one sent forth with orders) of Jesus Christ whereas in the first verse of Second Peter he

identifies himself as a *doulos* or servant (also can mean slave) of Jesus Christ. In the verse at hand, Peter introduces himself more specifically to exiles who are of the Dispersion (*Diaspora*) or those Jews who either voluntarily or involuntarily left their homeland. The only other NT reference is Jms 1.1: “To the twelve tribes in the Dispersion: Greetings.”

As for exiles, the noun is *parepidemos* which can be taken literally as one who lives along-side-of-upon, the two prepositions being *para-* and *epi-* prefaced to *demos*, district, country as well as common people. The sense is that such persons (i.e., the Jews of the Dispersion) are *para-* or beside, not fully belonging to those among whom they live. As for the preposition *epi-* or upon, it can be taken as living off the resources of people surrounding them. For a reference concerning exiles, cf. 2.11: “Beloved, I beseech you as aliens and exiles to abstain from the passions of the flesh that wage war against your soul.” For one concerning the Dispersion, cf. Jms 1.1: “James, a servant of God and of the Lord Jesus Christ, to the twelve tribes in the Dispersion: Greeting.”

As for the adjective *eklektos* or chosen (not translated), the preposition *ek-* suggestive of being taken from, of set apart. “Come to him...rejected by men but in God’s sight chosen and precious” [2.4]. Such persons located in the five regions of Asia are both Jews and Gentile converts to Christianity. Chances are some had been present in Jerusalem at Pentecost: “Parthians and Medes and Elamites and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene and visitors from Rome” [Acts 2.9-10]. All must have been in constant touch one way or another, sharing encouragement in their persecution. “Resist him firm in your faith knowing that the same experience of suffering is required of your brotherhood throughout the world” [5.9].

I.1.2: chosen and destined by God the Father and sanctified by the Spirit for obedience to Jesus Christ and for sprinkling with his blood: May grace and peace be multiplied to you.

Such chosen exiles have a relationship with God the Father, the Holy Spirit (*Pneuma*, cf. vs. 11) and Jesus Christ which may be outlined as follows:

God the Father: *prognosis* or knowledge-beforehand (*pro-*) which he had of the exiles, this noun intimating the making of an effective choice. It’s used in conjunction with the preposition *kata* or in accord with. The only other NT reference is Acts 2.23: “This Jesus, delivered up according to the definite plan and foreknowledge of God.”

Prognosis of the exiles is handed over to the Holy Spirit that they may be in (*en*) him.

The exiles end up, if you will, *eis* (into) two places relative to Jesus Christ once *en* (in) the *Pneuma*: obedience and the sprinkling of blood, *hupakoe* and *rhantismos*, the former suggestive of listening-under (*hupo-*). As for the latter, it can be seen in light of Ex 24.3-8 where Moses sprinkles the people with the blood of oxen once they had acknowledged that they will follow the Lord. Such sprinkling in the verse at hand assumes that the elect had knowledge of the death of Jesus. As for *hupoakoe*, cf. vs. 14: “As obedient children, do not be conformed to the passions of your former ignorance.” As for *rhantismos*, the only other NT reference is Heb 12.24: “and to Jesus, the mediator of a new covenant, and to the sprinkled blood that speaks more graciously than the blood of Abel.”

Vs. 2 concludes with a wish which also is a blessing, that both grace and peace (*charis* and *eirene*) be multiplied in the elect, *plethuno* also as to increase. “May grace and peace be multiplied to you in the knowledge of God and of Jesus our Lord” [2Pt 1.2].

I.1.3: Blessed be the God and Father of our Lord Jesus Christ! By his great mercy we have been born anew to a living hope through the resurrection of Jesus Christ from the dead,

After having presented his opening remarks, Peter gets down to business by encouraging the exiles, to maintain their identity as exiles and not settle down permanently. If they blended in, something crucial to their identity as pilgrims in the world would be missing. All the while Peter is fully aware of having betrayed Jesus three times, a fact which gives his letter a down-to-earth, direct approach. You wonder sometimes how he and Paul got along insofar as the latter had persecuted Christians. In other words, both apostles were burdened with heavy weights on their consciences and despite having been forgiven, could never shake them fully.

The adjective *eulogetos* or blessed applies to God the Father and Jesus Christ, the Holy Spirit not being mentioned here. “Blessed be the God and Father of our Lord Jesus Christ” [2Cor 1.3]. His great mercy or *eleos* follows a pattern as indicated by the preposition *kata* (according to). It results in being born anew, *anagennao* also as to regenerate with the preposition *ana-* suggestive of upward movement, a kind of overtaking the *gennao* common to everyone. “You have been born anew” [vs. 23]. This leads literally into (*eis*) not just a hope but one which is living, *zao*. The preposition *eis* just noted leads into a second one, *dia* or through with regard to *anastasis* (resurrection, also prefaced with *ana-* as with *anagennao*) of Jesus Christ.

I.1.4: and to an inheritance which is imperishable, undefiled and unfading, kept in heaven for you,

This verse continues from the previous one (and goes into the next) where the Father's "great mercy" remains in effect, that is, with regard to inheritance or *kleronomia* which is prefaced with the preposition *eis* or into. This word stresses the forward looking nature of the new religion. "Knowing that from the Lord you will receive the inheritance as your reward" [Col 3.24].

Such an inheritance is characterized by the following four things: 1) imperishable or *aphthartos*, 2) undefiled or *amiantos*, unfading or *amarantos* and 4) kept in (*en*) heaven for (*eis*) you; i.e., not the interplay between in/into. The first three are identified negatively, that is, by use of the alpha privative. For references:

#1: "Not of perishable seed but of imperishable" [vs. 23].

#2: "And let the marriage bed be undefiled" [Heb 13.4].

#3: The only NT reference. As for this inheritance, Peter hasn't delved into it but may refer to it in vs. 13 as the "grace that is coming to you at the revelation of Jesus Christ."

I.1.5: who by God's power are guarded through faith for a salvation ready to be revealed in the last time.

This verse brings to conclusion the lengthy sentence begun in vs. 3 to the exiles of the Dispersion. The divine power or *dunamis* is at work (also means authority, worth) by protecting them, *phroureo* being a military term such as doing guard duty. References are "with angels, authorities and powers subject to him" [3.22] and "And the peace of God which passes all understanding will keep your hearts and your minds in Christ Jesus" [Phil 4.7].

Faith (*pistis*, cf. vs. 9) is this guard which has a view toward salvation (*soteria*) or literally "into (*eis*) salvation" (cf. vs. 9). it is to be revealed in "the last time," the verb being *apokalupto*, literally to uncover (cf. vs. 12). The phrase consists of the adjective *eschatos* modifying *kairos* (cf. vs. 11), difficult to translate, and can be taken as an opportunity.

Peter's words have an air of finality about them which isn't frightening to those of the Dispersion. They are fully aware of being aliens in a land not their own and would welcome a resolution to their neither-here-nor-there situation. "For the time has come for judgment to begin with the household of God" [4.17]. At the same time these

exiles have a keen sense of being guarded invisibly through faith which eventually will be fulfilled.

I.1.6: In this you rejoice though now for a little while you may have to suffer various trials,

The rejoicing or *agalliao* (cf. vs. 8) is within the context of salvation ready to be revealed, that is, the *apokalupto* of the previous verse. Such joy is put on temporary hold (*oligo arti*, literally as ‘little at present’) during which there’s the possibility of suffering various trials, *lupeo* also as to feel pain and *peirasmos*. “That you may not grieve as others do who have no hope” [1Ths 4.13]. “Beloved, do not be surprised at the fiery ordeal which comes upon you to prove you as though something strange were happening to you” [4.12].

I.1.7: so that the genuineness of your faith, more precious than gold which though perishable, is tested by fire may redound to praise and glory and honor at the revelation of Jesus Christ.

Peter’s listeners may have been dismayed at what he said in the previous verse concerning future trials but find encouragement through the small word *hina*, “so that” which puts into perspective any possible future suffering. This depends, of course, upon their faith being genuine, the noun *to dokimion* also as approved, examined. “For you know that the testing of your faith produces steadfastness.” Interestingly, such faith, while more precious (*polutimoteros*, also as of great price) than gold, is perishable or *apollumi*, also as to ruin. [2Pt 3.6], a fairly strong verb. This combination of two opposites, *dokimion* and *apollumi*, is tested by fire, *dokimazo* (cf. *dokimion*). “And let them also be tested first” [1Tm 3.10]. Fire is another way of expressing the “various trials” of the previous verse.

So the combination just delineated redounds to (*eis*, into) three things: praise, glory and honor (*epainos*, *doxa* and *time*). All three are to remain invisible which is intimated by the use of *apokalupsis* (i.e., an uncovering) or the revelation of Jesus Christ, this noun having *apokalupto* as its verbal root as in vs. 5. “That you may also rejoice and be glad when his glory is revealed” [4.13].

I.1.8: Without having seen him you love him; though you do not now see him you believe in him and rejoice with unutterable and exalted joy.

As for seeing, two verbs are used here, *eido* and *horaō*. The former implies seeing as perceiving as well as knowing whereas the latter, looking as well as to observe and

take heed. The verb *agapao* (cf. vs. 22) from which the well-know *agape* is derived, is associated with *eido*. The verb *pisteuo* is associated with *horao* thus giving the pair: *ouk* (not) *eido* = *agapao* and *me* (not) *horao* = *pisteuo*.

To both types of not-seeing is added *agalliao* (cf. vs. 6) or to rejoice which includes joy (*chara*) with two characteristics, *aneklaletos* and *doxazo*. The former consists of the verbal root *eklaleo* (to call from) with the alpha privative, only use of this word in the NT. The latter means to honor, to extol and is found next in 2.12: “they may see your good deeds and glorify God on the day of visitation.”

I.1.9: As the outcome of your faith you obtain the salvation of your souls.

Telos or outcome means the end in the sense of bringing to completion. Cf. 3.8 where the English translation has it as an adverb: “Finally, all of you, have unity of spirit, sympathy, love of the brethren, a tender heart and a humble mind.” In the verse at hand, this end, if you will, pertains to faith or *pistis* (cf. vs. 5). Such faith is the agent effecting salvation or *soteria* (again, cf. vs. 5). The verb here is *komizo*, also as to take care of, attend to (cf. 5.4).

I.1.10: The prophets who prophesied of the grace that was to be yours searched and inquired about this salvation;

Soteria is mentioned in the previous verse as it is here where the prophets spoke of the grace (*charis*, cf. vs. 2) destined for those whom Peter is addressing. This is put in terms of the phrase *eis humas*, literally as “into you.” In other words, they could see the *telos* or completion of the faith they held which means there is no time gap between the two, hence the significance of the preposition *eis*. “Because no prophecy ever came by the impulse of man but men moved by the Holy Spirit spoke from God” [2Pt 1.21].

Such prophecy with regard to salvation is effected by searching and inquiring. Note the two verbs *ekzeteo* and *exereunao* (only NT reference concerning the latter) prefaced with the preposition *ex-* (from), indicative of thoroughness. The latter is an intensified form of the former involving diligence and perseverance. A reference to *ekzeteo*: “For whoever would draw near to God must believe that he exists and that he rewards those who seek him” [Heb 11.6].

As far as the idea of salvation goes, the Hebrew word is *yeshuah*, the proper name Jesus. The following is a list where that word occurs in the prophets. It is given because the amount is surprisingly small by those who, according to Peter, had

engaged in prophecy: Is 12.2, 17.10, 25.9, 26.1, 33.2 & 6, 45.8 & 17, 46.13, 49.6 & 8, 51.5, 6 & 8, 52.7 & 10, 56.1, 59.11 & 17, 60.18, 61.10, 62.1 & 11, Jer 3.23, Hos 10.12, Mic 7.7, Hab 3.13 & 18.

I.1.11: they inquired what person or time was indicated by the Spirit of Christ within them when predicting the sufferings of Christ and the subsequent glory.

This verse continues as part of the previous one, the verb *ereunao* being used only minus the preposition *ex-* as with vs. 10 which makes it a less intense inquiry, as it were. The verb's object is both a person and time (*kairos*, cf. vs. 5), the latter as a special occasion. Such a verse is reminiscent of what the Magi must have done when they first saw the star which led them to Jesus Christ.

Note the close connection between *ereunao* and the *Pneuma* (cf. vs. 2) of Christ as bridged by *deloo* or "indicated" which fundamentally means to make visible or manifest. "I know that the putting off of my body will be soon as our Lord Jesus Christ showed me" [2Pt 1.14]. As for the *Pneuma* which could or could not be different from the Holy Spirit, it's located within (*en* or *in*) the prophets doing the *ereunao*. That means they had a perception of Christ, chiefly as Messiah which is documented by many of the prophets.

Such inquiring as guided from within is aimed more specifically at predicting the sufferings of Christ, the verb being *promaturomai*, the only use of this word in the NT. The verbal root suggests giving witness with the preposition *pro-* meaning before in the sense of giving priority, on behalf of. *Pathema* is the noun for suffering and implies a passive condition. Note the preposition *eis* or into, literally "into the sufferings of Christ," that is, full presence-in him. "But rejoice insofar as you share Christ sufferings" [4.13]. In addition to such *pathema* the prophets intuited glory (*doxa*), cf. vs. 7) literally as "after these things."

I.1.12: It was revealed to them that they were serving not themselves but you in the things which have now been announced to you by those who preached the good news to you through the Holy Spirit sent from heaven, things into which angels long to look.

Apokalupto (cf. 1.7) or revealed in the sense of to uncover with respect to the prophets. Each in his own particular fashion had to be sensitive to the reception of this uncovering, a peeling-back, if you will, of a veil which had covered their vision. What they beheld as a pre-existing reality had nothing to do with a self-serving frame of mind, the verb *diakoneo* suggestive of waiting upon. "As each has received a gift, employ it for one another" [4.10]. Instead, such *diakoneo* applies to preaching the

good news to those whom Peter is addressing, the verb being *euaggelizomai*. “And he came and preached peace to you who were far off and peace to those who were near” [Eph 2.17]. In the verse at hand, this verb is similar in import to *anaggello* which means to report, to proclaim and precedes *euaggelizomai*. “They shall see who have never been told of him” [Rom 15.21].

Thus the chain of transmission involving four types of declaring something that had been hidden until now may be outlined as follows:

Apokalupto->diakoneo->anaggello->euaggelizomai
Reveal->serve->announce->proclaim

The Holy Spirit or *Pneuma* (cf. vs. 11) is the agent responsible for this sequence, having been sent from heaven, *apostello* suggestive of being dispatched as a representative. This mirrors the Father sending his son as in Jn 3.17: “For God sent the Son into this world.” As for the angels (*aggelos*: ‘with angels, authorities and powers subject to him,’ 3.22), they don’t seem to have partaken of the *apokalupto* or uncovering but had an inkling of it. This is manifested by their longing to see it, *epithumeo* as to set one’s heart or *thumos* upon, *epi-*, the noun being difficult to express since it involves intense passion. “Everyone who looks at a woman lustfully has already committed adultery with her in his heart” [Mt 5.28].

In the verse at hand, this deep-seated longing applies to a verb showing its offshoot, *parakupto* intimating a bending down to look. The preposition *para-* or beside can apply to being beside the object one is attempting to see, of getting on the same level. “And stooping to look in, he (Peter) saw the linen cloths lying there” [Jn 20.5]. Thus the angels were restrained from this bending down-beside.

I.1.13: Therefore gird up your minds, be sober, set your hope fully upon the grace that is coming to you at the revelation of Jesus Christ.

The small word *dio* or “therefore” is important insofar as it signals a change of tone in Peter’s letter after he outlined what prophets had said about Jesus Christ relative to those he is addressing. Now it’s time for him to get down to business. In this light, *dio* signifies the following three:

1) *Anazonnumi* (only use of this word in the NT) or to gird up which applies to gathering loose clothing in order to make haste. The preposition *ana-* signifies upward motion and is prefaced to the verbal root, this indicative to a more intense or quicker action. The object of *anazonnumi* is *osphus* or loins used in a similar context: “Stand

therefore, having girded your loins with truth” [Eph 6.14]. Here the verbal root is prefaced with the preposition *peri-* or around. In the verse at hand, the intimate, almost sensual nature of *osphus* is associated with *dianoia* or mind as faculty of understanding. The preposition *dia-* or through implies a deeper intimacy or penetration, if you will. “In both of them (letters) I have aroused your sincere mind by way of reminder” [2Pt 3.1].

2) *Nepho* or to be sober and hence not drunk as in 4.7: “The end of all things is at hand; therefore keep sane and sober for your prayers.”

3) *Elpizo*: or set hope upon (*epi*) the grace or *charis* (cf. vs. 10) which lays in the future. That is to say, the revelation of Jesus Christ, *apokalupsis* (cf. 1.18) or that uncovering with regards to vs. 12. As for *elpizo*, cf. 3.5: “So once the holy women who hoped in God used to adorn themselves and were submissive to their husbands.” Thus those whom Peter is addressing share in the same *apokalupsis* enjoyed by the prophets.

I.1.14: As obedient children, do not be conformed to the passions of your former ignorance,

Teknon or child can be both a term of endearment as well as referring to new Christians. “Accursed children” [2Pt 2.14]! In the verse at hand, such children are obedient where the noun *hupakoe* (cf. vs. 2) is used, literally as a listening under (*hupo-*). Once so positioned, if you will, the Christians-as-children are better equipped not to conform to their passions, *suschematizo*. The verbal root means to assume a form or figure and is prefaced with the preposition *sus-* (or *sun-*) to give it further emphasis. “Do not be conformed to the world” [Rom 12.2].

Epithumia or passions are what Peter advises to avoid, that is, taking on their particular forms. This noun is derived from *epithumeo* found in vs. 12. “I beseech you as aliens and exiles to abstain from the passions of the flesh that wage war against your soul” [2.11]. More specifically, the passions at hand are ones of the past and belong to ignorance which had been in effect at the time, *agnoia* prefaced with the preposition *en*, “in ignorance.” “Alienated from the life of God because of the ignorance that is in them” [Eph 4.18].

I.1.15: but as he who called you is holy, be holy yourselves in all your conduct;

Peter speaks of a direct, one-to-one correspondence between God and those whom he’s addressing based upon holiness. The adjective here is *hagios* as in 2.5: “to be a holy priesthood.” The divine act of calling is ongoing, not done just once, and is intended to be manifested in one’s conduct or *anastrophe* which refers to public activity in the

service of others. According to the verbal root, the idea is a turning, and with the preposition *ana-* prefaced to it generally is indicative of upward movement, a turning back. “If he rescued righteous Lot, greatly distressed by the licentiousness of the wicked” [2Pt 2.7].

I.1.16: since it is written, "You shall be holy, for I am holy."

Peter gives the scriptural basis for what he said in the previous verse relative to *hagios* quoting Lev 11.44 which reads in full: “For I am the Lord your God; consecrate yourselves therefore and be holy, for I am holy. You shall not defile yourselves with any swarming thing that crawls upon the earth.” The Hebrew verbal root for consecrate is *qadash*, to set apart from common use. In this light we could modify it a bit to “You shall set yourselves apart, for I am set apart.”

I.1.17: And if you invoke as Father him who judges each one impartially according to his deeds, conduct yourselves with fear throughout the time of your exile.

Epikaleo is the verb to invoke, literally as to call upon (*epi-*). “The same Lord of all and bestows his riches upon all who call upon him” [Rom 10.12]. In the verse at hand, such calling-upon pertains to God the Father whose function is to judge (*krino*) each person with impartiality. “But he trusted to him who judges justly” [2.23]. The adverb is *aprosopoleptos*, the only occurrence in the NT and means to show no favoritism. Such impartiality is in accord with (*kata*) the deeds of each person, *ergon* also as business, action. “That they may see your good deeds and glorify God on the day of visitation” [2.12].

Fear (*phobos*) also connotes respect as in 2.18: “Servants, be submissive to your masters with all respect.” It is associated with the verb *anastrepho* from which *anastrophe* is derived as noted in vs. 15. “They entice with licentious passions of the flesh men who have barely escaped from those who live in error” [2Pt 2.18]. Also fear endures for one’s lifetime which Peter perceives as an exile or *paroikia*, literally as living beside (*para-*) a house. “The God of this people Israel chose our fathers and made the people great during their stay in the land of Egypt” [Act 13.17].

I.1.18: You know that you were ransomed from the futile ways inherited from your fathers, not with perishable things such as silver or gold,

Peter appeals to what his audience already knows and accepts. Their knowledge pertains to a relatively sophisticated religious awareness which implies that they may have had contact with earlier Christians who had passed through their area. Anyway,

such knowledge pertains to having been ransomed or *lutroo*, the only use of the verb in the NT. It echoes, for example, Mk 10.45: “For the Son of man also came not to be served but to serve and to give his life as a ransom for many.”

The ransom at hand is obtained from fathers, that is, those of Israel’s history as recorded in what we call the Old Testament. Although those whom Peter is addressed are largely Gentiles, they must have had sufficient indoctrination to know at least some Israelite history, again, through other Christians or Jews who had converted to Christianity. As for those fathers, their way of life or *anastrophe* (cf. vs. 15 and vs. 17, the latter for the verbal root) had been handed down, *patroparadotos* where the preposition *para-* (beside) suggests being in the presence of. Here would be listening to them (only used of this adjective in the NT).

Similarly, it is futile, *mataios* also as vain as well as useless. “The Lord knows that the thoughts of the wise are futile” [1Cor 3.20]. Such *mataios* is reflected in bright, shiny objects, the equivalent to this adjective being *phthartos* or perishable, subject to decay. “You have been born anew, not of perishable seed but of imperishable” [vs. 23].

I.1.19: but with the precious blood of Christ like that of a lamb without blemish or spot.

Christ being associated with a lamb for sacrifice is a clear echo of Jewish sacrificial practices, those being addressed obviously knowing about this. The practice of preparing and offering the Passover lamb are given in Chapter Twelve of Exodus. In the verse at hand, note the association of adjectives:

Timios -> *amomos* and *aspilos*
Precious -> without blemish and without spot

As for references: “By which he has granted to us his precious and very great promises” [2Pt 1.4]. “That we should be holy and blameless before him” [Eph 1.3]. “To be found by him without spot or blemish and at peace” [2Pt 3.14]. *Amometos* is the adjective here, the only NT use and akin to *amomos*.

I.1.20: He was destined before the foundation of the world but was made manifest at the end of the times for your sake.

Note the contrast, rather parallel, between Christ as destined and as manifest. The first is before the world’s foundation whereas the second is at the end of times. The two parts may be outlined as follows:

Progignosko and *phaneroo* or to know beforehand (*pro-*) and to make clear
Katabole and *eschatos* or foundation (*pro* or before being the preposition); cf. the
pro- of *progignosko*, a double *pro*, if you will.

References to the verbs: “You therefore, beloved, knowing this beforehand” [2Pt 3.17]. “And when the chief Shepherd is manifested, you will obtain the unfading crown of glory” [5.4].

As for *katabole*, it means literally a throwing down (*kata-*). “I will open my mouth in parables, I will utter what has been hidden since the foundation of the world” [Mt 13.35]. *Eschatos* (cf. 1.5) means that which is furthest, the extreme or ultimate and modifies *chronos*, time as in space and time compared with the special time (occasion) of *kairos*.

As for the *eschatos* of *chronos*—the termination of space/time—what will remain? A clue may be found in Rev 20.11: “Then I saw a great white throne and him who sat upon it; from his presence earth and sky fled away.”

I.1.21: Through him you have confidence in God who raised him from the dead and gave him glory so that your faith and hope are in God.

Note the sequence of prepositions (the same can apply to other verses) outlined as follows: *dia* (through) him, *eis* (into) God, *ek* (from) the dead and *eis* (into) God. I.e., two instances of *eis* with respect to God.

The *dia* at hand leads to *pistis* (cf. vs. 9 or faith) confidence *eis* God. This God had raised (*egeiro*) Christ *ek* the dead. “It will be reckoned to us who believe in him who raised from the dead Jesus our Lord” [Rm 4.24]. Similarly God gave Jesus glory (*doxa*, cf. 1.11) with the small yet important *hoste* or “so that” which leads to a conclusion or result. That consists in having both *pistis* and *elpis* which are *eis* or into God, this preposition indicative of full presence in both. A reference to the latter is in vs. 3 though not mentioned there.

I.1.22: Having purified your souls by your obedience to the truth for a sincere love of the brethren, love one another earnestly from the heart.

Agnizo is the verb meaning to purify, both ceremonial (liturgical) and moral, the latter being the case here. “And many went up from the country to Jerusalem before the Passover to purify themselves” [Jn 11.55]. This purification is effected by obedience or *hupakoe* (cf. vs. 14) or a listening-under (*hupo-*) which is prefaced by the

preposition *en*, “in a listening-under.”

Such listening-under is connected with the truth (*aletheia*): “Established in the truth that you have” [2Pt 1.12]. This, in turn, leads *eis* or into *philadelphia* or love of the brethren, *philos* signifying the object of love. “And godliness with brotherly affection” [2Pt 1.7]. *Philadelphia* is modified by the adjective *anupokritos*, literally as without hypocrisy. “Let love be genuine” [Rm 12.9].

Note the connection between *philos* just noted and *agapao* (cf. vs. 8), the latter having its source in (*ek* or from) the heart or *kardia*. “But let it be the hidden person of the heart” [3.4].

I.1.23: You have been born anew, not of perishable seed but of imperishable through the living and abiding word of God;

Anagennao or to be born again where 1.3 speaks of it in terms of a “living hope.” Here it pertains to a seed which is imperishable or *aphthartos* (cf. 1.4 concerning inheritance). The agent effecting this second birth which isn’t physical is the *logos* of God (*logos* implying *Logos* or Jesus Christ) which is both living and abiding or *zao* (cf. 1.3) and remaining or *meno* (cf. vs. 25). This implies not so much being stationary but rootedness.

I.1.24: for "All flesh is like grass and all its glory like the flower of grass. The grass withers, and the flower falls,

In order to back up this analogy of an imperishable seed, Peter quotes Is 40.6-8 which continues into the next and final verse of Chapter One. Those verses run in full as “A voice says, ‘Cry!’ And I said, ‘What shall I cry?’ All flesh is grass, and all its beauty is like the flower of the field. The grass withers, the flower fades when the breath of the Lord blows upon it; surely the people is grass. The grass withers, the flower fades;”

Sarx or flesh is mentioned next in 3.18: “being put to death in the flesh but made alive in the spirit.” In the verse at hand it’s likened to grass or *chortos* mentioned twice here and also is hay. It has two similar characteristics: *doxa* (cf. 1.21) and *anthos*, glory and flower, the latter found in Jms 1.10: “because like the flower of the grass he will pass away.”

I.1.25: but the word of the Lord abides forever." That word is the good news which was preached to you.

Is 40.8 carries over from the previous verse as “but the word of our God will stand forever.” The conjunctive *de* or “but” is equivalent to *v-*, the same in Hebrew, signifying a transition from what had been said (flesh = grass) to the divine *logos* (cf. vs. 23) which remains forever, the verb *meno* similar to its use in vs. 23. As “forever,” it reads literally “into (*eis*) forever.”

Word is used a second time but as *rhema*, that which is uttered compared with *logos* as *word* as expression. “That you should remember the predictions of the holy prophets and the commandment of the Lord” [2Pt 3.2]. In the verse at hand this *rhema* is associated closely with the verb *euaggelizo*, to bring glad tidings. “For this is why the gospel was preached even to the dead” [4.6]. In the verse at hand, the preposition *eis* is used reading literally “into you.” That is to say, this *rhema* or word-as-uttered is inserted directly into those receiving it.

Chapter Two

I.2.1: So put away all malice and all guile and insincerity and envy and all slander.

Apotithemi (*apo-* or from) is the verb for put away, the root *tithemi* intimating a certain permanence, of placing in a spot so the four evils Peter mentions cannot return. “Let us lay aside every weight and sin which clings so closely” [Heb 12.1]. In the verse at hand, note the adjective “all” (*pas*) modifies malice, guile and slander whereas it doesn’t with regard to insincerity and envy. As for the five to be *apotithemi*:

-*Kakia*: the general term for evil as in vs. 16: “Live as free men yet without using your freedom as a pretext for evil.”

-*Dolos*: guile and fundamentally as bait for fish as in vs. 22: “no guile was found on his lips.”

-*Hypokrisis*: hypocrisy, pretense or originally playing a part on the stage: “but within you are full of hypocrisy and iniquity” [Mt 23.28].

-*Phthonos*: envy or jealousy at not having what another person possesses. “For he knew that it was out of envy that they had delivered him up” [Mt 27.18].

-*Katalalia*: literally speaking against (*kata-*). “Slander, gossip, conceit and disorder” [2Cor 12.20].

I.2.2: Like newborn babes, long for the pure spiritual milk that by it you may grow up to salvation;

Artigennetos, literally as “just now born” which implies having come to birth very

recently, the only use of this adjective in the NT. *Brephos* is the noun it modifies which can apply to an unborn child or a foetus. “The babe leaped in her womb” [Lk 1.41]. The idea seems to be that Peter’s audience either haven’t been born or newly has come into the world...or both. Regardless, they are to have a deep longing, *epipotheo* being the verb with the preposition *epi-* indicative of intensiveness, a desiring-upon. “For I long to see you” [Rom 1.11].

The object of this longing-upon isn’t just milk but is characterized by being pure and spiritual, *logikos* and *adolos*. The former pertains to whatever concerns a word, a *logos*. Perhaps this association can be traced back to 1.22-23, the “abiding word of God, “the world of the Lord” and “that word is the good news.” “To present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship” [Rom 12.1]. As for *adolos*, it is the only NT use of the adjective; refer to *dolos* of vs. 1.

The two qualities of the milk at hand—*logikos* and *adolos*—are to assist the growth of those whom Peter is addressing, *auxano* also as to increase “into (*eis*) salvation (*soteria*, cf. 1.10).” “But grow in the grace and knowledge of our Lord and Savior Jesus Christ” [2Pt 3.18].

I.2.3: for you have tasted the kindness of the Lord.

A conditional sentence beginning with *ei* or “if.” The verb *geuomai* or to taste as in Heb 6.4: “who have tasted the heavenly gift.” In the verse at hand, this verb has as its object divine kindness or the adjective *chrestos* or useful, pleasant. “And be kind to one another, tenderhearted, forgiving one another as God in Christ forgave you” [Eph 4.32]. The idea is that such tasting is a bringing into oneself and absorbing this divine goodness.

This verse is based upon Ps 34.8 which reads in full as “O taste and see that the Lord is good! Happy is the man who takes refuge in him!” The Hebrew verb is *taham* which means the act of putting something in one’s mouth, the prerequisite of seeing (*ra’ah*), of vision. As for the happiness which flows from such tasting (this is a sentence which can be read independently of the first), it produces happiness or *‘ashry* which is the first word of Psalm One implying being in a state of transition, of progression towards a goal.

I.2.4: Come to him, to that living stone rejected by men but in God's sight chosen and precious;

In the previous verse Peter notes that his audience had tasted the Lord’s kindness.

Now he gives an invitation to approach Christ, *proserchomai*. The preposition *pros-* is direct; indicative of direction towards-which. “Let us with confidence draw near to the throne of grace” [Heb 4.16]. Christ is a living (*zao*, cf. 1.23) stone which had been rejected, *apodokimazo*, the preposition *apo-* being the opposite of *pros-* of *proserchomai*. The phrase *hupo anthropon* or “by men” seems to apply to just about everyone, leaving Christ hanging out there on his own yet at the same time readily available to whomever wishes to *proserchomai*.

The verb *apodokimazo* means to reject after an examination, rendering it useless. A sentiment similar to the verse at hand is Mt 21.42: “The very stone which the builders rejected has become the head of the corner.” This derives from Ps 118.22-23 quoted in full: “The stone which the builders rejected has become the head of the corner. This is the Lord’s doing; it is marvelous in our eyes.”

The stone is described as being chosen and precious, *eklektos* (cf. 1.1) and *entimos*. As for the latter, cf. Lk 7.2: “Now a centurion had a slave who was dear to him.” The preposition *en-* as in suggests greater value. As for the stone/Christ, it’s in the sight of God and rendered by the preposition *para* or beside, in the presence of (God).

I.2.5: and like living stones be yourselves built into a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ.

A second use of *zao* (cf. vs. 4), the first applied to Christ and here with regard to those whom Peter is addressing. In sum, this *zao* is transmitted by *proserchomai*, not *apodokimazo*.

Oikodomeo or to erect a building (house) with respect to *oikos* (cf. 4.17) or house which is *pneumatikos* or spiritual. As for the verb, cf. Mt 21.42 quoted in the previous verse. As for the adjective, cf. Rom 1.11: “For I long to see you that I may impart to you some spiritual gift to strengthen you.” The *oikos* can be taken as a temple, Peter most likely having in mind the one in Jerusalem, hence the priesthood or *hierateuma* (cf. vs. 9) which has the preposition *eis*, literally as “into priesthood.”

Once so constructed, the people can offers sacrifices which are spiritual (second use of *pneumatikos*) which become acceptable or *euprosdektos* to God through (*dia*) Jesus Christ. This adjective contains *eu-* which connotes well-ness and the preposition *pros-*, indicative of direction toward-which. “So that the offering of the Gentiles may be acceptable, sanctified by the Holy Spirit” [Rom 15.16]. The verb *anaphero* means to offer, *ana-* indicative of upward motion. “He himself bore our sins in his body on the tree” [vs. 24].

I.2.6: For it stands in scripture: "Behold, I am laying in Zion a stone, a cornerstone chosen and precious, and he who believes in him will not be put to shame."

To back up his remarks about living stones, etc., Peter quotes Is 28.16 which reads in full as "Therefore thus says the Lord God, 'Behold, I am laying in Zion for a foundation a stone, a tested stone, a precious cornerstone, of a sure foundation: He who believes will not be in haste.'" Note two uses of stone, *lithos* as noted in vs. 4 and 5 along with *akrogoniaos* as in Eph 2.20: "Christ Jesus himself being the cornerstone." As for the latter, it's both *eklektos* and *entimos* or precious as in vs. 4 (re. the latter, the preposition *en-* or *in* for emphasis).

Whoever believes in Christ or literally "upon (*epi*) him" won't be put to shame, *kataischuno* prefaced with the preposition *kata-* which here can be taken as down, a way of emphasizing the verbal root. "Those who revile your good behavior in Christ may be put to shame" [3.16].

The following notes relative to this verse are lifted from **Expansions on the Book of Isaiah** also on this homepage:

Here the familiar "thus says the Lord God" take on an ominous tone for those whom the Lord is about to address. It is intensified, if you will, by *hineh* or behold (cf. vs. 2) which is directed to the heart of the Israelite nation, (Mount) Zion. The Lord is laying a foundation or *mosad* which has one other biblical reference, 2Chron 8.16: "Thus was accomplished all the work of Solomon from the day the foundation was laid until it was finished." It is described as being sure or *yasad* (cf. 14.32) which is the verbal root for *mosad*.

Note three references to the common word for stone or 'even: one as related to the foundation, another as tested or *bochan* (a noun; only use of this word in the Bible reading literally as 'a stone of testing') and one which is a cornerstone or *pinah* (cf. 19.13). *Pinah* is incorporated into the foundation and singled out as being precious, *yaqar* (verbal root, 13.12).

The two verbs believes and be in haste are opposite to each other, the former being 'aman (cf. 22.25) and the latter being *chush* (cf. 5.19) which implies alarm and fits more into the verse at hand.

I.2.7: To you therefore who believe, he is precious but for those who do not believe, "The very stone which the builders rejected has become the head of the corner,"

Peter continues with the image of a stone which pertains to those who believe as well as to those who do not believe in Jesus Christ. Such believe centers around his

preciousness, *time* (cf. 1.7) which also means honor. The latter are identified as among those mentioned in Ps 118 quoted in vs. 5. it is given here once again in full: “The stone which the builders rejected has become the head of the corner. This is the Lord’s doing; it is marvelous in our eyes.”

I.2.8: and "A stone that will make men stumble, a rock that will make them fall;" for they stumble because they disobey the word as they were destined to do.

Note the two words for stone, *lithos* (cf. vs. 6) and *petra*: the former is small while the latter is larger. As for these two terms, cf. Rom 9.33 which quotes the same or Is 8.14: “Behold, I am laying in Zion a *lithos* that will make men stumble, a *petra* that will make them fall.” Surely Peter must have been aware of the association of *petra*, the source of his proper name, and couldn’t help but take some comfort in it. As for the Isaiah quote, it runs in full as “And he will become a sanctuary and a stone of offense and a rock of stumbling to both houses of Israel, a trap and a snare to the inhabitants of Jerusalem.”

Proskopto (cf. Rom 9.33) is the verb to stumble or to strike against, the preposition *pros-* added for emphasis, direction towards-which. It’s the verbal root for the noun *proskomma*, a stumbling, which also is prefaced with *pros-*. Is 9.33. The cause of this stumbling is disobedience to the divine word or *logos* (cf. 1.25), *apeitheo* being a strong verb often indicative of a refusal. “Who formerly did not obey” [3.20].

As with regard to vs. 6, a section from **Expansions on the Book of Isaiah** also on this homepage is added by way of supplement:

This divine plan to foil the people is for their own benefit, to save them from falling into the hands of the Assyrians, even though they are not fully aware of it. Note the contrast between sanctuary and stone of offence, rock of stumbling and snare: *miqdash* which derives from *qadash* as in the previous verse. “When she (Moab) goes to her shrine to pray, it is to no avail” [16.12]. *Negeph* as offense also means a plague (the spelling is *negaph*). “The plague shall not be upon you” [Ex 12.13].

Mikshol is the noun for stumbling and connotes an offense. “Remove the obstacles out of the way of my people” [57.14].

Pach means trap as well as a thin plate. “Terror and pit and snare await you, O people of the earth” [24.17].

Moqesh means snare as in Ps 18.5: “The cords of the grave coiled around me; the snares of death confronted me.”

I.2.9: But you are a chosen race, a royal priesthood, a holy nation, God's own people,

that you may declare the wonderful deeds of him who called you out of darkness into his marvelous light.

This verse is a combination of several sources ¹: Is 43.20 for chosen race, Ex 19.6 for royal priesthood, Is 43.20 for holy nation, Is 43.21 for God's own people and Is 43.21 for declare the wonderful deeds.

Breaking this down further into first nouns and then what modifies them:

-*Genos* for race (cf. Phl 3.5), *hierateuma* for priesthood (cf. vs. 5), *ethnos* for nation (cf. Acts 10.22), *laos* for people (cf. Rom 15.10) and *arete* for deeds (cf. 2Pt 1.3) , this term fundamentally as virtue, the very best of anything.

-*Eklektos* for chosen, (cf. vs. 6), *basileios* for royal (cf. Lk 7.25), *hagios* for holy (cf. 1.16), the noun *peripoiesis* or private possession (cf. Heb 10.39) and the verb *exaggello* for called out, *ex-* (only NT reference).

Note the contrast between *skopos* and *phos*, darkness and light (cf. 2Pt 2.17 and Jms 1.17), the latter modified by *thaumastos* or marvelous (cf. Jn 9.30) with the preposition *eis*, into.

I.2.10: Once you were no people but now you are God's people; once you had not received mercy but now you have received mercy.

A quote from Hos 2.23 based upon *pote* and *nun* or once and now. It runs in full as follows: "and I will sow him for myself in the land. And I will have pity on Not pitied, and I will say to Not my people, 'You are my people;' and he shall say, 'You are my God.'" Here *racham* or to pity means to behold with the tenderest of affection (verbal root for womb). The opposite is its negative, the contrast being between Israel as the Lord's people who formerly were not his people. I.e., here *racham* and people are pretty much the same.

I.2.11: Beloved, I beseech you as aliens and exiles to abstain from the passions of the flesh that wage war against your soul.

Agapetos or beloved, those to whom Peter is showing *agape* which isn't dissimilar to *racham* of the previous verse. By calling his listeners aliens and exiles he's appealing to an experience they feel constantly, the reason for his two letters. The nouns are *paroikos* and *parepidemos*. Note the preposition *para-* prefaced to both which connotes

¹ Both the RSV and NIV give several sources to each phrase. Generally the first reference is cited.

being alongside and here, not participating in the life of those among whom Peter's audience lives. References: Eph 2.19 for the former which reads as "So then you are no longer strangers and sojourners." Cf. 1.1 for the latter.

Peter capitalizes upon those living *para-* their host community (which at least it seems to tolerate them) as a way to abstain from the flesh's passions, *apectho* also as to hold back (*apo-*). "For this is the will of God, your sanctification: that you abstain from unchastity" [1Ths 4.3]. This verb's object are *epithumia*; literally *thumos* which is *epi-* or upon as noted in 1.14. *Sarkikos* is the adjective modifying the noun, "Are you not of the flesh and behaving like ordinary men" [1Cor 3.3]? Such desires-upon are engaged in combat against (*kata*) "the soul" as it reads literally, *strateuo* as to wage a military campaign. "For though we live in the world we are not carrying on a worldly war" [2Cor 10.3].

I.2.12: Maintain good conduct among the Gentiles, so that in case they speak against you as wrongdoers, they may see your good deeds and glorify God on the day of visitation.

Anastrophe is the noun for good conduct (cf. 1.18) along with the common verb *echo* (to have) which is to be carried out literally "in (*en*) the Gentiles." According to this letter's opening verse, it pertains to those inhabiting Pontus, Galatia, Cappadocia, Asia and Bithynia. Such *anastrophe* (alternately *s* a turning back) is modified by the adjective *kalos* which fundamentally means to be beautiful. It's a guarantee against rumors of being wrongdoers (*kakopoiios*, to do evil or *kakos*; cf. vs. 14), *katalaleo* or to speak against (*kata-*). "When you are abused, those who revile your good behavior in Christ may be put to shame" [3.16].

The seeing of good deeds results in glorifying God, *doxazo* (cf. 1.8) follows upon *epopteuo*, the latter meaning to view carefully over an extended period of time. "When they see your reverent and chaste behavior" [3.2]. This will happen in the future, not now, or on the day of visitation, *episkope*. This isn't spelled out clearly but can be seen as a promise of hope for those currently living in exile, the Dispersion of 1.1. The noun means literally a watching upon (*epi-*). "And they will not leave one stone upon another in you; because you did not know the time of your visitation" [Lk 19.44].

I.2.13: Be subject for the Lord's sake to every human institution whether it be to the emperor as supreme,

Hupotasso or to set in order under (*hupo-*) with regard to all institutions which are human (*anthropinos*). References: "Likewise you that are younger be subject to the

elders” [5.5]. *Ktisis* also means creation, here implying anything created by man. “All things have continued as they were from the beginning of creation” [2Pt 3.4].

Huperecho means to have above (*huper-*), similar to the *hupo-* of *hupotasso*, and here refers to governing authorities. “Let every person be subject to the governing authorities” [Rom 13.1].

I.2.14: or to governors as sent by him to punish those who do wrong and to praise those who do right.

The *hupotasso* of the previous verse carries over in this verse as it pertains to governors or *hegemon*, a widely used term but most likely pertains to those responsible for provinces. They mete out justice for wrong and right, the verb *poieo* (to do, to make) prefaced with *kakos* and *agathos*, evil and good.

I.2.15: For it is God's will that by doing right you should put to silence the ignorance of foolish men.

Thelema or will as in 4.2: “So as to live for the rest of the time in the flesh no longer by human passions but by the will of God.” In the verse at hand it applies to doing right, the adjective *agathos* (fundamentally as good) prefaced with *poieo* as in the previous verse. If carried out, this will reduce not just to silence but will act as a muzzle or *phimoo*. “You shall not muzzle an ox when it is treading out the grain” [1Tm 5.18].

The object of muzzling is not just *agnosia* or ignorance which is more along the lines of culpability because it belongs to men who are foolish. References: “Alienated from the life of God because of the ignorance that is in them” [Eph 4.18]. “Therefore do not be foolish but understand what the will of the Lord is” [Eph 5.17]. Could the governors be part of this?

I.2.16: Live as free men yet without using your freedom as a pretext for evil; but live as servants of God.

First the adjective *eleutheros* followed by the noun *eleutheria*, free and freedom. References: “When you were slaves of sin, you were free in regard to righteousness” [Rm 6.20]. “Because the creation itself will be set free from its bondage to decay and obtain the glorious liberty of the children of God” [Rm 8.21].

Such freedom, however, can be a pretext or *epikalumma*, literally a covering (*epi-* upon) as a veil, the only use of this noun in the NT. It can be used to conceal evil or

kakia (cf. 2.1). In place of this covering which leads to evil is living as God's servants, *doulos* also as slave (cf. 1.1).

I.2.17: Honor all men. Love the brotherhood. Fear God. Honor the emperor.

The four verbs with four short, staccato-like sentences in one verse: *timao* (1Tit 1.3), *agapao* (cf. 1.22), *phobeo* (cf. 3.6) and *timao* (#1 and #4 being the same). As for the second or *adelphotes* (cf 5.9), it's a more intimate way of speaking of what the church is about. The last is of special importance, given the fact that Roman emperors were suspicious of Christians.

I.2.18: Servants, be submissive to your masters with all respect, not only to the kind and gentle but also to the overbearing.

Oiketes or servant (in contrast to *doulos* of vs. 16), more along the lines of belonging to a household as by its similarity to *oikos* or house. Often many were highly educated and responsible for teaching children and thus better off than a regular *doulos*. "Who are you to pass judgment on the servant of another" [Rom 14.4]? As for *despotes* or master, cf. 2Pt 2.1.

Peter's advice for this rather select group to be submissive isn't as harsh as it would be as addressing a *doulos*, the contrast noted above. The verb is *hupotasso* as in vs. 14 and is bound up with *phobos* or fear (cf. 1.17) whether the master is kind, gentle or overbearing. The three adjectives are *agathos* (cf. vs. 15), *epieikes* and *skoloios*. The second also means suitable or fitting as in Phl 4.5: "Let all men know your forbearance." As for *skolios*, it also means crooked or bent. "And the crooked shall be made straight" [Lk 3.5].

I.2.19: For one is approved if, mindful of God, he endures pain while suffering unjustly.

The opening words of the verse read literally as "This for grace," *charis* (cf. 1.13) in the sense of that which is admirable and thus worthy of imitation.

Suneidesis or conscience means literally a knowing-with (*sun-*) as applied to God or a deep interpersonal relationship-with him. Here it is used with the preposition *dia* (through). "And keep your conscience clear" [3.18].

Hupophero or literally to carry or to carry under (*hupo-*) with respect to pain or *lupe* which also means grief. "But with the temptation will also provide the way of escape that you may be able to endure it" [1Cor 3.18]. As for *lupe*, cf. Heb 12.11: "For the

moment all discipline seems painful.” In the verse at hand, such *hupophero* is done simultaneously with *pascho* (cf. vs. 20) or suffering unjustly, *adikos* (only use of this adverb in the NT).

I.2.20: For what credit is it if when you do wrong and are beaten for it you take it patiently? But if when you do right and suffer for it you take it patiently, you have God's approval.

This verse consists of two sentences, the first being a rhetorical question to which Peter doesn't expect an answer. It's intended more for self-examination. *Kleos* (only use of this noun in the NT) also means prestige or reputation, the loss of which resulting from having done wrong yet suffering the consequences with patience. The references are as follows:

Hamartano or to do wrong is the common verb to sin. “For if God did not spare the angels when they sinned” [2Pt 2.4].

Kolaphizo: to strike as with rods. “A thorn was given me in the flesh, a messenger of Satan, to harass me, to keep me from being too elated” [2Cor 12.7].

Hupomeno or to endure patiently means literally to remain under (*hupo-*) and here is in connection with *kolaphizo*. “Recall the former days when, after you were enlightened, you endured a hard struggle with sufferings” [Heb 10.32].

The second sentence counters the rhetorical question, coming as it does as a kind of consolation. Divine approval or *charis* (also as grace, cf. vs. 19) comes *para* or from, beside God which means it isn't distant. Such grace, if you will, derives from the following three: doing right (*agathopoieo*: to do good; cf. 3.6), suffering for it (*pascho*, cf. vs. 19) and taking it with patience (*hupomeno*: second use of this verb).

I.2.21: For to this you have been called because Christ also suffered for you, leaving you an example, that you should follow in his steps.

Kaleo or to call refers to suffering mentioned in the previous verse (cf. vs. 9 but not noted there) which means that those involved didn't assume this voluntarily. The key word here is *hoti* or “because” in reference to Christ having suffered (*pascho*, cf. vs. 20) with special mention of “you.”

Another personalization by “you” concerns an example Christ had left where the verb and noun both have the preposition *hupo-* prefaced to them: *hupolimpao* and *hupogrammos*. The first has as its verbal root *leipo* or to leave behind. The second's root is *gramma* or the alphabet or that which is drawn, the two being the only use in

the NT).

The example at hand or this writing, if you will, goes along well with following in Christ's footsteps, they representative of letters of the alphabet. The verb *epakoloutheo* has the preposition *epi-* suggestive of putting one's footsteps "upon" those already traced out by Christ. "And confirmed the message by the signs that attended it" [Mk 16.20].

I.2.22: He committed no sin; no guile was found on his lips.

A quote from Is 53.9 which reads in full as "And they had his grave with the wicked and with a rich man in his death, although he had done no violence, and there was no deceit in his mouth."

An excerpt from **Expansions on the Book of Isaiah**, also on this homepage:

Nothing is said about the identity of "they" but most likely refers to the people of Israel, again, not specified, but perhaps her religious leaders.

The last verse is a rhetorical question as to the fate of the servant while the one at hand begins with the conjunctive *v-*, and. That is to say, it continues this question or more precisely, that the servant is buried with the wicked or *rashah* (cf. 50.9) which is similar in sound to *hashyr* or the rich man. No information is given as to the place where the servant is buried.

Chamas means violence and found next in 59.6: "Their works are works of iniquity, and deeds of violence are in their hands." *Mirmah* is the noun for deceit: "The Lord abhors bloodthirsty and deceitful men" [Ps 5.6].

In the verse at hand, *hamartia* (cf. vs. 24) and *dolos* (cf. vs. 2) or sin and guile are the nouns.

I.2.23: When he was reviled, he did not revile in return; when he suffered, he did not threaten; but he trusted to him who judges justly.

Two pairs of two opposites:

1) *Loidroeo* and *antiloidroeo* or to revile and revile in return (*anti-*) or the giving of abuse and returning it on the same level. "When reviled, we bless" [1Cor 4.12]. As for the latter, it's the only use in the NT.

2) *Pascho* and *apeileo* or to suffer and to threaten. For the former, cf. vs. 21. As for the latter, it also means to make boastful promises. "Let us warn them to speak no

more to anyone in this name” [Acts 4.17].

These two opposites are resolved in trust and judging justly, the verb *paradidomai* (to hand over or *para-*, beside) and *krino* (cf. 1.17). For the former, cf. 2Pt 2.21: “the holy commandment delivered to them.” As for the adverb associated with *krino*, it’s *dikaio*s or justly. “And we indeed justly; for we are receiving the due reward of our deeds” [Lk 23.41].

I.2.24: He himself bore our sins in his body on the tree that we might die to sin and live to righteousness. By his wounds you have been healed.

Part of this verse cites two passages from Isaiah. The first is 53.4 which reads in full: “Surely he has borne our griefs and carried our sorrows; yet we esteemed him stricken, smitten by God and afflicted.” Again, two citations from **Expansions on the Book of Isaiah** are given:

Bazah (mentioned twice; cf. 49.7) and *chadal* (cf. 2.22) or despised and rejected, the reasons for which are not given and as noted in vs.. 1, adds to the mystery surrounding this servant.

Mak’ov and *choly* or sorrows and grief. The former is found in the next verse and the latter connoting sickness and found last in 38.9 but not noted there.

Hiding one’s face and esteeming are pretty much the same in this context, the verb for the latter being *chashav* (cf. 40.17).

The second is 53.5: “But he was wounded for our transgressions, he was bruised for our iniquities; upon him was the chastisement that made us whole, and with his stripes we are healed.” As for this verse:

Chalal (cf. 48.11) which fundamentally means to be perforated pertains to transgressions or *peshah* (cf. 50.1). Note the plural our here as well as with the next verb, *daka’*. In other words, the servant’s afflictions reflect those of the people although the people do not yet realize they are being reflected, as it were, in this man’s afflictions.

Daka’ noted last in 3.15 as crushing and translates as bruised with respect to iniquities or *havon* found last in 50.1 but not noted there.

Musar or the chastisement (cf. 26.16) upon the servant suggests that he had suffered condemnation for undisclosed sin or fault. This indirect way of speaking of such chastisement, along with the servant’s other afflictions, is intended by the Lord to have the people reflect upon their own iniquity which finally is beginning to dawn upon them. The *musar* at hand thus has as its goal the making whole of the people,

shalam being the verb noted last in 44.28 with its connotation of fulfilment (*shalom* is derived from it).

Chaburah is the noun for stripes which is found last in 1.6 and has four other biblical references. They are intended to heal the people (‘us’ is a direct way of speaking to them), *rapha’* (cf. 30.26). This verb often refers to more physical healing whereas *shalam* is a making whole or complete.

In the verse at hand, another pair of opposites:

Sins (*hamartia*, cf. vs. 22) which Christ carried, *anaphero* (cf. vs. 5), the preposition *ana-* indicative or taking up or away. Note that this *anaphero* is situation in the physical body (*soma*) of Christ.

Die/live or *apogignomai/zao*. The former literally means to get away from (*apo-*), to depart and for the latter, cf. vs. 5. The pair associated with this one is *hamartia* and *dikaiousune*; for the latter, cf. 3.14: “But even if you do suffer for righteousness’ sake.”

Both pairs are resolved in being healed by Christ’s wounds, the verb being *iaomai*. “But only say the word, and my servant will be healed” [Mt 8.8].

I.2.25: For you were straying like sheep but have now returned to the Shepherd and Guardian of your souls.

Another passage from Isaiah which is quoted here in full: “All we like sheep have gone astray; we have turned everyone to his own way; and the Lord has laid on him the iniquity of us all” [53.6].

Please note another excerpt from **Expansions on the Book of Isaiah**:

Tahah (cf. 47.14) or go astray connotes wandering through the image of sheep and hence having no shepherd who could be the unidentified servant. Such *tahah* is the same as each person going his own way (*derek*, cf. 51.10) which is a kind of fracturing of the nation of Israel.

Pagah or laid up is found last in 47.3 as take vengeance, and in the verse at hand has the preposition *b-* (in) reading literally “laid in him” which is not far from the mark when describing the sufferings of this servant. The object is a collective iniquity or *havon* (cf. vs.. 5).

The pair of opposites consists of *planao* and *epistrepho* or to go astray and to return. *Planao* connotes wandering in an aimless fashion. “Forsaking the right way they have gone astray” [2Pt 2.15]. As for the latter, it has the preposition *epi-* (upon) prefaced to

the verbal root meaning literally to turn upon. Also the same preposition is used with regard to both shepherd and guardian. “The dog turns back to his own vomit” [2Pt 2.22]. As for the two nouns:

Poime: “But he who enters by the door is the shepherd of the sheep” [Jn 10.2].

Episkope: “You do not know the time of your visitation” [Lk 19.44]. Note that this noun has *epi-* prefaced to it.

Chapter Three

I.3.1: Likewise you wives, be submissive to your husbands so that some, though they do not obey the word, may be won without a word by the behavior of their wives,

This new chapter begins with *Homoios* or likewise found next in vs. 7. The first deals with women in a marital relationship whereas the second, husbands. Peter’s exhortations to his listeners with regard to married life continues through vs. 7.

Hupotasso is the verb for being submissive as in 2.18 with regard to slaves. Such an attitude is aimed at winning over a husband not obedient to the word, *apeitheo* and *logos* as in 2.8. Despite this, *hupotasso* shown by a wife may persuade her husband to avoid such a fate, the verb *kerdaino* implying the winning over to a given point of view. “For what will it profit a man if he gains the whole world and forfeits his life” [Mt 16.26]?

Note the two different uses of *logos*, word as expression: the one to which the husband doesn’t pay attention and the one manifest in their wives’ behavior or *anastrophe* (cf. 2.12 which also means a turning back). Actually the latter is more effective since it shows *logos* as truly word expressed in action.

I.3.2: when they see your reverent and chaste behavior.

Compare *aneu logou* or “without a word” of the previous verse with the act of seeing, *epopteuo* as in 2.12, to view carefully over (*epi-* or upon) an extended period of time. The object of such looking-upon: behavior or *anastrophe* (cf. vs. 1). It is both reverent and chaste or literally “chaste in fear,” *hagnos* and *phobos*, the former adjective also as venerable or sacred (cf. 2.18). For a reference to the former, cf. 2Cor 7.11: “At every point you have proved yourselves guiltless in the matter.”

I.3.3: Let not yours be the outward adorning with braiding of hair, decoration of gold

and wearing of fine clothing,

Mention of a woman's outward adornment automatically implies that Peter will speak of her inward character which is more important. *Exothen* is the adverb for what's exterior or outside. "For you cleanse the outside of the cup and of the plate but inside they are full of extortion and rapacity" [Mt 23.25]. In the verse at hand *exothen* is associated with *kosmos* or adornment. This noun means a harmonious arrangement and has another sense as applicable to the world as in 5.9: "knowing that the same experience of suffering is required of your brotherhood throughout the world."

I.3.4: but let it be the hidden person of the heart with the imperishable jewel of a gentle and quiet spirit which in God's sight is very precious.

Alla or but represents the turning point from *exothen* of the previous verse to *kruptos* or hidden which we have here. "So that your alms may be in secret; and your Father who sees in secret will reward you" [Mt 6.4]. The adjective modifies *anthropos* translated as person, also the general term for man. This hidden man, if you will, resides in the *kardia* (cf. 1.22) or heart. As for *kruptos*, cf. vs. 2 where it pertains to the "reverent and chaste behavior" of vs. 2. That implies that the *hagnos* and *phobos* are hidden but despite being so, becomes manifest in a fashion different from "outward adorning" of vs. 3.

In addition to the hidden person who resides in the heart we have a spirit (*pneuma*, cf. 1.12) described as both gentle and quiet, *praus* and *hesichios*. References: "Blessed are the meek, for they shall inherit the earth" [Mt 5.5]. "For kings and all who are in high positions, that we may lead a quiet and peaceable life, godly and respectful in every way" [1Tm 2.2].

As for the *pneuma*, Peter describes it as being a jewel which is imperishable (*aphthartos*, cf. 1.23) and precious (*poluteles*) in God's sight, literally as "before or over against (*enopion*) God." As for the second adjective, it translates literally as very (*polus*) expensive. "An alabaster flask of ointment of pure nard, very costly" [Mk 14.3].

I.3.5: So once the holy women who hoped in God used to adorn themselves and were submissive to their husbands,

When speaking of holy women, Peter has in mind those in the Bible and more immediately, the mother of Jesus and those women associated with him. In the verse at hand, hope, adornment and a submissive spirit can be taken as one and the same:

elpizo (with *eis*, ‘into God;’ cf. 1.13), *kosmeo* (verbal root for *kosmos*, cf. vs. 3) and *hupotasso* (cf. 3.1). As for the last which is mentioned earlier, St. Paul considers it as Christ’s relationship to his Father: “When all things are subject to him, then the Son himself will also be subjected to him who put all things under him” [1Cor 15:28].

I.3.6: as Sarah obeyed Abraham, calling him Lord. And you are now her children if you do right and let nothing terrify you.

After speaking of a woman’s relationship with her husband, Peter now gives a concrete example, Sarah and Abraham. The verb here is *hupakouo*, literally “to listen under,” the same *hupo-* as in *hupotasso* as noted above. “[Mt 8.27]. Concomitant with this listening-under is to call the person to whom it’s given as Lord, *Kurios*. Cf. 2.13 where *Kurios* is seen in relationship with *hupotasso*.

Doing right results automatically in not being terrified, *agathopoieo* (cf. 2.20) and *phobeo* (cf. 2.17) with the noun *ptoesis* (only NT reference) which means that which is frightening as well as a vehement emotion.

I.3.7: Likewise you husbands, live considerately with your wives, bestowing honor on the woman as the weaker sex since you are joint heirs of the grace of life in order that your prayers may not be hindered.

This verse begins with *homoios* to complement, as it were, the same which opens vs. 1 and serves to introduce what Peter has to say about husbands. The verb *sunoikeo* or literally to be in the same house (*oikos*) with (*sun-*) is the only use in the NT. Such living-with is to be done literally in accord with (*kata*) *gnosis* or knowledge “Make every effort to supplement your faith with virtue and virtue with knowledge” [2Pt 1.5].

In accord with contemporary understanding, Peter considers women the weaker sex, *asthenes*. “The spirit indeed is willing, but the flesh is weak” [Mt 26.41]. This obliges a husband to honor his wife, *apomeno* or to portion out (*apo-*, from) *time* or honor (cf. 2.7), this being the only NT occurrence.

Despite this difference in sexes, husband and wife are not just heirs but jointly so, *sugkleronmos* (*sug-*, with). “And if children, then heirs, heirs of God and fellow heirs with Christ” [Rom 8.17]. Such partnership rooted in marriage concerns the “grace (*charis*, cf. 2.20) of life” which implies equal footing as noted in Gal 3.28: “There is neither...male nor female; for you are all one in Christ Jesus.” Such equality of spouses makes prayer (*proseuche*) more effective, that is, it causes no hindrance. References:

“The end of all things is at hand; therefore keep sane and sober for your prayers” [4.7]. As for *proseuche*, the preposition *pros-* as direction towards-which also intimates prayer the making of a vow. *Egkopto* also means to thwart. “We wanted to come to you—I, Paul, again and again—but Satan hindered us” [Ths 2.18].

I.3.8: Finally, all of you, have unity of spirit, sympathy, love of the brethren, a tender heart and a humble mind.

To telos (cf. 1.10) or literally “the end” is used as an adverb for “finally” and brings to conclusion Peter’s remarks in vs. 1-7 concerning martial relations. Now he speaks of everyone which according to vs. 1, are the “exiles of the Dispersion in Pontus, Galatia, Cappadocia, Asia and Bithynia.” They have the following five important Christian traits. Note that all five are found only here:

Homophron: same or *homoios* prefaced to *phren* or heart, breast

Sumpathes: a feeling-with or *pathos sum-*

Phladelphos: a *philos* (cf. 1.22) with regard to one’s brethren

Eusplagchnos: *eu-* connotes well-ness and is prefaced to *splagchnon* or viscera, seat of feelings and affections

Tapeinophron: the adjective *tapeinos* (humble, lowly) prefaced to *phroneo*, to be wise, prudent

I.3.9: Do not return evil for evil or reviling for reviling; but on the contrary bless, for to this you have been called, that you may obtain a blessing.

The verb *apodidomai* for return (*apo-* or from) as in Rom 12.17: “Repay one evil for evil but take thought for what is noble in the sight of all.” Both *kakos* (cf. 2.14) or evil and *loidoreo* or to revile, to reproach are to be avoided. A reference to the latter: “When reviled, we bless” [1Cor 4.12].

Instead of the two just mentioned, blessing is to be preferred, *eulogeo*: “He looked up to heaven and blessed and broke and gave the loaves to the disciples” [Mt 14.19]. Such blessing has a location, if you will, literally as “into (*eis*) this” which comes by way of a summons (*kaleo*, cf. 2.21). Such calling results in obtaining (*kleronomeo*) a blessing or *eulogia*, the verb meaning to inherit. “Blessed are the meek, for they shall inherit the earth” [Mt 5.5]. As for *eulogia*, it’s derived from *eulogeo*. “I shall come in the fulness of the blessing of Christ” [Rm 15.29].

I.3.10: For "He that would love life and see good days, let him keep his tongue from evil and his lips from speaking guile;

Vss. 10-12 are taken from Ps 34.12-16, and each verse will be cited in full as appropriate. Excerpts from **Notes on the Psalms** on this homepage are cited.

“What man is there who desires life and covets many days that he may enjoy the good?” Keep your tongue from evil and your lips from speaking deceit.”

The question at hand resembles Wisdom’s crying aloud (Prov 1.20+) with whom the psalmist may be identified. His question has two aspects: 1) Life (*chayym*) can mean biological existence which is certainly desired, *chaphats*, and means an inclining to what one delights in: “But you shall be called My Delight is in her” [Is 62.4]. 2) The act of coveting (*‘ahav*) as discussed earlier is a common word which means a longing after with emphasis upon breathing. Many days is a clear reference to a aspiration for indefinite temporal extension. Both *chaphats* and *‘ahav* have as their goal enjoyment—the Hebrew reads see—the good or *tov*.

Vss. 13-14 contain six exhortations which hearken back to the opening chapter of Proverbs where Wisdom addresses both those willing and unwilling to listen to her. Each exhortation is a form of constraint. Vs. 13 has to do with speaking which forms a major theme of the Book of James: “Look at the ships also; though they are so great and are driven by strong winds, they are guided by a very small rudder wherever the will of the pilot directs. So the tongue is a little member and boasts of great things. How great a forest is set ablaze by a small fire” [3.4-5]. Both tongue and lips of the verse under consideration have as their restraint the verb *natsar*. “All the paths of the Lord are steadfast love and faithfulness for those who keep his covenant and his testimonies” [Ps 25.10]. Note the binding nature which reenforces the sense of *natsar*: paths, steadfast (love), faithfulness.

I.3.11: "let him turn away from evil and do right; let him seek peace and pursue it.

(A continuation of **Notes on the Psalms**)

Once the *natsar* or binding action has taken place, the psalmist turns attention to separation from evil (*roah*) which assumes a form of movement, of departure (*sur*) which implies withdrawal: “But you have turned aside from the way; you have caused many to stumble by your instruction” [Mal 2.8]. The type of good, *tov*, is not specified; the proper response is implied from the act of *sur* from evil.

The final goal is *shalom*, in the sense of a restoration of all things in God, of seeing their divine origin. It requires seeking (*baqash*) or a mental attitude and pursuit (*radaph*) or action, two verbs already discussed.

I.3.12: For the eyes of the Lord are upon the righteous, and his ears are open to their prayer. But the face of the Lord is against those that do evil."

(A continuation of **Notes on the Psalms**; i.e., first paragraph)

We may assume that this divine vision and listening are directed toward the six forms of constraint outlined in the last two verses. The object of divine attention is the righteous, those who practice *tsedaqah*. Their cry or *shawah* (for help) is related to the verb *yashah* (“Jesus”) for whom they long. God’s toward-ness or *‘el* (occurs twice) is an inclination implied in the verb *shaqaph* as in Ps 14.2: “The Lord looks down from heaven.”

Attention is now turned towards or against (*b-* or *in*) evildoers; they do not have God’s eyes or ears...sight and vision...directed towards them but the fulness of the divine face, *peney*, which includes not only these two faculties but that of speaking (the mouth) which issues judgment. An example of this face: “And in the morning watch the Lord in the pillar of fire and of cloud looked down upon the host of the Egyptians and discomfited the host of the Egyptians” [Ex 14.24]. Here is a mention of *shaqaph* where the Egyptians bear the full brunt of the divine face. Indeed, their remembrance or *zakar* in the sense of male (i.e., an agent for propagation) is cut off, *karath*. This verb has a positive sense in the sense of making a covenant: “”The covenant which the Lord has made” [Ex 24.8].

I.3.13: Now who is there to harm you if you are zealous for what is right?

Emboldened by these words from Psalm 34, Peter puts forth a rhetorical question more for encouragement than expecting an answer. Note the contrast between two verbs: *kakoo* and *zelo*. As for the former, cf. Acts 7.6: “Others who would enslave them and ill-treat them four hundred years.” As for the latter, cf. Acts 7.9: “And the patriarchs, jealous of Joseph, sold him into Egypt.” *Zelo* is bound up with the adjective *agathos* or good (cf. 2.18).

I.3.14: But even if you do suffer for righteousness' sake, you will be blessed. Have no fear of them nor be troubled,

Peter equates the possibility of suffering with being blessed, *pascho* and *makarios*. The former is found last in 2.23 whereas the latter next in 4.14, similar to the sentiment at hand: “If you are reproached for the name of Christ, you are blessed.” In the verse at hand, suffering pertains to righteousness or *dikaiousune* (cf. 2.24).

In the second sentence of this verse Peter gives encouragement as neither to fear nor to be troubled, *phobeo* and *tarasso*. The former occurs last in 3.6; as for the latter, cf. Jn 14.1: “Let not your hearts be troubled.” Without getting specific, reference is to “those that do evil” of vs. 12 as well as those “to harm you” of vs. 13.

The verse at hand quotes parts of Is 8.12-13 which run in full as follows: “Do not call conspiracy all that this people call conspiracy, and do not fear what they fear nor be in dread. But the Lord of hosts, him you shall regard as holy; let him be your fear, and let him be your dread.”

Relative to this quote, the following excerpt comes from **Expansions on the Book of Isaiah**, also on this homepage. The very last part of Is 13 spills over into the next verse but is included here for convenience:

Isaiah is commanded not to fear any conspiracy the people may try to forge with Assyria, the word being *qesher* which derives from a verbal root meaning to bind. “There is a conspiracy among the people of Judah and those who live in Jerusalem” [Jer 11.9]. If Isaiah bound himself with the people, he would be unable to escape and be consumed along with them by Assyria. As for *yare’* (7.4) or fear and *harats* or be in dread (cf. 2.19), the latter connoting trembling.

Here the Lord associates himself with one of his titles, “of hosts” or *tseva’oth* (cf. 6.5) which means an angelic army which is more than enough to repel any invasion such as by the Assyrians. Isaiah is to “regard as holy” the Lord, the verb *qadash* being used (cf. 5.16) which can read as sanctify, to keep holy and therefore apart. “They will keep my name holy” [29.23]. *Harats* is the verb for to be (your) dread which contrasts with that of the people in the previous verse.

I.3.15: but in your hearts reverence Christ as Lord. Always be prepared to make a defense to any one who calls you to account for the hope that is in you, yet do it with gentleness and reverence;

The first part of this verse continues from the last speaking of the heart or *kardia* (cf. 3.4). It is to revere Christ more specifically as Lord, the verb being *hagiazō*, also as to make holy. “[Mt 6.9].

The second part of the verse at hand is Peter’s advice to be prepared or *hetoimos* (cf. 1.5 but not noted there). Such preparation consists of making a defense with regard not just to hope, *elpis* (cf. 1.21) but concerning those who demand an account of it, *aiteo* as in Jms 1.5: “If any of you lacks wisdom, let him ask God.” The noun for defense is *logos* (cf. vs. 1), word as expression.

As for the defense at hand, the adjective *hetoimos* is directed to *apologia* with the preposition *pros*, indicative of direction towards-which. “At my first defense no one took my part; all deserted me” [2Tm 4.16].

As for the two nouns gentleness and reverence (*prautes* and *phobos*), the former applies to meekness and the latter, fear (cf. vs. 4). “Shall I come to you with a rod or with love in a spirit of gentleness” [1Cor 4.21]?

I.3.16: and keep your conscience clear so that when you are abused, those who revile your good behavior in Christ may be put to shame.

Agathos (cf. vs. 13) is the adjective for clear, essentially as good modifying *suneidesis* (cf. 2.19), literally a knowing-with (*sun-*). The verb at hand is *echo*, to have (cf. 2.12). There follow two verbs with the preposition *kata* prefaced to them which is indicative of down-ness or ill-treatment: *katalaleo* (cf. 12) and *katsichuuno*, the latter also as to put to shame. “As he said this, all his adversaries were put to shame” [Lk 13.17]. The object of both verbs is good behavior or *anastrophe* (cf. vs. 2) which has a particular location, in Christ. Such *anastrophe* located in Christ leads to those abusing and reviling to be shamed, *epereazo* or to treat wrongfully or in a disparaging manner. “Bless those who curse you, pray for those who abuse you” [Lk 6.28].

I.3.17: For it is better to suffer for doing right if that should be God's will than for doing wrong.

Two verbs with the root *poieo* (to do, to make) prefaced with the adjectives *agathos* and *kakos*, good and evil: *agathopoieo* (cf. vs. 6) and *kakopoieo*. For the latter, cf. Mk 3.4: “Is it lawful on the Sabbath to do good or to do harm” [Mk 3.4]? With regard to the latter, *poieo* and *kakos* aren't joined. The will (*thelema*, cf. 2.15) of God is associated with the former and has the verb *ethelo* (cf. vs. 10 but not noted there), to wish, be willing. Thus it and the noun imply a unity.

I.3.18: For Christ also died for sins once for all, the righteous for the unrighteous, that he might bring us to God, being put to death in the flesh but made alive in the spirit;

Apax or once connotes finality, a kind of once-and-for all with regard to Christ's death: *dikaios* and *adikos* (cf. 2.23 and 2.19). Peter elaborates on this death as one in the flesh (*sarx*, cf. 1.24) which contrasts with life in the spirit (*pneuma*, cf. 3.4). The verb here is *zoopoieo*, another root of *poieo* prefaced with *zoe* or life.

Note the two verbs relative to death: *apothnesko* and *thanatoo*, the latter more as being put to death. The former is more closely associated with Christ bringing us to God, the verb being *prosago*, the preposition *pros-* as direction toward-which. “When he began the reckoning, one was brought to him who owed him ten thousand talents” [Mt 18.24].

I.3.19: in which he went and preached to the spirits in prison,

“In which” has two possibilities: in the spirit or in the circumstances. This conclusion of the previous verse has to do with Christ preaching in a specific place, the verb *kerusso* suggestive of acting as a herald. “God into all the world and preach the gospel to the whole creation” [Mk 16 15]. In the verse at hand such heralding—and this implies speaking out loud and clear—does not concern those in confinement or *phulake* as in Mt 25.35: “I was in prison, and you came to me.”

As a footnote in the RSV says, these words are difficult to interpret. The spirits or *pneuma* (cf. vs. 18) involved lived during the time of Noah which seems to pertain to those who had been unrighteous as noted in vs. 18. However, the Genesis account says that the entire population of the earth was destroyed except for eight persons.

As for those both contemporary with and before Noah, that includes the generations extending from Cain murdering his brother Abel up to the Nephilim (offspring of the ‘sons of God’ and ‘daughters of men’) who married with humans, a time when the Lord limited the human life span (cf. Gn 6.1+).

I.3.20: who formerly did not obey when God's patience waited in the days of Noah during the building of the ark in which a few, that is, eight persons, were saved through water.

The *pneuma* in prison failed to obey or *apeitheo*, a strong verb often indicative of a refusal as noted in vs. 1. Such was the affront to divine patience or *makrothumia* which was operative but had its limits as Gn 6.6 recounts with both bitterness and sadness: “And the Lord was sorry that he had made man on the earth, and it grieved him to his heart.” This verse shows the limits...the *makros* or broadness...of divine *thumos* (cf. 2.11) which implies intense passion. “And count the forbearance of our Lord as salvation [2Pt 3.15].

As for the *makros* of *thumos*, there’s a correlation between it and God waiting, *apekdechomai* suggestive of waiting a long time coupled with observation of what was transpiring. This verb is prefaced with two prepositions acting as one, *apo* and *ek* or from in the sense as away from and from in the sense as out of (i.e., a double fromness). “For the creation waits with eager longing for the revealing of the sons of God” [Rm 8.19].

The verb for building with respect to the ark is *kataskeuazo* also as to make ready, the preposition *kata-* here suggestive of making in accord with a given plan. “Behold, I

send my messenger before your face who shall prepare your way before you” [Mt 11.10].

As for the eight members of Noah’s family, they are distinct from the rest of the human population because they were saved. The verb is *diasozo* which is prefaced with the preposition *dia-* or through along with *dia* as “through water.” “And as many as touched it were made well” [Mt 14.36].

I.3.21: Baptism, which corresponds to this, now saves you, not as a removal of dirt from the body but as an appeal to God for a clear conscience through the resurrection of Jesus Christ,

Now Peter makes clear what many of his listeners must have garnered from him speaking of Noah building the ark, that is, *baptisma*. “We were buried therefore with him by baptism into death” [Rm 6.4]. The verb at hand is the adjective *antitupos* used as a noun, the preposition *anti-* or over, against, prefaced to *tupos* or type. “For Christ has entered, not into a sanctuary made with hands, a copy of the true one, but into heaven itself” [Heb 9.24].

The function of baptism is to save (*sozo*) not in the future but *nun* or now, that is, in the present, immediately. “If the righteous man is scarcely saved, where will the impious and sinner appear” [4.18]? The water associated with baptism doesn’t remove dirt (*rhupos*, only NT use) as from the body by is equated with an appeal to God, *eperotema* (only NT use) where the preposition *epi-* or upon serves to intensify the request. That request is for a conscience or *suneidesis* (cf. vs. 16, a knowing-with or *sun-*) which literally is good, *agathos* (cf. vs. 17) as directed literally “into (*eis*) God.” As for Christ’s resurrection (*anastasis*, cf. 1.3), only it can effect this.

I.3.22: who has gone into heaven and is at the right hand of God with angels, authorities and powers subject to him.

Here Peter speaks of Christ’s ascension (*poreuomai*, to go on a journey; cf. 4.3) without using that term, heaven equated with being at (*en* or *in*) God’s right hand. He isn’t alone but has the company of three types of heavenly beings: angels, authorities and powers or *aggelos* (cf. 1.12), *exousia* and *dunamis* (cf. 1.5). As for *exousia*, cf. Eph 1.21: “Far above all rule and authority and power and dominion and above every name that is named.” All three are placed-under (*hupo-*) Christ, *hupotasso* (cf. 3.6).

Chapter Four

I.4.1: Since therefore Christ suffered in the flesh, arm yourselves with the same thought, for whoever has suffered in the flesh has ceased from sin,

Oun or therefore serves to introduce the main point Peter wishes to convey with regard to his words in the second half of the last chapter, that is, the death of Jesus Christ and how it affects those whom he is addressing. Christ had suffered (*pascho*, cf. 3.14) in the flesh. Mention of this half of his person, if you will, suggests another half which isn't explicit (i.e., divinity). Peter ties this in by exhorting his audience not simply to have the same thought which here can apply to having the same intention of Jesus. The noun is *ennoia*, difficult to translate, and also can mean mind, design or intention. "(Two-edged sword) discerning the thoughts and intention of the heart" [Heb 4.12]. In light of the association of *ennoia* with a sword ('word of God'), the exhortation to arm oneself makes more sense, *hoplizo* (only NT use) suggestive of taking up a sword. Such arming is best described in Eph 6.13-17 where military terms are used with regard to being armed spiritually.

Hoti (Cf. 2.21) or "for" suggests a close relationship between Christ's sufferings and the result, if you will, of what follows from a person conforming to them. Note the second time *pascho* is used with regard to flesh or *sarx* (cf. 3.18) implying the other side, if you will, not mentioned but suggested. *Pascho* is equal to having ceased from sin, *hamartia* (cf. 2.24).

I.4.2: so as to live for the rest of the time in the flesh no longer by human passions but by the will of God.

The cessation from sin of the previous verse leads into the present one as introduced by *eis to* or "so." Living (*bioo*) implies spending one's entire life put here in term of *chronos* or chronological time, the flesh being where this takes place. Note the qualification of *chronos*, *epiloipos* or "rest," literally as "upon (*epi-*) rest." This implies from the point of receiving the Gospel to one's death.

Awareness of the temporal dimension is common to all persons. Here, however, it's conditioned by *meketi* or "no longer" relative to passion, *epithumia* (cf. 2.11) literally *thumos* which are *epi-* or upon. And the proper realm for such passions is *chronos* which is distinct from yet within the divine will, *thelema* (cf. 3.17).

I.4.3: Let the time that is past suffice for doing what the Gentiles like to do, living in licentiousness, passions, drunkenness, revels, carousing and lawless idolatry.

Chronos again is mentioned as existing in the past, *parerchomai*, to pass by (*para-*, beside). “But the day of the Lord will come like a thief, and then the heavens will pass away with a loud noise” [2Pt 3.10]. Peter says that such a past of which his audience had been a part of is no more. It’s reflected in the present or when the Gentiles among whom they are living still persist in illicit behavior, the verb *poreuomai* suggestive of going as on a journey (cf. 3.22) and thus ties in with such persistence. That is enumerated by the six elements compromising their *boulema*, will or purpose which intimates awareness on their part of how the Christians are conducting their lives while they fail to participate in it. “Who can resist his will” [Rom 9.19]?

Aselgeia or licentiousness: “And many will follow their licentiousness and because of them the way of truth will be reviled” [2Pt 2.2].

Epithumia or passions: cf. vs. 2

Oinophlugia or drunkenness: only NT reference

Komos or revels: “ [Rom 13.13]

Potos or drinking: the only NT reference

Eidololatria or idolatry which is *athemitos* lawless “Therefore, my beloved, shun the worship of idols” [1Cor 10.14]. “You yourselves know how unlawful it is for a Jew to associate with or to visit anyone of another nation” [Acts 10.28].

I.4.4: They are surprised that you do not now join them in the same wild profligacy, and they abuse you;

Xenizo means to entertain strangers as well as to express surprise as here from the Gentiles and found next in vs. 12. While true, it comes as no surprise to those whom Peter is addressing. While the Gentiles may have tolerated the new Christians at first, they see them now abstaining from wild profligacy, *suntrecho* meaning (not) to run with (*sun-*). “Now many saw them going and knew them, and they ran on foot from all the towns” [Mk 6.33].

In the verse at hand, a relatively benign *xenizo* leads to abuse or *blasphemeo*, also to revile someone. “And many will follow their licentiousness and because of them the way of truth will be reviled” [2Pt 2.2].

I.4.5: but they will give account to him who is ready to judge the living and the dead.

Apodidomai or to pay back (*apo-* or from) with regard to a *logos* (cf. 3.15) or word-as-expression presumably to Jesus Christ. The adverb *hetoimos* (cf. 3.15 for adjective) suggests readiness and observation of what is transpiring. “For I am ready not only to be imprisoned but even to die at Jerusalem” [Acts 21.13]. Such a constant state of

preparedness pertains to judging (*krino*, cf. 2.23) both the living and dead.

I.4.6: For this is why the gospel was preached even to the dead, that though judged in the flesh like men, they might live in the spirit like God.

Eis touto and *hina* or “for this” and “that” are two parts of this verse, the latter dependent upon the former. The phrase “those who are dead” can give the impression of applying to those who have actually died and yet are capable of receiving the good news, *euaggelizomai*. “For behold, I bring you good news of a great joy which will come to all the people” [Lk 2.10]. As for the meaning of this, multiple reasons are given. Regardless, the important thing is *euaggelizomai*, for the idea of good news contrasts sharply with the world in which people were living.

Despite having been judged (*krino*, cf. vs. 5), the dead have the opportunity to live in the spirit (*pneuma*, cf. 3.2) which is literally in accord with (*kata*) God. Being in this *pneuma* contrasts with being in the flesh.

I.4.7: The end of all things is at hand; therefore keep sane and sober for your prayers.

Peter speaks not just about a *telos* or end (cf. 2.9) but one of “all things” being very close, *eggizo* as to draw near. This isn’t specified, but even those whom he’s addressing can intimate it relates to the second coming of Jesus Christ. Without using the noun *telos*, Peter fleshes this out in 2Pt 3.11: “Since all these things are thus to be dissolved.” It’s assumed as head of the apostles he had first hand reliable knowledge of what he’s talking about.

Sophroneo and *nepho* (cf. 1.13) is the advice Peter gives. The first is along the lines of maintaining a cool head and the second, not to get drunk and thus become numb to the *telos* at hand. As to the former, cf. Rom 12.3: “But to think with sober judgment, each according to the measure of faith which God has assigned him.” Both are respect to prayer, literally “into (*eis*) prayers” (*proseuche*, cf. 3.7).

I.4.8: Above all hold unfailing your love for one another since love covers a multitude of sins.

Pro panton or “above (before) all” suggests that Peter is speaking about something very important relative to *telos* of the previous verse. The best way of dealing with this *telos*...the coming of Jesus Christ...is to do what he asks explicitly, maintain *agape* (cf. 5.14), the verb being *echo* (to have, cf. 3.16) with the adjective *ektenes*, also as extended, strained (only use in the NT). The reason? Such *agape* covers a multitude of

sins, *hamartia* (cf. vs. 1), the verb being *kalupto*. “And even if our gospel is veiled, it is veiled only to those who are perishing” [2Cor 4.3].

I.4.9: Practice hospitality ungrudgingly to one another.

Practicing hospitality or the adjective *philoxenos* takes on an urgency in light of *eggizo*, the proximity of *telos* mentioned in vs. 7. Such love or affection of strangers is akin to the verb *xenizo* of vs. 4, to entertain strangers as a guest. “A bishop must be...dignified, hospitable” [1Tm 3.2]. In the verse at hand, *philoxenos* applies literally “into (*eis*) one another.”

I.4.10: As each has received a gift, employ it for one another as good stewards of God's varied grace:

Charisma or gift also means grace as in Rom 1.11: “For I long to see you that I may impart to you some spiritual gift to strengthen you.” Such individual gifts are to be used literally “into (*eis*) ones-selves,” the verb being *diakoneo* as in 1.12. This can be taken as a sign of being good (*kalos*, also as beautiful; cf. 2.12) stewards of divine *charis* (cf. 3.7). *Oikonomos* or steward means literally one who dispenses the affairs of a household (*oikos*, cf. 3.7). “The faithful and wise steward whom his master will set over his household” [Lk 12.42].

As for *charis* (compare with *charisma*), it's varied or *poikilos*, literally as of many colors. “While God also bore witness by signs and wonders and various miracles” [Heb 2.4].

I.4.11: whoever speaks, as one who utters oracles of God; whoever renders service, as one who renders it by the strength which God supplies; in order that in everything God may be glorified through Jesus Christ. To him belong glory and dominion forever and ever. Amen.

Two types of people: those who speak and those who offer service (*diakoneo*, cf. previous verse). To the former belong divine *logion* which is akin to *logos*, word-as-expression. “For though by this time you ought to be teachers, you need some one to teach you again the first principles of God's word” [Heb 5.12]. To the second, the verb and noun are one and the same. Since action is involved, divine strength is more appropriate, *ischus*. “Whereas angels, though greater in might and power do not pronounce a reviling judgment upon them before the Lord” [2Pt 2.11]. Such *ischus* comes from God, *choregeo* originally as to be part of a chorus and later to supply a chorus. “He who supplies seed to the sower and bread for food will supply and

multiply your resources” [2Cor 9.10].

Both speaking and giving service *hina* (in order that) represents the point of transition where they are fulfilled, that is, *doxazo* (cf. 2.12) or for God to be glorified in all things but only through Jesus Christ. As for “all things” or *pan*, refer to the same *pan* in vs. 7, “end of all things.” To Christ belong *doxa* (cf. 1.24) and *kratos* or glory and strength. As for the latter, cf. Lk 1.51: “He has shown strength with his arm.” As for the phrase “forever and ever,” it’s prefaced with the preposition *eis*, literally “into forever and ever.” Use of “amen” give this verse the air of a prayer, more the conclusion of one.

I.4.12: Beloved, do not be surprised at the fiery ordeal which comes upon you to prove you, as though something strange were happening to you.

Fiery ordeal or *purosis* suggests the act of purifying or refining, alluding to the “various trials” of 1.6. “And the kings of the earth...will weep and wail over her when they see the smoke of her burning” [Rev 18.9]. In the verse at hand, Peter urges his listeners not to be surprised at this, having in mind future persecutions perhaps from among the native inhabitants of Pontus, Galatia, Cappadocia, Asia and Bithynia among whom they are living, let alone Rome. The verb *xenizo* which fundamentally means to entertain strangers is noted in vs. 4.

As for the *purosis*, it’s intended to prove, the noun *peirasmos* with the preposition *pros* intimating direct application of such an ordeal. Note the adjective *exenos* or strange being derived from the verb *xenizo*. “I was a stranger and you welcomed me” [Mt 25.35]. It’s tied in with the verb *sumbaino*, literally as to go with (*sum-*) and thus clinging. “It has happened to them according to the true proverb” [2Pt 2.22].

I.4.13: But rejoice in so far as you share Christ's sufferings, that you may also rejoice and be glad when his glory is revealed.

Those listening to Peter must have experienced some dismay at his words in 1.6 and vs. 12 about persecution and perked their ears upon hearing that small but vital *alla* or “but.” However, it’s conditioned by sharing in the sufferings of Christ, *koineo* also as to have fellowship with regard to *pathema* (cf. 1.11). “Do not participate in another man’s sins; keep yourself pure” [1Tm 5.22].

The *alla* beginning this verse leads to *hina* or “that” and hence both rejoicing and being glad, *chairo* used for both. “Finally, my brethren, rejoice in the Lord” [Phl 3.1]. As for the second *chairo*, it’s bound up with *agalliao* (cf. 1.8). However, the two are to be put off for the future or when the glory (*doxa*, cf. vs. 11) of Christ is revealed,

apokalupto also as to uncover (cf. 1.12) which implies a presence but one not detected.

I.4.14: If you are reproached for the name of Christ, you are blessed because the spirit of glory and of God rests upon you.

Peter continues with his warning and encouragement in the face of unspecified persecution. Although his listeners may not be experiencing it now, chances seem high that they will even if they don't realize it. At least they have Peter's warning.

Oneidizo = *makarios* (cf. 3.14) or to revile, insult = being blessed or happy. For the former (which includes the latter as well), cf. Lk 6.22: "Blessed are you when men hate you and when they exclude you and revile you...on account of the Son of man!" "*En* (in) Christ" is how it reads literally.

The combination of *oneidizo* and *makarios* are tied in with the spirit or *pneuma* (cf. 4.6) which, if you will, has two parts: glory or *doxa* (cf. vs. 13) and God. This *pneuma* rests upon Peter's listeners, *anapauo* which also means to stop or to hinder from a thing, *ana-* indicative of taking up or away. "Come to me, all who labor and are heavy laden, and I will give you rest" [Mt 11.28].

I.4.15: But let none of you suffer as a murderer or a thief or a wrongdoer or a mischief-maker;

Even though Peter is speaking of sharing in Christ's sufferings, he feels it necessary to put out a warning to his audience that they not be responsible for making matters worse. The verb he uses is *pascho* (cf. vs. 1) with regard to suffering the fate of four types of evil-doers: *phoneus*, *kleptes*, *kakopios* and *allogotriepiskopos*. The third means literally maker of evil (*poieo* and *kakos*) whereas the fourth, one who looks after the affairs of another in the negative sense...in short, a busy-body.

I.4.16: yet if one suffers as a Christian, let him not be ashamed, but under that name let him glorify God.

Although *pascho* or to suffer isn't in the Greek text, it carries over from the previous one, now with regard to being a Christian. As such, one isn't to be ashamed or *aischunomai*: "I am not strong enough to dig, and I am ashamed to beg" [Lk 16.3]. In place of that attitude, one is to glorify God, *doxazo* (cf. vs. 11) because the name Christian acts as a guardian.

I.4.17: For the time has come for judgment to begin with the household of God; and if it

begins with us, what will be the end of those who do not obey the gospel of God?

Kairos (cf. 1.20) is the noun for time, appropriate for judgment or *krima* to commence, also as condemnation, this verse being quoted with respect to 1.5. “From of old their condemnation has not been idle, and their destruction has not been asleep” [2Pt 2.3]. As for this judgment/condemnation beginning (*archo* suggests being the first principle of anything), it is with God’s household or *oikos* (cf. 2.5), more properly a house.

The second use of “begins” is within the first of two rhetorical questions Peter poses, the second being in the next verse. He doesn’t expect an answer but wishes to rouse attention. It translates as *protos*, an adjective for first or in front of which is applicable to “us,” another way of saying *oikos*. *Protos* contrasts with *telos* (cf. vs. 9), end in the sense of completion as it stands with regard to persons not obedient to the Gospel, *apeitheo* (cf. 3.20). Peter elevates this Gospel by identifying it with God.

I.4.18: And "If the righteous man is scarcely saved, where will the impious and sinner appear?"

The quote is from the Septuagint of Prov 11.31 with which Peter seems to be familiar; the Hebrew runs as follows: “If the righteous is required on earth, how much more the wicked and the sinner!”

A contrast between *dikaios* (cf. 3.18) and *asebes* along with *hamartolos*, righteous and impious along with sinner. *Asebes* means someone without *sebomai* which means to feel awe and reverence. “When he brought a flood upon the world of the ungodly” [2Pt 2.5]. The verse at hand infers Noah and his family who alone were spared the flood, *mogis* or scarcely suggesting that even if they were not as wicked as the rest of humanity, God saves them for giving the human race a second chance.

This is the second rhetorical question, the first being in the last verse, where Peter equates the present generation with that of Noah and the need to have another universal event not unlike the flood. *Phaino* or to appear suggests that the impious and sinner will be destroyed. That is to say, they will not appear, if you will, nor be brought to light. “For you are a mist that appears for a little time and then vanishes” [Jms 4.14].

I.4.19: Therefore let those who suffer according to God's will do right and entrust their souls to a faithful Creator.

With Noah still in mind, Peter speaks of suffering or *pascho* similar to what he said in

vs. 16. However, it is in accord with (*kata*) the divine will or *thelema* (cf. vs. 2). This involves doing right, an adjective consisting of *agathos* and *poieo*, good and to do, to make. As for entrusting one's soul or *psuche* (first mentioned in 1.9 but not mentioned there), the verb is *paratithemi*, literally as to place beside or nearby (*para-*). "This charge I commit to you" [1Tm 1.18]. And so this placing-beside/nearby is with respect to a creator who is faithful, *pistos*. "God is faithful by whom you were called into the fellowship of his Son, Jesus Christ" [1Cor 1.9].

Chapter Five

I.5.1: So I exhort the elders among you as a fellow elder and a witness of the sufferings of Christ as well as a partaker in the glory that is to be revealed.

Oun translated as "so" signals that Peter's letter is drawing to a close, the verb *parakaleo* as to exhort, also as to be an aide as in a trial, the second being the fundamental meaning of Paraclete, a title of the Holy Spirit. "I appeal to you therefore, brethren" [Rom 12.1]. Such *parakaleo* introduces a number of exhortations which run through this concluding chapter.

Peter attributes to himself two titles, if you will, *sumpresbuteros* and *martus*. The first is a presbyter or pastoral leader of a congregation or more specifically, one of many, *sum-* as "with." As for the former, it's the only use in the NT; as for the latter (also as martyr), cf. Rom 1.9: "For God is my witness whom I serve with my spirit in the gospel of his son."

Martus is more specified by being identified with the following two:

Christ's sufferings, *pathema* (cf. 4.13) which has particular import for Peter insofar as abandoned his master and since then paid bitterly by all the memories.

Partake or *koinonos* (one who has in common) as in 2Pt 1.4: "And become partakers of the divine nature." While the first has happened, the second is yet to be, meaning that *koinonos* with regard to divine glory (*doxa*, cf. 4.14) has yet to be (*mello* connotes something about to happen, cf 2Pt 1.12) uncovered which is the meaning of the verb *apokalupto* (cf. 4.13).

I.5.2: Tend the flock of God that is your charge, not by constraint but willingly, not for shameful gain but eagerly,

Poimaino and *poimnion*: tend and flock. For the former, cf. Jn 21.16 which must have

been at the top of Peter's mind right now: "Feed my lambs." As for the second, obviously it's tied in with the first: "Fear not, little flock" [Lk 12.32].

As for the phrase "your charge," it's the verb *episkopeo*, literally as to look upon (*epi-*). "See to it that no one fail to obtain the grace of God" [Heb 12.15].

Peter uses two pairs of adverbs with regard to *poimaino* and *episkopeo*, the first of each negatively and the second of each positively:

Anagastos and *hekousios*. The former is the only use in the NT. As for the second, cf. Heb 10.26: "For if we sin deliberately after receiving the knowledge of the truth." Both are with respect to the phrase *kata theon*, literally as "according to God."

Aischrokedros and *prothumos*. Both are the only uses in the NT. As for the second, it suggests intense interest as well as enthusiasm, the preposition *pro-* as before or in front of *thumos* (cf. 4.2).

I.5.3: not as domineering over those in your charge but being examples to the flock.

A contrast between *katakuriuo* and *tupos*. As for the former, the preposition *kata-* suggests downward motion, of ruling with the intent to keep or push subjects down. "You know that the rulers of the Gentiles lord it over them" [Mt 20.25]. As for the latter, cf. 3.21, *tupos* suggestive of being a pattern.

A similarity between *kleros* and *poimnion*. The former also means a lot or portion. "To share in inheritance of the saints in light" [Col 1.12]. The latter is noted last in vs. 2.

I.5.4: And when the chief Shepherd is manifested you will obtain the unfading crown of glory.

Archipoimenos: the noun *arche* or beginning as the principle of anything prefaces the common word for shepherd (cf. 2.25), the only NT use. Peter mirrors this role of Jesus Christ in his role as head of the apostles such as now when writing to his current audience. The verb *phaneroo* (cf. 1.20) suggests making clear and can be compared with *apokalupto* of vs. 1, to uncover. The former seems to pertain to a coming into focus that which has just been revealed yet always was present. By presenting Christ under the image of a shepherd, known in part yet unknown, Peter reassures his audience that they have nothing to fear.

Stephanos or crown is one of glory (*doxa*, cf. vs. 1) not unlike the one of Rev 2.10: "I will give you the crown of life." However, the one at hand does not fade, *amarantos*,

the only NT use. Note the direct correlation between *phaneroo* of the chief Shepherd and the crown at hand which he gives though it isn't said that way precisely. The verb here is *komizo* as in 1.9.

I.5.5: Likewise you that are younger be subject to the elders. Clothe yourselves, all of you, with humility toward one another, for "God opposes the proud but gives grace to the humble."

By exhorting the younger members of his audience, Peter wishes them eventually to take over from their elders. It will be in the best interest not just for them or for the elders but for everyone else by their subjection or obedience, *hupotasso* (cf. 3.22 but more along the lines of 3.6).

The noun for humility or *tapeinophrosune* consists of the adjective *tapeinos* (cf. 3.8 also as prefaced to the verb *phroneo*) and suggests a manner of thinking which is lowly. "But in humility count others better than yourselves" [Phl 2.3]. Such a spirit is to be put on as one would put on clothing, *egkoomboimai*, literally to gird oneself, the only NT use.

To back up his exhortation, Peter quotes from Prov 3.34, the Septuagint translation of the Hebrew which runs as follows: "Toward the scorers he is scornful, but to the humble he shows favor." In the LXX at hand, *antitasso* means to arrange in battle against, to set opposite (*anti-*) to. It's opposite to the *hupo-* of *hupotasso* of the first sentence of this verse. This same verse from Proverbs is quoted in Jms 4.6. As for *antitasso*, it is contrary to *huperephanos* or proud, showing oneself above (*huper-*) others. This pair is contrasted with God giving grace (*charis*, cf. 4.10) to those who are humble or *tapeinos* as with respect to the verb at hand to which it's prefaced.

I.5.6: Humble yourselves therefore under the mighty hand of God that in due time he may exalt you.

After speaking of humility, Peter shifts it to God himself, the verb being *tapeinoo* as in Jms 4.10: "Humble yourselves before the Lord, and he will exalt you." Although this is under the divine hand described as *krataios* (also as strong, only NT use) and which initially can be perceived as oppressive, it is the means by which one is exalted, *hupsoo*, also as to make high and also in Jms 4.10. Note the use of *kairos* or "due time" which as noted earlier as in 4.17 is a special occasion often undisclosed by hinted at so as to create a sense of expectation.

I.5.7: Cast all your anxieties on him, for he cares about you.

Epirripto means to throw something on top of (*epi-*) something else, quickly and with the intent of getting rid of what one had been carrying around for some time. “And they brought it (colt) to Jesus, and throwing their garments on the colt, they set Jesus upon it” [Lk 19.35]. In the verse at hand, this verb has as its object *merimnea* or anxieties along with the preposition *epi* relative to God; i.e., the second of two instances of this preposition. “But the cares of the world and the delight in riches choke the word, and it proves unfruitful” [Mt 13.22].

Merimnea stands in direct contrast to the verb *melei*, used impersonally (*melo*), to have concern or to take an interest in and is with the preposition *peri*, indicative of being cared-around.

I.5.8: Be sober, be watchful. Your adversary the devil prowls around like a roaring lion seeking some one to devour.

Nepho and *gregoreo*: similar to 4.7 where the latter along with the former are found in 1Ths 5.6: “So then let us not sleep as others do, but let us keep awake and be sober.” The reason for not getting drunk and being on the look-out, both of which often are associated with the night? The devil or *diabolos* is an adversary or *antidikos*, the latter being a legal adversary as in a court case. Note the prepositions prefaced to both: *dia-* literally as to cast through and also as to be at variance; *anti-* or against. Thus both *dia* and *anti* are working against the Christian.

As for *diabolos*, he is the same one who had tempted Christ in the desert: “Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil” [Mt 4.1]. As for *antidikos*, cf. Mt 5.25: “Make friends quickly with your accuser while you are going with him to court.”

This *diabolos/antidikos* resembles a lion on the prowl, *peripateo* literally to walk around, the opposite sense of which is Jn 8.12: “He who follows me will not walk in darkness but will have the light of life.” In the verse at hand, not only do we have *peripateo* but roaring, *oruomai* also as to howl over, the only NT use. Such a sound made in a circle, if you will, is a dramatic sign of seeking someone to devour, *katapino* or to swallow down (*kata-*). “You blind guides, straining out a gnat and swallowing a camel” [Mt 23.24]!

I.5.9: Resist him firm in your faith knowing that the same experience of suffering is required of your brotherhood throughout the world.

Anthistemi or literally to stand against as in Jms 4.7: “Resist the devil, and he will flee

from you.” This standing-against is to be firm or *stereos* in faith, the adjective connoting compactness, as though faith has shrunk to an impenetrable hardness. “But God’s firm foundation stands” [2Tm 2.19].

Such compactness is accompanied by knowledge (*eido*, cf. 1.8) that those of the Christian brotherhood are undergoing the same experience of suffering (*pathema*, cf. 5.10). Peter says that this *adelphotes* (cf. 2.17) extends throughout the world or *kosmos*, cf. 3.3) whereas in actuality at this point it’s limited to the eastern Mediterranean.

The verb *epiteleo* or to be required essentially means to bring to an end, the preposition *epi-* or upon suggestive of a more definitive completeness.

I.5.10: And after you have suffered a little while, the God of all grace who has called you to his eternal glory in Christ, will himself restore, establish and strengthen you.

Peter says that the suffering (*pascho*, cf. 4.19) his audience is undergoing (it’s not made explicit) will come to an end in a short time. At that time God, source of all *charis* (cf. vs. 5) or grace, will do the following three:

Sterizo: to set up, to establish as in 2Pt 1.12: “Therefore I intend always to remind you of these things, though you know them and are established in the truth that you have.”

Sthenoo: to make strong, only use in the NT.

Themelioo: literally, to make a foundation as in Mt 7.25: “But it (house) did not fall because it had been founded on the rock.”

I.5.11: To him be the dominion for ever and ever. Amen.

This is similar to the second sentence in 4.11, only glory is added there.

I.5.12: By Silvanus, a faithful brother as I regard him, I have written briefly to you, exhorting and declaring that this is the true grace of God; stand fast in it.

A footnote in the RSV says that Silvanus is “probably identical with Silas in Acts 15.22, 40; 16.19; 17.4.” He is the agent by which Peter is communicating in this latter, regarded as a faithful (*pistos*, cf. 4.19) brother, the verb being *logizomai*, to estimate, to calculate. “For we hold that a man is justified by faith apart from works of law” [Rom 3.28].

Again with Silvanus in mind, Peter both exhorts and declares (*parakaleo* and *epimartureo*: *para-* and *epi-* or beside and upon) what he has spoken of earlier, that is, as pertaining to suffering. For the first, cf. vs. 1; for the second, the use in the NT. Note *epi-* or upon, literally as “to bear witness upon.”

The suffering of which Peter speaks though not mentioning it directly is a true grace (*charis*, cf. vs. 10) of God in which (*eis*, ‘into which’) his audience is to stand, *histemi* being the common verb here more as to take one’s stand.

I.5.13: She who is at Babylon who is likewise chosen sends you greetings; and so does my son Mark.

“She” can refer more to a Christian congregation, Babylon being a cryptic name for Rome as in Rev 17.5: “Babylon the great, mother of harlots and of earth’s abominations.”

Mark or author of the Gospel Peter regards with filial affection. Both Mark and “Babylon” are chosen, *suneklektos* or chosen along with (*sun-*), only NT use and send their greetings, *aspazomai* also as to welcome kindly. This verb is used often by St Paul to conclude his letters as in Rom 16.16: “Greet one another with a holy kiss.”

I.5.14: Greet one another with the kiss of love. Peace to all of you that are in Christ.

A second use of *aspazomai* with a kiss of *agape* (cf. 4.8) along with peace or *eirene* (cf. 1.2).

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